



**SELINUS UNIVERSITY**  
OF SCIENCES AND LITERATURE

# **The Path to Peace: Wisdom from Jewish Thinkers**

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## **A DISSERTATION**

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## **Abstract**

This thesis examines the complex nature of war and peace throughout human history, focusing on the conflicts of the twentieth century and the evolving challenges of the twenty-first century, including terrorism, cyberwarfare, and geopolitical conflicts. The role of peace studies in understanding these problems is emphasized, highlighting factors such as interethnic conflicts, economic inequality, political problems and religious extremism. The study examines the peace perspectives of Jewish thinkers drawing on centuries of philosophy, history, and theology. The contributions of Jewish thinkers such as Rav Yehuda Ashlag, Martin Buber, Emmanuel Levinas and Elie Wiesel, who address issues of interpersonal relationships, ethics and spirituality, are tested. The study seeks to synthesize the theories of peace researchers and Jewish thinkers, emphasizing their universal relevance and importance to fields such as international relations and conflict resolution. In addition, the study outlines an "integral approach" to peace studies, advocating global interconnectedness, the use of education to address violence, and the importance of developing altruism and mutual understanding. The author offers his approach to conflict resolution to enrich the Peace Studies.

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## **Chapter 1. Introduction**

### **1.1 Overall context and relevance**

Our civilization is experiencing a grandiose historical turning point, which has no analogues in history. The increased number of man-made and environmental disasters, military conflicts and terrorist attacks speaks for itself. Modern man, faced with the tragic fruits of his activities, is increasingly asking himself the question of the prospects for progress and the fate of civilization.

The 20th century, often referred to as the "Century of Warfare," was punctuated by two World Wars, a myriad of regional conflicts, ideological struggles, and an extended Cold War standoff. Beyond these large-scale confrontations, the century was also characterized by significant social, political, and economic upheavals. In understanding the 20th century, it becomes crucial to examine not only the wars and conflicts but also the underlying challenges that often acted as catalysts or consequences of these events.

World War I (1914-1918) often dubbed "The Great War," this conflict drew in major powers across the world, reshaping political landscapes and heralding the end of empires like the Ottoman and Austro-Hungarian. The Treaty of Versailles, which concluded the war, sowed the seeds for future conflicts due to its punitive measures against Germany.

World War II (1939-1945) rising from the ashes of WWI and precipitated by economic downturns, fascism, and territorial ambitions, WWII was the deadliest conflict in history. It led to the establishment of the United Nations, aiming to foster international co-operation and prevent further global wars.

The atom bombs dropped on Hiroshima and Nagasaki in 1945 began the nuclear age. The subsequent arms race posed an existential threat to humanity, underscored by events like the Cuban Missile Crisis.

Cold War (Late 1940s – 1991) spanning almost half the century, the ideological battle between the Western bloc led by the United States and the Eastern bloc led by the Soviet Union saw numerous proxy wars, nuclear arms races, and espionage. Events like the Korean War, the Cuban Missile Crisis, and the Vietnam War were emblematic of this period.

The 20th century witnessed the dissolution of vast colonial empires. Nations in Asia, Africa, and the Americas clamored for and achieved independence, often after prolonged struggles and conflicts, such as India's non-violent movement, the Algerian War, and the Mau Mau uprising in Kenya.

Various regions experienced wars and skirmishes influenced by broader Cold War tensions, nationalistic fervor, or ethnic divides. Notable among these were the Arab-Israeli conflicts, the Iran-Iraq War, and the Balkan conflicts in the 1990s.

The 20th century witnessed a surge in movements advocating for civil rights, gender equality, and societal reforms. The African-American Civil Rights Movement, feminist movements, and anti-apartheid struggles in South Africa were indicative of the changing social fabric.

As industrialization soared, so did concerns about its environmental impact. The latter half of the century saw growing awareness about pollution, biodiversity loss, and global health challenges.

The 20th century was a period of profound transformation, replete with both harrowing conflicts and triumphant human achievements. While wars and political upheavals often dominated headlines, underlying challenges – economic, social, and environmental – were equally instrumental in shaping the course of the century. Reflecting on these events and challenges provides invaluable lessons for navigating the complexities of the contemporary world.

The 21st century, heralded by the hopes of a new millennium, soon found itself confronted with a series of unprecedented challenges. Wars and conflicts, both new and lingering from the 20th century, combined with socio-economic, environmental, and technological disruptions, painted a complex tableau of global instability. Yet, in these challenges also lies the impetus for nations and international bodies to innovate, collaborate, and seek ways to lasting peace. This essay seeks to elucidate the primary wars, conflicts, and challenges of this era while also exploring avenues to peace.

The turn of the century witnessed the horror of 9/11, which propelled terrorism to the forefront of global consciousness. Unlike traditional wars between states, the fight against non-state actors like Al-Qaeda and later, ISIS, brought forth the complexities of asymmetric



warfare. Moreover, cyber warfare emerged as a domain where states could invisibly assail one another, disrupting infrastructures and propagating disinformation.

The conflict between Russia and Ukraine, which has its origins in deep-rooted historical, cultural, and political ties, escalated into a significant international crisis in the 21st century. The annexation of Crimea by Russia in 2014 and the subsequent war in Ukraine that began in 2022 had wide-ranging implications for global geopolitics. The conflict has reshaped the post-Cold War security order in Europe. The inviolability of borders, a principle enshrined after World War II, has been challenged. Thousands have died in the conflict, with many more displaced. The war has led to significant human suffering, with people losing their homes, livelihoods, and loved ones. The war between Russia and Ukraine represents a major fault line in contemporary geopolitics. Rooted in historical complexities and exacerbated by contemporary political maneuvers, the conflict has consequences that reverberate far beyond the immediate region.

The Israeli-Palestinian conflict, tensions escalated in regions like the South China Sea, tensions on the Korean Peninsula, and disputes between India and Pakistan are just a few of the lingering geopolitical flashpoints that have defied resolution.

The Arab Spring, which began in 2011, highlighted the ramifications of economic disparities and the yearning for democratic governance. Nations like Syria descended into civil wars, causing humanitarian crises and massive migrations.

While the 21st century presents a convoluted mesh of wars, conflicts, and challenges, it also offers unparalleled opportunities for collaboration, innovation, and mutual growth. The pathways to peace are intricate and multifarious, necessitating a global, collective approach. The convergence of challenges means that nations, more than ever, share common stakes in ensuring a peaceful, prosperous future. In this shared destiny lies the hope and promise for lasting peace.

The world is heading towards a completely unpredictable state. Today there is no longer a force that would hold the world order. As a result, after all the recent upheavals and crises that are still looming on the horizon, we must understand that the path of great blows, suffering, perhaps even world wars, including nuclear ones, will lead us to the need to create the right society and a stable world on the planet.

For a new civilizational leap, the path to peace must become our choice, a process of purposeful activity of society, lead to the solution of global problems through the collective mind. The successful solution of this problem is the key to a positive path of human development.

## **1.2 Problem statement**

The proposed research aimed at studying the problem of war and peace from the point of view of ancient and modern Jewish thinkers. It also important for me to find answers to questions and risks generated by globalization, systemic social crisis and instability in the field of international relations.

In this thesis, I investigated combining Jewish thought with peace studies to promote peace, requiring a deep look into Jewish social perspectives. The literature review introduced pathways to peace and the integral approach in international relations discussions.

The research compared peace strategies from international relations, peace studies, and Jewish thinkers, using interdisciplinary philosophy to identify similarities and differences. The study showed peace pursuit is complex, with contributions from scholars and Jewish thinkers, revealing different perspectives and overlaps for a holistic peace understanding.

Contemporary scholars focus on dialogue, cooperation, international standards, and institutions for peace, addressing concepts like positive/negative peace, conflict metamorphosis, and peacemaking. Jewish intellectuals offer a unique peace view, emphasizing ethical behavior, justice, and the sacred bond between God and humanity, focusing on moral obligations in peace pursuit.

Modern scholars use secular theories, while Jewish thinkers rely on theological, ethical, and covenantal foundations. While modern scholars highlight structural and political aspects, Jewish intellectuals focus on ethical, spiritual, and relational elements.

The study highlights the synergy of ethics, politics, theology, and sociology in peace discussions, showing the potential of interdisciplinary collaboration. Both groups agree on justice and harmony in peace, with differing concepts and priorities.

The integral method developed here explores global and personal peace interconnectedness, combining secular and religious views for a comprehensive peace

strategy. This approach offers innovative solutions to conflict, inequality, and division, presenting a multifaceted peace strategy mosaic.

By analyzing overlaps and differences in these theories, the study synthesized insights into a pragmatic proposition, offering a broad view of peace strategies and principles.

### **1.3 Aims, objectives and scientific novelty**

Combining peace studies with Jewish teachings offers a complete peacebuilding plan, addressing infrastructural and relational aspects of societies and leading to practical applications.

An integrated approach can create comprehensive peace education programs, covering conflict mitigation, social justice, human interconnectedness, shared responsibility, and selflessness. This can spawn community development initiatives like dialogues, intercultural exchanges, and collaborative projects, encouraging people to bridge differences and work together.

While peace studies focus on combating structural hostility, practical applications can involve structural changes and policy development to reduce inequality, injustice, and violence. Jewish philosophy's emphasis on unity and shared responsibility can ethically guide these reforms.

Integrating interconnectedness concepts can innovate conflict resolution tactics, useful in various contexts, and promote mutual respect and understanding. Emphasizing spiritual connections and inner evolution can lead to personal growth programs fostering selflessness, empathy, and kinship, aligning personal growth with societal structures for community benefit.

This unified approach can inspire grassroots campaigns tackling local and global issues, merging structural solutions with relationship-building for lasting solutions to poverty, bias, and environmental issues.

This synthesis encourages interdisciplinary research for integrated peace solutions, examining structural, cultural, relational, and spiritual peace dimensions, offering insightful and pragmatic methods.

In summary, merging structural peace methods with a focus on human relationships and spiritual growth offers promising, innovative, and holistic methodologies for effective peacebuilding in our diverse global landscape.

#### **1.4 Methodology**

This study seeks a philosophical explanation of world peace possibility, not to refute international relations concepts but to examine Jewish thinkers' world perceptions and their reasonableness in international relations science.

I aim to construct a theory resolving ethical and political approach contradictions, promoting certain values. My chosen method integrates three methodological worlds:

Critical method for rigorous, nuanced examination.

Interdisciplinary approach, incorporating history, sociology, international relations, and peace studies, enriched by Jewish thought.

Integral method for a holistic understanding across diverse perspectives.

I question integrating Jewish thinker knowledge for peace achievement and deriving concrete conclusions from an integral study of their social views. After presenting paths to peace definitions and introducing critical, interdisciplinary, and integral approaches, I tried to demonstrate how comprehensive study can contribute to peace studies discourse.

#### **1.5 Work structure**

I began the description of this thesis with the relevance of the topic and the importance of this research. In the second chapter I conducted a literature review, which allowed me to show what research has already been done in this area and argue the necessity of my research. In the next chapter, I described the research methods I used to achieve my aims and objectives. The fourth chapter is a kind of review of how I accomplished the objectives and what conclusions I drew from the data analysis. I have tried to make a connection between the results of all the tasks and the overall aim of my thesis. In chapter five, I analyzed the findings, highlighting what practical and theoretical implications they have. I also acknowledged the limitations of my study by emphasizing the importance of the findings and their contribution to peace studies. In the sixth chapter, I summarized this study, highlighting its significance and summarizing the main findings. Finally, in the last chapter, I

provided a list of references used in exploring the topic and conducting the philosophical research.

## **1.6 Summary**

Integrating Jewish insights and peace research into peace attainment aims to merge Jewish philosophical and theological peace concepts with modern peace research methodologies and theories. This synthesis seeks a deeper, more nuanced understanding of peace, covering its foundations and practical applications. Key goals include:

1. Tracing peace concept evolution in Jewish thought from biblical times through rabbinic literature to contemporary philosophy.
2. Extracting Jewish theological and ethical principles for a deeper peace understanding, and fostering interfaith and intercultural dialogues using Jewish perspectives.
3. Offering practical guidelines for peacemaking, conflict resolution, and reconciliation by combining Jewish wisdom with contemporary peace studies, applicable to communities and nations in conflict.
4. Addressing contemporary issues like modern wars and conflicts through integral approach of peace study, that I proposed in this study, offering unique insights and perspectives.
5. Exploring the integral approach as a state of wholeness, integrity, and well-being, offering alternative peace conceptualizations.

This integration can inform educational materials and curricula in schools, community centers, and places of worship, promoting peace and understanding. It also aims to build bridges between communities and nations, enhancing mutual understanding and cooperation.

In summary, integrating Jewish and peace scholars' knowledge offers a multifaceted peace understanding, combining ancient wisdom with modern approaches. This contributes to academic discourse and practical peacebuilding and conflict resolution efforts.

## **Chapter 2. Literature review**

### **2.1 Introduction**

A literature review provides the background and context for this research. It situates my work within the broader academic conversation, helping to delineate what is known and unknown about the topic. By systematically reviewing the existing literature, we can identify gaps or areas that have not been adequately addressed. This helps in pinpointing where our research can make a meaningful contribution.

The literature review can also serve as a guide for further research, highlighting areas that require more in-depth study or pointing to new research avenues that have yet to be explored. In essence, the literature review is not just a descriptive list of materials on a given topic but a well-structured narrative that offers a critical overview of the existing literature. It builds the foundation for the entire dissertation, guiding the research process, and strengthening the overall argument.

Well, now that I have emphasized the importance of this section, I can move on to presenting the literature review itself.

"The Path to Peace: Wisdom from Jewish Thinkers" is an important topic for a variety of reasons, addressing several issues and fitting into the broader context of academic and scientific research in the following ways.

At its core, this topic promotes interfaith dialogue and understanding. Delving into the teachings and philosophies of Jewish thinkers concerning peace offers insights that can bridge cultural and religious divides, fostering mutual respect and understanding among diverse groups.

The Jewish tradition, due to historical and geopolitical factors, has a long history of grappling with conflict, diaspora, and the quest for peace. The topic provides insights into how Jewish thinkers have navigated these challenges over the centuries, offering potentially valuable lessons for contemporary conflicts.

Jewish teachings, like many religious traditions, delve deeply into questions of morality, ethics, and righteous living. Exploring how Jewish thought addresses peace can provide foundational ethical guidelines that are applicable not only

Jewish thinkers, from ancient rabbis to modern philosophers, have engaged with the concept of peace for millennia. Studying their teachings provides historical context for understanding contemporary issues in the Middle East and the broader Jewish diaspora.

The Jewish tradition, stretching back millennia, has always harbored a deep commitment to the ideals of peace, justice, and the betterment of humanity. At its core, Jewish philosophy intertwines the concepts of justice and peace as the ultimate goals for both individuals and societies. Throughout history, Jewish thinkers, leaders, and texts have grappled with the vision of a world characterized by harmony and the absence of conflict.

As I will show in this study, the theme of war and peace has been a central theme of Jewish thinkers, reflecting a broader human desire to understand the dynamics of conflict and the desire for harmonious coexistence. Throughout the development of mankind, Jewish thinkers have overcome the complexities of these concepts, offering ideas that intertwine faith, morality, and the pursuit of a just society. From ancient writings to contemporary reflections, the lens of Jewish thought reveals a deep exploration of war and the profound consequences of peace.

The Hebrew Bible (Tanakh)<sup>1</sup> is replete with references to peace, most notably in the Prophets. The prophet Isaiah envisions a utopian future where, *"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore"* (Isaiah 2:4). This vision is not simply one of an absence of conflict, but of an active transformation of instruments of war into tools for sustenance and life.

Another poignant example is the Priestly Blessing, found in the Book of Numbers, which culminates in the plea: *"May the LORD lift up his face to you and grant you peace"* (Numbers 6:26). Peace, in this context, is the highest blessing, representing an ultimate divine ideal.

The teachings of the Talmud and Midrash emphasize the importance of peace, both at the communal and individual levels. Pirkei Avot<sup>2</sup>, a tractate of the Mishna, quotes Rabbi Shimon who says, *"The world stands on three things: Torah, service of God, and deeds of kindness"* (Avot 1:2). Acts of kindness, in the rabbinic worldview, are instrumental in creating a peaceful society.

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<sup>1</sup> JPS Hebrew-English TANAKH, The Jewish Publication Society, Bilingual deluxe Edition, 1999.

<sup>2</sup> Pirke Avot: A Modern Commentary on Jewish Ethics, Behrman House, 1999.

The Talmud<sup>3</sup> goes on to state that "*The entire Torah is for the sake of the ways of peace*," underscoring the idea that peace is not just an outcome but a guiding principle in the interpretation and application of Jewish law.

Medieval Jewish thinkers like Maimonides (Rambam) and Judah Halevi elaborated on the theme of peace in their works. Maimonides, in his "Guide for the Perplexed<sup>4</sup>," emphasized the universal human capacity to understand and act upon moral truths, laying a philosophical groundwork for intercultural understanding and peace.

The horrors of the 20th century, especially the Holocaust, brought the question of peace to the forefront of Jewish existential thought. Thinkers like Martin Buber and Emmanuel Levinas focused on interpersonal relationships and the ethical responsibilities we have towards the 'Other'. For Buber, genuine dialogue and recognition of the other's full humanity is the foundation of peace.

In the realm of political thought, Theodor Herzl's vision for Zionism was not merely the establishment of a Jewish state but a broader hope for a peaceful coexistence between Jews and their neighbors.

In the realm of contemporary Jewish thought, figures such as Yehuda Ashlag and Abraham Joshua Heschel have expanded the discussion of war and peace. Heschel's commitment to social justice and his belief in the "sanctity of life" formed the basis of his advocacy of civil rights and opposition to the Vietnam War. In the Kabbalistic concept of Yehuda Ashlag, war and peace are not isolated phenomena, but rather manifestations of an eternal struggle between opposing spiritual forces that reveal the hidden dynamics underlying war and peace.

In the modern age, thinkers continue to grapple with the complexities of war and peace. Writers such as Elie Wiesel, deeply traumatized by the Holocaust, emphasize the moral duty to remember the atrocities of war in order to prevent their recurrence.

Jewish philosophy, with its rich tapestry of texts, thinkers, and teachings spanning centuries, offers profound insights into the pursuit of world peace. It speaks of a vision where peace is more than just the absence of conflict but a holistic state of well-being, justice, and harmony.

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<sup>3</sup> A. Cohen (Translator). The Babylonian Talmud. Cambridge University Press, Reissue edition, 2013.

<sup>4</sup> Moses Maimonides, The Guide for the Perplexed, Digireads.com Publishing, 2018.



Throughout history, Jews have dreamt of and worked for a world where the lion lies down with the lamb, a testament to the deep-rooted Jewish commitment to peace. Today, as the world faces complex challenges, the ancient wisdom of Jewish philosophy continues to inspire and guide those dedicated to the noble pursuit of global peace.

To show the special approach proposed by Jewish thinkers of the past and present, the whole background of philosophical thought is needed. It is important for me to find an integral approach that can combine the achievements of philosophical thought in the field of the road to a harmonious world. Therefore, I will begin my literary review with the current state of affairs in this area, and then make an excursion into history. After all, the changing views of philosophers and thinkers on war and peace reflect the evolution of human consciousness, ethics and aspirations. However, from ancient wisdom to modern reflections, a common thread emerges: the desire for peace, the search for the harmonious existence of civilization. Despite the ebb and flow of history, this eternal theme continues to urge us to imagine a future in which humanity's highest ideals triumph over its darkest impulses.

The topic touches on multiple disciplines, from theology and philosophy to history, political science, and conflict resolution. This makes it relevant to a wide range of academic inquiries and discussions.

While the teachings come from Jewish thinkers, the themes of peace, reconciliation, and coexistence are universal. This topic thus offers wisdom that can resonate across different cultures and religions.

Within the realm of academic research, there's a growing emphasis on peace studies and conflict resolution. The topic contributes to this field by providing a religious and philosophical perspective on peace, enriching academic discourse.

In a world that sometimes witnesses religious intolerance and misunderstanding, studying and promoting the peace teachings from various religious traditions, including Judaism, can combat prejudice and foster a more inclusive society.

In the broader context of scientific research, this topic highlights the importance of integrating humanities, social sciences, and religious studies. It underscores the point that the quest for knowledge and understanding is multidimensional, encompassing not only empirical and experimental inquiries but also philosophical, ethical, and historical investigations.

## 2.2 Causes, dynamics and consequences of war

War and peace are constant themes that have determined the course of human history. The complexities and consequences of armed conflict require deep reflection and analysis. By examining the causes, consequences and strategies for achieving peace, I will try to shed light on the complex relationship between these two essential aspects of human existence.

Conflictology<sup>5</sup> examines the causes of wars from different perspectives, including ideas from different disciplines such as political science, history, sociology, psychology, and international relations. While the exact emphasis and interpretation may vary, here are some common themes that Conflictology touches on when discussing the causes of war:

Conflictologists often identify structural factors that create the conditions conducive to war. These may include economic inequality, lack of resources, territorial disputes, power asymmetries, and competition for strategic assets.

Political factors such as poor governance, authoritarian regimes, lack of democratic processes and ineffective conflict management mechanisms can contribute to tensions that escalate into armed conflict.

Power struggles and security concerns are often at the heart of armed conflicts. States and entities engage in wars to assert dominance, protect their interests, or protect their populations.

Ideological and political differences continue to cause divisions. The spread of liberal democracy is sometimes seen as a threat by autocratic regimes, leading to both internal and external conflicts. As the 20s of our century and especially the war in Ukraine showed the tension between the West and the East, the Cold War and the arms race were not over.

Wars can be fueled by nationalism, ethnic or religious tensions, and conflicts based on identity. Competition over who controls a particular territory, sovereignty, or cultural heritage can lead to war.

In the modern world, there is an increase in conflicts caused by religious extremism or ethnic nationalism. Differences that were once passive have become active fault lines, with groups resorting to violence to establish dominance or gain autonomy. The wars in the Balkans in

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<sup>5</sup> Peter T. Coleman, Morton Deutsch, Eric C. Marcus, *The Handbook of Conflict Resolution: Theory and Practice*, Jossey-Bass, 3rd edition, 2014.

the 1990s and the ongoing conflicts in Ukraine and the Middle East are an illustration of this trend.

The legacy of colonialism continues to haunt modern geopolitics. Newly formed states after decolonization are faced with artificially drawn borders, which leads to territorial disputes. Such tensions often escalate into full-blown conflicts, as happens between India and Pakistan or various border disputes in Africa.

The interaction of international alliances can escalate local conflicts into broader wars. For example, major powers may be involved in regional disputes due to treaty obligations or strategic interests, as seen in various proxy wars during the Cold War era and even more recently in places like Syria.

The modern age has opened up a new battlefield: cyberspace. State-sponsored cyberattacks, disinformation campaigns, and digital espionage have created new conflict dynamics.

Advances in military technology, including nuclear weapons and cyber capabilities, can change the dynamics of conflicts and affect how states perceive the risks of participating in war.

Competition for natural resources, especially in regions affected by climate change, is becoming a new driver of conflict. Whether it's water rights in arid regions or migration due to rising sea levels, environmental stress could be a major cause of future wars.

Violations of international law, including territorial integrity and human rights, can lead to international condemnation and, in some cases, military intervention, potentially escalating into war.

Disinformation, propaganda and sensational media coverage can escalate conflicts by shaping public opinion and influencing policy decisions.

The psychology of leaders, decision makers, and society can influence the willingness to resort to violence. Factors such as perceived threats, fear and prestige may play a role.

War has a significant humanitarian cost, resulting in countless casualties, population displacement and mass suffering. Civilian casualties, destruction of infrastructure and disruption of essential services exacerbate human suffering.

Armed conflicts destroy the social fabric, leading to the erosion of trust, the division of communities and the destruction of institutions. Cultural heritage sites, including monuments, works of art and historical artifacts, often fall victim to the ravages of war, resulting in the loss of cultural identity and collective memory.

War damages the environment, leading to deforestation, pollution and destruction of ecosystems. Pollution from weapons and warfare can have long-term effects on land, water and air quality, exacerbating the vulnerability of already stressed ecosystems.

The study of the causes of wars occupies many scientists, historians, political scientists, sociologists and other specialists. Listed below are some notable researchers and theories related to the causes of wars.

### **2.2.1 Carl von Clausewitz: The relationship between politics and war**

Carl von Clausewitz - German general and military theorist, author of "On War"<sup>6</sup>. He is considered one of the founders of the theory of war and explored the relationship between politics and war, as well as the influence of culture and psychology on military operations.

Clausewitz explores the nature of war, its goals, methods and impact on society. He analyzes the relationship between military and political processes, and also considers the factors influencing the outcome of military conflicts.

He argues that war is a tool by which political goals are pursued on the battlefield. War, in his opinion, should be understood as a means to achieve political goals, and not as an end in itself. Clausewitz says that the purpose of war is to defeat the enemy, not just to cause damage. He argues that aggression in the military sphere should be aimed at achieving political goals, and not at aimless destruction.

"On War" by Carl von Clausewitz is considered one of the most important and influential works in the field of military theory. His ideas about the relationship between politics and war, as well as the complexities and factors influencing military action, had a significant impact on the further development of strategy and political science.

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<sup>6</sup> Gen. Carl von Clausewitz, On War, CreateSpace Independent Publishing Platform, 2010.

### **2.2.2 Hans J. Morgenthau: Understanding the balance of power**

Hans J. Morgenthau, one of the founding fathers of the realist school of international relations theory, provided a deep and nuanced understanding of the dynamics of global politics.

At the heart of Morgenthau's "Politics Among Nations"<sup>7</sup> is the assertion that politics is governed by objective laws rooted in human nature. By recognizing and acknowledging these laws, states can navigate the international system more effectively.

One of Morgenthau's foundational concepts is the balance of power. He believed that peace could be maintained when there's a balance of power between nations. It's when one state seeks to dominate others, upsetting this balance, that conflict arises. Thus, nations should strive to maintain this balance, either through diplomacy, alliances, or, if necessary, military buildup to deter aggression.

Morgenthau posited that skilled diplomacy is a vital tool in the pursuit of peace. Effective statesmanship, understanding the dynamics of power, and the judicious use of diplomacy can alleviate tensions, resolve disputes, and even prevent wars from erupting. Diplomats must be keenly aware of their national interests and be prepared to negotiate and compromise to safeguard those interests without resorting to conflict.

Central to Morgenthau's thought is the idea of understanding and recognizing the limits of power. States must be aware of the potential repercussions of their actions and avoid overreaching. Overextension and the hubris of power can lead to conflicts that are not only unnecessary but also damaging to the state's long-term interests.

Hans J. Morgenthau, with his realism, provides a sobering view of international politics dominated by power struggles. However, inherent in his analysis is a road map for peace. By understanding the dynamics of power, maintaining a balance, investing in diplomacy, exercising moral restraint, and recognizing the limits of power, nations can navigate the treacherous waters of international relations and achieve a semblance of peace. Morgenthau's paths to peace are not utopian visions but grounded, pragmatic strategies rooted in a deep understanding of human nature and politics.

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<sup>7</sup> Hans J. Morgenthau, *Politics Among Nations*, Alfred A. Knopf; Fourth Edition, 1971.

### **2.2.3 Jack S. Levy: Understanding the Dynamics of War and Conflict Resolution**

Jack S. Levy, a prominent figure in international relations and political science, has contributed significantly to our understanding of the causes of war and the dynamics of peace. While Levy's research<sup>8</sup> spans a broad spectrum of topics within international relations, his work on war and peace, particularly his insights into the role of decision-making, perceptions, and misperceptions, is noteworthy.

Levy's examination of the causes of war often hinged on the decision-making processes of state actors. He proposed that wars often occur not necessarily due to irrationality, but because of rational calculations based on a nation's perceived interests. Therefore, the path to peace, in Levy's view, necessitates an understanding and clear communication of national interests to avoid miscalculations and misunderstandings.

A central theme in Levy's work is the role of misperceptions in the lead-up to conflicts. Leaders' cognitive biases, such as over-optimism about the outcomes of wars or misjudging the intentions and capabilities of adversaries, can escalate tensions. Levy suggests that recognizing and mitigating these cognitive biases can be a crucial step towards peaceful resolutions.

Levy has highlighted the paradoxical nature of preventive wars – wars initiated to prevent an adversary from becoming a more significant future threat. He argues that the perceived benefits of such wars often lead to conflicts that might have been avoided. Recognizing the dangers and often counterproductive outcomes of preventive wars can act as a deterrent to their initiation.

Delving into the relationship between domestic politics and international conflict, Levy's research suggests that internal political dynamics can often drive states to external conflicts. For instance, leaders might pursue aggressive foreign policies to divert attention from domestic issues or consolidate power. Understanding this link offers a path to peace by addressing the domestic sources of external aggression.

Implicit in Levy's analysis of misperceptions and decision-making is the value of clear communication and diplomacy. By fostering open channels of communication, states can

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<sup>8</sup> Jack S. Levy, William R. Thompson, *Causes of War*, Wiley-Blackwell, 2010.

clarify their intentions, understand each other's red lines, and negotiate disagreements without resorting to war.

Jack S. Levy's contributions to the fields of war and peace offer a nuanced understanding of the myriad factors influencing state behaviors. His emphasis on decision-making, the role of perceptions, and the value of historical insights all point to paths that can lead to peaceful coexistence in the international arena. By addressing the cognitive, political, and historical sources of conflict, Levy's research illuminates potential strategies to mitigate the perennial problem of war and guide nations toward a more harmonious existence.

#### **2.2.4 Barbara F. Walter: Unraveling Civil Wars and Building Stable Peace**

Barbara F. Walter, a prominent figure in the field of international relations, has dedicated much of her academic career to understanding the dynamics of civil wars and the complexities of building lasting peace in their aftermath. Recognizing that the roots of many international conflicts lie within fragile states and intra-state rivalries, Walter's work offers a fresh perspective on peacebuilding that centers on the domestic realm.

A foundational aspect of Walter's research<sup>9</sup> is the recognition that civil wars often reignite. She argues that the recurrence of civil wars is not accidental; rather, the uncertainty about power-sharing and potential exploitation by opponents in a post-war scenario increases the likelihood of war relapse. Recognizing this pattern allows for international interventions to be designed with an emphasis on preventing future outbreaks, not just addressing current violence.

Walter emphasizes the importance of power-sharing agreements as a means to ensure peace post-conflict. By ensuring that all significant parties have a stake in governance and the political process, it's possible to reduce the incentive for any one group to return to violence. However, these agreements need to be carefully crafted, ensuring they're inclusive and comprehensive.

One of Walter's significant contributions to peacebuilding literature is her assertion that third-party guarantees can make peace agreements more durable. Knowing that an external actor—like an international organization or a powerful state—is committed to enforcing a peace agreement can deter parties from reneging on their commitments.

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<sup>9</sup> Barbara F. Walter, *How Civil Wars Start: And How to Stop Them*, Crown, 2022.

For peace to hold, Walter suggests that post-war commitments must be transparent and credible. This means that any agreements or promises made in the aftermath of conflict should be clear, enforceable, and backed by mechanisms that ensure parties adhere to their commitments.

Stable institutions play a crucial role in preventing the return to violence, according to Walter. These institutions, be they political, judicial, or economic, serve as mediators of societal conflicts and provide non-violent means for addressing grievances.

Walter argues that for peace to be sustainable, the root causes of the conflict—whether they're ethnic tensions, resource struggles, or political power imbalances—need to be addressed comprehensively. Merely putting a band-aid on the immediate issue without addressing underlying tensions will likely result in a resurgence of conflict.

Lastly, Walter underscores the importance of the international community in peacebuilding efforts. From providing third-party guarantees to facilitating power-sharing agreements, and even directly intervening, when necessary, the broader global community has a pivotal role to play in ensuring peace agreements hold.

### **2.2.5 Robert Jervis: Perception, Misperception, and the Interplay of International Dynamics**

Robert Jervis, one of the most influential figures in the field of international relations, has provided nuanced insights into the dynamics of international politics, particularly focusing on the role of perception and misperception in shaping international outcomes. By examining how states perceive their environment, interpret signals, and consequently act, Jervis has illuminated potential paths to peace in an often uncertain and complex world.

At the heart of Jervis's seminal work "Perception and Misperception in International Politics"<sup>10</sup> is the argument that states' actions are based not on objective realities, but on their perceptions of those realities. Recognizing the gap between perception and reality allows states to question their assumptions, reevaluate their strategies, and potentially avoid conflicts based on misunderstandings.

For Jervis, clear signaling and communication between states is crucial. Misinterpreted signals can lead to unnecessary confrontations. By investing in clear diplomatic

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<sup>10</sup> Robert Jervis, *Perception and Misperception in International Politics*, Princeton University Press, Revised edition, 2017.



communication channels and understanding the signaling landscape, states can avoid conflicts borne out of simple misunderstandings.

Jervis's work also emphasizes the complexities of deterrence. For deterrence to be effective and thus promote peace, it must be credible. States need to communicate not only their capabilities but also their intentions, ensuring that red lines are clear and that the costs of transgression are understood by potential adversaries.

Jervis pointed out that state decision-makers are humans with cognitive biases that can influence international policy. Recognizing and addressing these biases, such as the tendency to view adversarial actions as more coordinated and intentional than they might be, can lead to more rational and peace-oriented foreign policies.

### **2.2.6 Edward D. Mansfield and Jack Snyder: Democratization and Its Implications on International Conflict**

Edward D. Mansfield and Jack Snyder, prominent figures in the arena of international relations, have extensively explored the relationship between democratization and the occurrence of war. Their collaborative work<sup>11</sup> has produced groundbreaking insights into how states transition to democracy and the implications of these transitions on both internal and external conflict.

Central to Mansfield and Snyder's argument is the notion that countries in the process of democratization are more likely to engage in war than either stable democracies or autocracies. These transitional periods, marked by political upheaval and often nationalistic fervor, can lead states to externalize internal conflicts, using international aggression as a means to consolidate power or divert attention from domestic issues.

During transitional phases, leaders often harness nationalistic sentiments to gain popular support. Mansfield and Snyder argue that this kind of mobilization, while effective for domestic politics, can lead to aggressive foreign policies and increase the likelihood of international conflicts.

The paths to peace offered by Edward D. Mansfield and Jack Snyder provide a nuanced understanding of the relationship between democratization and international conflict.

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<sup>11</sup> Edward D. Mansfield, Jack Snyder, *Electing to Fight: Why Emerging Democracies Go to War*, The MIT Press, 2005.

Recognizing the risks associated with the transitional phases of democratization is crucial for both the states undergoing these transitions and the international community.

### **2.2.7 James D. Fearon: Rationalist Explanations for War and the Mechanisms of Conflict Resolution**

James D. Fearon, a prominent political scientist, has significantly contributed to the understanding of the origins of war and potential paths to peace. His work primarily concentrates on rationalist explanations for war<sup>12</sup>, highlighting how logical decisions and strategic considerations can lead states into conflict. By comprehending these dynamics, Fearon has offered valuable insights into the avenues of conflict resolution.

At the core of Fearon's arguments is the bargaining model of war. According to this perspective, wars arise due to failed negotiations over a disputed resource. Recognizing that wars are costly and that rational actors would prefer a peaceful settlement that mimics the expected outcome of a war without its costs, Fearon suggests focusing on the factors that prevent successful pre-war bargaining.

Fearon identifies information asymmetries as one of the primary reasons for failed negotiations. When states have private information about their capabilities or resolve and incentives to misrepresent this information, conflicts can ensue. To pave a path to peace, there's a need to create mechanisms where states can credibly reveal information, reducing the uncertainty that can lead to war.

Fearon also highlights commitment problems as a significant barrier to peace. Even if states come to a peaceful agreement, the fear that one party might renege on the agreement in the future can lead to war as a preemptive measure. Addressing this requires building credible commitment mechanisms – whether through international institutions, third-party guarantees, or domestic institutional checks and balances. Educating leaders about the potential for dividing stakes, or looking for compensatory mechanisms in negotiations, can pave the way for more successful bargaining outcomes.

Fearon acknowledges the role of domestic politics in international conflict. Leaders might act more aggressively on the international stage due to internal pressures or to divert

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<sup>12</sup> James D. Fearon, "Rationalist Explanations for War", *International Organization*, Vol. 49, No. 3, Summer 1995, pp. 379-414.

attention from domestic problems. Understanding these dynamics is crucial for external actors to interpret actions correctly and respond appropriately.

James D. Fearon's rationalist explanations for war provide a comprehensive understanding of the strategic dynamics that lead to conflict. By identifying the barriers to peaceful negotiation – information asymmetries, commitment problems, perceived issue indivisibility, and more – Fearon offers a roadmap for understanding the origins of conflicts and subsequently finding paths to peace.

### **2.2.8 David Singer: Correlates of War and the Quantitative Exploration of Conflict**

David Singer is best known for his contributions to the quantitative study of international conflict, particularly through the Correlates of War project. While his work might seem more oriented towards understanding the causes and characteristics of war, inherent in that endeavor is also a quest to understand the conditions of peace. Singer's systematic approach to war data has shed light on patterns and potential avenues for peace.

The cornerstone of Singer's impact in the field of international relations is the Correlates of War project. By collecting comprehensive data on wars, their duration, severity, and other related variables, Singer and his collaborators sought to understand the underlying patterns and trends of conflict. Recognizing these patterns is the first step towards formulating effective strategies for peace.<sup>13</sup>

While Singer's work covered various aspects of international conflict, one of the insights stemming from the Correlates of War data is the validation of power transition theory. The notion that wars are likely when a rising power threatens to surpass a declining dominant power has significant implications for peace. It suggests the need for mechanisms to manage peaceful power transitions and emphasizes the potential dangers of power imbalances.

Singer's data-driven approach highlighted the complexities of alliance dynamics. Alliances can serve as deterrents, reducing the probability of attack, but they can also entangle states in conflicts not of their own making. Understanding these dual aspects can lead to more effective alliance formations that prioritize peace.

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<sup>13</sup> Melvin Small, J. David Singer, *Resort to Arms: International and Civil Wars 1816-1980*, SAGE Publications, 1982.

One of the insights from the Correlates of War project is the relationship between arms races and conflict escalation. Singer's research underscores the need for arms control agreements and confidence-building measures to prevent the vicious cycle where mutual armament leads to increased hostility and potential conflict.

While much of Singer's work was centered on understanding the causes of war, he recognized the role of international regimes and institutions in promoting cooperation and peace. By providing platforms for dialogue, setting international norms, and facilitating trust-building, international institutions can act as bulwarks against conflict.

One of the broader contributions of Singer's approach is the emphasis on empirical and systematic analysis in the study of international relations. By quantifying aspects of conflict, patterns become clearer, and policies can be grounded in empirical evidence rather than just theoretical constructs. This analytical approach is crucial for designing effective peace initiatives.

Through the Correlates of War project and related research, Singer unveiled patterns, risks, and opportunities in the realm of international relations. While he illuminated the conditions and precursors of war, these insights, when flipped, offer a roadmap to peace – emphasizing power balance, cautious alliance formation, arms control, economic interdependence, and the role of international institutions.

### **2.2.9 Azar Gat: The Evolution of Warfare and the Potential for Global Stability**

Azar Gat, a prominent scholar in the realm of military history and international relations, has examined the evolution of warfare throughout human history. Through his comprehensive exploration of conflict, its origins, and its changing nature, Gat also provides insights into the conditions and strategies that can facilitate global peace.

Gat's work<sup>14</sup> often ventures back to the evolutionary origins of human conflict, suggesting that warfare has been an integral part of human societies due to competition for resources and reproductive advantages. By understanding these deep-rooted drives, Gat highlights the first step in addressing them: acknowledging inherent human tendencies and designing systems that can counteract or channel these tendencies towards non-violent outcomes.

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<sup>14</sup> Azar Gat, *War in Human Civilization*, Oxford University Press, Illustrated edition, 2008.

Gat points to the emergence of the modern state as a significant turning point in the history of warfare. The monopolization of violence by states led to a significant decline in interpersonal violence. The centralization and professionalization of armies made large-scale conflicts less frequent, albeit more devastating. Recognizing the role of stable state structures in reducing internal conflict is a crucial path to peace.

Azar Gat underscores the role of economic interdependence, facilitated by globalization, in reducing the allure of warfare. When nations are economically intertwined, the costs of conflict rise significantly, making peaceful trade and collaboration more attractive. Encouraging economic integration serves as a deterrent to conflict.

While nuclear weapons introduce catastrophic potential to warfare, Gat acknowledges the paradoxical peacekeeping role of nuclear deterrence. The sheer devastation associated with nuclear warfare acts as a significant deterrent, leading to a fragile but notable peace among nuclear-armed states. However, Gat also warns of the inherent risks and advocates for nuclear disarmament as a more sustainable path to peace.

Gat's work often touches upon the role of cultural and ideological shifts in changing the landscape of warfare. The rise of ideologies that prioritize human rights, international law, and global cooperation has contributed to a decline in the appetite for conflict. Promoting and strengthening these values can further reduce the likelihood of war.

By tracing the origins and evolution of warfare, Gat offers a comprehensive roadmap to a more peaceful future. His insights, ranging from the importance of stable state structures to the potentials and pitfalls of nuclear deterrence, provide policymakers and scholars with valuable perspectives on fostering global stability. The journey to peace, as Gat's work suggests, requires a blend of acknowledging inherent human tendencies, leveraging economic and political structures, and fostering cultural shifts towards collaboration and mutual respect.

### **2.2.10 Conclusion**

Research into the causes and consequences of wars includes diverse aspects such as political economy, international relations, psychology, history, and many others.

War has a profound effect on the social fabric of society. Wars claim millions of lives, leading to a huge loss of human potential and intelligence. Conflicts are forcing millions of people to flee their homes, causing humanitarian and demographic crises. People go through

psychological trauma, post-traumatic stress and depression, leaving deep marks on their mental health.

Wars have a devastating effect on the economy and finances of a country. Buildings, roads, bridges, businesses and other infrastructure can be destroyed, requiring huge resources to rebuild. Wars destroy production, trade and investment, which can lead to a prolonged economic downturn. Many people find themselves without homes and jobs, which leads to increased poverty and social problems.

Political structures and attitudes are also changing. Wars can lead to a change of power and a change in political regimes, which can affect the stability and security of the region. Military conflicts can lead to radicalization, terrorist activity and the spread of violence.

Cultural aspects are also affected. Historical and cultural monuments, museums, archives are disappearing, taking with them part of the national and world cultural value. Wars can affect the collective consciousness, shaping national trauma, discontent and fear of the future.

The effects of war can extend beyond the borders of the country involved in the conflict. Conflicts can lead to destabilization of the region and threaten global security. The flow of refugees and migrants from a country at war can have an impact on other countries and cause humanitarian crises.

The consequences of war are a deeply complex and varied phenomenon, with long-term and multifaceted effects on the society, economy, culture and politics of a country involved in a conflict. War leaves traces that can continue to show for decades and even generations. Understanding the consequences of war plays a key role in preventing conflict and promoting peace and security on the world stage.

## **2.3 Theories of Achieving Peace in the Science of International Relations**

### **2.3.1 Introduction**

In an era marked by rapid globalization, technological advancement, and evolving geopolitical dynamics, the quest for peace remains an enduring and paramount challenge. Contemporary International Relations (IR) studies have grappled with understanding, predicting, and navigating the intricacies of inter-state relations, particularly in the pursuit of lasting peace. From the ashes of two World Wars, the establishment of the United Nations,

to the challenges posed by terrorism, cyber warfare, and the resurgence of great power politics, the field has continually adapted and expanded its scope. As nations and non-state actors become ever more interconnected, the stakes of conflict rise, prompting scholars and policymakers to devise innovative paths to peace. This exploration delves into the multifaceted approaches, theories, and methodologies that contemporary IR offers in the pursuit of global harmony, reflecting a rich tapestry of interdisciplinary insights and strategies.

Over the years, scholars have proposed various theories that offer frameworks for achieving peace. In this part I'll outline some of the primary theories and their notable proponents in the quest for global harmony.

### **2.3.2 Realism**

Realism asserts that states operate in an anarchic international system driven by power politics. Although primarily centered around power dynamics and self-interest, Realism provides its own set of provisions for achieving peace. This chapter delves into these provisions and highlights key criticisms from other theoretical perspectives. Representatives of this realism direction: Thomas Hobbes<sup>15</sup>, Hans Morgenthau<sup>16</sup> and Kenneth Waltz<sup>17</sup>.

Realists believe that a balance of power among states ensures stability and peace. If no single state can dominate others without facing significant opposition, the likelihood of aggression reduces.

Linked to the balance of power, deterrence involves demonstrating the capability and willingness to retaliate if attacked, thereby dissuading potential adversaries.

Realists argue that strategic alliances can act as a counterbalance to threatening powers. By forming coalitions, states can bolster their security and deter potential aggressors.

States should pursue policies that protect and further their national interests, particularly their security and survival. Avoiding unnecessary conflicts and focusing on core strategic interests can maintain peace.

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<sup>15</sup> Thomas Hobbes, *Leviathan*, Penguin Classics, 2017.

<sup>16</sup> Hans J. Morgenthau, *Politics Among Nations*, Alfred A. Knopf; Fourth Edition, 1971.

<sup>17</sup> Kenneth N. Waltz. *Man, the State, and War: A Theoretical Analysis*, Columbia University Press, 2018.

Accepting that the international system is inherently anarchic – without a supreme governing body – states must be constantly prepared to protect themselves, ensuring they aren't vulnerable to attacks.

Critics argue that Realism's focus on power and self-interest offers a dim view of human nature, neglecting the potential for cooperation and altruism. Theorists like Robert Keohane and Joseph Nye<sup>18</sup>, from the Liberal school of thought, emphasize the potential for international cooperation and institutions.

While Realism places the state at the center, critics argue that non-state actors, international institutions, and transnational networks play increasingly significant roles in global politics.

By constantly preparing for conflict due to the presumed anarchy and self-interested nature of states, Realists might inadvertently perpetuate tensions. Constructivists like Alexander Wendt<sup>19</sup> argue that if states perceive each other as threats, they'll act accordingly, possibly leading to avoidable conflicts.

Marxist and Neo-Marxist theorists critique Realism for overlooking economic structures, class dynamics, and social forces that can also drive international conflicts.

Feminist critiques, offered by scholars like J. Ann Tickner<sup>20</sup>, assert that Realism's focus on power and security is inherently masculine. Such a narrow viewpoint can neglect other valuable perspectives that might offer more peaceful solutions to international conflicts.

In conclusion, while Realism provides a structured framework for understanding the dynamics of international relations and achieving peace through power balances, it is not without its critics. The limitations of Realism underscore the importance of integrating insights from multiple theoretical perspectives to navigate the intricate web of global politics effectively.

### **2.3.3 Liberalism**

Offering a more optimistic outlook than Realism, Liberalism emphasizes the potential for state cooperation. Liberals believe that peace can be achieved through international institutions, economic interdependence, and the spread of democratic governance.

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<sup>18</sup> Robert Keohane and Joseph Nye Jr., *Power & Interdependence*, Pearson; 4th edition, 2011.

<sup>19</sup> Alexander Wendt, *Social Theory of International Politics*, Cambridge University Press, 1999.

<sup>20</sup> J. Ann Tickner, *Gender in International Relations*, Columbia University Press, Revised ed., 1992.



A subset of Liberalism is Democratic Peace Theory, it proposes that democratic states are less likely to engage in conflicts with each other.

Key Proponents: Immanuel Kant, Woodrow Wilson, and Michael Doyle<sup>21</sup>.

Advocating for the inherent value of cooperation, international institutions, and mutual benefit, liberalism provides a more optimistic pathway towards peace. This chapter will examine the main liberal provisions for peace and discuss notable criticisms from opposing theoretical viewpoints.

Liberals believe that international institutions like the United Nations, World Trade Organization, and International Criminal Court can mitigate conflicts by providing platforms for dialogue, cooperation, and conflict resolution.

The interconnectedness of global economies, according to liberalism, acts as a deterrent against conflict. The mutual benefits of trade and the potential losses from disruptions make wars less attractive.

Rooted in Immanuel Kant's "Perpetual Peace"<sup>22</sup>, the Democratic Peace Theory posits that democracies are less likely to engage in wars against one another. Shared values, public accountability, and democratic structures deter interstate conflicts.

Transparency and the free flow of information can reduce misunderstandings, build trust, and prevent conflicts. The rise of global communication networks supports this liberal notion.

A rules-based global order, with states adhering to international laws and treaties, can provide predictability, delineate rights and responsibilities, and thereby promote peace.

Critics, especially from the realist camp<sup>23</sup>, argue that liberalism is overly idealistic. They believe that power politics, not cooperation, determines international relations, and states will always act based on their interests.

Post-colonial and critical theorists argue that liberal ideas, especially the push for democracy, reflect Western biases. Such perspectives might not be universally applicable and can lead to tensions.

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<sup>21</sup> Michael W. Doyle, *Ways of War and Peace: Realism, Liberalism, and Socialism*, W. W. Norton & Company, Illustrated edition, 1997.

<sup>22</sup> Immanuel Kant, *Perpetual Peace*, FQ Classics, 2007.

<sup>23</sup> John J. Mearsheimer, *The Great Delusion: Liberal Dreams and International Realities*, Yale University Press, Reprint edition, 2019.

While liberals see economic ties as peace-promoting, some scholars suggest that economic rivalries, competition for markets, or resources can also be sources of conflict.

Critics point out that even democracies can be aggressive if they perceive their interests at stake. Furthermore, the transition to democracy in unstable environments can lead to internal conflicts.

Realists, in particular, challenge the effectiveness of international institutions, suggesting that they lack enforceability and can be manipulated by powerful states.

In conclusion, Liberalism offers a compelling vision for peace in international relations, emphasizing cooperation, mutual benefits, and institutional governance. While these provisions have borne fruit in various instances, such as the European Union's role in ensuring peace in Europe, they are not without criticism. An effective approach to global politics, many would argue, requires synthesizing insights from liberalism with those from other theories, ensuring a holistic understanding and strategy for achieving global harmony.

#### **2.3.4 Constructivism**

Constructivism argues that state behavior is shaped by ideational factors such as beliefs, identities, and norms. Peace is achieved when states and their leaders internalize norms of non-violence and cooperation. Representatives of this direction: Alexander Wendt<sup>24</sup> and Nicholas Onuf<sup>25</sup>.

Unlike traditional theories such as realism and liberalism, which focus on material structures and interests, constructivism highlights the role of ideational factors, including beliefs, identities, and norms. This essay explores constructivism's main provisions for achieving peace and identifies some of its critics.

Central to constructivist thought is the idea that actors construct their realities through their beliefs, interactions, and practices. For peace to prevail, the dominant narrative in international relations should be one that promotes cooperation over competition.

International norms, often developed and promoted by non-state actors like NGOs or international institutions, can influence state behavior. The adoption of norms against

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<sup>24</sup> Alexander Wendt, *Social Theory of International Politics*, Cambridge University Press, 1999.

<sup>25</sup> Nicholas Onuf, *World of Our Making: Rules and Rule in Social Theory and International Relations*, Routledge, 2012.

aggressive warfare or the use of chemical weapons, for instance, can guide states towards more peaceful interactions.

Constructivists believe that state identities (how states see themselves) shape their interests. Transforming state identities from adversarial to cooperative can thus promote peace.

Constructivists underscore the importance of dialogue and discourse in shaping state behavior. By fostering dialogues that emphasize shared interests and mutual respect, the chances of conflicts can be reduced.

Constructivists argue that states can learn from their past experiences. Encounters with the adverse consequences of conflict can reshape states' perceptions and behaviors in favor of peace.

Critics, especially from the realist camp<sup>26</sup>, argue that constructivism lacks clear policy prescriptions. The emphasis on ideational factors makes it difficult to craft specific strategies for peace.

While constructivists emphasize norms and ideas, critics claim they neglect the inherent anarchic nature of the international system and the central role of power politics.

While constructivists believe in the potential for change in state behavior through altered perceptions and norms, critics argue that deep-rooted state interests often remain consistent.

Not all norms are inherently peaceful or beneficial. Critics point out that norms can also be used to justify violence or aggression, such as in the name of national honor or religious mandates.

Some scholars<sup>27</sup> criticize constructivism for its reliance on qualitative research and argue that it lacks empirical rigor compared to more traditional IR theories.

Eventually, Constructivism provides a fresh perspective on international relations by emphasizing the influence of ideational factors in shaping state behavior. While its focus on norms, identities, and dialogue offers pathways to peace, it isn't without its detractors.

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<sup>26</sup> John J. Mearsheimer, *The Tragedy of Great Power Politics*, W. W. Norton & Company, Updated edition, 2014.

<sup>27</sup> Colin Elman and Miriam Fendius Elman, *Progress in International Relations Theory: Appraising the Field*, MIT Press, 2003.

Balancing the insights of constructivism with those of other theories might provide a more comprehensive approach to achieving and sustaining peace in the global arena.

### **2.3.5 Marxism and Neo-Marxism**

These theories emphasize the economic structures and class dynamics underpinning state behavior. They argue that peace can only be achieved through a radical restructuring of the global economic system and the elimination of capitalist class structures.

Representatives of this direction: Karl Marx, Vladimir Lenin, Antonio Gramsci and Immanuel Wallerstein<sup>28</sup>.

At the heart of Marxist theory<sup>29</sup> is the notion of class struggle stemming from economic inequalities. By eliminating the capitalist system and transitioning to communism—a stateless, classless society—Marxism argues that many sources of international conflict, particularly those rooted in economic competition and exploitation, will diminish.

Marxists view imperialism, where powerful states dominate weaker ones for economic gain, as an extension of capitalist exploitation. Ending imperialism is seen as a step toward global peace.

Marxists traditionally believed in the need for a global proletarian revolution<sup>30</sup> to overthrow capitalist systems everywhere, aiming for a global order based on socialist principles.

Later Neo-Marxist perspectives acknowledge various forms of oppression beyond just class—such as race, gender, and ethnicity<sup>31</sup> — as contributing to global tensions. Addressing these interconnected oppressions becomes paramount for peace.

Critics often charge traditional Marxism with being too focused on economic structures, neglecting other significant sources of international conflict like nationalism, religion, or territorial disputes.<sup>32</sup>

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<sup>28</sup> Immanuel Wallerstein, *The Modern World-System IV: Centrist Liberalism Triumphant, 1789–1914*, University of California Press, First Edition, 2011.

<sup>29</sup> Matt Vidal, *The Oxford Handbook of Karl Marx*, Oxford University Press, 2019.

<sup>30</sup> Vladimir Ilich Lenin, *Imperialism the Highest Stage of Capitalism*, Martino Fine Books, 2011.

<sup>31</sup> Kimberlé W. Crenshaw, “Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine”, *Feminist Theory and Antiracist Politics*, 1989 *U. Chi. Legal F.* 139, 1989.

<sup>32</sup> Michael W. Doyle, *Ways of War and Peace: Realism, Liberalism, and Socialism*, W. W. Norton & Company, Illustrated edition, 1997.

History has shown that states that have experienced Marxist-inspired revolutions, such as the Soviet Union or Maoist China, have led to authoritarian regimes, not to coveted societies of welfare and prosperity.

Marxism and neo-Marxism are serious critics of the capitalist world order, linking economic exploitation and cultural hegemony to international conflicts. Their peace propositions revolve around systemic change to address the root causes of conflict. However, when translating theory into practice, many problems arise that reflect the complexity of human relationships.

Marxism oversimplifies the complex dynamics, ignores non-economic factors, and does not fully take into account the diverse motives of state behavior. While economic factors are undoubtedly important, a fuller understanding of international relations requires consideration of a broader range of factors and theoretical perspectives.

### **2.3.6 Feminism**

Feminism, as a theoretical framework in international relations, emerged during the late 20th century as a critical response to mainstream theories like realism and liberalism, which largely overlooked gender as a significant factor in global politics. Feminists argue that understanding global politics requires recognizing how patriarchal structures influence state behavior, international norms, and the nature of conflict. Key Proponents: J. Ann Tickner<sup>33</sup> and Cynthia Enloe<sup>34</sup>.

Feminists contend that global politics is underpinned by gendered structures that privilege masculine traits (like aggression and dominance) over feminine ones (like cooperation and nurturing). Achieving peace requires dismantling these structures and fostering a balanced integration of both sets of traits.

Feminists argue that including women in peace processes and decision-making roles can lead to more lasting and holistic peace agreements. The Women, Peace, and Security agenda, anchored by UN Security Council Resolution 1325<sup>35</sup>, emphasizes women's crucial roles in conflict resolution and peacebuilding.

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<sup>33</sup> J. Ann Tickner, *Gender in International Relations*, Columbia University Press, Revised ed., 1992.

<sup>34</sup> Cynthia Enloe, *Twelve Feminist Lessons of War*, University of California Press, 2023.

<sup>35</sup> Security Council Resolution 1325, Peace Women. [Online]. Available: <http://www.peacewomen.org/SCR-1325>.

Beyond overt warfare, feminists highlight the importance of recognizing and addressing structural violence – systemic forms of harm and oppression that disproportionately affect women, such as economic inequality, lack of education, and limited access to healthcare.

Feminist scholars like Cynthia Enloe have shed light on the links between militarism and patriarchal values. By challenging the normalization of militaristic values and the militarization of global politics, feminism seeks a more peaceful international order.

Feminists advocate for a broader understanding of security. Beyond the traditional state-centric view, they emphasize human security, which includes economic, health, and environmental dimensions, recognizing that threats to individual well-being often intersect with gender.

Critics argue that while gender is undoubtedly significant, overemphasizing it might oversimplify the complex interplay of factors that shape global politics.

There is no single feminist perspective, with postcolonial feminists, for instance, criticizing<sup>36</sup> mainstream Western feminism for sometimes overlooking the experiences and challenges faced by women in the Global South.

Some critics feel that feminist theory, in its attempt to differentiate itself, sometimes eschews useful insights from mainstream theories.<sup>37</sup>

While feminist theories provide valuable critiques and insights, skeptics question how they can be systematically applied in the realpolitik realm of global politics where power dynamics dominate.

In conclusion, feminist theory in international relations offers a profound and necessary critique of how gendered structures shape global politics and conflict. By highlighting the importance of inclusivity, recognizing structural violence, and advocating for a broader understanding of security, feminism provides essential pathways for achieving peace. However, as with all theoretical frameworks, it faces critiques and challenges in its application and interpretation.

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<sup>36</sup> Gayatri Chakravorty Spivak, *Can the Subaltern Speak?: Two Works Series Volume 1*, Walther König, Köln/Afterall Books, 2021.

<sup>37</sup> Cynthia Enloe, *Bananas, Beaches and Bases: Making Feminist Sense of International Politics*, University of California Press, Second Edition, 2014.

### 2.3.7 English School

The English School, often described as a middle-ground theory between realism and liberalism in the field of international relations, is renowned for its emphasis on the international society. The concept of an international society, as posited by the English School, is built upon shared norms, values, and institutions that states collectively acknowledge and abide by. These shared understandings, in the view of the English School, play a pivotal role in maintaining order and pursuing peace in the international arena. Representatives of this direction: Hedley Bull<sup>38</sup> and Martin Wight<sup>39</sup>.

At the heart of the English School's perspective is the notion that states form not just a system (as realists would stress) but a society. This society is marked by common interests, shared values, and mutual recognition of sovereignty, which act as a foundation for cooperative behavior.

For the English School, institutions like diplomacy, international law, and balance of power aren't just mechanisms; they embody the shared values and practices of the international society. Through these institutions, states can address grievances, mediate conflicts, and negotiate resolutions.

The English School recognizes the significant influence of great powers in shaping international order. They have a responsibility, given their capabilities and position, to maintain the balance of power and uphold the norms of the international society, thereby fostering conditions conducive to peace.

Unlike strict realists who focus primarily on state interests, the English School sees states as having moral responsibilities and duties toward one another. This emphasis on morality and shared values can guide states towards peaceful coexistence and cooperation.

Critics often point out that the English School's core concepts, especially that of an "international society", are somewhat ambiguous and difficult to operationalize in concrete research.<sup>40</sup>

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<sup>38</sup> Hedley Bull, *The Anarchical Society: A Study of Order in World Politics*, Columbia University Press, fourth edition, 2012.

<sup>39</sup> Martin Wight, *Power Politics*, Continuum, Revised edition, 2002.

<sup>40</sup> Andrew Linklater and Hidemi Suganami, *The English School of International Relations*, Cambridge University Press, 2006.

The English School's emphasis on certain institutions and norms has been criticized for reflecting a Western-centric view of international relations, potentially marginalizing non-Western perspectives and experiences.

By emphasizing the role of great powers in maintaining international order, the English School might be seen as perpetuating existing power hierarchies and injustices in the international system.

Skeptics argue that the English School's focus on shared norms and values might be overly optimistic, underplaying the significant divergences and conflicts of interest that exist between states.<sup>41</sup>

In summary, the English School offers a distinctive perspective on the paths to peace in international relations, emphasizing the critical role of shared norms, institutions, and values in the international society. While it provides a nuanced understanding of international relations, bridging the gap between realism and liberalism, it also faces critiques for its perceived ambiguity, Western-centric bias, and potential normative optimism.

### **2.3.8 Critical Theory**

Originating from the Frankfurt School and influenced by thinkers like Theodor Adorno, Max Horkheimer, and later, Jürgen Habermas, Critical Theory in international relations (IR) is less a unified theory and more a range of approaches that challenge mainstream methodologies and assumptions in the study of world politics. Through its lens, the pursuit of peace is deeply interwoven with issues of power, ideology, and emancipation.

Central to Critical Theory is the principle of emancipation. Achieving peace isn't solely about preventing military conflicts but involves freeing individuals from structures of oppression, whether they're political, economic, or social.

Critical theorists argue<sup>42</sup> that many international norms, institutions, and practices reinforce power imbalances. Peace requires deconstructing and challenging these entrenched structures.

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<sup>41</sup> John J. Mearsheimer, *The Tragedy of Great Power Politics*, W. W. Norton & Company, Updated edition, 2014.

<sup>42</sup> Nicholas John Rengger, Tristram Benedict Thirkell-White, *Critical International Relations Theory after 25 Years*, Cambridge University Press, 2007.



Peace, from this perspective, also involves unmasking and challenging dominant ideologies that justify and perpetuate inequalities, whether they're based on class, gender, race, or other dimensions.

Drawing from Habermas<sup>43</sup>, some critical theorists emphasize the role of open, inclusive, and non-coercive communication as a pathway to mutual understanding and conflict resolution.

Instead of focusing solely on state-centric security concerns, Critical Theory pushes for a broader understanding of security, encompassing issues like economic inequality, environmental degradation, and social justice.

One of the most common criticisms is that Critical Theory, while adept at critiquing existing structures, offers limited practical guidance for policymakers. Its broad emphasis on emancipation and deconstruction might seem far removed from the realpolitik concerns of international politics.

Critics argue that the critical approach can slide into a form of relativism, where all perspectives are equally valid, potentially making it challenging to advocate for specific policies or actions.<sup>44</sup>

While the critique of dominant discourses is crucial, some argue that Critical Theory places too much emphasis on discourse at the expense of material realities and power dynamics.<sup>45</sup>

In focusing on overarching structures and systems, critics contend that Critical Theory might downplay the role of individual agency and the potential for actors to bring about change within existing frameworks.

In conclusion, Critical Theory in international relations offers a profound critique of traditional understandings of peace and security, pushing for a more inclusive, equitable, and holistic vision. It emphasizes emancipation from oppressive structures and ideologies and champions open dialogue and broadened security conceptions. However, its abstract nature and focus on discourse have led to criticisms regarding its practical applicability and potential overemphasis on relativism and structural critiques.

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<sup>43</sup> Jürgen Habermas, *Theory of Communicative Action*, Beacon, 1985.

<sup>44</sup> Richard Rorty, *Philosophy and the Mirror of Nature*, Princeton University Press, 2017.

<sup>45</sup> Nancy Fraser, *Justice Interruptus: Critical Reflections on the "Postsocialist" Condition*, Routledge, 1st edition, 2014.

The quest for peace in the realm of International Relations is a multifaceted endeavor, informed by diverse theoretical perspectives. Each theory offers a unique lens through which we can view, understand, and address global conflicts. While no single theory provides a panacea for the world's challenges, a holistic and integrative approach that draws insights from each can illuminate the path towards a harmonious global order. Be that as it may, for a broad look at the question of our research, it is necessary to examine several more approaches that do not fit into any of the existing theories.

## **2.4 Interdisciplinary Approaches: Bridging Boundaries and Broadening Perspectives**

International Relations (IR), traditionally entrenched in the study of diplomatic histories, power politics, and state behavior, has witnessed an evolving academic landscape over the past few decades. With the emergence of new global challenges, from climate change to transnational terrorism and from digital warfare to global health crises, the confines of classical paradigms have been tested. Interdisciplinary approaches have emerged as both a response to and a recognition of the intricate web of global interdependencies that cannot be fathomed through a single academic lens. By drawing insights from fields as diverse as economics, sociology, anthropology, psychology, and even biology, interdisciplinary strategies in IR offer a richer, multi-dimensional understanding of global events and phenomena. As we delve into this topic, we'll explore how these convergent approaches not only enrich our comprehension but also provide innovative solutions to the multifaceted challenges of our interconnected world.

### **2.4.1 John Burton: Understanding of human needs**

John Burton, a trailblazer in the realm of international relations and conflict resolution, shifted the paradigm from traditional, state-centric models to one that prioritized individual human needs. His innovative approach posited that conflicts often arise from unmet human needs, and thus, understanding and addressing these needs is fundamental to achieving sustainable peace.

Central to Burton's theoretical contributions<sup>46</sup> is the Human Needs Theory, which contends that certain human needs, such as identity, recognition, security, and participation, are universal and non-negotiable.

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<sup>46</sup> John Burton, *Conflict: Human Needs Theory*, Palgrave Macmillan, 1993.

Burton asserted that when political or social systems fail to acknowledge or suppress these needs, conflicts are likely to erupt. For peace to be enduring, it is imperative not just to broker temporary agreements but to ensure these fundamental needs are recognized and met.

Burton identified a category of conflicts known as "protracted social conflicts." These are long-standing conflicts deeply embedded in structural, political, or societal conditions that prevent basic human needs from being satisfied.

Recognizing the root causes—often tied to unmet human needs—is the first step in resolving such conflicts. Sustainable solutions require systems to evolve and create environments where these needs can be fulfilled.

Beyond just theorizing about conflict, Burton was deeply concerned with practical solutions. He championed the idea of problem-solving workshops, an approach that brings together unofficial representatives from conflicting parties in a neutral setting.

These workshops, free from formal protocols and political posturing, are designed to foster open dialogue, build mutual understanding, and encourage collaborative problem-solving. By understanding the root causes and the unmet needs driving a conflict, participants can work towards sustainable resolutions that address these core issues.

Burton was critical of the realist perspective in international relations, which focuses on state-centric power dynamics and sees conflicts as inevitable power struggles between nations.

Burton's approach suggests that instead of viewing conflicts purely as geopolitical struggles, understanding them from the human need's perspective can lead to more profound, holistic solutions. He believed that conflicts are not inevitable and can be resolved if the underlying needs-based issues are addressed.

In conclusion, John Burton's theoretical framework offers a compassionate, human-centric lens through which we can view and address global conflicts. By understanding and prioritizing the basic, non-negotiable human needs at the heart of many disputes, Burton's approach provides a roadmap for achieving a more just and lasting peace. His work reminds us that behind the veneer of national interests and power dynamics lie fundamental human desires and aspirations that, when acknowledged and met, can pave the way for harmony and cooperation.

### **2.4.2 Andrei Sakharov: Nuclear disarmament**

Andrei Sakharov, a prominent Soviet physicist, human rights activist, and Nobel laureate, is not conventionally framed within the domain of international relations theorists. Nonetheless, his advocacy for human rights, disarmament, and international cooperation offers a unique perspective on achieving global peace.

Having played a pivotal role in the creation of the Soviet hydrogen bomb, Sakharov soon became a vocal critic of the arms race. He recognized the existential threat posed by nuclear weapons and championed their non-proliferation. Sakharov believed that global disarmament, especially nuclear disarmament, was a prerequisite for enduring world peace. He posited that the mere existence of these weapons posed an inordinate risk of accidental or intentional use, which could spell catastrophe for humanity.

In the essay "Progress, Coexistence, and Intellectual Freedom"<sup>47</sup>, Sakharov reflects on the importance of intellectual freedom, scientific progress, and peaceful coexistence among nations. He emphasizes the need for dialogue, understanding and cooperation to prevent conflicts and ensure global security.

Sakharov recognized the interdependence of nations in the modern world. He believed that fostering international cooperation, especially in areas of science, technology, and education, was vital for ensuring global stability and progress.

Collaborative efforts, knowledge sharing, and mutual understanding can not only pave the way for technological and societal advancements but also reduce the chances of misunderstandings and conflicts between nations.

In conclusion, while Andrei Sakharov was not strictly a scholar of international relations, his views and advocacy in the realm of global politics echo liberal principles, particularly in their emphasis on human rights, international cooperation, and the power of ideas. His life and work serve as a testament to the significant impact individuals can have on international events and discourses.

### **2.4.3 Gene Sharp: Nonviolent strategies**

Gene Sharp, often referred to as the "Machiavelli of nonviolence," is renowned for his scholarly research into nonviolent resistance, revolution, and civil disobedience. His

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<sup>47</sup> Andrei Sakharov, *Progress, Coexistence & Intellectual Freedom*, W. Norton & Company, 1968.

extensive work on the subject, including the influential book "From Dictatorship to Democracy," has provided activists and movements worldwide with a strategic guide for nonviolent resistance against authoritarian regimes.<sup>48</sup>

Sharp's belief in the power of civil society, the rule of law, human rights, and individual freedoms aligns well with liberal principles. He places considerable emphasis on the role of individuals and non-state actors in bringing about change, consistent with the liberal focus on a multitude of actors in the international system.

Sharp's work also aligns with constructivist perspectives. He believes in the power of ideas, social norms, and the agency of individuals in shaping political outcomes. The very idea that power structures can be dismantled through collective, nonviolent action is rooted in the constructivist notion that social realities are constructed and can thus be deconstructed or altered.

Though not a mainstream theory like realism or liberalism, transnationalism, which emphasizes the importance of non-state actors and transnational networks in international relations, is highly relevant to Sharp's work. His strategies of nonviolent resistance have been adopted by a myriad of movements worldwide, suggesting the transnational applicability and resonance of his ideas.

However, while many have praised his contributions, some critics argue that his methods might not be universally applicable, especially against particularly brutal regimes. Some critics worry that the methods Sharp promotes can be co-opted by external powers for regime change, rather than serving purely grassroots, democratic movements.

Stephen Gowans touches upon the role of nonviolent resistance and its proponents, including Gene Sharp, in the context of the Syrian conflict.<sup>49</sup> He explores the idea that the strategies advocated by Sharp have been utilized in line with U.S. foreign policy objectives.

However, the global application and success of many of his principles, as seen in movements from Serbia to Egypt, testify to their power.

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<sup>48</sup> Gene Sharp. *From Dictatorship to Democracy*, Serpent's Tail, 2012.

<sup>49</sup> Stephen Gowans, *Washington's Long War on Syria*, Baraka Books, 2017.

#### **2.4.4 John Paul Lederach: Moral imagination concept**

John Paul Lederach stands as one of the most influential figures in the field of peacebuilding and conflict transformation. With an emphasis on relationships, holistic thinking, and a long-term perspective, Lederach's theories and practices have significantly shaped contemporary peacebuilding efforts.

Lederach introduces the concept of "moral imagination"<sup>50</sup> as the capacity to recognize turning points and possibilities in a conflict setting, allowing for constructive transformation. It involves the ability to imagine oneself in a web of relationships that includes one's enemies.

Lederach consistently underscores the importance of relationships in conflict and peace processes. He believes that the heart of conflict lies in damaged relationships and that genuine peace can only be achieved when these relationships are healed. Prioritizing relationship-building over merely addressing surface-level issues leads to a more profound and sustainable form of peace. Building and mending relationships can prevent future conflicts and promote social cohesion.

This approach respects local wisdom and ensures that peacebuilding solutions are culturally relevant, sustainable, and owned by the communities they serve.

Engaging middle-range leaders in peace processes ensures that agreements are more sustainable and grounded in the realities of the communities they affect.

A long-term vision ensures that peacebuilding efforts are not just about short-term fixes but about creating lasting structures and relationships that can endure and evolve over time.

Cultivating moral imagination enables peacebuilders to envision alternative futures, transcend divisive narratives, and work towards a reality that prioritizes human dignity and interconnectedness.

Lederach, through his association with organizations like the Mennonite Central Committee and the Kroc Institute, has conducted training workshops in numerous countries (El Salvador, Somalia, Nepal, Philippines), emphasizing the concept of "elective" training. This

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<sup>50</sup> John Paul Lederach, *Moral Imagination: The Art and Soul of Building Peace*, Oxford University Press, Illustrated edition, 2010.

method focuses on drawing out the participants' knowledge and experiences rather than imposing external models.

In conclusion, John Paul Lederach's approach to peacebuilding emphasizes the human, relational aspects of conflict transformation. By focusing on relationships, local wisdom, sustained commitment, and the power of moral imagination, Lederach provides a roadmap for achieving peace that is deeply rooted, sustainable, and attuned to the unique contexts in which conflicts arise. His work serves as a reminder that at the heart of every conflict are human beings, and it is through understanding and collaboration that lasting peace can be achieved.

#### **2.4.5 Johan Galtung: Peace studies**

Johan Galtung, often referred to as the "father of peace studies," has provided groundbreaking contributions to the understanding of peace and conflict. Through decades of research, Galtung has outlined comprehensive theories on the nature of violence, the structures of peace, and the paths to achieving sustainable harmonious relations.

Galtung introduces a tripartite typology of violence. Direct violence refers to physical harm, structural violence is harm caused by unjust structures or institutions, and cultural violence pertains to prevailing attitudes and beliefs that normalize or legitimize direct and structural violence.

Recognizing these forms of violence allows us to address not just overt acts of aggression, but also the hidden structures and cultural norms that perpetuate harm.

Galtung distinguishes between negative peace (the absence of direct violence) and positive peace (the absence of structural and cultural violence)<sup>51</sup>. He argues that true peace is not just the cessation of war or hostility but the presence of justice and equality. Efforts to achieve peace should not only focus on stopping conflict but also on addressing underlying injustices and inequalities.

Galtung believes that conflicts are natural and can be a vehicle for change. Rather than suppressing conflict, it should be transformed through nonviolent means, addressing the root causes and ensuring equitable outcomes for all parties. By viewing conflicts as

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<sup>51</sup> Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, SAGE Publications Ltd, 1996.

opportunities for transformation, societies can channel energies towards creating just and harmonious systems.

Galtung's method of "transcendence" in mediation focuses on going beyond the overt demands of conflicting parties to find a common ground. It seeks to uncover the underlying needs and fears of all parties and to create solutions that address these foundational concerns. Transcendence-based mediation can lead to more sustainable peace agreements, as it ensures that resolutions address the core needs and aspirations of all involved parties.

Galtung suggests a medical metaphor for understanding peace and conflict. He believes in diagnosing the root causes of conflict, predicting its course (prognosis), and then applying remedies (therapy) to address these foundational issues. This systematic approach ensures that peacebuilding efforts are thorough, strategic, and oriented towards addressing the deeper maladies that lead to conflict.

Galtung's role as a mediator has taken him to various conflict zones, from Sri Lanka to the Middle East. In these endeavors, he has always emphasized dialogue and cooperative problem-solving to address underlying grievances and achieve "positive peace".

In conclusion, Johan Galtung's contributions to peace studies provide a comprehensive and nuanced understanding of conflict and peace. By identifying various forms of violence and articulating the deeper structures of peace, Galtung offers pathways for societies to move beyond mere conflict cessation towards achieving lasting harmony and justice. His work serves as a foundational guide for scholars, mediators, and peacebuilders worldwide, emphasizing the profound interconnectedness of humanity and the potential for transformation even in the face of deep-seated conflict.

## **2.5 Navigating the Complex Landscape of Peace in International Relations**

The quest for peace, central to the discipline of international relations, is not a monolithic or static endeavor. As we have traversed through various theories and perspectives, it becomes evident that each offers its unique lens to discern the intricate tapestry of peace, from the state-centric realpolitik to the emancipatory visions of critical theory. Each paradigm, with its provisions for peace, provides invaluable insights, whether it's the importance of balance of power, international cooperation, normative structures, or the dismantling of oppressive systems.



However, as with any academic pursuit, these provisions are not without criticism. The criticisms, sometimes rooted in differing foundational beliefs or practical concerns, serve a vital purpose. They compel the discipline to evolve, to be introspective, and to remain responsive to the changing contours of global politics.

In the end, the multifaceted nature of peace in international relations underscores the significance of a pluralistic approach. No single theory or prescription holds the panacea for global conflicts. Yet, in their collective wisdom and through constructive critique, these perspectives illuminate the path forward, reminding us that the journey to peace, while complex and fraught with challenges, is a pursuit worthy of our deepest intellectual and pragmatic engagements.

## **2.6 Ways to Peace in the Works of Jewish Thinkers**

### **2.6.1 Historical perspective**

Throughout the annals of Jewish thought, the quest for peace has persisted as an enduring theme. Rooted in biblical teachings, philosophical writings, and the tragic tapestry of Jewish history itself, the writings of Jewish thinkers offer rich insights into the very essence of peace: what it means, how to achieve it, and its pivotal role in creating a harmonious society and world.

The origins of Jewish thought on peace can be traced back to the Tanakh, or Hebrew Bible. In the book of Isaiah, we find the famous verse: *“And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.”*<sup>52</sup> The prophet's vision not only encapsulates the hope for the cessation of wars, but also the transformation of the instruments of war into tools of productivity. This idea underlines the essence of peace in Jewish thought: it is not merely the absence of conflict but a proactive pursuit of prosperity and common good.

Various Jewish sages and thinkers have grappled with the concept of peace throughout history<sup>53</sup>. Rabbi Akiva (50-135), a leading figure during the Roman occupation of Judea, saw peace as a cornerstone of the world. This perspective is evident in the Talmud, where he is quoted saying, *“Peace is great, for all blessings are included in it”*<sup>54</sup>. Another significant

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<sup>52</sup> Specifically, it can be found in the Book of Isaiah, chapter 2, verse 4.

<sup>53</sup> Yigal Levin and Amnon Shapira. *War and Peace in Jewish Tradition*, London & NY, Routledge, 2012.

<sup>54</sup> It appears in the Talmud, within the tractate "Berakhot" (Blessings).

voice, Maimonides, proposed that the entire purpose of the Torah (Jewish Law) was to bring peace to the world. In his philosophical masterpiece, "Guide for the Perplexed"<sup>55</sup>, he emphasized the importance of intellectual and spiritual harmony, both within an individual and within society at large.

The Kabbalistic tradition<sup>56</sup>, with its intricate understanding of the cosmos, sees peace as a reflection of divine unity. According to the Kabbalists, when there is peace among humans, a corresponding harmony is achieved in the celestial realms. This cosmic interplay of peace is beautifully articulated in the "Zohar", the seminal work of Jewish mysticism.

Modern Jewish thinkers, many of whom have witnessed the horrors of pogroms, the Holocaust, and various forms of anti-Semitism, have also added their voices to this millennia-old dialogue. Rabbi Abraham Joshua Heschel (1907-1972), who marched alongside Martin Luther King Jr., saw peace as a form of spiritual resistance against the desensitization of the human soul.<sup>57</sup> For him, achieving peace was not just a socio-political endeavor but a deeply spiritual quest, resonating with the broader Jewish belief that peace is intimately tied to justice, righteousness, and compassion.

Elie Wiesel (1928-2016), a Holocaust survivor and Nobel laureate, emphasized the moral duty of remembering and bearing witness.<sup>58</sup> In his view, true peace can only be achieved when societies acknowledge their past, confront their traumas, and ensure that such atrocities are never repeated. His works serve as a testament to the enduring human spirit and the unyielding hope for a world of peace.

Several works of Jewish sages and philosophers of the 19th and 20th centuries mention issues of war and peace. Here are some notable examples.

Rav Avraham Yitzhak Kook (1865-1935), the first Chief Ashkenazi Rabbi of British Mandatory Palestine, a great Jewish thinker and religious leader, discusses issues of peace, morality and national security in his writings "Orot". He calls for strength of mind and struggle for peace on the basis of Jewish values.<sup>59</sup> Rav Kook believed that peace is not just the absence of war, but a state of harmony and spiritual integrity.

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<sup>55</sup> Moses Maimonides, *The Guide for the Perplexed*, Digireads.com Publishing, 2018.

<sup>56</sup> Gershom Scholem, *Zohar: The Book of Splendor: Basic Readings from the Kabbalah*, Schocken, 1995.

<sup>57</sup> Edward K. Kaplan, *Abraham Joshua Heschel: Prophetic Witness*, Yale University Press, 1998.

<sup>58</sup> Ariel Burger, *Witness: Lessons from Elie Wiesel's Classroom*, HarperOne, Illustrated edition, 2019.

<sup>59</sup> Yehudah Mirsky, *Rav Kook: Mystic in a Time of Revolution*, Yale University Press, Reprint edition, 2019.

Rav Yehuda Ashlag (Baal HaSulam) (1886–1954) was an eminent Kabbalist and commentator on the Zohar and other classic Kabbalah texts. In his works, he discussed various aspects of spiritual development<sup>60</sup>, including the desire for harmony and peace. The general idea emerging from the writings of Baal HaSulam is that peace and harmony can be achieved through a change in our inner state and consciousness, which will ultimately lead to peace in our outer world.

Michael Laitman (born 1946) is a renowned Israeli Kabbalist, philosopher, and author of numerous books and articles on Kabbalah, spirituality, and personal development.<sup>61</sup> He believes that the source of conflicts and imbalances in the world is selfishness, i.e. the desire of each to satisfy their own desires. Laitman argues that the achievement of peace begins with a change in the internal state of a person. He calls for each individual to work on his spiritual development and strive to change his egoistic attitude towards the world around him.

In conclusion, the search for peace in Jewish writings is a complex interplay of theology, philosophy, history, and personal experience. Whether exploring the cosmic dimensions of peace, the intricacies of human relationships, or the painful lessons of history, Jewish thinkers have consistently emphasized the centrality of peace in shaping a just and humane world. Their teachings serve as a reminder that peace is not just a distant ideal but a tangible reality that can be nurtured and realized through collective effort and wisdom.

### **2.6.2 Writings of Tanakh: Aspiration for a world of harmony**

The Tanakh<sup>62</sup>, the canonical collection of Hebrew scriptures, is replete with references to peace – a testament to its central role in the worldview of ancient Israelites and their descendants. Whether in the tales of the patriarchs, the chronicles of kings, or the visions of prophets, the aspiration for peace, both with God and among humanity, shines as a guiding star.

The Hebrew word for peace, "Shalom", is more than just the absence of strife. Rooted in the word "Shalem", it denotes completeness, wholeness, and harmony. The Tanakh

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<sup>60</sup> One prominent scholar who wrote extensively about Rabbi Yehuda Ashlag is Dr. Michael Laitman.

<sup>61</sup> Massimo Introvigne, "Pragmatic Kabbalists: Bnei Baruch and the Globalization of Kabbalah," *Interdisciplinary Journal of Research on Religion*, vol. 13, 2017. [Online]. Available: <https://www.religjournal.com/pdf/ijrr13002.pdf>

<sup>62</sup> JPS Hebrew-English TANAKH, The Jewish Publication Society, Bilingual deluxe Edition, 1999.

conceptualizes peace not just as a geopolitical reality but as a holistic state where individuals, communities, and the cosmos are in harmonious alignment.

One of the earliest representations of peace is seen in the Abrahamic covenant. God's promise to Abraham (Genesis 17) of a fruitful lineage and a land to call home signifies a divine-human partnership anchored in peace. This covenantal peace extends further in scriptures, be it the Mosaic covenant at Sinai or the Davidic promise, where peace and fidelity to the divine are intrinsically linked.

The Prophets, the harbingers of divine messages, frequently envisioned a future characterized by peace. Isaiah's vision (Isaiah 2:4) of nations turning swords into plowshares and spears into pruning hooks is emblematic of this hope, where enmity gives way to mutual respect and cooperation.

Books such as Proverbs and Psalms extol the virtues of a peaceful life. They offer insights into leading a righteous life and the intrinsic value of peace. The Psalmist sings, "*Seek peace and pursue it*" (Psalms 34:14), implying that peace is not just a passive ideal but an active pursuit.

Amidst the historical and narrative accounts of wars, conquests, and national tragedies, there lie embedded the aspirations for peace. King Solomon, whose very name derives from "Shalom", is renowned for a reign characterized by peace and prosperity. His efforts to build the Temple – a house of prayer for all people – underscores the peace-oriented vision of Israelite monarchy at its zenith.

Several books in the Tanakh hint at a future era where peace will reign supreme. Zechariah (Zechariah 9:10) prophesies about a messianic figure who would command peace to the nations, emphasizing the universal scope of this peace.

In summary, the Tanakh, while rooted in its ancient Near Eastern milieu, offers a timeless vision of peace. Its multi-layered portrayal of "Shalom" – ranging from personal well-being to global harmony – offers a rich tapestry of insights for anyone seeking to understand the profound human aspiration for peace. In a world often riven by conflict, the Tanakh's unwavering quest for peace serves as both an inspiration and a challenge, beckoning each of us to become architects of a more harmonious world.

### 2.6.3 Writings of Talmud: Peace as a foundational value

The Talmud, the central text of Rabbinic Judaism, consists of a compendium of law, legend, and philosophical discourse. Spanning several centuries and incorporating the voices of numerous sages, this monumental work touches on virtually every aspect of human life, not least of which is the quest for peace. Within its pages, peace emerges not only as a desirable state but as an imperative for human conduct and divine-human relations.

One of the most evocative statements in the Talmud<sup>63</sup> underscores the centrality of peace. Rabbi Shimon ben Gamliel asserts in Pirkei Avot (Ethics of the Fathers)<sup>64</sup> that the world stands on three things: justice, truth, and peace. Here, peace is positioned alongside foundational ethical concepts, signifying its vital role in upholding societal harmony.

The Talmud does not merely extol the virtues of peace but urges its active pursuit. Rabbinic sages often emphasized the saying from Proverbs (3:17), *"Its ways are ways of pleasantness, and all its paths are peace,"* suggesting that peace is both the means and end of a righteous life.

The Talmud is replete with guidelines to ensure peace within communities and families. Dispute resolution, for instance, is approached with an eye towards restoring harmony. The rabbis also underscore the significance of peace within the household, with marital peace being of paramount importance.

The Talmud presents peace as a condition for divine presence and favor. One of the blessings recited in the Amidah prayer<sup>65</sup>, a central Jewish liturgical text, seeks peace from the divine, intertwining the idea of peace with divine grace and benevolence.

While the Talmud emphasizes the strict adherence to the law, it also acknowledges the value of compromise for the sake of peace. In civil disputes, parties are often encouraged to find a middle ground to restore harmony, rather than rigidly adhering to positions that might exacerbate tensions.

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<sup>63</sup> A. Cohen (Translator). The Babylonian Talmud. Cambridge University Press, Reissue edition, 2013.

<sup>64</sup> It forms a part of the Mishnah, which is the first major written collection of Jewish oral traditions. Specifically, "Pirkei Avot" is found in the order of "Nezikin" (Damages) and stands unique within the Mishnah.

<sup>65</sup> The Amidah can be found in the following publications: Siddur (Jewish Prayer Book) and Machzor (High Holiday Prayer Book).

Drawing from biblical prophecies, the Talmud also entertains a future vision where peace reigns supreme. Discussions on the messianic era, while varied and complex, often allude to a world free from strife and conflict.

While peace is highly prized, the Talmudic sages were not naive about its challenges. They recognized that there are instances where the pursuit of justice and righteousness might conflict with immediate peace. As a result, discussions on when to pursue peace and when to stand firm in the face of oppression or injustice are nuanced and multifaceted.

In conclusion, the Talmud's exploration of peace provides a window into the Jewish ethical and theological landscape. For the rabbis, peace was not a mere abstract ideal but a tangible reality intertwined with daily life, divine worship, and the broader cosmic order. Their discussions, debates, and directives on peace, crafted in a world often riddled with challenges, offer timeless wisdom for contemporary societies grappling with similar quests for harmony and understanding.

#### **2.6.4 Writings of Midrash: Harmony in human relations**

The Midrash, a collection of Jewish rabbinical commentaries and interpretations on the Tanakh, is a treasure trove of insights into the spiritual, ethical, and social dimensions of Judaism. It arose around the same time as the Talmud. The term "Midrash" refers to a genre of rabbinic literature that includes commentaries, interpretations, and elaborations on the Hebrew Bible. Midrash was probably composed and transmitted orally from the very beginning of the post-biblical period.

Among the myriad themes that the Midrash explores<sup>66</sup>, the quest for peace stands out as a predominant and recurring motif.

The Midrash paints peace as a divine attribute, one that is intrinsically linked to God's essence. In the Midrash Tehillim (on Psalms), God is described as "*Peace, His name is Peace.*" Such portrayals elevate the pursuit of peace from a mere human endeavor to a divine emulation.

The Midrashic narrative on creation emphasizes that peace was woven into the very fabric of the universe. Commenting on the verse "*And it was good*" repeated during the days of

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<sup>66</sup> Sandy Eisenberg Sasso, *Midrash: Reading the Bible with Question Marks*, Paraclete Press, 2013.

creation, the Midrash posits that 'good' is synonymous with peace, suggesting that peace is an inherent aspect of the cosmic order.

Drawing from the biblical accounts of diverse personalities, the Midrash celebrates peace amidst differences. The harmonious relationship between Aaron and Moses, despite their varied roles and temperaments, serves as a model of peaceful coexistence and mutual respect.

In Midrashic literature, Torah study and adherence is frequently linked with the promotion of peace. The rabbis of the Midrash often draw on Proverbs 3:17, "*Its ways are ways of pleasantness, and all its paths are peace,*" emphasizing that engaging with the Torah invariably leads one towards a path of peace.

Many Midrashic teachings focus on fostering peace within communities. The importance of "Shalom Bayit" (peace in the home) is highlighted, along with exhortations against slander and baseless hatred, which are seen as antithetical to peace.

Building on biblical prophecies, the Midrash entertains a hopeful eschatological vision. In a world redeemed, peace would be pervasive, with the wolf dwelling with the lamb, as described in Isaiah. The rabbis of the Midrash envision this not merely as physical peace but a profound spiritual harmony.

The Midrash, while extolling the virtues of peace, does not shy away from grappling with its complexities. Commentaries acknowledge that there might be times where the pursuit of justice, truth, and righteousness may seemingly conflict with immediate peace. In such instances, the Midrashic writings offer nuanced guidance, balancing the values of peace with other ethical imperatives.

In conclusion, the Midrash's exploration of peace illuminates the Jewish worldview, where peace is seen not just as an end but as an ongoing journey, interwoven with daily life, spiritual quests, and societal interactions. Its rich tapestry of stories, commentaries, and teachings on peace offers a timeless blueprint for individuals and communities seeking harmony in a complex world.

### 2.6.5 The Zohar: Restoration of balance

The Zohar, often regarded as the principal work of Jewish mysticism known as Kabbalah<sup>67</sup>, offers profound insights into the nature of the divine, the cosmos, and the human soul. Written predominantly in Aramaic, this mystical commentary on the Torah delves deep into esoteric and symbolic interpretations of the scriptures. Among its vast expanse of spiritual teachings, the theme of peace emerges both explicitly and implicitly.

At its core, the Zohar<sup>68</sup> articulates a vision of the universe structured around the sefirot, divine emanations or attributes. When these sefirot are in balance, cosmic harmony prevails. Peace, in this context, is not just a human aspiration but a reflection of divine equilibrium.

The Zohar emphasizes the intrinsic unity underlying all of creation. By recognizing and experiencing this oneness, the mystic can transcend dichotomies and conflicts, paving the way for inner peace and harmony with the external world.

In the Zoharic framework, the Shekhinah, often understood as the indwelling presence of God, is closely associated with peace. The redemption and elevation of Shekhinah symbolize not just spiritual ascent but also the realization of peace in both heavenly and earthly realms.

While the Zohar presents a cosmic vision of peace, it also underscores human responsibility in actualizing this peace. Through righteous deeds, prayer, and mystical contemplation, humans can rectify imbalances in the divine world, thereby bringing about peace and harmony.

Echoing other Jewish writings, the Zohar entertains a messianic vision where peace reigns supreme.

While the Zohar is primarily a mystical text, it does not neglect the importance of peace in interpersonal relations. It implies that when individuals live in harmony with one another, it reflects and augments the greater harmony of the cosmos.

In conclusion, the Zohar provides a rich and multi-dimensional exploration of peace. Rooted in the intricate tapestry of Kabbalistic thought, its understanding of peace transcends mere absence of conflict, pointing towards a profound state of cosmic balance, divine-human

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<sup>67</sup> Michael Laitman, *The Zohar: annotations to the Ashlag Commentary*, Independently published, 2019.

<sup>68</sup> Gershom Scholem, *Zohar: The Book of Splendor: Basic Readings from the Kabbalah*, Schocken, 1995.



unity, and spiritual enlightenment. In a world often marked by fragmentation, the Zohar's vision of peace offers a timeless reminder of the deeper harmonies that bind us all.

### **2.6.6 Maimonides: Human ethical conduct and societal justice**

Rabbi Moshe ben Maimon, commonly known as Rambam or Maimonides, stands as one of the most influential Jewish philosophers and halakhic scholars of the medieval period. Born in Cordoba, Spain, in the 12th century, his works spanned philosophy, law, medicine, and Jewish ethics. Among his vast contributions, the theme of peace, both as an inner spiritual state and as a practical societal goal, finds prominence.

In his magnum opus, "Guide for the Perplexed", Maimonides<sup>69</sup> bridges Aristotelian philosophy with Jewish theology. For him, achieving peace is closely tied to intellectual and spiritual enlightenment. By understanding God, the cosmos, and one's place within it, an individual can attain inner tranquility.

In his codification of Jewish law, the "Mishneh Torah", Maimonides touches upon peace in various contexts.<sup>70</sup> Whether discussing laws of warfare, interpersonal relations, or the sabbatical year, he underscores the importance of seeking peaceful resolutions. His guidelines for wars, for instance, mandate first seeking a peaceful settlement before engaging in conflict.

For Maimonides, intellectual and spiritual pursuits are deeply intertwined. Peace, in this paradigm, is achieved when individuals cultivate their intellect, discerning between transient desires and higher truths. Such enlightenment fosters harmony between the individual and the Divine.

Beyond individual peace, Maimonides was concerned with societal harmony. He posited that following the divine commandments inherently promotes societal peace, as these laws aim to establish justice, equity, and human welfare.

Maimonides' view of the messianic era, as elucidated in the "Mishneh Torah", is one characterized by peace and knowledge. Unlike some eschatological visions, his messianic world is not marked by miraculous transformations, but rather by global peace, the absence of oppression, and a universal pursuit of knowledge.

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<sup>69</sup> Moses Maimonides, *The Guide for the Perplexed*, Digireads.com Publishing, 2018.

<sup>70</sup> Moses Maimonides, *Mishneh Torah: Sefer Hamadah-Book Of Knowledge*, Moznaim Pub Corp, First Edition, 2010.

As a physician, Maimonides recognized the intricate relationship between physical well-being and peace of the soul. In his medical<sup>71</sup> and philosophical writings, he advocated for a balanced lifestyle, positing that physical health and mental tranquility are deeply interconnected.

Living in an Islamic majority context and being acquainted with Islamic philosophy, Maimonides emphasized peaceful coexistence and dialogue among different faith communities. His writings reflect a respect for other monotheistic traditions, and he often employed Aristotelian logic, which was familiar to both Muslim and Jewish scholars, as a bridge for mutual understanding.

In conclusion, Maimonides' multi-faceted exploration of peace offers a holistic vision that encompasses intellectual pursuit, spiritual alignment, societal harmony, and interfaith dialogue. His emphasis on reason, understanding, and adherence to divine law as pathways to peace provides a timeless roadmap for individuals and communities navigating the complexities of the modern world. In a landscape often fragmented by discord, the wisdom of Maimonides stands as a beacon, illuminating the perennial quest for peace.

### **2.6.7 Rav Kook: Harmonious synthesis of religious tradition and modern thought**

Rabbi Abraham Isaac HaKohen Kook, often simply referred to as Rav Kook, was a towering figure in the world of Jewish thought in the early 20th century. As the first Ashkenazi Chief Rabbi of British Mandatory Palestine, his writings deeply influenced the religious-Zionist movement. Yet, amidst the vast expanse of his thought, the theme of peace, both inner and external, is recurrent and profound.

One of the most striking aspects of Rav Kook's philosophy is his harmonization of universalism and particularism. While deeply committed to Jewish tradition and the Zionist cause, he believed in the broader unity of humanity. For Rav Kook, true peace would arise when the particular mission of the Jewish people met the universal aspirations of humanity.<sup>72</sup>

Drawing deeply from the mystical tradition, Rav Kook posited that inner spiritual illumination would invariably lead to external peace. He believed that by cultivating a personal

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<sup>71</sup> Fred Rosner, *Medicine in the Mishneh Torah of Maimonides*, Ktav Pub & Distributors Inc, 1983.

<sup>72</sup> Rabbi David Samson and Tzvi Fishman, *War and Peace: The Teachings of HaRav Avraham Yitzhak HaCohen Kook*, KTAV Publishing House, 2018.

connection to the divine light, individuals could transform their surroundings, fostering harmony and understanding.

Rav Kook saw the Jewish return to the Land of Israel as a redemptive process<sup>73</sup>, not just for Jews but for the world. He envisioned this redemption culminating in a state of universal peace, wherein the spiritual elevation of the Jewish people in their homeland would ripple outwards, benefiting all nations.

For Rav Kook, the Torah was not just a set of laws but a living organism, a tree of life. He believed that authentic engagement with the Torah would naturally lead to peace, as its deeper teachings and values pivot around love, justice, and compassion.

While much of Rav Kook's thought on peace is deeply philosophical, he did not shy away from practical peacemaking. He engaged with Jewish, Christian, and Muslim leaders, advocating for mutual respect and understanding in the turbulent landscape of pre-state Israel. Rav Kook emphasized the importance of mutual respect and understanding between different faith communities, recognizing the shared spiritual aspirations of humanity.<sup>74</sup>

In conclusion, Rav Kook's vision of peace is both deeply rooted in Jewish tradition and profoundly forward-looking. By weaving together mysticism, philosophy, and practical activism, he offers a multi-dimensional roadmap for peace, relevant not just for his time but for contemporary society. In a world often marked by division and strife, the teachings of Rav Kook stand as a testament to the power of spiritual vision and the enduring human quest for harmony.

### **2.6.8 Martin Buber: Emphasizing genuine dialogue**

Martin Buber, one of the most prominent Jewish philosophers of the 20th century, delved deep into the realms of existentialism, Hasidism, and the nature of interpersonal relations. His thought, characterized by a profound exploration of the "I-Thou" relationship<sup>75</sup>, offers a unique perspective on the quest for peace – both at the interpersonal and collective levels.

At the core of Buber's philosophy is the distinction between "I-It" and "I-Thou" relations. While "I-It" denotes objectified interactions, "I-Thou" represents genuine, direct encounters between individuals, devoid of any instrumentalist intent. Buber believed that true peace

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<sup>73</sup> Abraham Isaac HaKohen Kook, *Orot, Maggid*, Bilingual edition, 2023.

<sup>74</sup> Abraham Isaac Kook, Ben Zion Bokser, *The Essential Writings of Abraham Isaac Kook*, Ben Yehuda Press, 2006.

<sup>75</sup> Martin Buber, *I And Thou*, Touchstone, 1971.

begins when individuals relate to each other as "Thou," recognizing the inherent sanctity and value in the other.

Buber placed a significant emphasis on dialogue, not just as a form of communication but as a transformative experience. Through genuine dialogue, individuals can transcend their biases, apprehensions, and prejudices, fostering understanding and empathy – essential prerequisites for peace.

Buber's religious philosophy integrated his concepts of relationship and dialogue with the divine. For him, God is the eternal "Thou," accessible through genuine encounters and relationships with others. Peace, in this framework, is not just a sociopolitical goal but a spiritual state, achieved when individuals recognize the divine spark in each other.

Buber's philosophy wasn't confined to abstract realms. He was actively involved in the discourse surrounding the Israeli-Palestinian conflict, advocating for a bi-national state and emphasizing the importance of dialogue and mutual recognition. His vision for peace in the region was deeply rooted in his philosophical belief in the potential for genuine relationships to transcend conflict.

Buber's writings on Hasidism<sup>76</sup>, a mystical Jewish movement, highlight the importance of inner peace and spiritual elevation. By immersing oneself in the divine, individuals can attain inner tranquility, which naturally extends outward, promoting peace in their external environment.

Buber also explored the idea of community, or what he termed as the "inter-human." For him, a community built on genuine relationships and mutual respect serves as a bulwark against alienation and strife, fostering an environment conducive to peace.

Buber critiqued certain aspects of modernity, especially the growing trend of objectification and dehumanization.<sup>77</sup> He believed that the rampant instrumentalist view of individuals as mere "objects" or "means" posed a significant threat to peace, advocating instead for a return to genuine, "I-Thou" interactions.

In conclusion, Martin Buber's exploration of peace transcends conventional boundaries, weaving together philosophy, theology, and sociopolitics. His emphasis on genuine dialogue, recognition of the other, and the transformative power of the "I-Thou" relationship

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<sup>76</sup> Martin Buber, *Tales of the Hasidim*, Schocken, First Edition, 1948.

<sup>77</sup> Martin Buber, *Paths in Utopia*, Syracuse University Press, New edition, 1996.

offers invaluable insights for contemporary society. In a world often marred by division, dehumanization, and conflict, Buber's writings stand as a beacon, illuminating the path towards true understanding and lasting peace.

### **2.6.9 Rav Yehuda Leib Ashlag: Rectification of the world through altruism**

Rav Yehuda Leib Ashlag, commonly referred to as Baal HaSulam (Master of the Ladder) due to his commentary on the Zohar, is a towering figure in the world of Kabbalah. His writings are profound, tackling the depths of spirituality, human nature, and the path to true peace. The search for peace, both inner and societal, is a recurrent theme in his works.

Baal HaSulam's understanding of human nature posits egoism as the root cause of conflict and disharmony. This intrinsic desire to benefit oneself often at the expense of others, whether consciously or subconsciously, stands as the primary obstacle to peace. For Ashlag, the resolution of this inherent egoism is paramount in the quest for harmony.<sup>78</sup>

Conversely, Ashlag extols altruism as the highest human ideal. In his vision of an evolved society, which he outlines in "The Writings of the Last Generation"<sup>79</sup>, individuals prioritize the well-being of the collective over personal gain. By adopting a mindset of "love your neighbor as yourself," the seeds of conflict find no ground to take root.

Baal HaSulam saw the wisdom of Kabbalah as a means of transforming egoistic desires into altruistic ones. Through deep engagement with Kabbalistic teachings, individuals could undergo an internal transformation, refining their desires and aligning them with the altruistic purpose of creation. This personal transformation, for Ashlag, was integral to establishing peace within and subsequently in society.

Rav Ashlag believed that the path to peace was intricately linked to widespread education. By imparting the values of mutual responsibility, understanding, and the perils of unchecked egoism, society could gradually transition to a more harmonious state. It was not just about intellectual knowledge; it was about fostering a genuine appreciation for unity and collective well-being.

Beyond personal and societal harmony, Baal HaSulam held a grand vision of global peace. Drawing from Kabbalistic principles, he envisaged a world where all nations, transcending

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<sup>78</sup> Rav Yehuda Ashlag, Rav Michael Laitman, *The Science of Kabbalah (Pticha)*, Independently published, 2020.

<sup>79</sup> Rav Yehuda Leib Ashlag, *The Writings of Baal HaSulam (2 volumes)*, Independently published, 2019.

borders and cultural differences, unite in mutual respect and understanding. This peace was not just the absence of conflict; it was a proactive state of unity and collective fulfillment.

It is worth dwelling in more detail on three articles where special attention is paid to the path to peace.

### **"The Peace"**

In "The Peace," Baal HaSulam explores the idea of true peace and its foundation in human society. He emphasizes the distinction between the individual's desires and the well-being of society as a whole.

The article discusses how people have different opinions about what benefits society, leading to disagreements and conflicts. According to Rav Ashlag, the root cause of such conflicts lies in human egoism, where people prioritize their personal interests over those of others.

Baal HaSulam asserts that there are two methods for achieving societal peace:

1. The Path of Suffering: This involves people undergoing hardships until they recognize the necessity of unity and cooperation.
2. The Path of Torah: This path involves conscious spiritual advancement, where individuals voluntarily work towards unity and bestowal upon others, aligning with the spiritual laws of nature.

He critiques various ideologies, like socialism and communism, which tried to ensure societal well-being but failed due to not addressing human nature's egoistic quality. Only by transforming this nature can true peace be achieved.

Baal HaSulam concludes that true peace is only possible through spiritual ascent, where humanity rises above egoism to a state of altruism and mutual responsibility. This transformation ensures harmonious existence, fulfilling both individual desires and societal needs. He emphasizes that this change is not just about abstract spiritual growth but has tangible benefits for society, including social, economic, and political harmony.

In essence, "The Peace" highlights the importance of inner transformation and spiritual growth in achieving genuine peace and well-being in the world.

## "Peace in the World"

"Peace in the World" is one of Baal HaSulam essential essays<sup>80</sup>, in which he grapples with the concept of peace on both individual and collective levels.

Baal HaSulam explains that each person inherently strives for self-profit and self-preservation. This natural instinct to receive and take, which he calls "selfishness", is at the root of all conflicts. To attain peace, this egoistic nature must be transformed. Instead of seeking to receive, individuals must cultivate a desire to give and to contribute positively to others and the world.

Ashlag delves into the evolution of human society, pointing out that as humanity has progressed, societal structures have evolved from small family units to clans, tribes, and eventually modern nations. Each evolution was a response to the challenges posed by egoism and the resulting conflicts, pushing humanity toward greater unity for mutual benefit.

In the modern era, the interdependence of nations and peoples has become undeniable. This interconnectedness requires a new consciousness, where mutual guarantee – the principle of each member being responsible for the collective – becomes paramount. In such a society, the welfare of the individual is intertwined with the welfare of all.

For Baal HaSulam, the wisdom of Kabbalah holds the keys to this transformation. Kabbalah teaches the path to rise above egoistic desires, fostering a genuine concern for others. By internalizing these teachings, individuals can cultivate an altruistic approach, essential for global peace.

Baal HaSulam envisions a world where the spiritual harmony permeates the material realm. In this harmonized world, nations and individuals coexist in mutual respect, understanding, and love. The divisions that once led to conflict are transcended, replaced by a shared purpose and collective fulfillment.

In essence, "Peace in the World" presents a philosophical and kabbalistic exploration of peace, emphasizing humanity's potential to transcend its egoistic nature. By understanding and embracing our interconnectedness and drawing from the transformative teachings of Kabbalah, Baal HaSulam posits that true and lasting peace is not only possible but inevitable.

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<sup>80</sup> Rav Yehuda Leib Ashlag, The Writings of Baal HaSulam (2 volumes), Independently published, 2019.

## **"The Writings of the Last Generation"**

In "The Writings of the Last Generation," Baal HaSulam, outlines his vision for a society transitioning from ego-driven pursuits to one anchored in altruism and mutual responsibility.<sup>81</sup> The achievement of peace is intricately tied to this transformation. At the heart of his writings is the idea that human egoism is the primary source of conflict, both on personal and collective levels. He asserts that humanity's struggles stem from an unbridled desire to receive for oneself, leading to competition, misunderstandings, and wars.

Baal HaSulam stresses the importance of educating the masses about the value of mutual responsibility and the perils of unchecked egoism. Through proper education, individuals will recognize the interconnectedness of all people and the mutual benefits of peaceful coexistence.

Rav Ashlag posits altruism as the remedy. In the society of the last generation, individuals will prioritize the well-being of others as highly as their own. By ensuring everyone's needs are met and embracing mutual responsibility, conflicts would naturally diminish, leading to peace. He sees a future where all nations, regardless of race, religion, or culture, coexist harmoniously, bound by mutual respect and understanding.

He acknowledges that this shift won't happen overnight but insists that with sustained effort and commitment, a peaceful society is achievable.

In conclusion, the writings of Rav Yehuda Leib Ashlag present a profound and intricate roadmap to peace. By addressing the core of human nature, championing the transformative power of Kabbalah, and advocating for a societal structure built on altruistic principles, Baal HaSulam offers a vision that, while challenging, illuminates the potential for true and lasting peace. His works remain a testament to the depth of his understanding and his unwavering belief in humanity's capacity to evolve towards harmony.

### **2.6.10 Emmanuel Levinas: Philosophy of ethical responsibility and interpersonal relationships**

Emmanuel Levinas, a renowned 20th-century philosopher of Jewish descent, grappled with profound existential questions arising from the human encounter with the "Other." Deeply influenced by his personal experiences of anti-Semitism, the Holocaust, and his Talmudic

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<sup>81</sup> Rav Yehuda Leib Ashlag, The Writings of Baal HaSulam – Volume Two, Independently published, 2019.



studies, Levinas's work presents an original perspective on ethics, responsibility, and the pathway to peace.

Central to Levinas's philosophy is the face-to-face encounter with the Other<sup>82</sup>. For Levinas, the face of the Other is not just a physical visage but a revelation, a demand, and a call to responsibility. In the face of the Other, one recognizes their vulnerability and humanity, which in turn calls forth an ethical responsibility.

Levinas proposed that ethics, not ontology, should be considered the "first philosophy." Before any other philosophical endeavor, the immediate ethical obligation to the Other must be acknowledged. This profound responsibility to the Other stands as the foundation for peace, as it demands that one prioritizes the well-being and dignity of the Other above all else.<sup>83</sup>

The relationship with the Other is not transactional; it is asymmetrical. Levinas postulates that one bears an infinite responsibility towards the Other without expecting reciprocity. This unconditional commitment transcends any boundary or distinction, fostering a peace rooted in selflessness and profound respect for the Other's alterity.

For Levinas, genuine dialogue<sup>84</sup> is the realm where peace can be cultivated. Dialogue, in its truest sense, entails a sincere attempt to understand and engage with the Other's perspective without subsuming it under one's own. Such an authentic exchange preserves the uniqueness of each party, facilitating mutual respect and understanding.

While Levinas recognized the necessity of political structures, he cautioned against reducing the ethical relationship with the Other to mere politics. For Levinas, the path to peace lies not solely in political agreements but in the fundamental reorientation of one's stance towards the Other, prioritizing their humanity and well-being.

Levinas's understanding of peace and ethics was deeply informed by his Talmudic studies. The Talmud, with its rich discussions on justice, community, and human relations, provided Levinas with insights into the nuanced complexities of ethical life and the challenges and promises of achieving peace.

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<sup>82</sup> Emmanuel Levinas, Alphonso Lingis, *Totality and Infinity: An Essay on Exteriority*, XanEdu Publishing, Inc., 1969.

<sup>83</sup> Edith Wyschogrod, *Emmanuel Levinas: The Problem of Ethical Metaphysics*, Fordham University Press, 2nd ed. edition, 2000.

<sup>84</sup> Emmanuel Levinas, *Basic Philosophical Writings*, Indiana University Press, 2008.

In conclusion, Emmanuel Levinas offers a profound and deeply humanistic perspective on the search for peace. His philosophy, with its emphasis on the ethical relationship with the Other, posits that peace is not just the absence of conflict but the presence of a profound respect for and commitment to the Other's well-being. In a world rife with division and strife, Levinas's insights serve as a beacon, illuminating the potential of human relationships rooted in genuine respect, understanding, and infinite responsibility.

### **2.6.11 Abraham Joshua Heschel: Social justice advocacy**

Abraham Joshua Heschel stands as one of the most influential Jewish theologians and philosophers of the 20th century. His writings grapple with the profound connections between faith, justice, and peace, offering insights that resonate beyond the confines of any single religious tradition. Exploring his thought offers a deep dive into a quest for peace that is rooted in awe, wonder, and radical amazement at the world.

For Heschel, the foundation of peace is a profound sense of awe and wonder in the face of the divine. Such awe, experienced as radical amazement, calls one to transcend selfish concerns and recognize the sanctity and interconnectedness of all existence. In his book "God in Search of Man," Heschel wrote<sup>85</sup> of the importance of wonder in cultivating a genuine relationship with the divine and, by extension, fostering a world of peace and compassion.

Heschel's writings emphasize the divine concern for justice. He believed that to walk with God means to act justly in the world, championing the rights and dignity of all. In "The Prophets," Heschel delves into the moral passion of the biblical prophets<sup>86</sup>, highlighting their fiery advocacy for justice as a path to peace.

In "The Sabbath," Heschel describes<sup>87</sup> the Jewish day of rest as a profound temporal sanctuary, a pause in the relentless march of human endeavor. The Sabbath stands as a testament to the potential for peace and harmony, both within oneself and in the world at large. By experiencing the Sabbath's tranquility, one gains a glimpse of a world free from strife and discord.

Heschel's pursuit of peace was not limited to the realm of theology. He was an active participant in the Civil Rights Movement in the United States, marching alongside Martin

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<sup>85</sup> Abraham J. Heschel, *God in Search of Man: A Philosophy of Judaism*, Farrar, Straus and Giroux, Reprint edition, 1976.

<sup>86</sup> Abraham J. Heschel, *The Prophets*, Harper Perennial Modern Classics, 1st Perennial classics ed edition, 2001.

<sup>87</sup> Abraham J. Heschel, *The Sabbath*, Farrar Straus Giroux, Illustrated edition, 2005.

Luther King Jr. Heschel's activism was an embodiment of his belief in the intertwining of faith and social justice, emphasizing that peace could not be attained in a society rife with inequality and prejudice.

As the Vietnam War escalated, Heschel became an outspoken critic of the conflict. He saw the war as a moral calamity and used his platform to call for peace. Collaborating with other religious leaders, Heschel emphasized the moral and ethical imperatives to end the war, challenging both political leaders and ordinary citizens to consider the profound human cost of the conflict.

Heschel championed interfaith dialogue, believing that mutual understanding and respect among religious traditions were crucial for global peace. He engaged in significant dialogues with Christian leaders, emphasizing common values and shared concerns.

For Heschel, indifference was one of the gravest threats to peace. He saw the failure to act in the face of injustice, suffering, or evil as a profound moral shortcoming. To be genuinely aligned with the divine, one must be perpetually concerned with the plight of others and the state of the world.

In conclusion, Abraham Joshua Heschel's writings present a profound exploration of the search for peace. His vision of peace is rooted in awe of the divine, an unwavering commitment to justice, and an active concern for the well-being of all. In a world grappling with myriad challenges, Heschel's insights offer a timeless reminder of the spiritual and ethical imperatives of peace.

#### **2.6.12 Elie Wiesel: Commitment to human dignity and memory**

Elie Wiesel, a Holocaust survivor and Nobel laureate, is best known for his searing narratives of the Holocaust and his explorations of Jewish memory, identity, and the nature of evil. Throughout his vast literary output, the question of peace – both as a personal inner state and as a global aspiration – emerges as a central concern. Wiesel's writings on peace are not simplistic or naïve but are instead rooted in his traumatic experiences, deep reflections, and an enduring hope for humanity.

In his seminal memoir "Night", Wiesel recounts his traumatic experiences<sup>88</sup> in Auschwitz and Buchenwald. The harrowing narrative, while primarily about loss, dehumanization, and

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<sup>88</sup> Elie Wiesel, *Night*, NY, Hill and Wang, 2006.

suffering, also touches upon Wiesel's struggle for inner peace. Having faced unimaginable horrors, Wiesel grapples with despair, anger, and doubt. For him, inner peace becomes not just a yearning but a challenge, a quest to find meaning and reconciliation after witnessing humanity's darkest capacities.

For Wiesel, peace is intrinsically linked with memory. He consistently emphasized the moral obligation to remember the past, especially its most painful episodes. By remembering, societies can guard against the repetition of past atrocities and work towards a more just and peaceful future. Wiesel believed that silence and indifference were the true enemies of peace, as they allow for the perpetuation of injustice.

Throughout his life, Wiesel engaged in dialogues with various religious, political, and cultural figures. These interactions, many of which he recorded in his writings, underscore his belief in the power of communication to bridge divides and foster peace. For Wiesel, genuine dialogue – marked by active listening and deep empathy – is a crucial tool in healing wounds and reconciling differences.

While Wiesel's writings often center on his personal experiences and the Jewish community, he consistently advocated for global peace and human rights.<sup>89</sup> He believed in the shared responsibility of all humans to stand up against oppression, injustice, and violence, wherever they might occur. Wiesel's call for action against atrocities in various parts of the world, from Bosnia to Rwanda, underlines his commitment to universal peace and justice.

Wiesel's relationship with God is complex, characterized by moments of deep faith, profound doubt, and anguished questioning. This spiritual journey, which he articulates in various works, can be seen as another dimension of his search for peace. How does one find peace with God after witnessing extreme evil? While Wiesel doesn't offer easy answers, his wrestlings with this question prompt readers to reflect on their own understandings of peace, faith, and morality.

Elie Wiesel's writings, shaped by his Holocaust experiences and subsequent reflections, present a profound exploration of peace in its various dimensions. His vision of peace is not static or one-dimensional; instead, it involves an ongoing engagement with memory, dialogue, responsibility, and faith. Wiesel's insights serve as a poignant reminder that the

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<sup>89</sup> Robert McAfee Brown, *Elie Wiesel: Messenger to All Humanity*, University of Notre Dame Press, 1st edition, 1983.

quest for peace, both personal and global, requires introspection, action, and a relentless commitment to preserving the sanctity of human life and dignity.

### **2.6.13 Michael Laitman: Transformation of egoism and mutual responsibility**

Michael Laitman, a contemporary Kabbalist and spiritual teacher, has extensively written about the deeper understanding of reality, human nature, and the journey toward spiritual enlightenment. Central to his teachings is the pursuit of peace, both at the individual and collective levels. Drawing heavily from the Kabbalistic tradition, Laitman's writings emphasize the importance of unity, connection, and the transformation of the self as pathways to achieving genuine peace.

Laitman posits that the transition from self-interest to altruism<sup>90</sup> requires a profound shift in societal values and education. He advocates for an educational approach that fosters mutual responsibility, understanding, and the inherent value of contributing to the collective.

For Laitman, understanding the nature of reality is fundamental to the quest for peace. He posits that the world is interconnected and interdependent, and humans play a pivotal role in maintaining the balance and harmony of this system. By realizing and embracing this interconnectedness, individuals can move toward a more harmonious existence.

Central to Laitman's philosophy is the idea that human egoism – the self-centered desire to benefit at the expense of others – is the root cause of much of the world's strife. However, rather than suppressing or eradicating egoism, Laitman suggests that it should be transformed<sup>91</sup>. By using the ego for the collective good, individuals can attain higher states of spiritual consciousness and contribute to global peace.

Laitman often emphasizes the importance of unity and connection among individuals. He believes that genuine peace is achieved when people transcend their individualistic tendencies and work towards the collective good. In this sense, peace is not just the absence of conflict but a positive state of mutual support and understanding.

Laitman suggests that the ancient wisdom offers profound insights into the nature of existence and the path to peace. By studying and assimilating the knowledge of Kabbalah,

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<sup>90</sup> Michael Laitman, *Self-Interest vs. Altruism in the Global Era*, Laitman Kabbalah Publishers, 2012.

<sup>91</sup> Michael Laitman, *Like a Bundle of Reeds: Why Unity and Mutual Guarantee Are Today's Call of the Hour*, Laitman Kabbalah publishers, 2014.

people can join a more harmonious order of nature, contributing to the inner peace that radiates outward.<sup>92</sup>

In the context of our increasingly globalized and interconnected world, Laitman's teachings resonate with particular potency. He advocates for a global shift in consciousness, where individuals, communities, and nations prioritize mutual responsibility and collaboration over competition and division. For Laitman, true peace is both a personal and global endeavor, requiring a collective effort to realize the interconnectedness of all life.

In conclusion, Michael Laitman's writings offer a unique perspective on the age-old quest for peace. Grounded in Kabbalistic wisdom, his teachings emphasize the transformative power of understanding, unity, and mutual responsibility. In a world rife with divisions and conflicts, Laitman's vision of peace, rooted in the deep recognition of our shared humanity and destiny, offers hope and guidance for those seeking a harmonious and meaningful existence.

#### **2.6.14 Conclusion**

As we close our study on the profound insights from various Jewish thinkers concerning peace, we stand on the brink of a vast horizon filled with potential and hope. From the early teachings in the Tanakh to the philosophical expositions of figures like Emmanuel Levinas and Martin Buber, a consistent thread emerges – the inexorable pursuit of shalom, of peace, not just as a state of no conflict but as a profound state of harmony, completeness, and wholeness.

The foundational teaching across all thinkers underlines that the quest for peace begins within. As Rav Kook profoundly highlighted, the fusion of the spiritual and physical within one's self acts as the cornerstone. In mastering the balance of our desires, ambitions, and obligations, and in seeking unity with the divine, we equip ourselves to extend this peace outward.

Elie Wiesel, with his haunting memories of the Holocaust, reminds us of the dangers of indifference. Building on the Talmudic emphasis on peace, Wiesel underscores the importance of recognizing and addressing the suffering of the other. For Emmanuel Levinas,

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<sup>92</sup> Michael Laitman, *From Chaos to Harmony: The Solution to the Global Crisis According to the Wisdom of Kabbalah*, Laitman Kabbalah Publishers, 2007.

the face of the other becomes our moral imperative. It's a call to action, a responsibility we cannot escape.

Martin Buber's I-Thou philosophy brings forth the notion of genuine dialogue, not just with fellow humans but with the world at large. It is a call for reciprocity, acknowledgment, and the fostering of genuine relationships. Abraham Joshua Heschel, with his activism and writings, echoes a similar sentiment – emphasizing the divinity in all and the shared responsibility towards justice and righteousness.

Drawing from the Kabbalistic teachings, figures like Rav Yehuda Leib Ashlag and Michael Laitman speak of the need to correct imbalances, especially in today's globalized world. The transformation from self-centeredness to altruism, from isolation to interconnectedness, is imperative. The Zohar's mystical teachings emphasize unity, both with the divine and the earthly, guiding us to transcend divisions.

To move forward, we must draw from all these reservoirs of wisdom. Peace, as the Jewish tradition teaches us, is not passive. It is active, dynamic, and participatory. It requires both introspection and action, a dance between the inner soul and the outer world. We need both the silent contemplation of the Midrash and the active pursuit exemplified by figures like Heschel.

Education, dialogue, mutual respect, and above all, a profound understanding of our interconnectedness, will light our path. As we stand on the precipice of a world fraught with challenges, the age-old wisdom from Jewish thinkers offers not just solace but a blueprint.

In closing, let us remember the profound words from Psalms, "*Seek peace, and pursue it.*" It is not just a call but a legacy, a tradition, and a future we must ardently strive for. The path to peace is winding, filled with challenges, but as the myriad of Jewish voices have shown us, it is one filled with hope, promise, and divine potential.

## **Chapter 3. Data and methodology**

### **3.1 Justifying a Comprehensive Research Method**

The specific research method that I have chosen to use in this work combines critical analysis, interdisciplinary approach and integral method in philosophical Research.

The exploration of "The Path to Peace" through the lens of Jewish wisdom is inherently multi-dimensional, invoking historical, spiritual, sociological, and philosophical perspectives. To comprehensively engage with such a rich tapestry of thought, it is essential to adopt a research method that can navigate its breadth and depth. By synergizing critical analysis, interdisciplinary, and integral approaches, we ensure a nuanced, exhaustive, and contextually-rich exploration.

The integral approach emphasizes a holistic consideration of individual and collective experiences, both internal and external. Jewish wisdom on peace encompasses individual spiritual pursuits, collective cultural narratives, lived experiences in history, and societal structures built around these teachings. Addressing all these facets ensures the research doesn't become myopic or partial but remains comprehensive.

While breadth is important, depth ensures the research's rigor and validity. Critical analysis allows the researcher to engage directly with primary texts, deciphering layers of meaning, interrogating assumptions, and discerning the nuances of Jewish thought. It also provides a platform to question existing interpretations and possibly uncover fresh perspectives.

The wisdom of Jewish thinkers on peace is not isolated to religious or philosophical realms. It interacts with historical contexts, sociological phenomena, literary articulations, and more. An interdisciplinary approach ensures that these interactions are captured, making the exploration more robust and contextually anchored.

An integral approach is particularly apt for synthesizing varied insights. When studying the wisdom of Jewish thinkers, one might encounter seemingly contrasting or opposing ideas about peace. The integral framework, with its emphasis on inclusivity and synthesis, can help reconcile these differences, presenting a harmonized understanding.

While Jewish wisdom has its roots in specific historical and cultural contexts, its teachings on peace have universal relevance. The combination of critical analysis (for depth),



interdisciplinarity (for context), and the integral approach (for holistic synthesis) ensures that the research remains both globally applicable and sensitive to Jewish specificities.

Jewish thought on peace has evolved over millennia, shaped by changing circumstances and insights. The integral approach, with its recognition of evolutionary perspectives, can trace this progression, offering a dynamic rather than static portrayal of Jewish wisdom.

In conclusion, the philosophical study of "The Path to Peace: Wisdom from Jewish Thinkers" necessitates a research method that matches its complexity and richness. Combining critical analysis, interdisciplinary, and integral approaches provides a methodological triad that promises both depth and breadth, ensuring a study that is exhaustive, nuanced, and profoundly resonant.

### **3.2 The Imperative of Critical Analysis in this research**

To engage in a meaningful exploration of "The Path to Peace: Wisdom from Jewish Thinkers", one must employ a rigorous method of critical analysis. Philosophical subjects, especially those deeply rooted in traditions and encompassing a diverse range of thinkers, demand a methodology that not only elucidates their teachings but also tests their validity, relevance, and applicability.

At its core, critical analysis in philosophy involves a rigorous and systematic examination of ideas, arguments, and assumptions. Unlike many empirical sciences that gather data through experiments, philosophy largely relies on reason and argumentation. As such, the critical analysis serves as its backbone, ensuring that the conclusions derived are not just valid in their structure, but also sound in their premises.

The "critical method" in philosophical research<sup>93</sup> doesn't refer to a singular approach nor is it attributed to a single author. Instead, it's a broad term that encompasses various methodologies employed throughout the history of philosophy, dedicated to rigorous evaluation, assessment, and criticism of arguments, assumptions, and ideas. Many philosophers have contributed to the development and refinement of these methods.

The Socratic method, often termed "elenchus," is a form of cooperative argumentative dialogue to stimulate critical thinking and to draw out ideas and underlying presuppositions.

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<sup>93</sup> Roy Wood Sellars, *Critical Realism*, University of Michigan Library, 2009.

Socrates would ask probing questions, compelling his interlocutors to clarify and justify their beliefs.

The term "critical philosophy" is often associated with Kant, especially with his three Critiques – the "Critique of Pure Reason," the "Critique of Practical Reason," and the "Critique of Judgment." Kant sought to determine the limits and conditions of human knowledge and reason<sup>94</sup>.

In "The Logic of Scientific Discovery"<sup>95</sup>, Karl Popper emphasized the critical method through his idea of falsification. He argued that scientific theories cannot be verified but can only be falsified, emphasizing the importance of criticism and testing in the progression of scientific knowledge.

Philosophers like Theodor Adorno, Max Horkheimer, and Herbert Marcuse developed "critical theory," which aimed to critically analyze society and culture to reveal and challenge power structures.<sup>96</sup>

In his early work, Ludwig Wittgenstein emphasized logical analysis<sup>97</sup> to dissect the structure of language and its relationship to the world. In his later work, he turned to ordinary language philosophy, examining the way everyday language functions and critiquing the confusions that arise from linguistic misunderstandings.

While not a "critical philosopher" in the formal sense, Nietzsche's style was deeply critical. He engaged in a radical critique of traditional European morality and religion, challenging foundational Western ideals using a blend of philology, history, and philosophy.

Known as the British Empiricists, John Locke, George Berkeley, and David Hume critically examined the nature and limits of human knowledge, questioning how we come to know the world and what limits there might be to our understanding.

These figures represent just a sampling of the many philosophers who have employed or developed critical methods in their work.<sup>98</sup> Over the millennia, as the field of philosophy has

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<sup>94</sup> Immanuel Kant, *The Critique of Pure Reason*, A.R.N. Publications, 2017.

<sup>95</sup> Karl R. Popper, *The Logic of Scientific Discovery*, Martino Fine Books, 2014.

<sup>96</sup> Stephen Eric Bronner, *Critical Theory: A Very Short Introduction*, Oxford University Press, 2nd edition, 2017.

<sup>97</sup> Ludwig Wittgenstein, *Tractatus Logico-Philosophicus*, Cosimo Classics, 2010.

<sup>98</sup> Gregory Bassham, William Irwin, Henry Nardone, James Wallace, *Critical Thinking: A Student's Introduction*, McGraw Hill, 5th edition, 2012.

evolved and expanded, so too have the methods used to scrutinize, analyze, and interrogate philosophical problems and propositions.

Several methodologies underpin the critical analysis in philosophical research:

- Deductive Reasoning: Philosophers employ deductive reasoning to derive specific conclusions from general premises. This method, when applied rigorously, ensures that the conclusions follow necessarily from the premises.
- Conceptual Analysis: Philosophers dissect concepts to understand their implications, contradictions, or ambiguities. For instance, what do we mean by 'freedom,' 'justice,' or 'truth'? By analyzing these concepts, we can develop clearer definitions and understandings.
- Comparative Analysis: Philosophers often compare different philosophical positions, systems, or traditions. By juxtaposing these views, one can highlight their strengths, weaknesses, and implicit assumptions.

Critical analysis, in its essence, involves a deep examination of a subject, evaluating its strengths, limitations, and underlying assumptions. By applying this method to the wisdom of Jewish thinkers, we can extract more than just historical or dogmatic information. We embark on a journey that unpacks their ideas, places them within broader philosophical contexts, and exposes them to contemporary challenges.

The Jewish philosophical landscape spans millennia, encompassing thinkers from the era of the Talmud to postmodern philosophers. Given this breadth, there is an inherent risk of oversimplifying or homogenizing their teachings. Critical analysis helps in distinguishing nuances, respecting individual contributions while identifying overarching themes.

Peace, as a concept, is fluid. What may have been perceived as peace in ancient times might differ significantly from contemporary understandings. A critical approach allows us to examine historical notions of peace, contextualize them, and project their relevance in today's world.

Jewish thinkers, while rooted in tradition, often dialogued with the issues of their times. Maimonides grappled with Aristotelian philosophy, while Emmanuel Levinas addressed the horrors of the Holocaust. A critical analysis ensures that we don't view their teachings in isolation but understand them as responses, adaptations, or critiques of broader intellectual currents.

Any path to peace has profound ethical implications. By critically analyzing the wisdom of Jewish thinkers, we can discern the ethical frameworks they propose. This examination is crucial for any genuine implementation of their teachings in conflict resolution or diplomatic endeavors.

No philosophy or wisdom should remain unchallenged. By subjecting Jewish teachings to critical scrutiny, we not only identify potential limitations but also open avenues for further refinement and evolution. This dynamic process ensures that the wisdom remains living and adaptable.

"The Path to Peace: Wisdom from Jewish Thinkers" is not just an academic endeavor; it holds potential implications for real-world peace initiatives and intercultural dialogues. By employing critical analysis, we ensure that the study is not a mere regurgitation of ideas but a robust exploration that challenges, refines, and elevates the profound wisdom these thinkers offer. It is only through such rigorous engagement that we can truly honor their contributions and seek genuine paths to peace in our tumultuous world.

### **3.2.1 Problems of Critical Analysis in Philosophical Research**

Critical analysis has been the linchpin of philosophical research for millennia, acting as the method by which ideas are scrutinized, dissected, and refined. However, as with any intellectual tool, critical analysis is not without its challenges. This item will delve into some of the most salient problems associated with the application of critical analysis in philosophical research.

At its core, critical analysis demands objectivity – a dispassionate evaluation of arguments based on their merit. Yet, philosophers, being human, come with their own sets of biases, cultural backgrounds, and personal beliefs. These inherent subjectivities can sometimes cloud judgment, leading to skewed analysis.<sup>99</sup>

Philosophy often grapples with abstract concepts that are challenging to articulate. Language, with its inherent ambiguities and constraints, can sometimes be an inadequate tool for conveying complex philosophical ideas. Misinterpretations, ambiguities, and semantic disagreements can arise, making critical analysis a labyrinthine task.

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<sup>99</sup> Anthony Paul Smith, Daniel Whistler, *After the Postsecular and the Postmodern: New Essays in Continental Philosophy of Religion*, Cambridge Scholars Publishing, New edition, 2010.

One foundational problem in philosophy is the issue of infinite regress. When every claim or proposition is subjected to scrutiny, it demands justification. But if every justification itself needs justification, this can lead to an endless chain of validations, complicating the analytical process.

While critical scrutiny is essential, there's also a risk of over-analysis – dissecting arguments to the point where the broader context or meaning is lost. This hyper-focus can lead to missing the forest for the trees, where minute details are debated at the expense of overarching themes or ideas.

In the absence of universally accepted criteria or standards for judgment, critical analysis can sometimes veer into relativism. If every viewpoint is deemed as just another perspective among many, it becomes challenging to discern which perspectives hold more philosophical weight or validity.

As philosophy interacts with other disciplines, from science to art, the criteria for critical analysis become even murkier. What might be a valid form of reasoning or evidence in one discipline might not hold the same weight in another, leading to complexities in interdisciplinary philosophical research.

Philosophical paradigms and what's deemed "acceptable" or "mainstream" evolve over time. As a result, the yardstick for critical analysis isn't static. Ideas that might have been dismissed in one era might be celebrated in another, highlighting the dynamic and somewhat fluid nature of philosophical judgment.

While critical analysis is an invaluable tool in the philosopher's arsenal, it's essential to recognize its limitations and challenges. By doing so, philosophers can ensure that their inquiries are not just rigorous but also adaptive, holistic, and receptive to the multifaceted nature of philosophical exploration.

### **3.3 The Justification for an Interdisciplinary method in this research**

The quest for peace is as ancient as human history, a universal yearning that spans cultures, civilizations, and religious traditions. While Jewish thought, steeped in millennia of scriptural, rabbinical, and philosophical traditions, offers profound insights into this quest, fully grasping these insights requires an interdisciplinary lens.

Interdisciplinarity in philosophical research<sup>100</sup> doesn't originate from a single author or a concise list of authors but rather from a gradual evolution of thought processes and methodologies that have embraced insights from multiple disciplines. Over time, thinkers have come to appreciate the interconnectedness of knowledge and have sought to integrate diverse disciplines to provide more comprehensive answers to complex questions.

However, certain figures and movements have played pivotal roles in promoting and developing interdisciplinary approaches, both within philosophy and in the broader academic world.

Though primarily a historian and philosopher of science, Thomas Kuhn's notion of "paradigm shifts" in "The Structure of Scientific Revolutions"<sup>101</sup> has influenced multiple disciplines, underscoring the interconnectedness of scientific, historical, and philosophical inquiries.

Another important figure who promoted interdisciplinary research in philosophy was Hannah Arendt, a German-American philosopher and political theorist. In her writings, such as "The Human Condition" and "The Origins of Totalitarianism", she used a variety of disciplinary approaches to understand the essence of political phenomena and human action.<sup>102</sup>

It is also worth mentioning many other philosophers and researchers, such as Michel Foucault, Richard Rorty, Paul Feyerabend and others, who actively applied interdisciplinary approaches in their research.

Michel Foucault's work often traverses the boundaries of philosophy, history, sociology, and literary criticism.<sup>103</sup> His genealogical and archaeological methods provide tools for analyzing discourse across various disciplines.

Many philosophers today, recognizing the intricate problems of the modern world, actively engage with other disciplines. Philosophers of mind, for instance, often engage with neuroscience and cognitive science, while ethicists might engage with biology, medicine, or environmental science.

It's important to note that while individual thinkers have contributed to the growth of interdisciplinary methods, it's the broader shifts in academia and society – such as

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<sup>100</sup> Robert Frodeman, Julie Thompson Klein, Roberto Carlos Dos Santos Pacheco, *The Oxford Handbook of Interdisciplinarity*, Oxford University Press, 2nd edition, 2019.

<sup>101</sup> Thomas S. Kuhn, *The Structure of Scientific Revolutions*, University Of Chicago Press, Third edition, 1996.

<sup>102</sup> Hannah Arendt, *The Origins of Totalitarianism*, Penguin Classics, 2017.

<sup>103</sup> Michel Foucault, *The Order of Things: An Archaeology of the Human Sciences*, Routledge, 1994.

globalization, rapid technological advancements, and increasing specialization – that have made the interdisciplinary approach more necessary and prevalent.<sup>104</sup> As challenges become more complex, the need to draw on multiple fields of knowledge becomes not only beneficial but imperative.

To understand the insights of Jewish thinkers, one must appreciate the historical context in which they wrote. The Jewish people's history is marked by periods of prosperity, persecution, exile, and redemption. An interdisciplinary approach that integrates history ensures that we do not divorce the philosophical or theological ideas from the lived experiences that might have shaped them.

Jewish teachings on peace are not just theological or philosophical constructs; they have sociological implications. They have influenced community structures, interpersonal relationships, and diaspora dynamics. Engaging with sociology can offer insights into how these teachings have been actualized or challenged within Jewish communities across different eras and geographies.

While Jewish thinkers offer unique perspectives on the world, parallels can be drawn with contemporary research in international relations and peace studies. Participation in comparative research can shed light on common human concerns about the world and how different sciences deal with them.

The teachings of Jewish thinkers on peace often delve into the human psyche, addressing emotions like anger, forgiveness, love, and despair. A psychological perspective can provide a deeper understanding of these teachings, bridging ancient wisdom with modern psychological knowledge.

"The Path to Peace: Wisdom from Jewish Thinkers" is a topic rich in depth and breadth. To truly grasp its multifaceted nature, an interdisciplinary approach is not just beneficial, but essential. By weaving together insights from history, sociology, literature, religious studies, psychology, and political science, we can achieve a holistic understanding of what peace means within Jewish thought and how this wisdom can illuminate our collective path forward.

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<sup>104</sup> Julie Thompson Klein, *Interdisciplinarity, History, Theory, and Practice*, Wayne State Univ Press, 1990.

### 3.3.1 Problems of Interdisciplinary Method in Philosophical Research

Interdisciplinary approaches in philosophical research involve the integration of methodologies, theories, and insights from multiple disciplines. While this approach can undoubtedly yield rich and multifaceted understandings of complex issues, it also presents several challenges.<sup>105</sup>

The first concern with interdisciplinarity is the potential sacrifice of depth for breadth. Philosophers might run the risk of superficially engaging with multiple disciplines without fully grasping the intricacies of any single one. This can lead to analyses that, though broad, lack the depth and nuance that specialized study might offer.

Merging methodologies or theoretical frameworks from diverse disciplines can be problematic. Each discipline often has its own set of paradigms, terminologies, and methods, and harmonizing these can be a significant challenge, leading to potential oversimplifications or misrepresentations.

Philosophers venturing outside their primary area of expertise might inadvertently make claims or draw conclusions that experts in the field would contest. This overreach can sometimes undermine the validity of the interdisciplinary study.

Academic institutions are often structured around disciplinary silos. Engaging in interdisciplinary research can sometimes be logistically challenging and might not be as readily recognized or rewarded within traditionally segmented academic settings.

Given its multifaceted nature, interdisciplinary work can be challenging to peer review. Finding experts competent in all relevant fields can be a daunting task, and the work might not fit neatly into any one academic journal or conference.

Interdisciplinary studies, given their integration of various methodologies and terminologies, can sometimes result in outputs that are ambiguous or challenging to categorize, leading to difficulties in communication and interpretation.

Engaging effectively in interdisciplinary research often requires extensive training in multiple areas, which can be time-consuming and demanding. Without this rigorous preparation, philosophers might fall into superficial or misguided interdisciplinary endeavors.

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<sup>105</sup> Leo Apostel, *Interdisciplinarity. Problems of Teaching and Research in Universities*, CERI, 1972.



Different disciplines might operate under different ethical, epistemological, or methodological values. Navigating these differences and producing coherent interdisciplinary work that respects the values of each incorporated discipline can be challenging.

In conclusion, while the interdisciplinary method in philosophical research offers the promise of holistic, comprehensive insights into complex topics, it's not without its challenges. To harness the benefits of this approach, philosophers must be aware of these potential pitfalls, ensuring rigorous training, careful integration of disciplines, and open communication with experts from the fields they seek to incorporate. Only by navigating these challenges can philosophers truly tap into the transformative potential of interdisciplinary research.

### **3.4 The Justification for an Integral approach in this research**

The integral approach in philosophical research refers to a comprehensive method that seeks to incorporate multiple dimensions, perspectives, and methodologies to provide a more holistic understanding of a topic. It's rooted in the belief that reality and human experience are multi-dimensional, and therefore, any meaningful inquiry should address these various dimensions in an integrated manner.

The integral approach is associated with the work of contemporary philosopher Ken Wilber<sup>106</sup>, among others. Wilber's integral theory, in particular, emphasizes the integration of different forms of knowledge and experience to achieve a more complete understanding of reality. At this item I will give some key characteristics of the integral approach in philosophical research.

Rather than choosing one perspective over another, the integral approach seeks to incorporate as many perspectives as possible, acknowledging the partial truths each holds.

One of Wilber's significant contributions is the concept of the "Four Quadrants" model<sup>107</sup>. This divides human experience into four primary dimensions: individual-internal (personal intentions, consciousness), individual-external (observable behavior), collective-internal (shared cultural values), and collective-external (societal structures). An integral approach seeks to address all these dimensions in its inquiry.

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<sup>106</sup> Ken Wilber, *A Brief History of Everything*, Shambhala, Anniversary edition, 2017.

<sup>107</sup> Ken Wilber, *Sex, Ecology, Spirituality: The Spirit of Evolution*, Shambhala; 2nd edition, 2001.

The integral approach often recognizes the evolutionary nature of consciousness and society. It acknowledges that perspectives and realities can evolve over time, leading to different stages of understanding and development.

Instead of being confined to one discipline, the integral approach embraces insights from various disciplines, reflecting its holistic nature. It can merge knowledge from philosophy, psychology, science, arts, spirituality, and more.

The integral approach respects both subjective experiences (like personal feelings and spiritual insights) and objective data (like empirical findings). It aims to bridge the gap between inner and outer knowledge.

While analyzing individual components or ideas, the integral approach also emphasizes the interconnectedness and interdependence of these parts in the context of the larger whole.

Recognizing that truth often lies between polarized viewpoints, the integral approach can work to reconcile and integrate seeming opposites, aiming for synthesis.

In philosophical research, an integral approach can be especially beneficial when dealing with complex, multifaceted issues that cannot be adequately addressed from a single perspective or discipline. It allows for a richer, multi-dimensional exploration that respects the intricacies and interconnectedness of the topic at hand.

### **3.4.1 Problems of the Integral Method in Philosophical Research**

One of the criticisms often leveled at the integral approach is that in its quest to be inclusive, it can sometimes overgeneralize. By trying to encompass everything, there's a risk that specific nuances, especially those that don't fit neatly into the integral framework, might get overlooked or simplified.<sup>108</sup>

While synthesizing various perspectives is commendable, it can sometimes lead to a dilution of robust, individual viewpoints. Not all perspectives can or should be harmonized, and the integral method's attempt to do so might sometimes result in a loss of depth or critical engagement.

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<sup>108</sup> Jeff Meyerhoff, "Six criticisms of Wilber's integral theory," *Integral World: Exploring Theories of Everything*, 2006. [Online]. Available: <https://www.integralworld.net/meyerhoff4.html>.

The theoretical underpinnings of the integral approach are vast and complex. Translating these into practical research can be challenging. Identifying which elements from diverse fields should be incorporated and determining how they interrelate can be daunting tasks.

Given its encompassing nature, the integral method can sometimes lack the precision that other, more specialized methodologies offer. This might lead to ambiguities in conclusions or recommendations.

While the integral approach promotes a transdisciplinary perspective, there's a danger of superficially engaging with disciplines outside the researcher's expertise. This can lead to misinterpretations or misrepresentations.

Like all methods, the integral approach is not immune to biases. There's a possibility of gravitating towards data that fits the integral framework while sidelining information that doesn't. This selective inclusion can skew results.

Given its comprehensive nature, employing the integral method can be time-consuming. Researchers need to familiarize themselves with various disciplines, grapple with diverse data sources, and discern intricate interconnections. This can be resource-intensive and may not always be feasible, especially in projects with time or funding constraints.

In conclusion, while the integral method offers a promising avenue for philosophical research by advocating for a more inclusive and holistic inquiry, it's not without challenges. Researchers opting for this approach should be aware of its potential pitfalls, ensuring that their pursuit of comprehensiveness doesn't compromise depth, rigor, or accuracy.

### **3.5 Conclusion**

The research method that I use is comprehensive study philosophical method. Philosophical research is not like empirical research as there is no qualitative or quantitative data collection. Moreover, unlike empirical research, the question of philosophical research is at the core of reality itself. For example, the question "What is truth?" takes us beyond the limits of pure science, since it concerns the question of man's relationship with reality.

In addition, philosophical inquiry is often a preliminary tool for empirical inquiry, as it sets the stage for further research. By helping to understand the concepts used in a study, as well as the logical structure of the same argument, researchers gain tools for research.

Moreover, many philosophical questions arise from contradictions between propositions and opposites.

In such cases, the goal of philosophical work is to find out how certain statements are possible given seemingly contradictory conditions. For example, a dialectical question might be: “Can there be personal peace without societal peace, and vice versa?” In such a case, it is not possible to provide unequivocal proof of the truth of an argument, because in fact the question of whether it is possible, we assume that it is true.

Another example, different in nature, related to this study may be the question of “How is it possible to achieve peace when the logic of war is fixed in the conceptual framework of states?” In this case, the conceptual contradiction stems from the incompatibility between a harmonious view of the development of society, which seeks to increase loyalty to the world community, and the view of society, which seeks to increase loyalty to the community, which is limited and isolated from other communities by blood ties, language, history and loyalty of citizens. This is not an empirical question, but a philosophical discussion of this question can certainly provide fertile ground for empirical research that will test the philosophical hypotheses that the discussion will lead to.

Since the purpose of this study is to offer a philosophical explanation of the question of the possibility of achieving world peace, I do not intend to refute the hypotheses that underlie specific concepts in international relations or deny the feasibility of these concepts, but to examine the perception of the world by Jewish thinkers and determine what seems reasonable or acceptable in the science of what we know about international relations.

In other words, in my work I will seek to construct a theory that will overcome the contradiction between competing ethical and political approaches. Based on the contradictions between these positions, I am trying to construct a philosophical explanation that will promote certain values.

The particular research method I have chosen for this work brings together three worlds of methodological content:

1. Critical method. Applying a critical method ensures rigorous examination, honing in on nuances and offering a profound understanding of the topic, making it indispensable for such an intricate exploration.

2. Interdisciplinary approach. Drawing on diverse fields such as history, sociology, international relations, and peace studies, we gain a richer and more comprehensive understanding of the world through the unique perspective of Jewish thought, ensuring that the resulting wisdom is both profound and relevant in any context.

3. Integral method, which seeks holistic understanding across varied perspectives and dimensions, is essential to capture the richness and interconnectedness inherent in the topic.

In this study, I would like to ask: is it possible to integrate the knowledge of Jewish thinkers in order to achieve peace? Is it possible to derive a concrete sentence based on an integral study of the social views of thinkers?

After I have presented various definitions of paths to peace in the literature review, and after I have introduced critical, interdisciplinary and integral approaches, in conclusion of the literature review and the formulation of the research question, in the next chapter I will try to demonstrate how a comprehensive study to the topic research can bear fruit in the discourse of the peace studies.

## **Chapter 4. Contents and results**

### **4.1 Introduction: Interdisciplinary comparison and synthesis of approaches to peace: Contemporary scholars and Jewish thinkers**

In this research, I would like to ask: Is it possible to integrate the knowledge of Jewish thinkers and the knowledge of peace studies in order to achieve peace? Is it possible to derive a concrete proposition based on an interpretive integral study of the thinkers' social views?

After having presented the definition of pathways to peace in the literature review, and after having presented the integral approach as a dialectical possibility in the discourse of international relations, in concluding the literature review and formulating the research question, in this chapter I will attempt to demonstrate the integral approach in peace studies.

In this chapter I'll try to explore and compare the various approaches to peace propounded by contemporary international relations and peace studies scholars with those articulated by Jewish thinkers. Through the utilization of interdisciplinary and integral methods of philosophical research, this analysis seeks to uncover the nuanced perspectives and insights that each group brings to the discourse on peace, while investigating potential areas of convergence and divergence.

The discourse on peace is characterized by a multitude of perspectives, with contemporary scholars in international relations and peace studies and Jewish thinkers contributing significantly to the dialogue. The juxtaposition of these diverse voices reveals both unique insights and common ground, informing a more comprehensive understanding of peace.

Contemporary scholars in these fields typically emphasize the importance of dialogue, cooperation, and the establishment of international norms and institutions to maintain peace. They explore concepts such as positive and negative peace, conflict transformation, and peacebuilding, drawing on a range of theoretical frameworks and methodologies.

These scholars advocate for dialogue and cooperation among nations, emphasizing the role of international organizations, treaties, and norms in promoting peace.

The focus here is on addressing the underlying causes of conflict, transforming relationships, and fostering social justice and reconciliation.

Jewish thinkers, drawing on a rich tradition of religious, ethical, and philosophical teachings, present a diverse array of perspectives on peace. Central to Jewish thought is the concept of "Shalom," which signifies completeness, welfare, and tranquility, and encompasses individual, communal, and global dimensions. Jewish thinkers advocate for a holistic approach to peace, encompassing inner peace, social harmony, and universal tranquility, rooted in justice and righteousness.

The emphasis is on ethical behavior, justice, and the covenantal relationship between God and humanity, underscoring the moral responsibilities inherent in the pursuit of peace.

While contemporary scholars rely on a variety of secular theoretical frameworks, Jewish thinkers draw on theological, ethical, and covenantal foundations to articulate their visions of peace.

Contemporary scholars employ empirical, normative, and critical methodologies, while Jewish thinkers utilize exegetical, hermeneutical, and dialectical methods.

Both groups acknowledge the multifaceted nature of peace, but while contemporary scholars often emphasize structural and political aspects, Jewish thinkers prioritize ethical, spiritual, and relational dimensions.

An integration of philosophical insights reveals a complex interplay between ethics, politics, theology, and sociology in the discourse on peace, highlighting the potential for enriching the dialogue through interdisciplinary engagement.

Both contemporary scholars and Jewish thinkers converge on the importance of justice and harmony in achieving peace, though they may conceptualize and prioritize these elements differently.

An integral approach recognizes the interdependence of global and individual peace, exploring how these dimensions inform and shape each other in theory and practice.

A synthesis of the insights from contemporary scholars and Jewish thinkers can bridge secular and religious perspectives, fostering a more inclusive and comprehensive approach to peace.

Applying the combined wisdom of these diverse voices can offer innovative solutions to the pressing challenges of conflict, injustice, and division in the modern world.

Comparing the approaches to peace of contemporary international relations and peace studies scholars with Jewish thinkers unveils a rich tapestry of insights, perspectives, and values. Through interdisciplinary and integral methods of philosophical research, this comparison illuminates the potential for mutual enrichment and the development of a more holistic and nuanced understanding of peace in our interconnected world.

Having analyzed the similarities and differences of the theories I mentioned in the literature review, I tried to integrate this knowledge into a single practical proposal, where possible. A rather interesting picture emerged.

#### **4.2 The comparative analysis and synthesis of theories about causes, dynamics and consequences of war**

Interdisciplinary methodology in philosophical research often seeks to combine insights from multiple fields to provide a more comprehensive understanding of a subject. In this case, we're exploring the theories of several scholars in conflict resolution. Each of these scholars has made significant contributions to our understanding of why wars occur and how they might be prevented or resolved.

Jack S. Levy's best known for his work on the causes of war<sup>109</sup>, particularly the role of rationality and misperception. Levy posits that while wars might be considered irrational post hoc, they might appear rational ex ante due to misperceptions or miscalculations about the adversary's intentions, capabilities, or about the nature of the international system.

Barbara F. Walter<sup>110</sup> has conducted extensive research on civil wars, with particular emphasis on how they start and why they endure. Her emphasis is often on the role of information asymmetries and commitment problems, highlighting that rebels and governments often can't credibly commit to peace deals because of the fear that the other side will renege.

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<sup>109</sup> Jack S. Levy, William R. Thompson, *Causes of War*, Wiley-Blackwell, 2010.

<sup>110</sup> Barbara F. Walter, *How Civil Wars Start: And How to Stop Them*, Crown, 2022.



Robert Jervis' work<sup>111</sup> on perception and misperception in international politics is seminal. He argues that states often misinterpret each other's actions due to cognitive biases, leading to spirals of hostility or unwanted conflicts.

While Edward D. Mansfield<sup>112</sup> has worked on the democratic peace theory and the role of economic interdependence in preventing conflict, James D. Fearon has focused on rationalist explanations for war. Fearon's work particularly highlights the problems of credible commitment, information asymmetry, and issue indivisibility as major reasons why rational states might still end up in war.

David Singer's main contribution<sup>113</sup> is the Correlates of War project, which seeks to empirically evaluate the factors associated with war. While not strictly theoretical, Singer's work has provided the data foundation upon which many subsequent theories, including those mentioned above, have been tested.

Azar Gat<sup>114</sup> is a historian and political scientist who has explored the evolutionary roots of war, positing that it might be an inherent part of human nature. He contrasts the more structural and immediate factors emphasized by the above scholars with broader, historical trends.

#### **4.2.1 Comparative Analysis**

Nature of Conflict: While Levy, Jervis, Mansfield, and Fearon focus on interstate conflicts, Walter pays special attention to civil wars. Gat's approach is much broader, encompassing the entirety of human history and evolution.

Role of Rationality: While all scholars acknowledge that states or actors might act rationally, Levy, Fearon, and Jervis emphasize the problems of perception and misperception that can lead rational actors to suboptimal outcomes.

Data vs. Theory: Singer stands out for emphasizing empirical analysis. Most others, while not eschewing data, prioritize theoretical insights.

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<sup>111</sup> Robert Jervis, *Perception and Misperception in International Politics*, Princeton University Press, Revised edition, 2017.

<sup>112</sup> Edward D. Mansfield, Jack Snyder, *Electing to Fight: Why Emerging Democracies Go to War*, The MIT Press, 2005.

<sup>113</sup> Melvin Small, J. David Singer, *Resort to Arms: International and Civil Wars 1816-1980*, SAGE Publications, 1982.

<sup>114</sup> Azar Gat, *War in Human Civilization*, Oxford University Press, Illustrated edition, 2008.

Historical vs. Contemporary: Gat's evolutionary and historical approach contrasts sharply with the more contemporary analyses of scholars like Walter or Mansfield.

Solutions: While each scholar provides a diagnosis of the causes of conflict, they differ on solutions. Walter, for instance, might emphasize third-party guarantees for peace deals, while Jervis would advocate for better communication and signaling between adversaries.

Interdisciplinary Insights: By combining these perspectives, we can gain a more holistic understanding of conflict. For instance, while structural and perceptual factors (as highlighted by Levy, Jervis, and Fearon) are crucial, understanding the historical and evolutionary context (as Gat does) can provide deeper insights. Similarly, the empirical grounding provided by Singer's work is invaluable for testing the more theoretical insights of other scholars.

In conclusion, interdisciplinary analysis offers a rich tapestry of insights into conflict resolution. By integrating diverse perspectives, we can arrive at more nuanced solutions that take into account the multifaceted nature of war and peace.

#### **4.2.2 Synthesis of theories**

Jack S. Levy, Barbara F. Walter, Robert Jervis, Edward D. Mansfield, James D. Fearon, David Singer, and Azar Gat are scholars with varied contributions to political science, international relations, and conflict studies. While synthesizing their theories into a cohesive peace proposal is challenging, a few general themes can be distilled:

Power and War: Jack S. Levy has worked on the causes of war, especially emphasizing the role of power transitions and the balance of power. David Singer is known for the Correlates of War project, studying the empirical patterns associated with war. Azar Gat has studied war from a historical perspective, examining its evolutionary and anthropological roots.

Proposal: Develop international mechanisms to manage power transitions peacefully and address structural and power imbalances that can lead to conflict.

Civil Conflict and Secession: Barbara F. Walter focuses on civil wars, with emphasis on how civil conflicts start and how they end. She has highlighted the role of international actors in resolving civil wars. James D. Fearon also studies civil wars and has emphasized the importance of credible commitments in ending them.

Proposal: Strengthen international involvement in civil conflicts, ensuring credible commitments from conflicting parties and addressing root causes of civil conflicts such as ethnic or religious divides.

Security Dilemma and Perception: Robert Jervis has been influential in his work on the security dilemma and perception in international relations. He posits that misperception and miscommunication can lead to conflict even when states have peaceful intentions.

Proposal: Enhance international communication and transparency to reduce misperceptions and address the security dilemma among nations.

Economic Interdependence: Edward D. Mansfield has researched the relationship between economic interdependence and conflict, suggesting that increased trade and economic ties can reduce the likelihood of war.

Proposal: Encourage economic interdependence through trade agreements, investment, and other forms of economic cooperation.

Evolutionary Perspective: Azar Gat also offers an evolutionary perspective on war and peace, exploring how human nature and societal development shape conflict.

Proposal: Consider the evolutionary and anthropological roots of conflict while designing peace initiatives and conflict resolution strategies.

Data-Driven Approach: David Singer's Correlates of War project underlines the importance of empirical data in studying war and peace.

Proposal: Utilize empirical data and evidence-based approaches in developing and assessing peace initiatives.

Institutional Approach: Various Theorists have emphasized the role of international institutions and norms in maintaining peace.

Proposal: Strengthen international institutions and norms, and ensure their adaptability and responsiveness to emerging challenges.

In conclusion, synthesizing the theories of these scholars, a comprehensive peace proposal would entail addressing power imbalances, managing power transitions, enhancing international involvement in civil conflicts, increasing economic interdependence, improving international communication and transparency, considering the anthropological and

evolutionary aspects of conflict, utilizing data-driven approaches, and strengthening international institutions and norms.

### **4.3 The comparative analysis and synthesis the theories of Achieving Peace in the Science of International Relations**

#### **4.3.1 Comparative Analysis**

Peace studies seek to understand the causes and conditions that foster peace, as well as to critically engage with notions of conflict, war, and intervention. Diverse theoretical perspectives provide unique insights into the dynamics of peace and conflict. An interdisciplinary methodology in philosophical research will help integrate these insights for a richer understanding. Let's make a comparative analysis of the main ideas and the peace insights of these theories<sup>115</sup>:

**Realism:** States are primary actors; anarchy (lack of global government) dictates self-help behavior; power and security are paramount. Peace is a product of power balances. Stable peace might arise from deterrence, balance of power, or hegemonic stability.

**Liberalism:** Interdependence, democratic institutions, and international organizations can foster cooperation. Democratic peace theory posits democracies seldom fight each other. Economic interdependence reduces conflict incentives. International organizations facilitate dialogue and cooperation.

**Constructivism:** State behavior is shaped by ideational factors – norms, beliefs, identities. Peace is constructed through shared norms and identities. By changing perceptions and beliefs, we can alter behavior. For instance, a norm against chemical weapons can deter their use.

**Marxism and Neo-Marxism:** Focus on economic structures, class struggle, and imperialism. Global inequalities and capitalist expansionism lead to conflict. Peace requires addressing structural economic injustices. Neo-Marxism might add elements like culture and ideology to this analysis.

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<sup>115</sup> See the detailed description of the theories in the literature review part.

Feminism: Examines how gender shapes global politics. Gendered power dynamics perpetuate violence. Recognizing and rectifying gender inequalities can foster peace. Women's active participation can lead to more inclusive and lasting peace processes.

The English School: International society exists due to shared values, norms, and institutions among states. Peace can be maintained by upholding international law, diplomacy, and shared norms. Concepts like "just war" are important.

Critical Theory: Deriving largely from the Frankfurt School, it critically examines social structures and seeks emancipation. Peace requires addressing deep-rooted societal structures that perpetuate domination and inequality. Emancipation from these structures is key to lasting peace.

If we make a comparative analysis of these theories, we get approximately the following picture:

Actors & Focus: While Realism and Liberalism predominantly focus on state actors, Feminism and Critical Theory analyze non-state and marginalized actors. Constructivism emphasizes the role of ideas, and Marxism delves into economic structures.

Nature of Peace: For Realists, peace is a function of power dynamics; Liberals view it as a product of cooperation and institutions. Constructivists and the English School see peace as built upon shared norms, while Critical theorists and Feminists understand it as emancipation from oppressive structures.

Role of Institutions: Liberals and the English School emphasize the positive role of institutions in peacekeeping, while Realists are more skeptical. Constructivists focus on how institutions shape norms, and Marxists might view them as tools of capitalist control.

Transformation vs. Status Quo: Realism often aligns with maintaining the status quo, while Constructivism, Feminism, and Critical Theory advocate for transformative change.

Interdisciplinary Insights: Interdisciplinary analysis can combine the strengths of these perspectives. For instance, Feminist insights about gendered power can be integrated with Marxist concerns about economic structures, creating a holistic understanding of the dynamics of peace and conflict.

In conclusion, peace studies benefit from the rich insights provided by diverse theoretical lenses. Through interdisciplinary integration, we can better comprehend the complexities of peace and devise more comprehensive strategies for its achievement.

#### **4.3.2 Synthesis of theories**

To create a synthesized peace proposal incorporating the theories of Realism, Liberalism, Constructivism, Marxism and Neo-Marxism, Feminism, the English School, and Critical Theory, we can draw upon the key tenets of each theory and find common ground or complementary elements. Here is a comprehensive peace proposal that takes into account the main insights from each of these theories:

Realism focus on power dynamics and national interests. Proposal: Encourage balance of power and deterrence mechanisms to prevent any one state or group of states from becoming overly dominant and potentially aggressive.

Liberalism emphasizes international institutions, rule of law, democracy, and economic interdependence. Proposal: Strengthen international institutions and norms, promote democratic governance, and foster economic interdependence among states to reduce the likelihood of conflict.

Constructivism argues that international relations are shaped by ideas, norms, identities, and social constructions. Proposal: Promote dialogue and cultural exchange to foster understanding and common values, and work towards the construction of shared identities and norms that can reduce conflict.

Marxism and Neo-Marxism focus on economic structures, class struggle, and the role of capitalism in international relations. Proposal: Address economic inequalities both within and among states, promote fair trade and economic justice, and consider alternative economic models that reduce exploitation and inequality.

Feminism examines gender relations, and highlights the role of patriarchy and gender inequality in conflict. Proposal: Promote gender equality and women's participation at all levels of decision-making, and address gender-based violence and discrimination as part of peace-building efforts.

English School stresses the importance of international society, diplomacy, and the role of states and non-state actors. Proposal: Enhance diplomatic relations, promote the

responsibility of states to uphold international law and norms, and encourage cooperation among a diverse range of actors.

Critical Theory aims to uncover underlying structures, ideologies, and power relations, and seeks transformative change. Proposal: Encourage critical reflection on underlying assumptions, ideologies, and power relations, and support grassroots and civil society movements seeking transformative change.

### **4.3.3 Synthesized Proposal**

A peace proposal synthesizing all these theories could look like the following:

- Foster a balance of power internationally, while strengthening international institutions and norms, to prevent aggression and ensure cooperation.
- Promote economic interdependence and address economic inequalities and exploitation through fair trade, economic justice, and consideration of alternative economic models.
- Encourage dialogue, cultural exchange, and critical reflection to build shared identities, values, and understanding, and to address underlying assumptions, ideologies, and power relations.
- Enhance gender equality and women's participation in decision-making, and address gender-based violence and discrimination.
- Strengthen diplomatic relations and the role of both state and non-state actors in upholding international law and norms.
- Support grassroots and civil society movements seeking transformative change, and encourage the responsibility of states and all international actors to uphold and promote peace.

This peace proposal seeks to integrate the various insights and priorities of different international relations theories to build a comprehensive and inclusive approach to peace.

### **4.3.4 Critical analysis of the proposal**

Several key phrases such as "balance of power," "economic justice," "shared identities," and "transformative change" are inherently abstract and broad. Their interpretation can vary widely. For actionable steps, more specifics or examples would be beneficial.

While promoting "economic interdependence" can increase cooperation, it may also create vulnerabilities. For instance, during economic crises or when there's a dependency on critical resources, interdependence can lead to tensions.

The emphasis on strengthening "international institutions and norms" assumes that states will willingly cooperate and abide by these norms. In practice, many states prioritize national interest, sometimes at the cost of international norms.

It's commendable that the proposal incorporates a gender dimension, emphasizing women's participation and addressing gender-based violence. This inclusion reflects the growing recognition in international relations that peace is not gender-neutral.

The proposal recognizes the importance of both state and non-state actors in upholding international norms. This is a contemporary and nuanced perspective, acknowledging the influential role of NGOs, MNCs, and other non-state entities in today's interconnected world.

Supporting "grassroots and civil society movements" is crucial. However, the phrase "seeking transformative change" can be contentious. What does transformative change look like, and who defines it? In some contexts, it might be perceived as advocating for regime change or foreign interference.

The proposal aims to be comprehensive. However, it could be criticized for trying to address too many issues at once, which may dilute the focus and efficacy of peace efforts. Sometimes, targeted, specific initiatives might yield better results than broad sweeping strategies.

In conclusion, the proposal offers a multidimensional and ambitious vision for peace, integrating various dimensions of international relations. Its strength lies in its comprehensive approach and recognition of diverse factors and actors influencing peace. However, for effective implementation, the proposal might benefit from more specific definitions, acknowledgment of the complexities and challenges inherent in each point, and strategies to overcome potential obstacles.

#### **4.4 The comparative analysis and synthesis of Interdisciplinary Approaches**

##### **4.4.1 Comparative Analysis**

Let's make a comparative analysis of the main ideas and the peace insights of these theories:



Scope of Peace: While Sharp<sup>116</sup> focuses on tactics to resist oppression, Galtung<sup>117</sup> and Burton<sup>118</sup> delve deeper into the structures and needs that underlie conflicts. Lederach<sup>119</sup> emphasizes relationship-building, while Sakharov<sup>120</sup> integrates peace with broader societal issues like human rights.

Tactics vs. Structures: Sharp's nonviolent tactics contrast with Galtung's and Burton's focus on deep structural changes for peace. Lederach's emphasis on relationships offers a middle ground between tactics and structures.

Local vs. Universal: Lederach and Sharp emphasize grassroots movements and local initiatives, while Sakharov and Galtung provide more universal frameworks applicable across different contexts.

Role of Individuals: Sakharov's and Sharp's theories highlight the power of individual agency, while Burton, Lederach, and Galtung focus on collective and systemic aspects.

Interdisciplinary Insights: By integrating these diverse perspectives, one can devise strategies that combine grassroots tactics (Sharp, Lederach) with transformative structural changes (Galtung, Burton), all rooted in a foundational respect for human rights (Sakharov). This holistic approach ensures both the cessation of hostilities and the creation of conditions conducive to lasting peace.

#### **4.4.2 Synthesis of theories**

To synthesize a peace proposal based on the theories of John Burton, Andrei Sakharov, Gene Sharp, John Paul Lederach, and Johan Galtung, we need to consider the key concepts and ideas from each theorist:

John Burton developed the theory of Basic Human Needs, arguing that unmet human needs are a root cause of conflict. Proposal: Address and fulfill basic human needs such as identity, security, and recognition, to remove underlying causes of conflict. Foster dialogue and

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<sup>116</sup> Gene Sharp. *From Dictatorship to Democracy*, Serpent's Tail, 2012.

<sup>117</sup> Johan Galtung, *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*, SAGE Publications Ltd, 1996.

<sup>118</sup> John Burton, *Conflict: Human Needs Theory*, Palgrave Macmillan, 1993.

<sup>119</sup> John Paul Lederach, *Moral Imagination: The Art and Soul of Building Peace*, Oxford University Press, Illustrated edition, 2010.

<sup>120</sup> Andrei Sakharov, *Progress, Coexistence & Intellectual Freedom*, W. Norton & Company, 1968.

problem-solving workshops to facilitate communication and understanding between conflicting parties.

Andrei Sakharov a physicist and Nobel Peace Prize laureate, advocated for human rights, democracy, and freedom of expression as essential components of peace. Proposal: Promote and uphold human rights, democratic governance, and freedom of expression globally. Encourage government accountability and citizen participation.

Gene Sharp is known for his work on nonviolent resistance and has outlined methods of civil disobedience to challenge and change oppressive regimes. Proposal: Support and empower civil society and grassroots movements in nonviolent resistance against oppression. Provide resources and education on methods of civil disobedience and nonviolent action.

John Paul Lederach has contributed significantly to the field of conflict transformation, emphasizing relationships, reconciliation, and the role of local peacebuilders. Proposal: Invest in relationship-building and reconciliation efforts at all levels of society. Support local peacebuilders and community-led initiatives to address and transform conflicts.

Johan Galtung is a founder of peace and conflict studies and introduced the concepts of positive and negative peace, where negative peace is the absence of violence and positive peace is the presence of social justice and equality. Proposal: Work towards both negative and positive peace by addressing structural and direct violence. Promote social justice, equality, and structural changes to address root causes of conflict.

#### **4.4.3 Synthesized peace proposal**

By synthesizing the contributions of these theorists, a comprehensive peace proposal can be developed:

Work to fulfill the basic human needs of all individuals, focusing on identity, security, and recognition, to tackle the root causes of conflict.

Uphold and advocate for human rights, democratic governance, freedom of expression, government accountability, and citizen participation worldwide.

Support civil society and grassroots movements in utilizing nonviolent resistance and civil disobedience to challenge oppression and injustice.

Invest in relationship-building, reconciliation, and local peacebuilding initiatives to transform conflicts and build sustainable peace at the community level.

Strive for both negative and positive peace by addressing and eliminating all forms of violence and promoting social justice, equality, and structural changes.

This proposal combines the insights of different theorists to form a holistic approach to peace, focusing on meeting human needs, promoting rights and democracy, supporting nonviolent action, fostering local peacebuilding, and achieving comprehensive peace through justice and equality.

#### **4.4.4 Critical analysis of the proposal**

The proposal assumes that the primary drivers of conflict are unmet human needs and the lack of certain societal structures like democracy and human rights. While these are crucial factors, conflict arises from a myriad of causes, including economic disparities, historical grievances, resource competition, and more. The proposal could benefit from acknowledging this complexity.

The proposal introduces terms such as "basic human needs," "nonviolent resistance," and "sustainable peace." These concepts, while valuable, are broad and can be subject to various interpretations. A clearer definition or examples could enhance understanding.

The advocacy for "democratic governance" and "freedom of expression" assumes that these models are universally applicable or desirable. Some cultures or nations may have other governance models which they believe are more suited to their historical and cultural context. The proposal risks imposing a potentially Western-centric model of governance.

While the emphasis on supporting "civil society and grassroots movements" is commendable, the proposal could also benefit from strategies that engage state actors, institutions, and international organizations. Peacebuilding often requires a multi-level approach.

The text champions "nonviolent resistance and civil disobedience." While these can be effective tools, there's also a risk of oversimplifying. In some contexts, nonviolent resistance can be met with violent suppression. The complexities and potential dangers of these strategies should be acknowledged.

The proposal aptly incorporates Galtung's concepts of negative and positive peace, emphasizing the importance of not just ending active conflicts but also addressing structural and cultural issues. This shows a comprehensive understanding of peace's multifaceted nature.

The proposal provides overarching strategies without delving into the specifics of implementation. How does one "invest in relationship-building" or "support civil society"? Concrete steps or methods would strengthen the proposal's practicality.

In conclusion, the proposal presents a multidimensional vision of peace, emphasizing human needs, societal structures, and both reactive and proactive measures. While its holistic approach is commendable, the proposal could benefit from greater specificity, acknowledgment of complexities, and consideration of diverse cultural and political contexts.

## **4.5 The comparative analysis and synthesis of writings of Jewish thinkers**

### **4.5.1 Comparative analysis**

Internal vs. External Peace: While sources like the Zohar<sup>121</sup> emphasize inner spiritual harmony, figures like Buber<sup>122</sup> and Levinas<sup>123</sup> focus on interpersonal relationships. Maimonides<sup>124</sup> and Heschel<sup>125</sup> emphasize societal structures and justice.

Divine vs. Human Agency: While the Tanakh<sup>126</sup> and Kabbalistic sources<sup>127</sup> often emphasize divine will in peace, philosophers like Buber and Levinas highlight human agency.

Mystical vs. Rational: The Zohar, Rav Kook, and Laitman offer mystical paths to peace, while Maimonides, Buber, and Levinas provide more rational and ethical approaches.

Interdisciplinary Insights: By combining the spiritual insights of Kabbalah, the ethical imperatives from figures like Levinas and Heschel, and the philosophical dialogues of Buber, a comprehensive Jewish approach to peace emerges. This approach respects both the

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<sup>121</sup> Gershom Scholem, *Zohar: The Book of Splendor: Basic Readings from the Kabbalah*, Schocken, 1995.

<sup>122</sup> Martin Buber, *I And Thou*, Touchstone, 1971.

<sup>123</sup> Emmanuel Levinas, *Basic Philosophical Writings*, Indiana University Press, 2008.

<sup>124</sup> Moses Maimonides, *Mishneh Torah: Sefer Hamadah-Book Of Knowledge*, Moznaim Pub Corp, First Edition, 2010.

<sup>125</sup> Abraham J. Heschel, *God in Search of Man: A Philosophy of Judaism*, Farrar, Straus and Giroux, Reprint edition, 1976.

<sup>126</sup> JPS Hebrew-English TANAKH, *The Jewish Publication Society*, Bilingual deluxe Edition, 1999.

<sup>127</sup> Like The Zohar, *Writings of Yehuda Ashlag and Rav Kook*.

divine and the human, the mystical and the rational, and the internal and the external dimensions of peace.

#### **4.5.2 Synthesis of ideas**

Synthesizing the writings of such diverse and influential Jewish scholars, theologians, philosophers, mystics, and ethicists—ranging from ancient to contemporary times - into a cohesive peace proposal is a daunting task. However, several themes can be identified, which form the basis of a comprehensive peace proposal:

Tanakh, Talmud and Midrash<sup>128</sup>: These foundational Jewish texts emphasize justice, compassion, community, and the sanctity of life. Proposal: Develop a framework for justice and equity, promote compassion and understanding among people, and foster community and collaboration across diverse groups.

The Zohar is a foundational work in the literature of Jewish mystical thought known as Kabbalah. It explores the nature of God, the universe, and humanity's relationship with the Divine. Proposal: Embrace a sense of the sacred and divine in all aspects of life, promoting a deep respect for all people and the natural world.

Maimonides, also known as Rambam<sup>129</sup>, focused on the integration of Torah and reason, ethics, and a balanced approach to life. Proposal: Encourage intellectual engagement, ethical conduct, and a balanced approach to addressing conflicts and societal issues.

Rav Abraham Isaac Kook<sup>130</sup> was a Jewish kabbalist who emphasized the synthesis of the ancient and the new, and the sanctity of the Land of Israel. Proposal: Promote the synthesis of tradition and modernity, and foster a connection to the land and environment as a source of spirituality and responsibility.

Martin Buber's philosophy focused on dialogue and the "I-Thou" relationship, emphasizing genuine encounter and mutual respect. Proposal: Foster dialogue and mutual respect among individuals and communities, recognizing the inherent dignity and worth of every person.

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<sup>128</sup> See the detailed description of the theories in the literature review part.

<sup>129</sup> Moses Maimonides, *The Guide for the Perplexed*, Digireads.com Publishing, 2018.

<sup>130</sup> Abraham Isaac Kook, Ben Zion Bokser, *The Essential Writings of Abraham Isaac Kook*, Ben Yehuda Press, 2006.

Rav Yehuda Leib Ashlag and Michael Laitman<sup>131</sup> have contributed significantly to the study and teaching of Kabbalah, emphasizing unity, altruism, and spiritual evolution. Proposal: Encourage unity and altruism as fundamental values, and promote spiritual growth and consciousness in addressing conflicts and societal challenges.

Emmanuel Levinas focused on ethics and the face-to-face encounter with the “Other,” emphasizing responsibility for the Other. Proposal: Prioritize ethical relationships and responsibility for the other, especially the marginalized and vulnerable, in all interactions and policies.

Abraham Joshua Heschel and Elie Wiesel<sup>132</sup> both profoundly influenced by the Holocaust, emphasized the sanctity of life, moral responsibility, memory, and the presence of God in human affairs. Proposal: Uphold the sanctity of life and moral responsibility, remember and learn from the past, and cultivate a sense of the divine in working towards peace.

#### **4.5.3 Synthesized peace proposal**

From these diverse sources, a synthesized peace proposal could be:

1. Remember the lessons of the past, uphold the sanctity of life, and cultivate a sense of moral responsibility and the divine in human affairs.
2. Promote a global culture of justice, compassion, mutual respect, and community collaboration.
3. Encourage a sense of the sacred in human and environmental relationships, and uphold ethical conduct and responsibility for the marginalized and vulnerable.
4. Foster genuine dialogue, mutual respect, and unity among diverse individuals and communities, recognizing the inherent dignity of every person.
5. Synthesize traditional wisdom and modern insights in addressing conflicts and societal challenges, fostering a connection to the land and environment.
6. Uphold altruism and unity as fundamental values and encourage spiritual consciousness and growth in working towards peace.

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<sup>131</sup> Rav Yehuda Ashlag, Rav Michael Laitman, *The Science of Kabbalah (Pticha)*, Independently published, 2020.

<sup>132</sup> Elie Wiesel, *Night*, NY, Hill and Wang, 2006.

This proposal, rooted in Jewish thought and philosophy, seeks to offer a holistic and balanced approach to peace, emphasizing justice, compassion, dialogue, unity, ethical conduct, spiritual growth, and moral responsibility.

#### **4.5.4 Critical analysis of the proposal**

Several terms used are abstract and open to interpretation, such as "sanctity of life," "sense of the sacred," "ethical conduct," and "spiritual consciousness." These concepts might mean different things to different people, and without clarification, they might not provide a clear roadmap.

While rooted in Jewish thought, the proposal aims for universality. The question arises: How transferable are these principles to other cultural or religious contexts? For instance, the emphasis on the "divine in human affairs" might resonate differently across secular or diverse religious contexts.

While the proposal is philosophically robust, it lacks specific mechanisms or strategies for implementation. For instance, how does one "foster genuine dialogue" or "uphold altruism" in concrete terms?

The proposal commendably attempts a holistic approach, integrating both spiritual and societal dimensions. The synthesis of "traditional wisdom and modern insights" is particularly noteworthy, suggesting a dynamic approach to peace that respects both heritage and contemporary challenges.

The emphasis on "spiritual consciousness and growth" can be a double-edged sword. While it can foster a deeper understanding and commitment to peace, it might alienate those who approach peace from a secular perspective or from other spiritual traditions.

The proposal places a strong emphasis on ethics, moral responsibility, and concern for the marginalized. This ethical dimension ensures that the approach to peace is not merely about the absence of conflict but about creating a just and compassionate society.

In conclusion, the proposal offers a rich and multidimensional vision of peace, drawing from a deep well of philosophical and ethical thought. However, for it to be actionable and universally resonant, it might benefit from more precise definitions, clearer distinctions between its points, and suggestions for practical implementation. Moreover, while rooted in

Jewish thought, its universality could be strengthened by acknowledging and integrating diverse perspectives and traditions.

## **4.6 The comparative analysis and synthesis of peace researches and Jewish thinkers' ideas**

### **4.6.1 Comparative analysis**

Comparing the approaches of peace studies and Jewish thinkers requires an understanding of both philosophies, their major contributions, and their views of the world, conflict, and human society. To truly understand and compare the approaches of these thinkers, an interdisciplinary method can be used that includes: analyzing their fundamental beliefs and worldviews, understanding the social implications of their theories, and exploring the individual and collective psyche in relation to their views. Recognizing the context in which they developed their ideas.

Peace studies views conflict as rooted in structural problems such as economic inequality, imbalances of political power, and cultural differences. Jewish thinkers see conflict as the result of uncorrected human desires and selfishness. Therefore, peace emerges as a result of inner spiritual transformation and correction of human selfishness.

Peace studies advocates the restructuring of social institutions to eliminate structural violence and achieve positive peace.

Jewish thinkers believe that the transformation of society begins with the transformation of the individual. Once individuals are transformed, a just and loving society will naturally emerge.

Although the two approaches belong to very different disciplines and traditions, there are overlaps in their thought. Both recognize the importance of positive change in society, although they approach the problem in different ways: the first emphasizes structural change and the second emphasizes individual spiritual transformation.

The First<sup>133</sup> believes in the human capacity to mediate and transform conflict, emphasizing the psychological and cultural aspects of peace.

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<sup>133</sup> Peace studies



The Second<sup>134</sup> emphasizes personal spiritual awakening.

The First is a proponent of conflict transformation, in which conflicts are opportunities for growth rather than problems to be solved. The individual plays a role in implementing and encouraging peaceful behavior.

The Second - encourages individual action based on acts of kindness reflecting inner spiritual balance.

The First - emphasizes the role of cultural peace, understanding the deep cultural roots of conflict and promoting a culture of peace and reconciliation.

The Second - views peace as a central theme in Jewish collective consciousness, emphasizing the harmonization of different strands of Judaism and the broader unity of humanity.

The First - emphasizes structural violence, which are social systems and structures that harm or infringe on the interests of individuals. Advocates their restructuring in order to ensure positive peace.

The Second - recognizes the importance of social structures.

The First - his theory of peace can be seen as evolutionary, moving society from direct violence, through negative peace and eventually to positive peace.

The Second - speaks of the evolution of consciousness, indicating a belief in the spiritual evolution of humanity, moving towards an age of universal peace and harmonious interconnectedness.

Both approaches, while focusing primarily on peace and related areas, touch on multiple lines of development, including morality, cognition, spirituality, and social organization.

Both can agree that peace is not just a static state but a dynamic process that can be experienced differently at different points in time.

Emphasis may differ, but both approaches implicitly recognize different types or forms of peace, from the more assertive and active to the more receptive and caring.

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<sup>134</sup> Jewish thinkers' philosophy

In conclusion, the use of the integral research method shows that although peace researchers and Jewish thinkers belong to different traditions and emphasize different aspects of peace, their views can be synthesized into a coherent concept. The former's emphasis on structural and cultural change complements the latter's emphasis on spiritual awakening and inner transformation, suggesting that truly lasting peace may require both external changes in society and profound internal spiritual shifts.

#### **4.6.2 Synthesis of ideas**

In the field of peace and spirituality studies, synthesizing viewpoints is challenging. However, although they originated in different fields, they converge on the principles of harmony, transformation, and interconnectedness. Together they offer an integrated model of peace that emphasizes the transformation of human desires and social structures to ensure peaceful coexistence.

The key propositions are:

##### **1. Educational Reforms:**

- Emphasis on spiritual education. Prioritize character building, moral development and constructive communication in educational systems.
- Incorporate moral and ethical aspects in the education system to nurture qualities such as empathy, compassion and responsibility.
- Promote philosophical and spiritual discourses that foster a deeper exploration of ethical and moral dilemmas related to peace and conflict.
- Develop curricula that intertwine the principles of altruism with the practical skills of peacemaking and reconciliation.
- Ensure access to holistic and integrative education for all segments of society, removing structural barriers and inequalities.
- Foster an environment that promotes openness, inclusion and mutual respect among learners.
- Introduce global educational cooperation that promotes unity and sharing of experiences among countries.

## 2. Encouraging spiritual growth:

- Adopt spiritual principles that emphasize inner transformation and the pursuit of universal values in daily life.
- Emphasize the value of peace not only as an external state, but also as an internal state that influences interaction and decision-making.

## 3. Media and Communication:

- Engage the media to promote messages of unity, harmony and mutual respect.
- Utilize the media to highlight stories and models that embody altruistic transformation and peaceful coexistence.

## 4. Social Policy:

- Identify and dismantle social structures that perpetuate inequality and marginalization.
- Formulate and implement policies consistent with spiritual principles that ensure justice, equality and well-being for all.
- Adopt a peace-centered approach to governance that incorporates spiritual values and moral principles into societal structures and norms.
- Develop policies that prioritize justice, equity and equitable access to resources and opportunities.

## 5. Conflict Resolution and Reconciliation:

- Apply transformational diplomacy that seeks not only to resolve conflicts but also to address their root causes.
- Facilitate dialogues, reconciliation and interfaith workshops to build understanding and respect between conflicting parties.
- Organizing dialogues within and between communities to address grievances, heal traumas, build mutual understanding and create an enabling environment for spiritual growth.

## 6. Interconnected economic structures:

- Build economic models that focus on mutual benefit and equitable distribution of resources.

- Addressing global inequalities through policies that promote sustainable and cooperative development.

#### 7. Creating centers of unity:

- Creating places where people from diverse backgrounds learn, discuss, and practice the principles of interconnectedness and altruism.

- Develop programs to put the principles of connectedness and cooperation into practice in everyday life.

- Engage communities in practices that embody the principles of universal connectedness, such as community service, joint initiatives, and shared resource management.

- Organize dialogues within and among communities to address grievances, heal traumas, foster mutual understanding, and create an environment conducive to spiritual growth.

#### 8. International Cooperation and Policy:

- Advocate for policies and initiatives that emphasize shared global responsibilities and concerns.

- Strengthen international cooperation toward common goals such as climate change, poverty eradication, and global health.

- Build and strengthen networks of peacemakers, spiritual leaders, and communities around the world to facilitate shared learning and collaborative initiatives.

- Promote a global culture that values spiritual development, mutual respect, and cooperation in international relations.

- Ensure that global partnerships, policies and initiatives are developed and implemented in a spirit of unity and mutual benefit.

In conclusion, genuine, lasting peace emerges from a combination of internal transformation and systemic change that creates societies that not only deny violence, but actively cultivate peace through structures of justice, altruism, and mutual respect. Thus, societal structures,

international relations, and individual behavior must simultaneously evolve toward a unified paradigm of cooperation to create harmonious peace.

#### **4.6.3 Critical analysis of the proposal**

This proposal successfully combines "the wisdom of the ages" and "the insights of modernity," suggesting a dynamic approach to ethics that respects both tradition and contemporary realities. This synthesis is a strength of the proposal. Altruism and unity are central to peace, reflecting a depth of understanding of the interconnections between people. The challenge, however, is how to promote and cultivate these values in different societies with different priorities and concerns.

Can we derive a formula for a universal ethics? The quest for universal ethics is laudable, but it must be recognized that ethics are often culturally, historically and contextually nuanced. What is universal in one context may not be so in another. Although the proposal emphasizes "universal ethics," it is important to strike a balance between universal principles and local, contextual solutions. A universal approach may not resonate or be effective for all communities.

Terms such as "mutual responsibility," "ethical integrity," and "self-value" are inherently abstract and broad. While they provide philosophical depth, clearer definitions or examples would be helpful for practical steps or implementation.

Recognizing civil society and grassroots movements indicates an understanding of power dynamics and the importance of bottom-up change. However, it is important to note that non-violent resistance, while powerful, is not always the most effective or safest strategy in all contexts.

The proposal rightly emphasizes the importance of addressing historical grievances. However, bridging these gaps requires not only dialogue, but also reparations, apologies, and systemic change.

While the desire to "eradicate all violence" is noble, it is a monumental task. The proposal could benefit from recognizing the complexity of eliminating violence, from structural to direct forms.

The proposal's emphasis on peace, not only as the absence of war, but also as the presence of justice, equality and social change, is consistent with complex understandings of peace, such as Johan Galtung's concepts of negative and positive peace.

In conclusion, the proposal presents a visionary and holistic perspective on universal ethics and peace, incorporating both philosophical principles and practical strategies. Its strength lies in its synthesis of tradition and modernity, as well as in its recognition of the various actors involved in peacebuilding. However, to make it more universal and impactful, the challenges, nuances and complexities inherent in each of the proposed steps should have been recognized.

#### **4.7 The Integration of Peace Research and Jewish Thought: Charting a Comprehensive Path to Peace**

Peace research, with its interdisciplinary approach and multifaceted methodologies, seeks to understand the complex phenomena of conflict and peace. It brings together insights from political science, psychology, sociology, history, and more to develop strategies for preventing, managing, and resolving conflicts. On the other hand, Jewish thought, steeped in millennia of religious, philosophical, and ethical teachings, provides a deep reservoir of wisdom about human nature, society, and the divine. The integration of these two fields can offer a holistic perspective on peace, bridging the secular and the sacred, the empirical and the ethical.

Jewish texts, from the Tanakh to modern philosophical writings, cover a vast array of human experiences – love, hatred, war, peace, exile, redemption. By combining the historical and sociopolitical insights of peace research with the existential and ethical reflections of Jewish thought, researchers can achieve a deeper understanding of the causes and manifestations of conflict.

##### Ethical Imperatives

Jewish thought places a strong emphasis on ethics, justice, and righteousness. Prophets like Isaiah and Micah envision a world where nations "shall beat their swords into plowshares." Philosophers like Emmanuel Levinas frame our primary responsibility as being towards the 'Other.' By integrating these ethical imperatives with the findings of peace research, scholars and practitioners can devise strategies that are not only effective but also morally sound.

## The Power of Dialogue

Martin Buber, a prominent Jewish philosopher, emphasized the importance of the "I-Thou" relationship, advocating for genuine encounters and dialogues. Peace research too, especially in areas like conflict resolution and transformation, stresses the importance of dialogue and understanding. By blending Buber's philosophical insights with practical peace methodologies, one can better facilitate dialogues that break barriers and build bridges.

## Addressing Root Causes

Both peace research and Jewish thought aim to address root causes rather than mere symptoms. For instance, John Burton, a peace researcher, emphasizes addressing unmet human needs, while Jewish texts, especially the Talmud and Midrash, delve into the deeper aspects of human desires and societal structures. By understanding and addressing these root causes, sustainable peace becomes more achievable.

## Spiritual Dimensions of Peace

While peace research often focuses on material and structural aspects, Jewish thought introduces a spiritual dimension. The Kabbalistic idea of 'Tikkun Olam' or 'repairing the world' speaks to a cosmic balance, where human actions contribute to the divine plan. By recognizing this spiritual dimension, peace researchers can appreciate the deeper resonances of their work, seeing it not just as conflict management but as a sacred duty.

## Resilience and Hope

The history of the Jewish people is one of both immense suffering and undying hope. Thinkers like Elie Wiesel and Abraham Joshua Heschel emphasize the importance of memory and hope. Peace research can benefit from this resilience, understanding that while conflicts are devastating, hope and reconciliation are always possible.

In conclusion, the integration of peace research and Jewish thought offers a comprehensive approach to understanding and fostering peace. It ensures that peace strategies are not only empirically sound but also ethically grounded, spiritually resonant, and deeply hopeful. In a world rife with conflicts, such an integration can illuminate pathways to a more harmonious future.

## 4.8 Summary

If we integrate all the knowledge gained from this study, we get an interesting proposition. It resembles a formula for a universal ethics. If such an ethic were to be formed, it would be based on justice, compassion, mutual responsibility and a shared spirit of global kinship. People's interactions, both with others and with the environment, should be spiritually infused and always guided by ethical integrity and a deep concern for the entire community.

Guided by the wisdom of the ages and the insights of the present, it is necessary to advocate for a sincere and inclusive dialogue that transcends differences, celebrates the self-value of each soul and offers a harmonious chorus of diverse voices. Altruism and unity, sharpened by spiritual awareness and the pursuit of harmony, must be placed at the core of the path to peace.

Central to universal ethics can be the nurturing of basic human aspirations for unity, security and recognition, removing the seeds from which discord often germinates. Inalienable human rights, the foundations of democracy, freedom of speech, government transparency, and the vibrant dance of civic engagement must be steadfastly defended. Empowering civil society and grassroots movements, the tools of nonviolent resistance and civic valor must be utilized in the fight against inequality and injustice.

Efforts must focus on building relationships, bridging historical gaps and local peace initiatives to turn the tide of conflict and build lasting peace in communities.

Universal ethics, which I will discuss in the next part of my study, claims to eradicate all violence and create an era that not only silences the drums of war, but actively proclaims justice, equality, and the transformational evolution of society.



## **Chapter 5. Discussion**

### **5.1 Introduction: Once again on the aims of this research**

Integrating the insights of Jewish thinkers and peace researchers into the attainment of peace is intended to bring together traditional Jewish philosophical and theological understandings of peace with contemporary methodologies and theories of peace research. Such a synthesis can provide a deeper and more nuanced understanding of peace, both in terms of its foundations and practical implications. Let me recall the main goals of such a study.

To begin with, to trace the evolution of the concept of peace in Jewish thought from biblical times, through rabbinic literature, to contemporary philosophical discourse.

One of the main objectives is to extract theological and ethical principles from Jewish sources that can contribute to a deeper understanding of peace. Also, engaging in interfaith and intercultural dialog is crucial. Jewish worldviews can provide a basis for dialog with other religious and cultural traditions that have their own rich traditions of peace.

This study can also offer practical guidelines and recommendations for peacemaking, conflict resolution and reconciliation. Integrating traditional Jewish wisdom with contemporary peace studies can lead to workable strategies for communities and countries in conflict.

Jewish thought, especially contemporary Jewish philosophy, often addresses contemporary issues. Understanding peace in light of the Holocaust, the Israeli-Palestinian conflict, and other challenges facing the Jewish people can provide unique insights and perspectives.

In the Jewish tradition, peace (Shalom) is not simply the absence of war, but a broader state of wholeness, integrity, and well-being. Exploring this holistic understanding can provide alternative ways of conceptualizing and achieving peace in today's world.

Based on this integration, educational materials and curricula can be developed that can be used in a variety of settings, including schools, community centers, and places of worship, to promote the values of peace and understanding.

Exploring an integral approach to peace will build bridges between communities and nations around the world, promoting mutual understanding and cooperation.

In conclusion, the integration of peacemaking knowledge from Jewish thinkers and peace scholars can provide a multifaceted understanding of peace, combining ancient wisdom with modern methodologies. Such integration can contribute to both academic discourse and practical peacebuilding and conflict resolution activities.

## **5.2 Interpretation of results: Integrating knowledge for effective peace studies**

Integrating the knowledge from contemporary international relations (IR) and peace studies scholars with insights from Jewish thinkers can yield a multifaceted and enriched approach to peacebuilding. This integration can offer practical results that address both the macro and micro levels of conflict and cooperation, blending theoretical frameworks, ethical considerations, and actionable strategies. Below are some of the practical results we may obtain:

### Ethical Frameworks for International Relations

Jewish thinkers contribute rich ethical frameworks, such as Tikkun Olam (repairing the world), which can be integrated into IR theories to guide international interactions and policies. This integration can promote values like justice, compassion, and mutual responsibility in international affairs.

### Holistic Conflict Resolution Strategies

Contemporary peace studies offer various conflict resolution strategies, ranging from mediation to peacekeeping. Integrating these with Jewish teachings on reconciliation and forgiveness can result in holistic strategies that address both the material and spiritual aspects of conflict.

### Community-Based Peacebuilding

Jewish thought emphasizes the importance of community and interpersonal relationships. This focus can enhance peace studies' approaches to grassroots peacebuilding, fostering local initiatives that build trust, mutual understanding, and shared identities.

### Dialogue and Interfaith Cooperation

Jewish thinkers' emphasis on dialogue and learning can inspire initiatives for interfaith and intercultural cooperation. These initiatives can promote tolerance, respect for diversity, and a shared commitment to peace, aligning with the goals of international relations and peace studies.

### Human Rights and Social Justice

Both IR scholars and Jewish thinkers advocate for human rights and social justice. Integrating their insights can strengthen advocacy and policy-making efforts, ensuring that international norms and agreements reflect a commitment to dignity, equality, and justice.

### Sustainable Development and Environmental Stewardship

Jewish teachings on environmental stewardship and responsibility can complement IR and peace studies' focus on sustainable development. This integration can lead to policies and practices that balance economic growth, social equity, and environmental protection.

### Education for Peace and Global Citizenship

The synthesis of contemporary scholarly insights and Jewish wisdom can inform educational curricula, fostering a sense of global citizenship, ethical responsibility, and commitment to peace among students and educators.

### Research and Theoretical Development

The integration of diverse perspectives can spur interdisciplinary research, leading to the development of new theories and models that incorporate ethical, spiritual, and practical dimensions of peacebuilding.

### Diplomacy and International Cooperation

Jewish thinkers' emphasis on ethical conduct and mutual respect can inform diplomatic practices, fostering international cooperation and collaborative problem-solving based on shared values and interests.

### Conclusion:

Integrating the peace-seeking knowledge of contemporary international relations and peace studies scholars with insights from Jewish thinkers can yield a well-rounded and ethically

grounded approach to peacebuilding. This synthesis can result in practical strategies that address the complexities of international relations, promote ethical conduct, and foster mutual understanding and cooperation. By incorporating diverse perspectives and values, this integrated approach contributes to the development of holistic solutions for peace in an interconnected and diverse global landscape.

### **5.3 An Integral Approach to Peace studies**

Integrating the peace-seeking knowledge of peace studies and Jewish thinkers' writings could yield a multifaceted and holistic approach to peace-building that addresses both the structural and relational aspects of human societies. I will list a few practical outcomes that may arise from such integration.

1. An Integral Approach can lead to a more holistic understanding of the roots of conflict and the nature of peace. This integration can lead to a deeper understanding of the psychological, spiritual and material aspects of conflict and peace.
2. An Integral Approach can lead to innovative methods that address both the internal changes needed by individuals and the external changes needed by society to achieve sustainable peace.
3. An Integral Approach can open new perspectives in peace education by emphasizing the importance of personal transformation, ethical development, and social responsibility alongside traditional peace education themes such as nonviolence, tolerance, and international relations.
4. An Integral Approach can enrich interfaith and intercultural dialog initiatives, promoting greater understanding and respect between different religious and cultural communities. This is crucial in conflict regions where religious and cultural differences are often a source of tension.
5. An Integral Approach emphasizing global interdependence, unity and ideas of learning about the peace and human needs can be used to develop new models for creating harmonious and sustainable societies both locally and globally.
6. An Integral Approach can offer new approaches to understanding and resolving deep-rooted, intractable conflicts, especially those with strong cultural, religious or ideological dimensions.

7. Such integration can foster a culture of peace, where peace is not simply the absence of war, but a positive, dynamic and holistic process involving the spiritual, psychological, social and political dimensions of human life.

Overall, such integration can lead to a more nuanced and effective approach to peace studies and conflict resolution, based on both spiritual wisdom and practical, empirical research.

#### **5.4 The key points of Integral Approach**

The Integral Approach to the peace studies has proven strikingly relevant to the challenges and dilemmas of the modern world. It is characterized by a deep understanding of human nature and a vision of the unity of humankind, and offers profound philosophical and practical insights. In this paragraph, let me examine the key points of the integral approach and their significance for achieving harmony and peace in the world.

##### 1. Interconnectedness among human beings

Central to this is the idea of interconnectedness. It asserts that all people, regardless of their background, nationality or beliefs, are fundamentally interconnected. This interconnectedness is not just a philosophical or spiritual concept; it is a tangible reality, especially in our globalized world, where actions in one corner of the world can have repercussions across the globe. Recognizing this interconnectedness can lead to a deeper understanding of our common humanity and responsibility.

##### 2. The Transformation of Human Egoism

Human egoism is our innate desire for our own benefit at the expense of others. Although ego is a natural part of human psychology that it can be corrected. Instead of allowing the ego to divide people and create conflict, it can be transformed into a force of positive connection, guiding people to seek fulfillment through mutual support and understanding.

##### 3. Unity over differences

In a world often plagued by division, the call for "unity over differences" is a beacon of hope. Recognizing and celebrating our unique identities and perspectives, we must strive for a higher unity. This does not mean suppressing differences, but seeking a harmonious fusion where different streams of thought and culture converge.

#### 4. Mutual responsibility

One of the greatest strengths of the integral approach is the principle of mutual responsibility. In an interconnected world, the well-being of one is inextricably linked to the well-being of all. This means that individuals, communities and nations have a shared responsibility to ensure the prosperity, peace and growth of everyone.

#### 5. Education for interconnectedness

The integral approach emphasizes the importance of education in shaping the future. However, the vision of education is not only about acquiring academic knowledge, but also about developing connections, mutual understanding, and fostering values of unity and responsibility. This approach to education can prepare individuals to meet global challenges through empathy and cooperation.

#### 6. Spiritual growth and inner reflection

Spiritual growth is a constant journey. It involves constant self-reflection, understanding one's desires and motivations, and striving for a deeper connection with others and the universe at large. This inner work is the key to personal fulfillment and harmony in society.

In conclusion, the integral approach provides a road map for a world seeking direction. In an era of fragmentation, its emphasis on unity, mutual responsibility and ego transformation offers hope for the future. By adopting these principles and putting them into practice, individuals and societies can strive for peace and harmonious coexistence characterized by understanding, respect and common purpose.

### **5.5 Components for achieving world peace**

Achieving world peace is a complex and multifaceted endeavor. While no single recipe guarantees success, various components, drawn from peace studies, interdisciplinary researchers and the knowledge of Jewish thinkers, can serve as essential ingredients.<sup>135</sup> Here are some of those ingredients:

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<sup>135</sup> Many scholars, leaders, and thinkers mentioned in the Literature Review chapter have written about the ingredients for achieving world peace.

1.Education: Education that promotes critical thinking, cultural understanding, tolerance, and the values of peace is vital. Exposure to diverse perspectives can challenge prejudiced views and promote coexistence.

2.Economic Equality: Significant economic disparities, both within and between countries, can be sources of tension and conflict. Efforts to promote economic justice and reduce stark inequalities can contribute to a more peaceful world.

3. Empathy and Dialog: This involves recognizing the shared humanity in others, understanding different viewpoints, and empathizing with the experiences and challenges of various groups. Open channels of communication, even during conflicts, are essential. Neutral mediation and dialogue can facilitate understanding and lead to nonviolent resolutions.

4.Disarmament: Reducing the number and capability of weapons, particularly nuclear weapons, decreases the potential for armed conflict.

5. Rule of Law and Protection of Human Rights: Strong, transparent, and just legal systems both within and between nations can mediate disputes and reduce the likelihood of conflicts. Respecting and ensuring human rights for all is foundational for peace. This includes not only civil and political rights but also economic, social, and cultural rights.

6.Democratic Governance: Societies where citizens have a say in governance and where basic freedoms are respected tend to be more stable and peaceful.

7.Grassroots Movements: Lasting peace often comes from the ground up. Grassroots movements can play a pivotal role in promoting inter-community understanding and pushing for peaceful governmental policies.

8.Cultural Exchange and Shared Projects: Encouraging cultural exchanges and travel can help people understand and appreciate other ways of life, breaking down barriers of misunderstanding and mistrust. Engaging in shared endeavors, like scientific research, environmental conservation, or public health initiatives, can foster cooperation and mutual respect between nations.

9.Mental and Emotional Well-being and Conflict Resolution Training: Addressing psychological and emotional traumas, both at individual and societal levels, is crucial. This can be done through therapy, reconciliation processes, and community healing initiatives.

Providing individuals and communities with tools and training to resolve disputes nonviolently can prevent conflicts from escalating.

10.Environmental Sustainability: Competition over diminishing natural resources can lead to conflict. Sustainable environmental practices and cooperative management of shared resources can mitigate this potential source of tension.

Achieving world peace requires collective action, sustained effort, and the genuine will of individuals, communities, and nations. While challenges are inevitable, by working together with these ingredients in mind, humanity can move closer to a more peaceful future.

In what follows, I will discuss the contribution of the integral approach to each component of the path to peace.

### **5.6 A contribution to the Education**

The world is becoming increasingly interconnected, which means that education should aim to foster positive human connections. By teaching students, the values of unity and mutual respect, educational systems can foster peace at the lowest level.

The cornerstone of the integral approach is the concept of the human ego, which is a barrier to true peace. Education can play a role in helping a person overcome egoistic behavior and promote empathy and understanding.

True understanding and peace come through a holistic perspective where one sees the big picture and interconnectedness of all things. Integrating this approach into education can help students appreciate the complexity and interdependence of global systems, leading to a more inclusive and peaceful mindset.

The integral approach emphasizes core values such as unity, mutual responsibility and love of neighbor. By integrating these values into educational programs, schools can create an atmosphere that fosters peace and cooperation.

Based on the principles of mutual responsibility and connection, a collaborative learning environment can be created. Such an environment, where students work together, share ideas and support each other, can foster skills important to peace such as communication, cooperation and conflict resolution.



An integral approach encourages self-reflection and self-awareness. By teaching students to reflect on their actions, beliefs, and biases, education can play a role in developing more self-aware and thoughtful global citizens.

Building on an understanding of the universal connection between people, educational systems can integrate intercultural studies and exchanges, helping students to appreciate the diversity and richness of different cultures, reduce prejudice, and promote peace.

Building on ideas of interconnectedness and unity, schools can provide empathy training that teaches students to put themselves in the shoes of others, understand different perspectives, and promote compassion.

Understanding mutual responsibility can be translated into educational initiatives that encourage students to engage with their local communities, understand local issues, and work together to solve them.

By instilling a love of lifelong learning, education can ensure that individuals continue to grow, adapt and contribute positively to society throughout their lives.

In essence, contributing to education provides a framework that emphasizes interconnectedness, mutual responsibility, and unity. Integrating these principles into educational systems can lay the foundation for a more peaceful and cooperative future.

### **5.7 A contribution to the Economic Equality**

In our interconnected world, everyone's well-being is linked to each other. In economic terms, this means that widespread poverty or extreme economic inequality can lead to social unrest and instability affecting everyone, even those who are privileged.

The integral approach speaks of the mutual responsibility that all have to each other. In economic terms, this can be expressed in policies and practices that ensure everyone has access to basic needs and opportunities, preventing extreme inequalities in well-being.

One major change concerns the human self and the need to reorient it towards positive goals. In the context of economic equality, this may mean moving away from excessive greed and consumption towards a model of sustainable and equitable economic growth that benefits all.

An integral approach suggests that true happiness and fulfillment come not only through material goods, but also through connection and spiritual growth. This view can challenge the relentless pursuit of wealth at the expense of others and promote economic models that prioritize holistic well-being over mere material gain.

Raising awareness of economic inequality and promoting the values of justice, equity and mutual responsibility in educational settings can pave the way for more equitable economic policies and practices in the future.

Given the interconnectedness of the world, economic policies should be designed with a global perspective, recognizing that extreme inequality in one part of the world can have repercussions in other parts.

An integral approach emphasizes the intrinsic value of every human being. This principle can be embodied in economic policies that recognize the potential and value of every human being, ensuring that everyone has the opportunity to contribute to and benefit from economic growth.

While the integral approach is primarily spiritual and philosophical in nature, its principles can be applied to economic models and policies that promote greater equity and justice. It is about shifting from a mindset focused solely on profit to one that values human connection, mutual responsibility and the well-being of all. In our interconnected world, the well-being of each individual is linked to the well-being of all. In economic terms, this means that widespread poverty or extreme economic inequality can lead to social unrest and instability affecting everyone, even those who are privileged.

## **5.8 A contribution to the Empathy and Dialog**

The integral approach places great emphasis on the unity, interconnectedness and transformation of human relationships. These foundations are naturally aligned with the principles of empathy and dialogue for peace. It is important to analyze the contributions in these areas.

Recognizing and feeling interconnectedness between people contributes to the development of empathy because it allows the individual to perceive the experiences and feelings of others as his or her own.

The human ego, which encourages a person to place themselves above others, can be transformed and redirected. By doing so, a person can better empathize with others and engage in genuine dialogue free from egocentric motives.

Today's problems can be solved through an education system that emphasizes positive human connection. Such education fosters empathy by helping people understand and appreciate different perspectives and experiences.

It is important to find unity over differences. This does not mean erasing or ignoring differences, but overcoming them. Through dialogue, people can explore their differences while recognizing the common humanity that unites them.

The principle of mutual responsibility, a central theme of the integral approach, is closely linked to empathy. A sense of responsibility for each other leads to a deeper understanding and concern for each other's well-being, which in turn contributes to constructive dialog.

It is also worth emphasizing the importance of the social and cultural environment in shaping human behavior and values. By creating an environment that promotes empathy and open dialog, society can foster positive interaction and understanding among its members.

It is necessary to look at the world and human relationships holistically. In terms of empathy and dialogue, this means understanding people in the context of their experiences, backgrounds and challenges, leading to deeper empathy and more meaningful dialogue.

Workshops, discussion circles and educational programs designed with an integral approach will be able to encourage participants to practice empathy and engage in open dialogue with others.

In essence, the integral approach provides a philosophical foundation for empathy and dialogue. By emphasizing the interconnectedness of all human beings and the importance of mutual responsibility, its principles guide individuals towards the deeper understanding, compassion and constructive communication that is necessary to achieve peace.

## **5.9 A contribution to the Disarmament**

The underlying principles of the integral approach can certainly be applied to the broader topic of disarmament.

By emphasizing the interconnectedness of all human beings, the integral approach suggests that the well-being of one person is inextricably linked to the well-being of all. In the context of disarmament, this means that arming oneself or one's state poses a threat not only to "others" but also to oneself, as it contributes to the world's atmosphere of mistrust and potential conflict.

The human ego, seeking its own benefit often at the expense of others, is a major source of conflict. Transforming the ego and redirecting it toward positive cooperation reduces the need for weapons as a means of defense or domination.

The central theme of the integral approach is the achievement of unity over difference. If nations and peoples prioritize unity and mutual understanding, the incentive for arms races and military buildup can be reduced.

The principle of mutual responsibility emphasizes the idea that individuals and, by extension, nations have a shared responsibility for each other's well-being. This perspective shifts the focus from competitive militarization to cooperative security, where nations work together to ensure a peaceful and stable world.

Through education that emphasizes human connection and mutual responsibility, societal values can be changed. Such education can foster a global perspective where disarmament is seen as a collective step towards the well-being of all.

Security can be defined not only as the absence of threats, but also as the presence of positive relationships, mutual trust and shared goals. This expanded understanding can reduce the need for excessive armaments.

Internal spiritual transformation as the key to solving external problems. In the context of disarmament, this means that the root causes of conflict and insecurity should be addressed at the level of the individual and society, rather than relying solely on military solutions.

While the integral approach does not directly address disarmament as a political action, the principles of interconnectedness, unity and mutual responsibility provide a philosophical foundation that supports the broader goals of disarmament and world peace.

## **5.10 A contribution to the Rule of Law and Protection of Human Rights**

Recognizing the interconnectedness of all human beings implies an understanding of the intrinsic value of each individual, which is naturally consistent with the concept of universal human rights.

The concept of mutual responsibility emphasizes the importance of caring for and ensuring the well-being of others. This is consistent with the rule of law, where laws are designed and enforced to protect people and ensure their well-being, regardless of their status.

Viewing the human ego as a potential source of conflict, the integral approach advocates its transformation. From a rule of law and human rights perspective, a transformed ego will prioritize justice, fairness and equality over self-interest and corruption.

By emphasizing the achievement of unity, we leave differences in the shadows. When applied to the field of human rights, this view advocates equal rights for all, regardless of ethnicity, religion, gender or any other factor of difference.

A focus on education that fosters connection and understanding can be seen as the basis for building a society in which individuals are aware of their rights and the importance of the rule of law. Such awareness can stimulate public demand for justice and the protection of human rights.

An integral approach promotes a holistic understanding of well-being that is not limited to spiritual or emotional well-being, but extends to material and social aspects. This is consistent with a broader spectrum of human rights, including socio-economic rights such as the right to education, health and decent living conditions.

An integral approach emphasizes inner, spiritual transformation as a prerequisite for positive external change. Applied to the rule of law, this principle suggests that leaders and implementers of the law must have the moral integrity and spiritual maturity to ensure genuine justice.

The emphasis on community and mutual guarantee can be related to the principle of participatory governance in the rule of law where people have a voice and role in shaping and enforcing laws.

In this way, the core principles of the integral approach echo the fundamental concepts of the rule of law and the protection of human rights. By embracing the values of unity, mutual

responsibility and the transformed ego, society can naturally gravitate towards justice, fairness and respect for human rights.

### **5.11 A contribution to the Democratic Governance**

The fact that the integral approach emphasizes the interconnectedness of all people suggests that every voice matters. In the context of democratic governance, this reflects the principle of inclusiveness, where every citizen has the right to participate in the democratic process.

The integral approach emphasizes mutual responsibility as a fundamental principle. This can be linked to the responsibilities of a democratic government to ensure the welfare of all its citizens and the responsibility of citizens to participate actively and constructively in the democratic process.

An integral approach that identifies the importance of ego transformation can be applied to leadership in democratic governance. Leaders for whom collective well-being is more important than personal or partisan interests may be better able to uphold the principles of democracy.

The integral approach advocates the search for unity over difference, which resonates with the democratic value of pluralism. Democracy thrives when diverse opinions are heard, respected, and integrated into the governance process.

An integral approach emphasizes the importance of education that fosters connections between people. Such education can foster active citizenship by ensuring informed and meaningful participation in democratic processes.

A holistic view of well-being goes beyond spiritual growth and encompasses social and material aspects. It is consistent with democratic principles that seek to establish social justice, equality and opportunity for all.

The integral approach emphasizes the importance of dialogue and mutual understanding in human relationships. This is very important in a democracy where open dialog, debate and compromise are essential mechanisms for policy making and conflict resolution.

The integral approach emphasizes inner, spiritual transformation. When applied to democratic governance, this means that leaders and citizens need to be ethical, honest and decent in their activities.

The emphasis on community and mutual support echoes grassroots movements in democracies, emphasizing the importance of local communities in shaping policy and ensuring that governance reflects the will and needs of the people.

In essence, while Integral Approach teachings do not directly address issues of democratic governance, the principles of interconnectedness, mutual responsibility, unity and transformation of the self are consonant with the core values of democracy. The integration of these principles can improve democratic processes by promoting peace, unity and genuine representation.

### **5.12 A contribution to the Grassroots Movements**

Central to the integral approach is the importance of positive human connection. Grassroots movements, which are often built on interaction and cooperation with the community, can resonate with this idea, recognizing that strong interpersonal connections are the foundation of successful grassroots movements.

The integral approach views the human ego as a barrier to true unity and understanding. This view can be useful for grassroots movements because it encourages their members and participants to put collective goals above individual or factional interests.

The idea that we are all mutually responsible for each other echoes the idea of many movements that seek to combat inequality and injustice in society, emphasizing collective responsibility in advocating for and bringing about change.

The principle that unity transcends differences can guide grassroots movements. These movements often bring together diverse groups of people; by focusing on common goals and shared values, they can overcome differences and work more cohesively.

The integral approach believes in the transformative power of education. Grassroots movements, especially those that aim to change society, can use education to raise awareness, change attitudes, and mobilize support.

An integral approach encourages a holistic view of human well-being and community health. Grassroots movements can use this approach to address problems in an integrated manner, ensuring that solutions are sustainable and beneficial to the entire community.

While the integral approach emphasizes collective unity, it also emphasizes individual spiritual growth and transformation. This is consistent with grassroots movements that

empower individuals to act, recognizing that societal change often begins at the individual level.

In keeping with the integral approach's emphasis on dialogue and mutual understanding, grassroots movements can create venues for open discussion, ensuring that diverse views are taken into account and collaborative solutions are developed.

The integral approach has a deep value orientation and emphasizes principles such as love, mutual support and unity. Grassroots movements can be inspired by these values, ensuring that their actions and campaigns are guided by ethical principles and positive intentions.

In essence, the core principles of the integral wear approach can provide meaningful support and guidance for grassroots movements. By emphasizing the importance of human connection, mutual responsibility and unity over difference, a philosophical foundation is laid that can support the efforts of grassroots organizations to transform society and achieve peace.

### **5.13 A contribution to the Cultural Exchange and Shared Projects**

The integral approach emphasizes the fundamental interconnectedness of humanity, the value of unity over difference and the transformative potential of mutual responsibility. It can therefore be directly applied to concepts of cultural exchange and cooperative projects aimed at bridging divides and fostering mutual understanding and interconnectedness between different communities. Cultural exchanges are essentially the recognition and appreciation of this interconnectedness through the sharing of traditions, art, history and attitudes.

The integral approach emphasizes the need to seek unity despite and, importantly, because of our differences. Cultural exchanges provide an opportunity for different groups to celebrate their unique traditions and find commonalities and values.

The integral approach believes in the power of education to foster connection and unity. Cultural exchanges are educational experiences that allow participants to learn about other cultures, debunk myths, and overcome prejudices, leading to greater understanding.

As stated earlier, mutual responsibility implies that the well-being and development of one group or individual is inextricably linked to the well-being of all. Joint projects, whether creative collaborations, research initiatives, or community development work, embody this



principle by bringing people together to work toward a common goal, fostering mutual respect and cooperation.

The role of egoism in generating disagreement and conflict has already been mentioned. Cultural exchanges and joint projects enable people to overcome egoistic biases and prejudices, resulting in sincere gratitude and cooperation.

The integral approach views human growth as a holistic process that includes spiritual, emotional and intellectual aspects. Cultural exchanges stimulate all these aspects, allowing the individual to develop in a multifaceted way.

The integral approach emphasizes the importance of creating spaces for communication. Cultural exchanges, whether they be festivals, workshops, or academic programs, create spaces where interaction leads to shared understanding and unity.

An integral approach emphasizes universal values such as love, unity and mutual respect. Cultural exchanges and collaborative projects can emphasize these shared values, reinforcing the idea that different cultures often have overlapping principles and aspirations.

In conclusion, the integral approach is a philosophical framework that emphasizes the importance and value of cultural exchanges and collaborative projects. By emphasizing human interconnectedness, mutual responsibility and unity over differences, these principles provide a deep understanding of how such initiatives can foster peace, understanding and cooperation on a global scale.

#### **5.14 A contribution to the Mental and Emotional Well-being and Conflict Resolution Training**

The principles of the Integral Approach that I have discussed provide insights into areas such as mental and emotional wellbeing and conflict resolution training. Here is a brief description of how it can contribute to these areas.

1. Understanding our interconnected nature can lead to improved mental well-being. When people realize their shared humanity, they often feel less isolated and more supported.
2. Many human conflicts and internal emotional struggles are driven by ego desires. By recognizing and working to transform ego-driven impulses into desires for positive connection, people can achieve better emotional balance.

3. Well-being is not just about individual happiness or material success. True well-being is made up of spiritual growth, positive connections with others, and mutual support, which can contribute significantly to mental and emotional health.

4. An approach to education that emphasizes mutual understanding and unity can foster an environment in which one feels valued and understood, which contributes to emotional well-being.

5. One of the key tenets of the integral approach is the need to find unity over difference. This principle is central to conflict resolution because it encourages parties to seek common ground and common goals even in the midst of disagreement.

6. Emphasizing the value of dialogue and mutual understanding. By genuinely listening and understanding the other's point of view, conflicts are more easily resolved.

7. Recognizing how the ego drives conflicts-the desire to "win" an argument or the refusal to see another's point of view because of pride-is critical to resolving conflicts. An emphasis on understanding and transforming the ego can be a valuable component of conflict resolution training.

8. The concept of mutual responsibility can be applied to conflict resolution because it helps parties see how their well-being and success are interrelated. This perspective can motivate individuals or groups to work together to resolve disputes.

9. The importance of internal reflection and introspection. In conflict resolution, understanding one's biases, triggers, and emotional reactions can play a critical role in getting through and resolving disagreements.

10. Drawing on the integral approach's holistic view of human relationships and well-being, conflict resolution can be approached from the perspective of seeking holistic solutions that address root causes, not just surface problems.

In this way, the integral approach lays a foundation of principles and values that can significantly influence approaches to mental and emotional wellbeing and conflict resolution training. By emphasizing interconnectedness, transformation of the self, and the importance of unity, the integral approach offers insights that can guide individuals and groups toward healthier mental states and harmonious interactions.

### **5.15 A contribution to the Environmental Sustainability**

Recognizing the deep interconnectedness of people and nature implies that any harm to the environment is harm to ourselves, reinforcing the importance of sustainable practices.

Emphasizing the principle of mutual responsibility, each person has a role to play in ensuring the well-being of others. When applied to environmental sustainability, this means that we all have a shared responsibility to protect and preserve the environment for present and future generations.

Many of the world's problems stem from the human ego. In the context of environmental problems, uncontrolled ego can manifest itself in over-consumption, exploitation of resources, and ignoring the environmental consequences of our actions. Transforming this egoic approach is necessary to achieve true environmental sustainability.

The well-being perspective goes beyond individual or person-centered concerns. It advocates a holistic approach that includes the health and well-being of the planet. This view is consistent with the principles of environmental sustainability, which emphasize the importance of a balanced and harmonious relationship with nature.

The integral approach emphasizes the transformative power of education to foster human connection and understanding. By expanding this educational approach to include our connection with nature, it is possible to increase public awareness of environmental issues and promote sustainable practices.

The call for unity over differences can be extended to harmonious relationships between people and nature. Respecting and valuing the diversity and balance of ecosystems is vital for environmental sustainability.

An integral approach emphasizing the interconnectedness of humankind suggests the importance of global interaction and cooperation. Environmental problems, being global in nature, require unified, cross-border efforts to effectively address them.

The integral approach has a deep value orientation, emphasizing principles such as love, unity, and mutual respect. By integrating these values into our relationship with the environment, humanity can approach environmental challenges with respect, honor, and responsibility.

In conclusion, the core principles of the integral approach echo the underlying concepts of environmental sustainability. By emphasizing interconnectedness, mutual responsibility and holistic well-being, it provides a philosophical framework that supports and strengthens efforts to achieve a sustainable and harmonious relationship with the environment.

## **5.16 Limitations of the present research**

### Strengths

The study pertinently emphasizes the value of an integrated approach. By combining macro (structural) and micro (relational and spiritual) aspects, the proposed method offers a more comprehensive way of approaching the world.

A number of practical results of this integration are described, providing insight into the tangible benefits. These range from peace education programs to policy development, demonstrating the multidimensionality of application.

The emphasis on human interconnectedness, mutual responsibility and altruism is timely and relevant, especially in today's divided world. Recognizing and strengthening human connections can indeed be a powerful tool for peacebuilding.

Emphasizing the potential for interdisciplinary research is a strength of the study, suggesting that the topic can be examined from a variety of scholarly perspectives, thus enriching the discourse.

### Areas for further study or clarification

Judaism has a rich and varied intellectual history, this study has only focused on some of it. Other thinkers may have different views of the world.

Although the research mentions that peace studies emphasize dealing with structural violence and Jewish thinkers emphasize unity, it addresses the question of how they can be brought together in a limited way. After all, structural solutions may conflict with traditional beliefs or practices.

While the study emphasizes the potential benefits, it does little to address the challenges of integrating the two perspectives, especially in real-world scenarios where religious, cultural, and political barriers may prevent such integration.

The proposal to create integrated peace programs and community initiatives is commendable, but the study could elaborate on how the effectiveness of such programs would be evaluated over time.

Any integration may come with trade-offs or limitations. The research does little to address possible areas of clash between the two perspectives (peace studies and Jewish thinkers) or limitations to the potential of either one.

In conclusion, this research offers a valuable perspective on the benefits of integrating peace studies with Jewish teachings, presenting a vision of a holistic approach to peacebuilding. While the strengths of the proposed integration are well emphasized, a more in-depth examination of the challenges, features, and potential limitations would provide a more complete and comprehensive view of this topic.

### **5.17 Summary**

The key points of this discussion, focusing on the importance and contribution of the research in integrating peace studies with Jewish teachings, can be summarized as follows.

The study highlights the importance of an integrated approach, combining macro (structural) and micro (relational and spiritual) aspects. This provides a more comprehensive way of understanding and addressing global challenges.

It outlines several practical results, ranging from the development of peace education programs to policy formulation. This showcases the multidimensional applications of the integrated approach in various fields.

The focus on human interconnectedness, mutual responsibility, and altruism is particularly relevant in today's fragmented world. Strengthening these aspects is seen as vital for effective peacebuilding.

The research underscores the potential for interdisciplinary exploration, suggesting that examining the topic from various scholarly perspectives could enrich the overall discourse.

In order to be objective, it is necessary to point out some shortcomings of the study or observations for future research.

While the study explores Jewish intellectual contributions, it acknowledges the need to consider the broader spectrum of Jewish thought, as other thinkers may offer different

worldviews. In addition, the research touches on integrating peace studies and Jewish thought but does not deeply address how to harmonize potential conflicts between structural solutions and traditional beliefs or practices. Furthermore, the challenges of integrating these perspectives in real-world scenarios, especially considering religious, cultural, and political barriers, are not extensively explored.

While proposing integrated peace programs and community initiatives, the study lacks detail on how their effectiveness would be evaluated over time. Besides, the research does not thoroughly examine possible clashes or limitations in integrating peace studies and Jewish teachings.

Nevertheless, this discussion has revolved around the Integral Approach I propose for the study of peace. According to this conceptualization, which the root of all conflicts lies in human egoism. The study emphasizes the transformative potential of moving from egoistic to altruistic desires to achieve peace and unity.

The study revealed that human selfishness, manifested in both egoistic tendencies and structural violence, is the root cause of conflict.

Furthermore, the most important aspect of conflict resolution is the transformation of egoistic desires into altruistic desires. This change is considered necessary to achieve unity and peace.

The goal is to move from a negative peace characterized only by the absence of violence to a positive peace defined by the presence of justice, equality and true unity. This involves not only moving away from open conflict, but also actively promoting social virtues.

Education is seen as a powerful tool for transforming society. It should aim to raise awareness of structural violence, to foster altruism rather than selfishness, to promote peace and unity.

Emphasizing the interconnectedness of all people, this approach assumes that such understanding can promote cooperation, mutual respect and peace. It promotes a global perspective of spiritual and structural interconnectedness.

Solutions to conflict must address both direct and structural violence, targeting the root cause of conflict - human selfishness. This includes the transformation of individual desires and social structures.

The Integral Approach synthesizes the ideas of international relations scholars, peace studies scholars, and Jewish thinkers, focusing on transforming individual desires, addressing structural violence and inequality, developing global interconnectedness, and using education to change society. The ultimate goal is a world of justice, equality, unity and true peace.

Recognizing the interconnectedness of humanity can lead to a world with more cooperation and less competition, which will affect diplomatic relations, international politics and the education system, emphasizing a common destiny. Educational and cultural programs should promote the importance of community service and collective well-being, shifting society's values from confrontation to cooperation.

Educational programs should build character, promote unity and mutual responsibility. This includes cultural exchange programs, cooperative projects, and education for planetary unity.

The media can be a powerful tool to promote positive values, unity and mutual respect, influencing the desires and values of the community.

The creation of communities practicing the principles of integrality and universal interconnectedness can serve as an example of peace and harmony.

Facilitating dialog between conflicting parties through peace conferences, interfaith dialogues and reconciliation workshops is vital to mutual understanding and working towards common goals.

Thus, an Integral Approach based on transforming human desires and recognizing our interconnectedness offers a comprehensive framework for building a peaceful world devoid of war, characterized by altruism, unity and global responsibility.

## **Chapter 6. Conclusions**

### **6.1 Brief restatement of the aims and objectives of the research**

In this thesis, the main research question concerned the appropriateness of combining the ideas of Jewish thought with peace studies in order to promote peace. This necessitated an in-depth examination of the social perspectives offered by Jewish thinkers. The literature review introduced the concept of pathways to peace, and further presented the integral approach as a potential dialectic within discussions of international relations.

This research intended to compare the peace strategies advocated by contemporary international relations and peace studies practitioners with those proposed by Jewish thinkers. Using the interdisciplinary and integral methodology of philosophical inquiry, I sought to identify each group's distinctive positions on peace and to identify areas of commonality and difference.

As the study has shown, the discourse on the pursuit of peace is multifaceted. Significant contributions are made by both contemporary scholars of international relations and peace studies and Jewish thinkers. A comparative analysis of these diverse works reveals different perspectives and overlapping areas, leading to a more holistic understanding of peace.

Contemporary scholars emphasize the need for dialogue, cooperation, and the creation of international standards and institutions to maintain peace. They address concepts such as positive and negative peace, conflict metamorphosis, and peacemaking, drawing on multiple theoretical and methodological approaches. At the heart of their teachings are inter-national dialogue and cooperation, as well as international organizations, treaties and norms that promote peace. Identifying and addressing the root causes of conflict, rebuilding relationships, social justice and reconciliation are central.

Jewish intellectuals, influenced by the profound spiritual, moral and philosophical doctrine of the Tanakh and Talmud, offer a special way of looking at the peace. At the heart of Jewish philosophy is the principle of peace ("Shalom"), symbolizing wholeness, well-being and tranquility at the individual, societal and global levels. They advocate a comprehensive strategy for peace, advocating inner tranquility, societal balance, and global tranquility based



on justice and virtue. Their focus is on ethical behavior, justice, and the sacred bond between God and humanity, emphasizing the moral obligations inherent in the pursuit of peace.

While modern scholars use a variety of secular theoretical models, Jewish thinkers draw on the theological, ethical, and covenantal foundations for their understanding of the world. Modern scientists utilize empirical, normative, and critical methodologies, in contrast to the exegetical, interpretive, and dialectical methods favored by Jewish thinkers. Although both factions recognize the multifaceted nature of the world, modern scholars tend to emphasize structural and political components, while Jewish intellectuals emphasize ethical, spiritual, and relational aspects.

The convergence of philosophical perspectives demonstrates the complex synergy of ethics, politics, theology, and sociology in dialoguing about peace. This emphasizes the potential for enriching interdisciplinary collaboration. Both contemporary scholars and Jewish thinkers agree on the role of justice and harmony in achieving peace, albeit with different concepts and priorities.

The integral method that was developed in this study emphasizes the interconnectedness of global and personal peace by exploring the mutual influence between these dimensions. By combining the views of contemporary experts and Jewish thinkers, secular and religious perspectives can be bridged, ultimately leading to a more comprehensive strategy for peace. As has been shown, utilizing the collective wisdom of these different authors can provide innovative solutions to contemporary problems of conflict, inequality, and societal division.

When comparing the peace strategies of contemporary international relations, peace studies, and Jewish thinkers, a multifaceted mosaic of views, positions, and principles emerges. Through the methods of holistic philosophical inquiry, this comparison reveals the potential for mutual reinforcement, guiding toward a fuller understanding of peace in our globally interconnected environment.

By assessing the overlaps and differences between the previously discussed theories, an attempt was made to synthesize these insights into a pragmatic proposition. The resulting synthesis presents a fascinating panorama.

## **6.2 Main results**

From an analytical context, combining the perspectives of peace studies with the teachings of Jewish thinkers yields a comprehensive plan for peacebuilding. This synthesis

encompasses both the infrastructural and relational dynamics of human societies, leading to several practical implications.

An integrated methodology can pave the way for the development of comprehensive peace education programs. Such curricula can include lessons on conflict mitigation, social justice, the inherent bond between people, shared responsibility, and selflessness.

This holistic strategy can lead to new community development initiatives. Possible projects may include dialogues, intercultural exchange programs, and collaborative community endeavors that encourage people to bridge differences and pursue collective interests together.

While peace studies emphasize the need to combat structural hostility, practical recommendations can focus on making structural changes and developing policies to reduce inequality, mitigate injustice, and prevent violence. The Jewish philosophy of unity and shared responsibility can provide a fundamental ethical framework for these reforms to ensure the holistic well-being of society.

An emphasis on the interconnectedness of people can lead to innovative tactics for conflict resolution. These methods, adaptable to a variety of contexts, from global diplomacy to localized disagreements, can foster an atmosphere of mutual respect and understanding.

Prioritizing spiritual connection and inner evolution can lead to personal growth programs that guide individuals to cultivate selflessness, empathy, and a deep sense of kinship. Integrating ideas of social justice can help individuals position their personal ascension within broader societal infrastructures, catalyzing the pursuit of congruent community.

This unified strategy can catalyze the emergence of grassroots campaigns that address both micro and macro issues. Combining a structural search for solutions with relationship building can foster collaboration between different factions and develop robust and lasting solutions to problems such as impoverishment, bias, and environmental degradation.

Synthesizing these perspectives can stimulate interdisciplinary research aimed at developing integrated peacebuilding solutions. Such research can analyze the dynamics of the structural, cultural, relational, and spiritual dimensions of peace, providing insightful insights and pragmatic methods for different scenarios.

In essence, integrating structural methods for achieving peace with a focus on human relationships and spiritual upliftment holds great promise. Such integration promises to create innovative, holistic methodologies that will effectively address the manifold challenges of peace building in our complex and diverse global landscape, ultimately leading to harmonious coexistence.

### **6.3 New dimensions to the peace study**

Merging the perspectives of peace studies and the teachings of Jewish thinkers provides a comprehensive framework for peace building. This framework addresses not only the architectural aspects of society, but also interpersonal dynamics. The potential outcomes of this integration can be defined as follows:

1. The methodology of the integral approach can contribute to the creation of an exhaustive peace-centered educational paradigm. Such a paradigm would focus not only on social structures but also on individual interaction. It could include modules on conflict mitigation, justice in society, inherent human connections, collective responsibility and benevolence.
2. The integral approach can be the basis for the first steps towards social cohesion. It can be dialogues, intercultural immersion programs, and joint community activities aimed at overcoming social contradictions and achieving common goals.
3. The integral approach, with its emphasis on social harmony, can manifest itself in tangible structural changes and political reforms. These reforms, aimed at reducing inequality, injustice and violent behavior, can be ethically justified on the basis of Jewish teachings on the unity and shared responsibility of society.
4. The integral approach, with its focus on human understanding, can lead to innovative conflict mediation tactics. Such tactics, universal in nature, can be applied in spheres ranging from global diplomatic negotiations to local disputes, invariably contributing to an ethic of mutual understanding in the international arena.
5. The prioritization of spiritual intimacy and inner evolution can be a catalyst for the development of individual growth programs. Such programs will guide the individual to cultivate selflessness, empathy, and a deep sense of global kinship. Moreover, an understanding of the parameters of justice in society will enable the individual to position his or her personal development in alignment with broader societal constructs, stimulating the pursuit of social balance.

6. An integral approach can stimulate grassroots campaigns to address both local and global issues. Combining efforts to address structural problems with efforts to strengthen human bonds can lead to increased cooperation between different factions. This, in turn, will lead to sustainable solutions to global problems such as impoverishment, prejudice, and environmental decay.

7. An integral approach can stimulate interdisciplinary research aimed at developing integrated peace-building measures. Such research can analyze the complex dynamics of the structural, cultural, relational, and spiritual elements of peace, providing insight and pragmatic methods for different situations.

In essence, the Integral approach to the peace study with its emphasis on human interconnectedness and spiritual ascension has great potential. Such an alliance promises to create holistic and innovative methodologies that can address the many challenges of nurturing peace in our globally interconnected and heterogeneous environment and move society towards harmonious coexistence.

#### **6.4 Discussion of practical and theoretical meanings**

Achieving global peace is a multifaceted challenge requiring various approaches. Key ingredients to promote peace include in the view of integral approach:

##### 1. Education

The increasing global interconnectedness necessitates that education promotes positive human relationships. Education should instill values of unity and mutual respect to cultivate peace from a foundational level. The Integral Approach identifies the human ego as an impediment to genuine peace and underscores the significance of empathy and comprehensive understanding.

By weaving core values like unity and mutual responsibility into education, an environment conducive to peace, collaboration, and conflict resolution can be established. Integral education promotes self-awareness, intercultural appreciation, empathy, community engagement, and lifelong learning. In summary, infusing education with principles of interconnectedness and mutual responsibility sets the groundwork for a harmonious and collaborative future.

## 2. Economic Equality

In an increasingly interconnected world, individual well-being is intertwined with the well-being of others. Economic imbalances, like extreme poverty or inequality, can incite social disturbances, impacting all, including the affluent. The Integral Approach emphasizes our mutual responsibility, advocating for economic policies ensuring everyone's access to essentials and opportunities.

This approach calls for a shift from excessive greed to sustainable, equitable growth. It posits that true contentment arises not just from materialism but also through connections and spiritual evolution. By instilling values of justice, equity, and collective responsibility in education, we can foster more balanced economic practices. Given global interdependence, economic strategies should be globally-minded. The integral approach, while rooted in spirituality and philosophy, can be translated into economic models championing equity, valuing human potential, and emphasizing holistic well-being over mere profit.

## 3. Empathy and Dialog

The Integral Approach emphasizes the interconnectedness of human relationships, aligning with principles of empathy and dialogue essential for peace. It suggests that acknowledging our shared human connections fosters empathy, allowing one to resonate with others' experiences. Transcending the ego promotes genuine dialogue, devoid of self-centered motives.

Contemporary challenges can be addressed by an education system prioritizing positive human connections. The emphasis should be on finding unity amidst differences and promoting dialogue to acknowledge shared humanity. Mutual responsibility, intrinsic to the integral approach, enhances empathy and meaningful dialogue. Society's role is vital in cultivating an environment that supports empathy and open discourse.

A holistic view of human relationships, considering individuals' experiences and backgrounds, deepens empathy. Activities like workshops and educational programs, rooted in the integral approach, can further promote empathy and constructive communication. In summary, the integral approach lays the philosophical groundwork for empathy and dialogue, fostering understanding and compassion crucial for peace.

#### 4. Disarmament

The Integral Approach, emphasizing human interconnectedness, can be applied to disarmament. It posits that individual well-being is closely tied to collective well-being. Thus, arms buildup not only endangers others but also the self, creating global mistrust. By transforming the ego, which often causes conflicts, the reliance on weapons decreases. Prioritizing unity and mutual understanding can diminish the urge for military expansion. Mutual responsibility shifts focus from military competition to cooperative security.

Education, with an emphasis on human connections, can encourage a global perspective favoring disarmament. True security lies in positive relationships and trust, reducing the need for armaments. Addressing root causes of conflicts requires an internal spiritual transformation, focusing on individual and societal changes rather than just military solutions. In essence, while not directly speaking to disarmament, the integral approach's principles support disarmament's broader goals and global peace.

#### 5. Rule of Law and Human Rights

The Integral Approach, which underscores human interconnectedness, aligns with the principle of universal human rights by valuing every individual. Mutual responsibility within this approach is consistent with the rule of law, aiming to protect and ensure everyone's well-being. The transformation of the human ego, as suggested by the integral approach, aligns with principles of justice, fairness, and equality in the context of the rule of law. Prioritizing unity implies advocating for equal rights for all, transcending differences.

Education, fostering understanding and connection, can bolster awareness of individual rights and the importance of justice. The integral perspective supports a comprehensive view of well-being, aligning with broader human rights, including socio-economic rights. It emphasizes inner spiritual transformation, suggesting that legal leaders should possess moral integrity. The approach's communal focus resonates with participatory governance in the legal system. In summary, the integral approach's principles resonate with the foundational concepts of rule of law and human rights, promoting justice, fairness, and respect.

#### 6. Democratic Governance

The Integral Approach, focusing on human interconnectedness, aligns with democratic governance by stressing the importance of every individual's voice and participation. Mutual

responsibility within this framework parallels a democratic government's duty to its citizens and the citizens' role in active democratic participation. The approach's emphasis on ego transformation suggests leaders prioritizing collective welfare over personal interests uphold democracy more effectively. The search for unity aligns with democratic pluralism, valuing diverse opinions.

Education fostering connections can enhance informed citizen participation in democratic activities. A holistic perspective on well-being aligns with democratic ideals of social justice and equality. Dialogue and mutual understanding, core to the integral approach, are vital in democracies for effective policy-making. Spiritual transformation in this context implies ethical leadership and citizenry. Emphasizing community resonates with the importance of grassroots movements in democracies. In summary, while the integral approach isn't explicitly about democratic governance, its principles harmonize with democratic values, potentially enriching democratic processes.

## 7. Grassroots Movements

The Integral Approach, focusing on positive human connections, aligns with grassroots movements that rely on community interaction. It highlights the hindrance of the human ego to unity, suggesting grassroots members prioritize collective objectives over personal interests. The approach's emphasis on mutual responsibility resonates with movements combating societal injustices. By valuing unity over differences, it guides grassroots movements to collaborate despite diversity.

The approach's belief in education's transformative power can aid movements in awareness and support mobilization. Its holistic perspective on well-being can guide grassroots efforts towards comprehensive solutions. Emphasizing individual growth, it aligns with movements that recognize change often initiates at a personal level. The approach promotes dialogue, which grassroots movements can incorporate for inclusive decision-making. Its values, like love and unity, can ethically guide grassroots campaigns.

In summary, the integral approach's principles can bolster grassroots movements, offering a philosophical foundation for societal transformation and peace.

## 8. Cultural Exchange

The Integral Approach underscores human interconnectedness, unity despite differences, and the power of mutual responsibility. This perspective aligns with cultural exchanges,

which allow communities to share traditions and find shared values, facilitating understanding and diminishing prejudices. The approach champions education's role in fostering unity; similarly, cultural exchanges educate participants about other cultures. By highlighting mutual responsibility, the approach aligns with joint projects that encourage cooperation for shared goals.

Cultural exchanges and joint projects also help individuals transcend egoistic biases and embrace holistic growth. The integral approach values spaces for communication, which cultural events provide. Emphasizing universal values like love and unity, the approach finds parallels in cultural initiatives that highlight common principles across cultures.

In essence, the integral approach champions cultural exchanges and collaborative projects as tools to promote global peace, understanding, and cooperation.

### 9. Emotional Well-being and Conflict Resolution Training

The Integral Approach, emphasizing interconnectedness, transformation of self, and unity, offers valuable insights into mental well-being and conflict resolution. Recognizing our shared humanity reduces feelings of isolation. Transforming ego-driven impulses enhances emotional stability.

True well-being encompasses spiritual growth and mutual support. An educational focus on unity and understanding bolsters emotional health. For conflict resolution, the approach promotes finding common ground, valuing dialogue, and understanding ego's role in disagreements. Embracing mutual responsibility aids in seeing interrelated outcomes in conflicts. Introspection helps in understanding personal biases during disagreements, and a holistic view focuses on addressing root causes in conflicts.

Overall, the integral approach provides a foundational philosophy for enhancing mental health and resolving conflicts effectively.

### 10. Environmental Sustainability

The Integral Approach underscores the interconnectedness of humanity and nature, suggesting that environmental harm affects us all. It promotes mutual responsibility, indicating everyone's duty to protect the environment. Unchecked human ego, leading to over-consumption and resource exploitation, poses environmental challenges. True well-being considers the planet's health, aligning with environmental sustainability principles.



The approach champions education to raise environmental awareness and stresses unity for harmonizing human-nature relations. Global cooperation is vital for addressing widespread environmental issues. Embracing values like respect and unity in our environmental approach ensures a responsible stance towards nature.

In essence, the Integral Approach's principles resonate with and bolster environmental sustainability concepts.

In summary, the Integral Approach emphasizes the interconnectedness of humanity, suggesting that many conflicts arise from human selfishness, both at the individual level (egoism) and the structural level (structural violence). To achieve lasting peace, these selfish tendencies must be transformed into altruistic desires, promoting unity and mutual respect.

Education plays a pivotal role in this transformation by fostering awareness of structural issues, emphasizing global interconnectedness, and promoting values of unity and mutual responsibility. Alongside education, the media's influence can be harnessed to advocate for positive values, and communities that embody these principles can act as models for peace and harmony. Diplomatic efforts and organized dialogs between conflicting parties can further support reconciliation and mutual understanding. Ultimately, by prioritizing altruism, interconnectedness, and unity, the integral approach offers a blueprint for a peaceful world.

## **6.5 Limitations and prospects for further research**

This research provides a perspective on integrating Jewish thought with peace studies in order to offer a comprehensive approach to understanding and promoting peace. In the discussion, I have tried to provide a critical evaluation of this study, its strengths, weaknesses and areas for further study or refinement.

The study effectively emphasizes the importance of a holistic approach to understanding peace. By integrating the secular, structural views of modern scholars with the ethical and spiritual views of Jewish thinkers, the peace proposal offers a multidimensional framework.

One can also see from the discussion the value of interdisciplinary collaboration, the benefit of bringing seemingly disparate fields together to achieve a deeper understanding.

The research provides a detailed comparison of the methodologies, main points and principles of both contemporary scholars and Jewish thinkers.

The study's emphasis on the integral method, focusing on the relationship between world scholars and Jewish thinkers, gives the study depth, emphasizing both macro and micro perspectives.

The study makes extensive reference to Jewish intellectuals and their world views. However, the study is limited to a certain number of individuals and a certain volume of texts, which does not provide a broad view of all the nuances of the topic.

The research may inadvertently give the impression that the philosophical approach of Jewish thinkers is uniform or homogeneous. A more in-depth examination of the various interpretations of Jewish thought may provide a more balanced picture.

Although the study offers a synthesis of ideas and principles, it is, however, theoretical. The author did not have the opportunity to work through the practical application of this synthesized viewpoint. It would be useful to know in the future how these ideas can be applied in real peace initiatives.

The research focuses on the potential benefits of integrating the two perspectives. However, a discussion of possible problems, contradictions, or tensions between the two views would have provided a more complete picture.

Although the thesis mentions various methodologies used by contemporary scholars and Jewish thinkers, a more in-depth explanation of these methodologies and their implications in future research would have added clarity.

In conclusion, in this dissertation I have tried to justify the possibility of integrating Jewish thought with contemporary world studies.

The proposed holistic approach seeks to bridge secular and religious perspectives, aiming for a more comprehensive understanding of the world. While the strengths have been articulated in detail, a deeper exploration of the nuances, challenges, and practical applications of my proposed approach could further enrich the peace studies discussion.

## **6.6 Summary**

The world is at a critical juncture, facing challenges and uncertainties unparalleled in history. The twentieth century, often referred to as the "century of wars," saw significant global upheavals ranging from two world wars to regional conflicts, civil rights movements, environmental challenges and socio-economic shifts.

In the 21st century, many of these challenges have further evolved: terrorism, cyber warfare, complex geopolitical conflicts such as the Russian-Ukrainian and Arab-Israeli conflicts, and large-scale socio-political movements like the Arab Spring. Despite these obstacles, there are opportunities for cooperation and growth. Today's unpredictable world environment requires collective action to build a harmonious and stable world.

War and peace have shaped human history, with conflict arising from various structural, political, economic, and ideological factors. Peace studies explores these causes, highlighting structural factors like economic inequality and territorial disputes, political issues such as governance failures, and power struggles often driving nations to war. Contemporary times have seen an increase in religious extremism and ethnic nationalism contributing to conflicts. Legacy issues, such as the aftermath of colonialism and territorial disputes, remain problematic. The involvement of international alliances can escalate local conflicts, while advancements in technology introduce new warfare dynamics like cyberspace conflicts. Environmental challenges, international law violations, disinformation, and the psychology of leadership also influence conflict dynamics. The impacts of war are vast, from humanitarian costs to the erosion of social trust and environmental degradation. Many researchers study the causes and consequences of wars, providing insights and theories into this complex domain.

Exploring and integrating the knowledge of peace scholars and Jewish thinkers on issues of war and peace can help address the global challenges posed by globalization, systemic societal crises, and the instability of international relations.

The focus of my research is the significant ideas of Jewish thinkers on the topic of peace, spanning centuries of philosophy, history, and theology. The literature review serves as a foundation, identifying gaps in existing knowledge and setting the context for the study. The events of the twentieth century, especially World War I, World War II, and the Holocaust, had a profound impact on Jewish existential thought, prompting thinkers such as Martin Buber, Emmanuel Levinas, and Elie Wiesel to delve into questions of interpersonal relationships, ethics, and the moral obligations of memory. In Jewish philosophy, peace is understood not simply as the absence of conflict, but as a state of holistic well-being, justice, and harmony. The study seeks to synthesize these teachings, emphasizing their universal relevance across cultures and religions, as well as their importance to academic fields such as peacemaking, conflict resolution, and religious studies. Combining historical perspectives

with contemporary reflections, the study emphasizes humanity's enduring quest for harmony and the triumph of its noble ideals.

The peace studies in international relations are diverse and constantly evolving. Different theories offer unique insights, from the importance of balance of power to opposing oppressive systems. While each viewpoint provides valuable insights, they also face criticism, forcing the discipline to adapt and make sense of global change. Achieving peace is a complex task, and no single approach provides definitive answers. However, by integrating knowledge from different perspectives and accepting constructive criticism, we can meet the challenges and maintain our commitment to peace.

It was important to me to show significant ideas of Jewish thinkers on the topic of peace, spanning centuries of philosophy, history, and theology. Jewish thought throughout the millennia has placed great emphasis on the pursuit of peace. This theme is evident in biblical texts such as the Tanakh, where the prophet Isaiah speaks of turning weapons into tools of productivity, symbolizing peace as active prosperity.

Historical figures such as Rabbi Akiva and Maimonides saw peace as a fundamental aspect of the universe and believed that the purpose of the Torah was to foster peace. Kabbalistic teaching links the world to divine unity, implying that human harmony reflects the world of the Creator. Modern thinkers such as Rabbi Heschel and Elie Wiesel view peace from both spiritual and historical perspectives, emphasizing its deep connection to justice, compassion, and the importance of overcoming the traumas of the past. Other Jewish sages such as Rabbi Kook, Baal Sulam, and Michael Laitman emphasize the inner transformation of the individual and society necessary to achieve harmony and peace.

In general, Jewish writings present peace as a spiritual quest and as a practical goal achievable through collective wisdom and effort. Peace in the world has been shown to be understood not simply as the absence of conflict, but as a state of holistic well-being, justice and harmony.

I hope that in this study I have been able to propose a new paradigm, emphasizing its universal relevance across cultures and religions, as well as their relevance to academic fields such as peacemaking, conflict resolution and religious studies. By combining historical perspectives with contemporary reflections, the study emphasizes humanity's enduring quest for harmony and the triumph of its noble ideals.

I have defined the synthesis of the acquired knowledge as an integral approach. This name may not explain all the versatility of this method, but it gives a theoretical definition of the approach, enriching the discourse of those who study the peace.

I would like to emphasize the main practical conclusion of this research. An integral approach emphasizes the importance of recognizing global interconnectedness and using education to address both direct and structural violence. To foster peace and unity, education must promote awareness of structural violence, promote altruism, and prioritize interconnectedness. Diplomatic efforts and policies must focus on people's common destinies, and the media must emphasize unity and cooperation rather than division. To strengthen these principles, communities and centers that advocate unity and mutual respect should be created. In addition, mutual understanding can be fostered through the development of dialog between conflicting parties.

In essence, the integral approach suggests that lasting peace is achieved by promoting altruism, interconnectedness and using education as a tool for transformation.

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