PEACE AND CONFLICT STUDIES (MPSE-006)

TUTOR MARKED ASSIGNMENT
Course Code: MPSE-006
Assignment Code: ASST/TMA/2025-26
Marks: 100

Note: Answer five questions in all, selecting at least two questions from each section. Each question is to be answered in about 500 words and carries 20 marks each.

SECTION – I

1. Write a note on peace traditions.
2. Examine the contrasting views on human nature.
3. Discuss the various causes of intra-societal conflict.
4. Elaborate upon the system level analysis of war.
5. Comment upon conventional war in the nuclear age.

SECTION – II

Write a short note in each of the following in about 250 words.

6. (a) Revolutionary War
   (b) Negotiation

7. (a) Peace Keeping
   (b) Disarmament

8. (a) Confidence Building
   (b) Conflict Resolution

9. (a) functional Approach to peace
   (b) Satyagraha

10. (a) Human Security
    (b) International peace systems

1. Write a note on peace traditions.

Answer

Peace traditions are the religious, philosophical and political ideas through which different societies have tried to limit violence and create conditions for harmonious life. They do not all define peace in the same way. Some traditions stress inner tranquillity and moral self-control, while others focus on justice, non-violence, lawful institutions or cooperation among communities and states. A useful starting point is the distinction between a narrow idea of peace as the absence of open war and a wider idea in which peace also requires dignity, fairness and relationships that reduce the causes of violence. This wider understanding is close to the modern idea of a “culture of peace”, where dialogue, human rights, cooperation and peaceful settlement are treated as essential parts of peace rather than as optional additions.

Religious and ethical traditions

Indian traditions have made a particularly strong contribution through the idea of ahimsa, or non-injury. Jain thought gives non-violence an exceptionally strict moral place, extending concern to all living beings. Buddhist teaching links peace with compassion, restraint, the reduction of hatred and freedom from destructive desire. In this view, peace cannot be built only by controlling armies; it also depends on transforming the mental states that produce anger, greed and hostility. Hindu traditions also contain important strands of non-violence, tolerance and the idea of an ordered social life, even though Indian thought, like most major traditions, also contains arguments about legitimate force in particular circumstances.

Christian peace traditions have often stressed love, forgiveness and reconciliation. Early Christian pacifist strands treated the refusal to kill as a moral witness, while later Christian thought also developed “just war” reasoning in an attempt to restrict when force could be used and how it should be limited. Islamic traditions similarly contain a strong vocabulary of peace, justice, reconciliation and restraint. The word salam is closely associated with peace, and Islamic political and ethical thought has included both rules limiting warfare and practices of negotiated settlement. These examples show that a peace tradition is not necessarily the same as absolute pacifism; it may instead seek to subject political power and violence to moral rules.

Gandhian and non-violent traditions

Mahatma Gandhi gave a distinct political form to the Indian ethics of non-violence. For Gandhi, ahimsa was not passive submission. It was linked with satyagraha, the disciplined use of truth-force through non-violent resistance, persuasion, self-suffering and refusal to cooperate with injustice. He insisted that the means used to pursue a goal shape the goal itself. Peace therefore could not be securely created through methods based on hatred and humiliation. Gandhian thought