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Abstract

This discussion paper draws on previous literature, and new primary research into human trafficking and sexual exploitation, outlining how the discipline of Peace and Conflict Studies (PACS) has evolved over the past fifty years. The discipline has moved through the following six distinct schools of thought: (1) Peace Studies (disarmament, nonviolence), (2) Conflict Management (ADR), (3) Conflict Resolution (problem solving, human needs), (4) Conflict Transformation (reconciliation, local people's culture), (5) Peace and Conflict Studies (peacebuilding), and (6) Critical and Emancipatory Peacebuilding (the local people's resiliency, and social justice). While these PACS eras can be distinguished, there is also considerable overlap between them. This paper explores some of those definable periods.

Introduction

The Peace and Conflict Studies (PACS) discipline has gone through several historical transformations around the focus and perspective taken by its scholars and practitioners. This paper examines and delineates those phases, offering some insights into the aspects that have evolved and changed. While some distinct stages can be named, some persistent elements exist, and can be considered core values in PACS throughout history and changes in the discipline. While we aim to distinguish the various stages of the discipline's evolution, for ease of understanding, throughout the paper, we refer in general to 'PACS', which is the latest adopted title for the discipline.

Regardless of the historical stage, PACS students have operated within an academic milieu and collective vision that generally strives for conflict transformation, equality in human rights, peacebuilding, social justice, truth and reconciliation. They collectively seek to make our world a place where "all people and the natural environment flourish, thrive and prosper," where everyone can reach their full human potential, and live with social justice¹. This is a vision that Johan Galtung, one of the founding fathers of the peace studies discipline, labeled positive peace². Positive peace, as envisioned by Galtung, is not merely

1. Mauro, A. V. The New Geneva. Arthur V. Mauro Centre for Peace and Justice, St. Paul's College, University of Manitoba. (2003). Retrieved from: http://umanitoba.ca/colleges/st_pauls/mauro_centre/about/arthur_mauro.html.

2. Galtung, J. *Peace by Peaceful Means: Peace and Conflict, Development and Civilization*. Thousand Oaks, CA: Sage, 1996.

the absence of active warfare (negative peace), but is also a high quality of life, with fair access to opportunities for education and fulfilling work—in two words, social justice; it is the absence of structural violence and discrimination based on any aspect of a person’s identity³. The themes of social justice and positive peace have carried through the growth and evolution of the peace studies field, and seem to be increasingly relevant as the third decade of the 21st century approaches.

Another relevant overarching theme in PACS is the localization of peace building work. Moving away from only the study of inter-state warfare and global conflict, PACS now includes a focus on conflict as it occurs in local contexts, between individuals and groups⁴. Conflict occurs in all levels of society, and peace flows from the transformation of those local conflicts.

A growing awareness and discourse around marginalization and social justice has also clearly played a part in the growth of PACS, to the discipline’s current diverse areas of interest that now include, but are not limited to, narrative-based peacebuilding, various conflict solving models and tools, and the relatively recent focus on emancipatory peacebuilding. Human relationships stand at the center of all conflicts, with various forces and power dynamics acting upon them. Hence, conflict can be understood essentially in terms of the interplay of power between individuals and groups⁵. This is another persisting element that defines the discipline.

This paper explores the stages of PACS, by distinguishing the historic paradigm shifts that characterize each phase. It is not a definitive epistemology of the field; rather, it is one of many roadmaps that can be created, depending on the lens one chooses to focus on. It is useful, however, to contextualize the field as it situates us in history and clarifies the values we apply in our analysis of conflicts.

Focusing increasingly on conflict management in the 1960s and 1970s, the PACS discipline was often labeled Appropriate or Alternative Dispute Resolution (ADR). In the 1980s PACS became closely associated with the terms Conflict Resolution, and later, Conflict Transformation, during the 1990s. The discipline became known broadly as Peace and Conflict Studies in the 2000s, as the focus of

3. Galtung, J. *Peace by Peaceful Means*, 1996.

4. Paffenholz, T. “Unpacking the local turn in peacebuilding: a critical assessment towards an agenda for future research”, *Third World Quarterly*, 36 (5) 857-874. 2015.

5. Matyok, T., Senehi, J., & Byrne, S., *Critical Issues in Peace and Conflict Studies: Theory, Practice and Pedagogy*. Lanham, MD: Lexington Books. 2013.

many PACS scholars centered on peacebuilding rather than conflict resolution⁶. Now, nearing the third decade of the 21st century, we have entered the era in which Critical and Emancipatory Peacebuilding has become the central “driving lever” in the discipline⁷.

The PACS discipline has changed significantly over the past fifty years, moving through the following six distinguishable schools of thought identified by Tharia Paffenholz: (1) Peace Studies (disarmament, nonviolence), (2) Conflict Management (ADR), (3) Conflict Resolution (problem solving, human needs), (4) Conflict Transformation (reconciliation, local people’s culture), (5) Peace and Conflict Studies (peacebuilding), and (6) Critical and Emancipatory Peacebuilding (the local, people’s resiliency, and social justice).⁸ While these PACS eras can be distinguished, there is also considerable overlap between them. This paper explores some of those definable periods.

1. Peace Studies

The field of peace research began, arguably, as early as Plato’s time. Striving for peace, in a world that is fraught with conflict, has been well documented throughout human history. It became more entrenched, as a value of modern society, as our current governance systems were initially negotiated with influence from the social contract theorists, including Thomas Hobbes (1588–1679)⁹, John Locke (1632–1704)¹⁰, and Jean-Jacques Rousseau (1712–1778)¹¹. Hobbes (1651) described the need for governments to have extensive power and authority in order to prevent citizens from reverting to their innate violent state of nature¹². On the violent nature of human beings, Hobbes famously retorted that without the rule of law, humankind’s existence would be “solitary, poor, nasty, brutish, and short”¹³. This principle defines the need for society to guard

6. Byrne, S. & Senehi, J. (2009). “Conflict Analysis and Resolution as a Multidiscipline: A Work In Progress,” In *Handbook of Conflict Analysis and Resolution*, edited by Dennis Sandole, Sean Byrne, Ingrid Sandole-Staroste and Jessica Senehi, Abingdon, UK: Routledge. (2009): 1-17.

7. Byrne, S. & Senehi, J. “Conflict Analysis and Resolution as a Multidiscipline”.

8. Paffenholz, T. "Unpacking the local turn in peace building".

9. Hobbes, Thomas. *Leviathon*. Oxford, UK: Oxford University Press. 1651.

10. Locke, J. *The Works of John Locke in Ten Volumes*, 11th ed. London, UK: W. Otridge and Son. 1690.

11. Rousseau, J. J. *On the Social Contract or Principals of Political Right*. London, UK: J.M. Dent. 1913.

12. Hobbes, Thomas. *Leviathon*. Oxford, UK: Oxford University Press. 1651.

13. Hobbes, *Leviathon*, xliii.

against the tendency of individuals and states to revert into constant conflict and war. Hence, the development of peace studies highlights opportunities for peace in a world full of conflicts and the tendency towards violence.

Locke argued that citizens would be foolish to trust governments blindly, and should resist any government that fails to represent them well¹⁴. His position described modern-day democratic values of citizen-imposed government accountability. Locke emphasized the importance of fairness, defining justice and people's right to self-preservation in his historic statement, "Who sheddeth man's blood, by man shall his blood be shed"¹⁵. Locke argued for the recognition of fundamental human rights, such as security and protection of property, which later became entrenched in our Western legal systems of the Global North. He argued that both individuals and governments are corruptible. Known for his famous statements about how power corrupts and how "absolute monarchs are but men", Locke taught us to keep in mind that world leaders and all human beings are corruptible and, therefore, we must hold them accountable¹⁶. This principle also stands at the heart of modern democracy. Citizens of the Global North today criticize governments and challenge political leaders and public officials, often with little worry of the repercussions and persecution that is faced in more oppressive societies and/or in earlier times. We should not take these hard-fought freedoms for granted as they came at great cost to our ancestors.

Rousseau's *On the Social Contract or Principles of Political Right* highlights the rights and duties of citizens in civil society¹⁷. His writing has influenced much of what we take for granted in modern political thought. The term 'citizen' in itself infers the rights and responsibilities that come with being a participant in modern society. Rousseau articulated the importance of public input to governance, and that citizens should only agree to be governed by just and fair governments, and that laws are only valid if they protect the common good. Hobbes, Locke, Rousseau, and others—have stressed that governments are elected and given authority to represent public values and norms. Government officials are entrusted with public safety, and the citizens expect and demand that. Correspondingly, PACS, as a discipline, has offered a lens through which we can measure social justice and safeguard the value of humanity, some measures for holding governments accountable. These principles lie at the heart of what peace

14. Locke, J. *The Works of John Locke in Ten Volumes*.

15. Locke, J. *The Works of John Locke in Ten Volumes*.

16. Locke, J. *The Works of John Locke in Ten Volumes*.

17. Rousseau, J. J. *On the Social Contract or Principals of Political Right*.

studies has represented, namely the resistance to tyranny and improved social justice in society.

As we write this paper in June of 2018 the American Government, under the leadership of Donald Trump, was besieged and held accountable over a social justice issue: a massive call for action over the government's policy of separating refugees from their children at various borders¹⁸. Within one week of the policy's coming to light, pressure built within the US and then globally, causing President Trump to sign an executive order stopping the practice. Public opinion, buttressed with the power of the Internet and social media, caused such widespread political pressure that the Administration was forced to reverse its position. One can picture Locke and Rousseau cheering, had they been alive to see this modern-day example of citizens exercising democratic oversight over the government that they had envisioned.

Harvard scholar Herbert Kelman points out that it is difficult to define the exact date that the field of Peace Studies began, but the movement started to take a more defined shape between the two World Wars¹⁹. Kelman highlights that in the era of peace research, global peace has been a focus, and scholars have more recently concentrated on issues such as the accumulation of nuclear weapons that threaten the welfare of the world²⁰. Since 1964 the International Peace Research Association has pursued interdisciplinary research into the most pressing issues related to sustainable peace around the world today²¹.

Carolyn Stephenson has pointed out that Peace Research can be considered either as a part of the field of international relations or as an alternative to international relations paradigms²². Stephenson highlights that the discipline of international relations lost its focus on peace over the course of time²³. Thus, she states, "peace research was founded to reestablish the primacy of the goal of research contributing to peace itself, originally through the study of war. In the 1980s the field started to diverge into international studies, focusing primarily on nuclear disarmament and secondly on conflict resolution and conflict

18. Keung, N. "U.S. practice of separating migrant children from parents called 'vicious and cruel'" *Toronto Star* (June 17th). (2018).

19. Kelman, H. "Reflections on the History and Status of Peace Research." *Conflict Management and Peace Science*, 5(2), (1981) 95-110.

20. Kelman, H. "Reflections on the History and Status of Peace Research." (1981).

21. Stephenson, C. *Peace Research/Peace Studies: A Twentieth Century Intellectual History*. Oxford, UK: Oxford University Press. 2010.

22. Stephenson, C. *Peace Research/Peace Studies*.

23. Stephenson, C. *Peace Research/Peace Studies*.

management”²⁴. Hence, the shift from the study of war to the study of conflict management defines a major modern-day stage of the evolution of the field.

2. Conflict Management School

In the 1960s and 1970s, the PACS discipline saw increasing research and literature on how to resolve conflict between individuals and groups. The discipline was labeled at various times as Appropriate or Alternative Dispute Resolution (ADR) and utilized arbitration, mediation, and negotiation. In the 1980s, PACS was known more as Conflict Resolution, with the term Conflict Transformation emerging in the literature in the 1990s. The discipline became known as Peace and Conflict Studies in the 2000s, as the focus of many scholars centered on peace building rather than conflict resolution²⁵. Perhaps the fine distinction between conflict management and peace building is the focus in the latter on social justice and equality among individuals.

3. Conflict Resolution School

In the 1980s PACS diverged into separate sub-fields and became more multidisciplinary. Hakan Wiberg points out that it had become so diverse that no single institute or school could possibly represent the entire discipline²⁶. Some institutes emerged that focused on broad multidisciplinary studies, while others concentrated on researching and teaching specific skills in conflict analysis and resolution, human needs, problem-solving, and dialogue²⁷. The greatest historic change is the shift in focus from conflict analysis, resolution and peacebuilding in communities and countries that have been torn apart by war to the modern-day emancipatory approach that many scholars take—researching and writing about modern contemporary power imbalances and social divisions, and building positive peace. For instance, many of the issues read and talked about in PACS seminars now look at structural violence and conflict, and how colonial settlement and oppression apply in local contexts and community safety initiatives. The study of trans-generational trauma, as defined by Vamik Volkan, is an example that is relevant in understanding and reconciling conflicts such

24. Stephenson, C. *Peace Research/Peace Studies*.

25. Byrne, S. & Senehi, J. “Conflict Analysis and Resolution as a Multidiscipline: A Work In Progress,” (2009).

26. Wiberg, H. “Peace Research: Past, Present, Future.” *Revista Critica de Ciencias Sociais*, 71, (2005): 21-42.

27. Wiberg, H. “Peace Research: Past, Present, Future.”

as the current tension between Canada's Indigenous peoples and the country's dominant European settler population²⁸. This conflict is society-wide and includes structural violence as well as economic and power disparities²⁹.

Galtung points out that 'positive peace' (social justice) includes the lack of physical violence and improved standards of living far beyond the mere absence of war (negative peace). These concepts also extend to phenomenon such as crime reduction and victimization, linking Galtung's ideas of positive peace to specific crime related issues such as sex trafficking and child sexual exploitation³⁰. While people in mainstream Canada enjoy a high standard of living and positive peace, survivors of the sex industry do not. This disparity represents structural violence that can be studied through a PACS lens³¹.

Another example is the progress that has been made in alternative justice processes within courts and police agencies, supported by community-led grassroots initiatives. Greater effectiveness could be achieved in the system by bringing these elements together to work out areas of conflict and inefficiencies, working more effectively together towards shared outcomes. Involving individuals and groups in processes such as Rothman and Olson's ARIA model, which could be said to have developed within the PACS field, is described next as an example of the tools that can be brought to the table in resolving conflicts and building peace³².

Rothman and Olson have contributed significantly to understanding the role of identity in conflicts and how to manage and resolve them³³. Their ARIA (Antagonistic, Reflexive, Integrative, Action) model delineates between key stages of conflicts and their resolution, including (1) the *antagonistic frame* in which the conflicted parties' positions are drawn out, (2) the *reflexive frame* in which both parties' desired outcomes are discovered, (3) the *integrative frame* in which common ground is discovered, and (4) the *action plan* in which creative

28. Volkan, V. *Bloodlines: From Ethnic Pride to Ethnic Terrorism*. New York, NY: Farrar, Strauss and Giroux. 1997.

29. Volkan, V. *Bloodlines: From Ethnic Pride to Ethnic Terrorism*.

30. Christmas, R. "Modern Day Slavery and the Sex Industry: Raising the Voices of Survivors and Collaborators While Confronting Sex Trafficking and Exploitation in Manitoba, Canada." Mspace, University of Manitoba. <http://hdl.handle.net/1993/32586>. (2017)

31. Reimer, L., Schmitz, C., Janke, E., Askerov, A., Strahl, B. & Matyók, T. *Transformative Change: An Introduction to Peace and Conflict Studies*. Lanham, MD: Lexington. 2015; Galtung, J. *Peace by Peaceful Means*, 1996.

32. Rothman, J. & Olson, M. "From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution." *Journal of Peace Research*, 38(3), (2001); 289-05.

33. Rothman, J. & Olson, M. "From Interests to Identities"

problem solving seeks to achieve shared goals that were discovered in the earlier stages³⁴. This approach offers structured and workable tools that could be used to address even the most intractable conflicts. Through PACS processes such as ARIA, the true nature of conflicts can be identified and weighed. Other such useful tools include frameworks for analysis such as the analytical “social cube” framework, developed by Byrne, Carter, and Senehi³⁵. Utilizing models like the analytical social cube can help to gain a true picture of the deep roots of conflicts and where the shared ground might be found.

One of many current examples of conflict analysis utilizing PACS is the case of recent research on intervening in sexual exploitation in Canada. Christmas found that police, child welfare and NGO workers often describe frustration with the lack of collaboration and fragmented interagency resource systems³⁶. These antagonistic perspectives need to be brought out honestly, yet respectfully, if the truth about stakeholders’ positions is to be known and addressed. It is only from an honest starting position that sustainable conflict resolution can be achieved. The ARIA process is one example of a tool that can be utilized to provide such a starting position, by having parties lay bare their strongest feelings about the root causes of a conflict. Christmas’ thesis brings the PACS lens and tools to the table improving social conditions for sexually exploited youth, arguably among the most vulnerable populations in society³⁷.

Conflicted groups can be delineated by numerous dimensions, including race (Aboriginal vs. Europeans), age (young vs. older), mandate (government vs. non-government), and service providers vs. clients, race, gender, socio-economic status, and others. Understanding the effects of identity, position, and process can assist in the analysis and resolution/transformation of conflicts. Factors such as position, identity, and cultural values are critical in peace building. Peace builders should also be aware of cultural values that prohibit working towards shared goals. For example, face-saving is important in high-context cultures such as Canadian Indigenous people, whereas Western cultures tend to be low-context³⁸. In high-context cultures, face-saving and community harmony

34. Rothman, J. & Olson, M. “From Interests to Identities”

35. Byrne, S., Carter, N. & Senehi, J. “Social Cubism and Social Conflict: Analysis and Resolution.” *Journal of International and Comparative Law*, 8(3), (2003); 725-40.

36. Christmas, R. “Modern Day Slavery and the Sex Industry: Raising the Voices of Survivors and Collaborators While Confronting Sex Trafficking and Exploitation in Manitoba, Canada.” (2017)

37. Christmas, R. “Modern Day Slavery and the Sex Industry”

38. Rice, B. “Relationships with Human and Non-Human Species and How They Apply toward Peacebuilding and Leadership in Indigenous Societies.” In Matyok, T., Senehi, J. & Byrne, S. (2011).

are important, whereas in Western low-context cultures, people tend to value individual rights over community harmony. Understanding these dynamics is important if we hope to bring people from divergent worldviews together. This dynamic is highly relevant in Canada, where significant progress has been made in reconciliation between settler society and Indigenous peoples, but we still have a long way to go.

Sensitivity to, and understanding of, cultural norms can give local people advantages as peace builders. For this reason, one model of conflict intervention cannot be designed to fit all cultures or situations³⁹. Every event or process should be approached with sensitivity to diversity, cultural differences, and nuances within each group⁴⁰. Ho Won Jeong also highlights the significance of group identities in conflict, stating that identity can be used “instrumentally to promote individual or collective interests”⁴¹. Many different elements may affect conflicts; therefore, analysis is critical to determining which dynamics are significant and how they may best be addressed through collaborative problem-solving processes.

Othering is another important concept related to understanding positions and perceptions in conflict, and can also be said to be highly relevant to the PACS discipline. Edward Said describes the process by which people develop perceptions of the ‘other’⁴². This could hamper any conflict resolution process, and could also be a barrier to collaboration. It can be an obstacle preventing people on the fringes from coming forward and accepting assistance or participating in peace building processes for fear of being labeled and ostracized. Referring again to the example of sexual exploitation and sex industry survivors, Christmas found that they often avoid being identified as prostitutes because it is a label that has serious damaging social implications; yet, how can they access services if they are not identified? If we are analyzing conflict, it necessarily involves identifying the conflicted individuals or groups. In this process of distinguishing stakeholders, we, as peace builders must also be careful not to label people in a way that will cause them harm. It is also important not to homogenize people just because they affiliate with one group or another. People within groups can

39. Lederach, P., J. *Preparing for Peace: Conflict Transformation Across Cultures*. New York, NY: Syracuse University Press. 1995/6.

40. Tusso, H. (2013). Culture, Nature, and Gender lecture, seminar in Culture and Conflict, fall term, Arthur V. Mauro Center, University of Manitoba.

41. Jeong, H., W. *Peace and Conflict Studies: An Introduction*. Burlington, VT, US: Ashgate, 72.1995/2.

42. Said, E. *Orientalism*. New York, NY: Random House. 1979.

be conflicted, and as Louis Kriesberg points out, they can also change from time to time⁴³.

4. Conflict Transformation School

Conflict transformation models from the PACS discipline were incorporated, with overall emancipatory themes of increasing resilience and improving social justice for the victims⁴⁴. These processes were also used within a multi-track intervention and peace building framework, a theme that is prominent in the PACS literature, for making broad and inclusive political and social change⁴⁵.

Further highlighting this one example, Christmas utilized theory and perspectives from the public administration field with regards to political analysis, organizational culture and change management⁴⁶. The study of politics is the study of power and how it is used, a discipline that is closely aligned with PACS, which is largely the study of power, disparity, and conflict. Multidisciplinary approaches have the potential to build upon the strengths of individual theories and practices, forging gestalts wherein the whole becomes greater than the sum of its parts. This multi-disciplinary approach is another powerful characteristic of PACS that persists through time.

John Paul Lederach has taught us that the answers to deep-rooted social problems are already in the community, and we should look to local actors who understand the context and nuances of the culture to identify the solutions. Successful conflict transformation strategies may be informed by input from grassroots stakeholders, as Lederach describes, “envisioning a shared future.”⁴⁷.

43. Kriesberg, L. *Constructive Conflicts: From Escalation to Resolution*. Lanham, MA: Rowman & Littlefield Publishers. 1998.

44. Christmas, R. “Modern Day Slavery and the Sex Industry”; Saunders, H. (2003). “Sustained Dialogue in Managing Intractable Conflict.” *Negotiation Journal*, 19(1), (2003); 85-95; Lowry, C. & Littlejohn, S. (2003). “Dialogue and the Discourse of Peacebuilding in Maluku, Indonesia.” *Conflict*, 23, 4, (2003); 409-26.; Rothman, J. & Olson, M. “From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution.” (2001)

45. Diamond, L. & McDonald, J. *Multi Track Diplomacy: A Systems Approach to Peace*. West Hartford, CT: Kumarian Press. 1996.; Byrne, S. & Keashly, L. “Working with ethno-political conflict: A multi-modal and multi-level approach to conflict intervention.” *International Peacekeeping*, 7(1), (2000); 97-120.

46. Christmas, R. “Modern Day Slavery and the Sex Industry”; Lawson, H. “The logic of collaboration in education and the human services.” *Journal of Interprofessional Care*, 18, 3. (2004).

47. Lederach, P., J. *Preparing for Peace: Conflict Transformation Across Cultures*. 1995. Lederach, P., J. *Building Peace: Sustainable Reconciliation in Divided Societies*. Washington, D.C.: United States Institute of Peace Press. p.27. 1997.

Lederach outlines the “moral imagination” in which participants view themselves as a part of the social web that will bring all the relevant parts together for greater peace. He describes how interventions must “work with the existing social geography, relational networks, and be flexible enough to adapt to challenges that will emerge during the process.”⁴⁸ This PACS lens informed Christmas’s research with sex industry survivors, as it took a grounded approach, asking the survivors and stakeholders involved in support work what the challenges are for survivors and what needs to be fixed in the systems that support them⁴⁹.

After analyzing a conflict, several tools that have developed within PACS can be employed; most are designed to identify position and barriers, and find a way to work together. Saunders, for example, highlights the importance of “sustained dialogue,” getting the right people in the discussion, and then keeping them engaged long enough to work through a five-stage problem-solving process that includes the following: (1) deciding to reach out and create a space for dialogue, (2) coming together and mapping out the problems to be resolved, (3) probing the specific problem, (4) planning interactions, and (5) devising ways to empower people to act on the plans created⁵⁰. He describes the importance of connecting people from diverse groups in the process, and not just high-level negotiators.

Saunders also notes that conflict can occur within and between identity groups (intra-group and inter-group conflict)⁵¹. Therefore, one should avoid the tendency to think of any group as homogenous. People involved in agencies, communities, and groups all have different experiences and perspectives. This goes back to the point that we should be thoughtful about how we label people. Sustained dialogue is one potential strategy for developing trust and finding shared goals among stakeholders⁵². Unpacking and understanding the nature of the positions of all the various stakeholders may be achieved through intervention processes such as Rothman and Olson’s ARIA model⁵³.

Moving now to the 50,000-foot view, PACS models have developed for moving macro-societal systems around peace building objectives. For example, Diamond and McDonald provide a framework of multi-track diplomacy to engage all the

48. Lederach, P., J. *The Moral Imagination: The Art and Soul of Building Peace*. New York, NY: Oxford University Press. p. 84. 2005.

49. Christmas, R. “Modern Day Slavery and the Sex Industry.”

50. Saunders, H. “Sustained Dialogue in Managing Intractable Conflict.” (p.86)

51. Saunders, H. “Sustained Dialogue.” (2003).

52. Saunders, H. “Sustained Dialogue in Managing Intractable Conflict.” (2003).

53. Rothman, J. & Olson, M. “From Interests to Identities: Towards a New Emphasis in Interactive Conflict Resolution.” (2001)

stakeholders who may play significant roles in resolving conflicts and achieving systemic change⁵⁴. Their nine-track model engages combinations of people from all sectors of society, including (1) official government diplomats, (2) unofficial, non-governmental experienced or skilled citizens, (3) private business, (4) citizen-to-citizen cultural or educational exchanges, (5) media, (6) activism or advocacy, (7) faith based organizations, (8) philanthropy, and (9) peacemaking through information sharing such as through media and social movements⁵⁵.

Improved coordination of multi-track intervention approaches may be the key to achieving resolution of some of society's most challenging conflicts and social problems. This multi-sectorial approach may effectively coordinate all of the key elements required to change the public discourse around peace building objectives⁵⁶. Multi-modal approaches hold great promise for social change as they can affect the public discourse, which may be key in achieving significant progress. For example, disparity persists for Canada's Aboriginal people, and the way forward may lie in bringing the stakeholders together to find shared goals and change the discourse through this type of multi-track intervention⁵⁷.

5. Peace and Conflict Studies School

A great advantage of the multidisciplinary PACS discipline is the flexibility it creates for scholars and students to draw upon their individual strengths as well as the ability to use the best tools from multiple approaches. Evolving through the six phases of PACS described above, enough elements remained that the discipline retained an identity and continuity, and was known as a distinct discipline. The best parts are always carried forward and contemporary scholars have the benefit of all of the scholarship that preceded them. The multi-disciplinary nature gives contemporary scholars access, not only to the best of the past 50 years of PACS research and scholarship, but also to the best of all the discipline's knowledge.

54. Diamond, L. & McDonald, J. *Multi Track Diplomacy: A Systems Approach to Peace*. West Hartford, CT: Kumarian Press. 1996.

55. Diamond, L. & McDonald, J. *Multi Track Diplomacy: A Systems Approach to Peace*. 1996.

56. Byrne, S. & Keashly, L. "Working with ethno-political conflict: A multi-modal and multi-level approach to conflict intervention." (2000).

57. Diamond, L. & McDonald, J. *Multi Track Diplomacy*; Christmas, R. "Multi-Track Diplomacy and Canada's Indigenous Peoples." *Peace Research: The Canadian Journal of Peace and Conflict Studies*, 44 (1), (2014); 2 & 45.

For example, in the research that was previously mentioned, Christmas explored current interventions with victims of sex trafficking and sexual exploitation⁵⁸. He draws upon the concept of intersectionality from sociology⁵⁹, community building and collective impact models⁶⁰, creating social change, and augmenting them with PACS conflict analysis and resolution techniques and theories⁶¹.

Another important framework for analyzing and intervening in conflict is story or narrative based peace building, which is an intervention approach that has also developed within PACS⁶². The introduction to the inaugural issue of *Storytelling, Self, Society: An Interdisciplinary Journal of Storytelling Studies* (2004) describes the broad range of ways that storytelling is used in a variety of academic disciplines⁶³. Sean Byrne and Jessica Senehi note that conflict arises “in different contexts, and occurs at the intrapersonal, interpersonal, intergroup, organizational, and international levels.”⁶⁴. It exists when incompatible goals develop between persons, groups, or nations. Byrne and Senehi emphasize that analyzing conflicts requires understanding of how they originated, escalated or reduced, as well as the characteristics and values of the parties or groups involved⁶⁵. Transforming conflict requires an understanding of the root causes and numerous factors that

58. Christmas, R. “Modern Day Slavery and the Sex Industry.”

59. Grace, D. “Intersectionality-informed Mixed Method Research: A Primer Publisher.” The Institute for Intersectionality Research & Policy. (2014).; Hankivsky, O. *Health Inequities in Canada: Intersectional Frameworks and Practices*. Vancouver, BC: University of British Columbia Press. 2011.; McCall, L. “The Complexity of Intersectionality.” *Signs*, 30(3) (2005); 1771–1800.

60. Chrislip, D., D. *The Collaborative Leadership Fieldbook: A Guide for Citizens and Civic Leaders*. San Fransico: Jossey-Bass. 2002.

61. Byrne, S. & Senehi, J. *Violence: Analysis, Intervention, and Prevention*. Athens, OH: Ohio: University Press. 2012.; Sandole, D., Byrne, S., Sandole-Staroste, I. & Senehi, J. *Handbook of Conflict Analysis and Resolution*. NewYork, NY: Routledge. 2009.; Kriesberg, L. *Constructive Conflicts: From Escalation to Resolution*. 1998.; Byrne, S., Carter, N. & Senehi, J. “Social Cubism and Social Conflict: Analysis and Resolution.” *Journal of International and Comparative Law*, 8(3), (2003); 725-40.

62. Senehi, J. "Building Peace: Storytelling to Transform Conflicts Constructively." In *Handbook of Conflict Analysis and Resolution*. Sandole, D., J.D., S. Byrne, I. Sandole-Staroste and J. Senehi. Routledge Publishing. (2009); 201-215.

63. Sobol, J., Qentile, J. & Sunwolf. “Storytelling, Self, Society: An Interdisciplinary Journal of Storytelling Studies.” *Storytelling, Self, Society*, vol.1, issue 1. (2004).; Czarniawska, B. *Narrating the Organization: Dramas of Institutional Identity*. Chicago: University of Chicago Press. 1997.; De Rivera, J. & Sarbin, T. “Believed-In Imaginings: The Narrative Construction Reality.” American Psychological Association. (1998).

64. Byrne, S. & Senehi, J. “Conflict Analysis and Resolution as a Multidiscipline. (p.3).

65. Byrne, S. & Senehi, J. “Conflict Analysis and Resolution as a Multidiscipline.”

might include the conflicted parties' goals, intervention styles, and preferred problem-solving strategies⁶⁶. They provide a valuable overview of conflict elements that interplay to varying degrees, and how they are resolved through effective analysis and understanding of theory, agency, rationality, structure, systems, group dynamics, practice, pre-negotiation, negotiation, mediation, facilitative collaborative problem solving, and the importance of hearing other voices. Sandole further highlights that examining these components can help us understand conflict in terms of how individuals and groups interact, and can assist us in forming frameworks for analysis and resolution⁶⁷.

The core of conflict analysis, wrote Byrne and Senehi, "is pulling together all of these multiple perspectives, diverse opinions, and interdisciplinary lenses by, in part, understanding the history of the field, its trans-disciplinary origins, and the contribution to theory, practice, and methods to strengthen our knowledge and to acknowledge the field's deep roots."⁶⁸ We must be able to analyze conflict effectively in order to understand the relevant dynamics and find solutions that work. The analytical "social cube" construct created by Byrne, Carter and Senehi provides a structured rubric through which conflicts may be analyzed, ensuring consideration of multiple interconnected elements with varying degrees of weight and significance, yet all having some effect as they interrelate and impact the dynamics of a relationship⁶⁹. They describe the application of the social cube in exploring the following six interrelated conflict dynamics: (1) history, (2) religion, (3) demographics, (4) political institutions and non-institutional behavior, (5) economics, and (6) psycho-cultural factors⁷⁰. This construct can ensure that multiple significant dynamics are considered in conflict analysis and can help to overcome more two-dimensional or even one-dimensional approaches that scholars have often relied upon in the past.

Part of the complexity of conflicts is their dynamic nature. Individuals can undergo changes in identity in response to conflicts in which they are involved, stressing the importance of constructive dialogue, addressing concerns and grievances of conflicted parties, so that they do not become more entrenched in

66. Byrne, S. & Senehi, J. "Conflict Analysis and Resolution as a Multidiscipline."

67. Sandole, D. "A typology." In Cheldelin, S., D. Druckman & L. Fast. *Conflict: From Analysis to Intervention*. New York, NY: Continuum International. 2003.

68. Byrne, S. & Senehi, J. "Conflict Analysis and Resolution as a Multidiscipline" (p.12).

69. Byrne, S., Carter, N. & Senehi, J. "Social Cubism and Social Conflict: Analysis and Resolution." (2003).

70. Byrne, S., Carter, N. & Senehi, J. "Social Cubism and Social Conflict."

their positions⁷¹. This concept connects in reference to the previously mentioned example of sexual exploitation—Christmas found that service agencies in Canada, such as the police, child welfare, health, justice and political leaders all have vested interests in the protection and safety of exploited children and adults, yet they all have different mandates for achieving them and they are often conflicted in their approaches⁷². Knowledge of conflict dynamics can allow participants or mediators to get at the root causes of conflicts and work at effectively resolving them, or at least avoid making them worse⁷³.

6. Critical and Emancipatory School

Globally, Roger Mac Ginty describes the universal liberal peace building agenda that includes overlapping concerns over democracy, human rights, liberal organizations, legal systems, and how fractured societies have worked to recover after violent conflicts⁷⁴. The dream, according to Özerdem and Lee, is a democratic peace framework that would nurture a more peaceful world⁷⁵. Mac Ginty highlights the need for local people to be involved in solving their own community's problems⁷⁶. He points out that the historic Global North conflict management models invigilating negative peace tended to alienate or ignore marginalized groups such as Indigenous communities, youth, women, LGBTQ2S*, ex-combatants, and people living with disabilities⁷⁷. Hence, Mac Ginty and others have stressed that cookie cutter approaches cannot be developed by scholars in the Global North and then transplanted and used effectively for peace building in post-conflict Global South communities⁷⁸.

In another case of PACS oriented research, Theissen found that hybrid peace building models combining the best of the Global North with traditional Global

71. Kriesberg, L. *Constructive Conflicts: From Escalation to Resolution*. 1998.

72. Christmas, R. "Modern Day Slavery and the Sex Industry."

73. Kriesberg, L. *Constructive Conflicts: From Escalation to Resolution*. 1998.; Byrne, S., Carter, N. & Senehi, J. "Social Cubism and Social Conflict: Analysis and Resolution." (2003).

74. Mac Ginty, R. *No War, No Peace: The Rejuvenation of Stalled Peace Processes*. Houndmills, UK: Palgrave. 2008.

75. Özerdem, A. & Lee, Y. S. eds. *International Peacebuilding: An Introduction*. Abingdon, UK: Routledge. 2016.

76. Mac Ginty, R. *No War, No Peace: The Rejuvenation of Stalled Peace Processes*. 2008.

77. Mac Ginty, R. *Handbook on Peacebuilding*. Abingdon, UK: Routledge. 2013.

78. Mac Ginty, R. *Handbook on Peacebuilding*. Chandler, D. *Peacebuilding: The Twenty-Year Crisis, 1997-2017*. Basingstoke, UK: Palgrave Macmillan. 2017.

South approaches have shown some promise⁷⁹. Yet, as highlighted throughout this article, conflict is complex and ever changing⁸⁰. Thiessen highlights that peace building frameworks often do not effectively address underlying power structures related to local elites and patriarchal control, often marginalizing less powerful groups such as women and youth⁸¹. Hence, the importance of careful analysis and understanding the positions of all of the various actors.

Hybrid peace building, as Mac Ginty points out, has the potential to integrate local players and practices with effective governance processes⁸². This type of process allows for “resilience-informed” emancipatory peace building⁸³. However, Thania Paffenholz suggests that such hybridization is difficult to achieve when the Global North still controls the economic aid and, therefore, the majority vote about how it is to be spent⁸⁴. Paffenholz notes that we need to closely consider all of these positions, including the power of local elites, people’s agency, geography, CSOs, and the international and regional organizations⁸⁵. In addition, Chandler has described how the “solutionist” and hierarchical “managed” conflict models of the past have shifted the emancipatory citizen-led social justice oriented approaches of the modern day⁸⁶. Social justice should be every citizen’s goal.

Concluding Comment

The PACS discipline has evolved with the fundamental value of problem-solving and with the overarching theme of improving social justice for people who are marginalized and oppressed by wars and other various conflicts. Concepts such as ‘structural violence,’ ‘culture’ and ‘peace’ are common in the PACS literature, and may provide further context to socially constructed

79. Thiessen, C. “Emancipatory Peacebuilding: Critical Responses to Neoliberal Trends.” In *Critical Issues in Peace and Conflict Studies*, edited by Matyok, T., Senehi, J. and Byrne, S. Lanham, MD: Lexington. (2012); 115-142.

80. Thiessen, C. “Emancipatory Peacebuilding: Critical Responses to Neoliberal Trends.” (2012).

81. Thiessen, C. “Emancipatory Peacebuilding: Critical Responses to Neoliberal Trends.” (2012).

82. Mac Ginty, R. *International Peacebuilding and Local Resistance: Hybrid Forms of Peace*. Houndmills, UK: Palgrave. 2011.

83. Chandler, D. *Peacebuilding: The Twenty-Year Crisis, 1997-2017*.

84. Paffenholz, T. "Unpacking the local turn in peacebuilding: a critical assessment towards an agenda for future research", *Third World Quarterly*, 36 (5), (2015); 857-874.

85. Paffenholz, T. "Unpacking the local turn in peacebuilding: a critical assessment towards an agenda for future research". (2015).

86. Chandler, D. *Peacebuilding: The Twenty-Year Crisis, 1997-2017*. p.207

divisions that are often studied by PACS scholars. They include the study of conflict in reference to the intersectionality of race, socioeconomic class, gender and sexuality, identity, and power. Analysis of these dynamics in the historic and political contexts in which we find them can offer clues to which aspects of such deep-rooted conflicts need the most attention in order to improve peace. The evolution of this type of analysis and the peace building initiatives that flow from it largely define the eras of PACS.

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