CAPABILITY THEORY OF PERSONAL PEACEFULNESS
NUANCES OF THE MULTIDIMENSIONAL PEACE APPROACH OF NAVAJYOTHI SRIKARUNAKARA GURU

Abstract

The discourse on peace and peace education has predominantly been shaped by Eurocentric perspectives, often emphasising peace as merely the absence of conflict. This limited view overlooks the rich, diverse conceptions of peace in various cultures worldwide, particularly those that emphasise harmony as an intrinsic component of peace. Furthermore, peace research, especially within peace psychology, has yet to fully explore the potential of the Capability Approach, which offers a normative framework for evaluating individual and collective well-being beyond mere economic or material metrics. Moreover, personal peacefulness remains less explored within peace psychology, which traditionally focuses on societal-level peace processes and conflict resolution. The Capability Theory of Personal Peacefulness (CTPP), inspired by the teachings of Navajyothi Srikarunakara Guru, presents a novel, multidimensional peace approach that transcends the conventional conflict-centric paradigm, integrating personal peacefulness with broader peace processes. This paper strongly advocates for including non-Eurocentric perspectives in peace studies, highlighting the necessity of a comprehensive understanding of peace that encompasses harmony, well-being, and the development of individual capabilities. This approach contributes to a more inclusive, holistic view of peace education that aligns with diverse cultural values and perspectives.

Keywords: *Multidimensional, Peace, violence, psychology.*

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I. INTRODUCTION

Peace, a concept as ancient as humanity, has been explored through various lenses across disciplines, cultures, and philosophies. Historically influenced by Eurocentric perspectives, the study of peace often emphasises the absence of conflict (Galtung, 1969), overlooking deeper aspects of peace, such as individual well-being and social harmony, which are central in many non-Western traditions. Peace psychology expands this view by exploring psychological well-being and violence prevention but still often underrepresents the concept of personal peacefulness—the individual state of peace and harmony that underpins societal peace. In the Capability Theory of Personal Peacefulness (CTPP), personal peacefulness is not just a component of societal peace but a fundamental pillar, a perspective that this paper aims to highlight.

The Capability Theory of Personal Peacefulness (CTPP) addresses this gap by combining the Capability Approach, which focuses on individual freedoms and opportunities for valued living (Sen, 1999), with the holistic peace philosophy of Navajyothi Srikarunakara Guru, who advocated for harmony within oneself, with others, and the cosmos (Guru, 2019). This paper introduces the CTPP as a multidimensional approach to peace education, urging a shift from conflict-centric to harmony-based peace models that align with diverse cultural values. This approach enriches peace studies and offers practical guidance for educators and practitioners in fostering a comprehensive, culturally inclusive understanding of peace, with personal peacefulness at its heart. This study seeks to enrich the theoretical landscape of peace studies and provide practical insights for peace educators, psychologists, and practitioners in fostering a more inclusive, holistic approach to peace that resonates with diverse cultural values and perspectives. By highlighting the need for a paradigm shift in how peace is conceptualised and taught, the paper contributes to the ongoing discourse on peace and well-being, calling for a more comprehensive, multidimensional understanding of peace that places personal peacefulness at its core.

II. LITERATURE REVIEW

This brief review covers an overview of peace psychology and peace education, Eurocentric approaches to peace education, an exploration of personal peacefulness in peace psychology literature and an introduction to the capability approach and its relevance to peace studies.

2.1 Overview of Peace Psychology and Peace Education

Peace psychology and peace education have evolved as interdisciplinary fields that address the psychological underpinnings of peace and conflict and the educational practices that promote peace (Christie et al., 2001). Peace psychology focuses on understanding the psychological processes that foster peace and mitigate conflict (MacNair, 2003), while peace education aims to equip individuals with the knowledge, skills, and attitudes necessary for peacebuilding (Harris & Morrison, 2012). Peace psychology, a nascent field, delves into peacemaking, peacebuilding, and analysing violence, blending insights from psychology, sociology, and political science (Sims et al., 2014). It aims to unearth the roots of conflict and devise strategies for fostering peace. Peace Education is closely linked to it, translating these

insights into practice and preparing individuals with the knowledge and skills essential for peacebuilding efforts.

Peace psychology explores the roots of conflict, analysing how individual biases, societal perceptions, and collective identities contribute to "enemy images" and intergroup tensions (Staub, 1994). At its heart, it emphasises empathy and compassion as crucial for reducing prejudices and improving relations between groups, with interventions like perspective-taking exercises showing promise in fostering understanding (Batson, 2011). Christie, Wagner, and Winter's foundational work (2001) outlines peace psychology's core, including aggression theories and peace movement psychology. Staub (2000), Volkan (1997), and Bar-Tal (2000) delve into violence's roots, the impact of collective identity, and the societal beliefs fueling conflicts, highlighting the role of trauma, reconciliation, and the need for peace cultures. Staub (1989) and Volkan (1988) further investigate violence and genocide's psychological underpinnings, emphasising mechanisms like dehumanisation. Kelman (1997) and Lederach (1997) focus on conflict resolution and peacebuilding through dialogue and holistic approaches. Fisher and Ury (1981) introduced principled negotiation, while Batson (1991) explored how empathy fosters altruistic behaviours and mitigates conflict.

Peace Education programs aim to deepen students' understanding of peace and conflict complexities, enhancing critical thinking and cultivating a peace-oriented mindset. These programs span various themes such as human rights, democracy, and sustainability, drawing on Galtung's (1996) holistic framework encompassing all forms of violence. The goal is to equip persons with the knowledge and skills for effective conflict resolution and peacebuilding, emphasising the significance of empathy and dialogue (Bar-Tal, 2002; Harris & Morrison, 2003). Advocates like Brock-Utne (1989) and Harris (2004) stress the transformative power of peace education in reshaping societal norms and attitudes, underscoring the need to integrate it into educational curriculums to promote a culture of peace.

Peace and, hence, peace education are highly elusive. Jenkins (2021) provides a narrative of various modes and features of peace education.

- **Conflict Resolution Education (CRE):** Equips individuals with skills for peaceful conflict management, such as negotiation and mediation.
- **Democracy Education:** Encourages active democratic engagement and civic participation.
- **Disarmament Education:** Advocates for reducing armed conflict risks through disarmament.
- **Education for Divided Societies:** Aims to heal and unite communities divided by ethnic or political lines.
- **Education for Sustainable Development (ESD):** ESD integrates sustainability into education, emphasising environmental stewardship and social justice.
- **Gender Education:** Focuses on reducing gender disparities and violence, promoting equality in peace efforts.
- **Global Citizenship Education (GCED):** Promotes responsible engagement and awareness of global issues.

- **Human Rights Education (HRE):** Teaches respect for human rights to foster a global culture of human rights.
- **Interfaith and Intercultural Education:** Encourages religious tolerance and appreciation of cultural diversity to prevent conflicts.
- **Nonviolence Education:** Supports resolving conflicts through nonviolent strategies.
- **Post-Conflict Peacebuilding:** Aids in recovery and reconciliation efforts in post-conflict areas.
- **Restorative Practices:** Utilizes restorative justice principles for conflict resolution and community building in educational settings.
- **Social Emotional Learning (SEL):** Enhances emotional intelligence and empathy, crucial for peaceful interactions.
- **Social Justice Education:** Addresses and advocates for change in social inequalities.
- **Values and Ethics Education:** Promotes ethical behavior and moral development as foundations for peace.

2.2 Top of Form Eurocentric Approaches to Peace Education

Numerous critiques of peace education theory and practice in recent years have highlighted the enduring dominance of Eurocentric notions, asserting that Eurocentric ideas of peace and peace education have held a central position for decades (Kruger & Zembylas, 2023). Within the Eurocentric framework, peace was narrowly defined as the absence of direct and indirect conflict, which many scholars agree (Soderstrom et al., 2021). As peace is much more, this reductionist definition forces a view of conflict as an omnipresent aspect of life, limiting the understanding of life itself to a perpetual battle for survival and success. This Eurocentric dominance also marginalises alternative philosophies and indigenous knowledge systems that may offer unique insights into peace. Altogether, Eurocentrism has made peace education a part of the problem it tries to solve (Zembylas & Bekerman, 2013). The Eurocentric effect in peace studies can be summarised as follows:

- **Dominant Western Perspectives:** Relies heavily on Western theories and methodologies, overlooking global diversity in peacebuilding.
- **Narrow Focus:** Centers on Western conflicts and processes, marginalising non-Western experiences and practices.
- **Limited Methodology:** Positivist scientific methods might not capture cultural nuances of peace and conflict.
- **Universalization of Concepts:** Risks applying Western concepts without considering local contexts.

Hence, overcoming Eurocentrism requires outgrowing these barriers.

2.3 Exploration of Personal Peacefulness in Peace Psychology Literature

Despite the broad scope of peace psychology, the exploration of personal peacefulness—individuals' inner state of peace and harmony—remains underexplored (Sims et al., 2014). Personal peacefulness is fundamental to the broader peacebuilding process, as it influences how individuals engage with others and their environment (Sims et al., 2014). Sims et al. (2014, p.1) define personal peacefulness as *"the peacefulness of individuals,*

including inner peace, interpersonal peacefulness, and peaceful attitudes toward groups and nations."

"Peaceful personality is defined as a characteristic of an individual involving the consistent manifestation of peaceful states, attitudes, and behaviours over time and across relevant contextual domains…… (Nelson, 2014, p.7)

"Peaceful behaviour is defined here as actions that create and maintain nonviolent and harmonious relationships. Cooperation and kindness are examples of peaceful behaviour. Peaceful states include emotions such as calmness, serenity, security, and conditions of inner harmony between aspects of self. Peaceful attitudes are beliefs and values that facilitate creating and maintaining nonviolent and harmonious relationships. Thus, peaceful personality connotes consistently peaceful behaviour, states, and attitudes over time and across relevant contextual domains." (Nelson, 2014, p.8).

2.4 Introduction to the Capability Approach and Its Relevance to Peace Studies

Developed by Amartya Sen (1999), the Capability Approach offers a normative framework that assesses well-being regarding individuals' freedoms and opportunities to achieve lives they value. This approach's emphasis on human capabilities and agency provides a valuable lens for understanding and promoting peace beyond conflict resolution, considering the broader conditions necessary for individuals and communities to flourish (Nussbaum, 2011). The capability approach has inspired substantial literature in varied fields of academic and policy research, evaluation and practice, most notably in the fields of development, international justice and human rights; more recently, capability-informed research has been undertaken by specialists in welfare, social policy, the labour market, education, gender, health and disability (Kremakova, 2013). However, no attempts have yet been made to incorporate peace research into the framework of the Capability Approach.

III. THEORETICAL BACKGROUND

This session discusses the theoretical background upon which the study is constructed, including sessions on incorporating non-Eurocentric perspectives in peace psychology and education and the multidimensional peace approach of Navajyothi Srikarunakara Guru.

3.1 Incorporating Non-Eurocentric Perspectives in Peace Psychology and Peace Education

A non-Eurocentric perspective in peace psychology demands reflection on the discipline's foundations, questioning knowledge origins, contributors, and justifications, and evaluating its impact on violence (Cardenas, 2023). For advancing peace studies beyond the Eurocentric framework, Diehl (2016) suggests:

- **Move beyond the State:** Consider peace apart from the nation-state level.
- **Broaden Theoretical Focus:** Include non-western and non-European frameworks.

- **Diversify Perspectives:** Move beyond political science dominance in peace research.
- **Widen Temporal Perspective:** Study peace with a long-term view.
- **Acknowledge Normative Influence:** Recognize and embrace the normative agenda in peace research, recognising the inherent values, beliefs, and ethical considerations that underpin the field.

An enquiry for a non-Eurocentric peace approach beyond the political domains that embraces the normative agenda distilled down to the perspectives and teachings of Navajyothi Srikarunakara Guru, the founder of Santhigiri Asharam, which is a socially oriented spiritual organisation.

3.2 Multidimensional Peace Approach of Navajyothi Srikarunakara Guru

Navajyothi Srikarunakara Guru's vision of peace is powerful and inspiring, based on the principles of harmony, love, and compassion. It is a vision within reach if we work together to make it a reality. Guru's message is as relevant today as it ever was. His words offer a path to a more peaceful and harmonious future in an increasingly divided world. The vision of peace and harmony of Guru is evident from the following exemplary quotes:

"The goal of Santhigiri is to bring peace and tranquillity to the world….. A path is to be established to search for and find, where everybody beseechs for peace, a quest that emerges from the expansiveness of the mind and pervades the household, society, nation and the world at large. We have established how we received in that regard" (Guru, 2019).

"We need harmony by all means, but we are not able to bring togetherness even in a single house. Then how can we bring that to the country? First, bring harmony to your home, no matter how hard. Household, society and then the nation - this should be the disposition of harmonisation." (Guru, 2019).

"Behold the Earth as a soft bed, and the forests bristling with stones and thorns as a garden. Through experiencing such places, one may relish all the beauty in the world. Through that, one may come to have seen God. Thus, one can be blessed with a heart that can see God in all things" (Guru, 2019).

Navajyothi Srikarunakara Guru's approach to peace is rooted in harmony. He believed the world's lack of peace stems from a lack of harmony among individuals, families, communities, and nations. Guru's vision of harmony begins with the individual. Guru emphasised the need for inner peace as a foundation for world peace. Guru taught that inner peace is essential for building a peaceful world. He taught that this inner peace can be cultivated by harmonising various capabilities and faculties of our affect, cognition, moral strength, self-concept and spiritual consciousness. He stressed the importance of family harmony as a strong foundation for a peaceful society. He encouraged harmonious relationships between husband and wife, parents and children, and siblings. Guru's vision of harmony in the family expands to the community, the nation, and the world. He called for an end to divisions based on religion, caste, gender, or any other factor. He also emphasised the importance of living in harmony with nature. Ultimately, Guru emphasised the

interconnectedness of all life and the importance of harmony within oneself, others, nature and the cosmos (Jnanathapaswi, 2023).

IV. THEORETICAL FRAMEWORK

This session discusses the study's theoretical framework and the main structural pillars. This includes a comprehensive discussion of the Capability Theory of Personal Peacefulness (CTPP) and how CTPP can be acknowledged as a Capability Theory according to the modular view of the Capability Approach.

4.1 Capability Theory of Personal Peacefulness (CTPP)

The dominance of Eurocentric views has often led to a narrow conceptualisation of peace, overlooking indigenous, Eastern, and other cultural understandings that offer valuable insights into harmony, balance, and well-being. CTPP underscores the importance of integrating non-Eurocentric perspectives into peace psychology and education, recognising the diversity of peace traditions and practices worldwide. By embracing a broader spectrum of cultural narratives and wisdom, CTPP seeks to foster a more inclusive and comprehensive approach to peace that respects and utilises the diverse ways different cultures conceptualise and achieve peacefulness.

The Capability Theory of Personal Peacefulness (CTPP) represents a significant departure from traditional peace theories by emphasising the intrinsic capabilities that enable individuals to achieve and sustain a state of personal peacefulness. Rooted in Amartya Sen's Capability Approach (Sen, 1999), CTPP extends this framework to the realm of peace, focusing on the diverse capabilities required for individuals to live in harmony with themselves, others, and within their broader environment. Central to this theory is the concept of 'functionings'—the beings and doings that individuals value and have reason to choose—and 'capabilities,' which are the fundamental freedoms or opportunities to realise these functionings (Sen, 1999). In the context of CTPP, personal peacefulness is considered both a functioning and a capability, reflecting an individual's state of inner harmony and their potential to contribute to societal peace.

The foundational peace view of CTPP stems from the idea of restructuring the total peace concept presented by Groff (2018) and Mukhopadhyay (2005) as

- **Personal Peace:** A person's conscious choice of solace extends beyond inner peace to include various aspects of outer peace, such as how one perceives, interacts, and builds relations with the external world.
- **Systemic Peace:** The experience of peace in civic society as a result of the harmonisation that is taking place in various societal systems – political, economic, religious, governmental, and so on, which is beyond the control of a single individual but from the collective participation that forms the part of the system.
- **Eco Peace:** The collective well-being of animals, plants, and nature, deliberately attained by a shift of focus from 'Anthropocentrism' to 'Ecocentrism'.

CTPP addresses only the personal peace aspects of total peace. Inspired by the holistic peace philosophy of Navajyothi Srikarunakara Guru, CTPP adopts a multidimensional approach to peace that transcends the absence of conflict, encompassing personal, interpersonal, extrapersonal, and transpersonal dimensions of peacefulness. In line with Guru's teachings, CTPP views peace as a state of comprehensive well-being that includes emotional balance, social harmony, environmental sustainability, and spiritual fulfilment, advocating for peace that permeates all aspects of human existence. Personal Peacefulness in CTPP is an elegant, dynamic state pivotal for an individual's holistic well-being. It involves the active realisation of harmony within oneself (intrapersonal), with others (interpersonal), with the broader world (extrapersonal), and at a transcendent level (transpersonal), echoing the innate harmony of the universe. CTPP hence posits that

Personal Peacefulness is an elegant, dynamic state of human existence achieved through the active realisation of harmonisation capabilities across intrapersonal, interpersonal, extrapersonal and transpersonal dimensions, drawing inspiration from the innate harmony in the universe.

This definition underscores several essential norms:

1. **Fundamental Aspiration: Peace as the Goal of Life**
   - This suggests that peace should be the primary objective in life, guiding our actions and intentions. It emphasises the importance of personal, communal, and global peace as the foundation for a fulfilled existence.

2. **Active Realization: Taking Deliberate Actions for Peace**
   - Active realisation implies that peace is not just a passive state to be hoped for but requires proactive, conscious efforts to create and maintain. It demands making choices and taking actions that promote peace in our daily lives and interactions.

3. **Peace as Harmony: Harmony as the Means for Peace**
   - This principle posits that peace is achieved through harmony, suggesting that a balanced, harmonious state within individuals, their relationships, and their environment is essential for peace.

4. **Harmony is Ubiquitous: Presence of Harmony in All Existence**
   - The ubiquity of harmony indicates that harmony is an inherent aspect of all existence, present in nature, human relationships, and within individuals. Recognising and aligning with this ubiquitous harmony can facilitate peace.

5. **Harmony Needs Harmonisation: Active Cultivation of Harmony**
   - This principle acknowledges that, though inherent, harmony requires active cultivation and maintenance. It involves balancing different elements and aspects of life, including emotions, thoughts, and actions, to sustain harmony.

6. **Harmonisation is a Capability: Harmonisation of Beings & Doings**
   - Harmonization, as a capability, implies that individuals can develop and enhance their ability to create and maintain harmony in their lives and the world around them. This involves aligning one's actions (doings) with one's values and essence (beings).

7. **Multidimensional Harmonisation: Intrapersonal, Interpersonal, Extrapersonal & Transpersonal Harmonisation:** This concept expands on the idea of harmonisation by categorising it into different dimensions:
   - **Intrapersonal** (within oneself). Intrapersonal harmonisation is the process of aligning one's emotions (affects), thoughts (cognitions), ethical beliefs (morality), self-perception (self-concept), and spiritual (Immanent) dimensions.
   - **Interpersonal** (between individuals). Interpersonal harmonisation involves harmonising peaceful and constructive relationships with others. It extends the concept to the realm of familial and professional domains of human existence.
   - **Extrapersonal** (with the external environment and society). Extrapersonal harmonisation encompasses an individual's relationship with the broader societal and environmental contexts, extending beyond immediate community connections to national, international/global, environmental, and nature dimensions in a just and sustainable manner.
   - **Transpersonal** (connecting with the universal and existential domains). Transpersonal harmonisation is about transcending the individual self and connecting with a higher, transcendent spiritual dimension and all existence. It is the cosmic or existential aspect of personal peacefulness while finding alignment with the universe and all existence beyond the individual self.

8. **Disharmony is More Than Conflict: Overcoming All Disharmonies, Not Just Overt Conflicts**
   - This principle highlights that disharmony encompasses more than visible conflicts or disagreements. It includes internal conflicts, subtle imbalances, and misalignments with the natural world, all of which must be addressed to achieve true peace.

9. **Harmony is Evolution: Event together to Evolve together:** When engaging with others, aim for win-win outcomes that benefit all involved, avoiding antagonistic, destructive or conflicting states. This approach fosters cooperation and respect, enhancing individual relationships and societal interactions.

10. **Cosmic Harmony: Harmony with All Beings & Universe**
    - The ultimate goal is cosmic harmony, a profound and all-encompassing state of balance and unity with all beings and the universe. This suggests a holistic approach to peace, recognising the interconnectedness of all things and striving for harmony at the most expansive level.
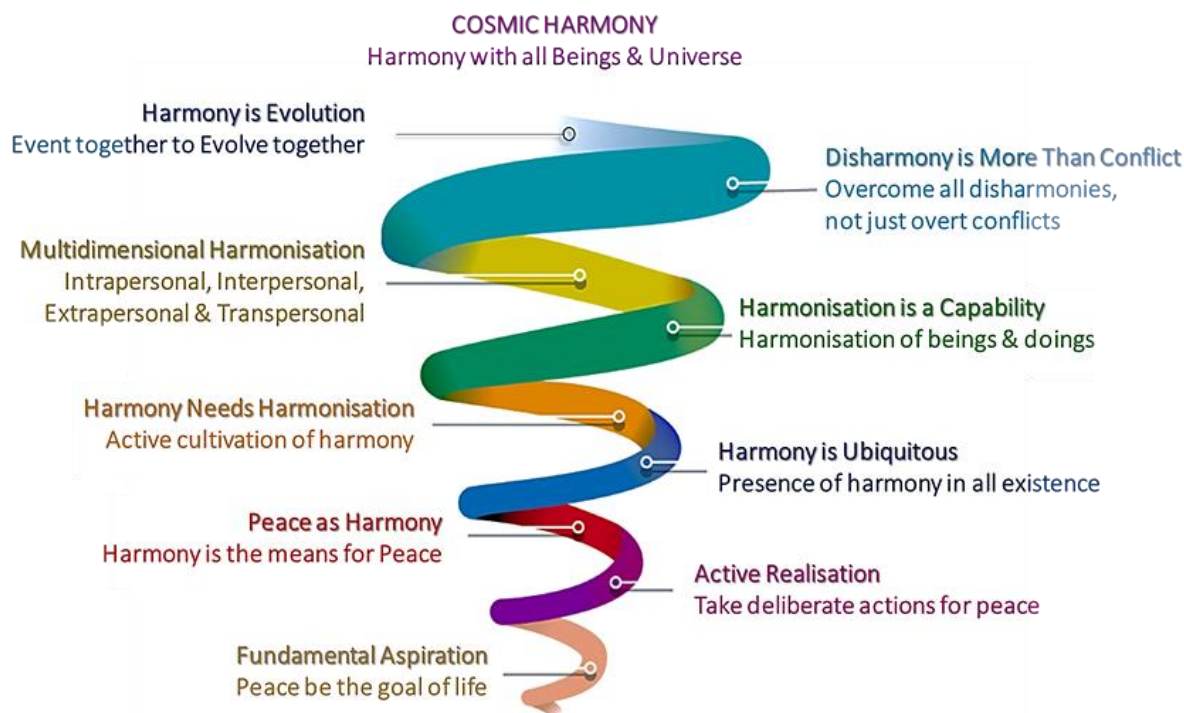
This philosophical framework encourages a deep and holistic approach to peace, emphasising the need for balance, unity, and active engagement in cultivating harmony at multiple levels of existence. It suggests that peace is not merely the absence of conflict but a positive dynamic state of harmony with oneself, others, and the cosmos. These principles remind us that the world is not simply a collection of objects but a vibrant, interconnected whole. By aligning ourselves with this flow and recognising our place within the universe's rhythm, we can open ourselves to a more profound experience of peace and joy, an actual state of being "one with everything." We move from seeing ourselves as separate entities to recognising our interconnectedness with everything around us. This shift in perception unlocks the profoundness of peace.

4.1.1 Indispensability of Transpersonal Harmonisation

The essence of transpersonal harmonisation is essentially the view envisioned in the very words of Albert Einstein:

"A human being is part of a whole, called by us the "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest — a kind of delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest us. Our task must be to free ourselves from this prison by widening our circles of compassion to embrace all living creatures and the whole of nature in its beauty." (Sullivan, 1972)

While not everyone may attain transpersonal harmonisation, overlooking the significance of transpersonal harmony as a corelate of personal peacefulness would be unwise. True peace involves transcending the individual ego and expanding one's sense of

self to include all living beings, the natural world and the universe, recognising the essential harmony of all existence.

4.2 CTPP as a Capability Theory

The capability approach provides a general, open platform for a variety of explorations on enhancing the quality of life and well-being of individuals by considering the opportunities available to them, their values, their ability to avail themselves of those opportunities, the availability of resources, and the contextual characteristics to achieve the desirable outcomes. In this broad framework, a capability theory forms a specific use of the capability approach towards a specific goal (Robeyns, 2017).

Robeyns (2017) proposed a modular touchstone criterion for Capability Theories. This approach requires that any concept considered a Capability Theory meet the necessary and sufficient conditions of the core concepts (A-module), essential but variable components (B-modules), and contingent elements (C-modules). By applying this modular view to the Capability Theory of Personal Peacefulness (CTPP), we can gain a structured framework to comprehend and enhance personal peacefulness.

A-Module: The Non-Optional Core

A1: Functioning's and Capabilities as Core Concepts: Personal peacefulness is realised as the core functioning, supported by capabilities of harmonisation in intrapersonal, interpersonal, extrapersonal, and transpersonal dimensions.

A2: Value-Neutral Categories: Despite the theoretical requirement for value neutrality in assessing functioning's and capabilities, pursuing personal peacefulness is recognised as a positive and desirable goal across diverse cultures and societies. Hence, while personal peacefulness is conceptualised positively, the capabilities for harmonisation are theorised in a value-neutral manner, allowing for diverse expressions and valuations based on individual and cultural contexts.

A3: Conversion Factors: Prior knowledge, personal characteristics, social relationships, environmental contexts, and spiritual beliefs serve as conversion factors that influence the ability to convert capabilities (harmony across dimensions) into the core functioning of personal peacefulness.

A4: Distinction Between Means and Ends: Harmonization capabilities are the means towards the end goal of personal peacefulness.

A5: Evaluative Space: CTPP expands the evaluative space of well-being to include personal peacefulness and capabilities for harmonisation, emphasising a holistic approach to assessing human flourishing.

A6: Other Dimensions of Ultimate Value: CTPP integrates other value dimensions, such as social justice, environmental sustainability, and ethical living, illustrating how these values intersect with personal peacefulness and harmonisation to contribute to holistic well-being.

A7: Value Pluralism: CTPP embraces the diversity of values and expressions of personal peacefulness and harmonisation, recognising that the pathways to achieving peace can vary significantly, reflecting respect for cultural and individual differences.

A8: Valuing Each Person as an End: CTPP strongly emphasises developing capabilities that enable individuals to achieve and maintain a state of personal peacefulness. The

theory empowers individuals by highlighting their agency in achieving personal peacefulness.

B-Modules: Non-Optional Modules with Optional Content

B1: Purpose of the Capability Theory: Aims to provide a framework for understanding and promoting personal peacefulness within human well-being.

B2: The Selection of Dimensions: Focuses on harmonisation across intrapersonal, interpersonal, extrapersonal, and transpersonal dimensions.

B3: An Account of Human Diversity: Different cultures may prioritise distinct aspects of peacefulness and harmonisation based on their historical, social, and ethical backgrounds.

B4: An Account of Agency: CTPP stresses the active role of individuals in utilising their harmonisation capabilities to achieve personal peacefulness, emphasising their empowerment and agency in shaping their paths to well-being.

B5: An Account of Structural Constraints: CTPP emphasises the importance of addressing structural and societal barriers, such as economic inequalities, social injustices, and institutional limitations that hinder individuals' ability to achieve personal peacefulness and harmonise various aspects of their lives.

B6: The Choice Between Functionings, Capabilities, or Both: Prioritises enhancing harmonisation capabilities for achieving personal peacefulness.

B7: Meta-Theoretical Commitments: Informed by Positive Psychology, Peace Psychology, and Johan Galtung's Mini Theory of Peace.

C-Modules: Contingent Modules

C1: Additional Ontological and Explanatory Theories: Integrates insights from various disciplines at intrapersonal, interpersonal, extrapersonal and transpersonal dimensions to deepen the understanding of harmonisation capabilities.

C2: Weighing Dimensions: Assigns equal importance to intrapersonal, interpersonal, and extrapersonal dimensions, with practical considerations for transpersonal harmonisation.

C3: Methods for Empirical Analysis: Advocates for formative measurement and subjective methodologies for assessing personal peacefulness.

C4: Additional Normative Principles and Concerns: Proposes fundamental aspiration, active realisation, peace as harmony, harmony is ubiquitous, harmony needs harmonisation, harmonisation is a capability, multidimensional harmonisation, disharmony is more than conflict and cosmic harmony as normative principles

This modular breakdown of CTPP provides a comprehensive view of how personal peacefulness can be conceptualised, pursued, and evaluated within the broader framework of the Capability Approach. It emphasises the multifaceted nature of peace and the importance of individual and societal efforts to foster harmonisation across various dimensions of human existence.

V. METHODOLOGICAL POSSIBILITIES

This session outlines the methodological criterion for maintaining a non-Eurocentric stance in the research employing CTPP.

Cardenas (2023) identified Eurocentrism in academic research as an emphasis on objectivity, positivity, and detachment, with the prevalence of quantitative, experimental approaches and the dominance of perspectives rooted in the positivist tradition within the discipline. This necessitates using qualitative or mixed methods research to capture diverse narratives and subjective perceptions beyond Eurocentrism. Combining qualitative and quantitative research strategies, a mixed-methods approach can be employed to investigate the application of the Capability Theory of Personal Peacefulness (CTPP) within peace psychology and education. This methodological choice provides a comprehensive understanding of CTPP's theoretical implications and practical applications from a non-Eurocentric stance.

- **Qualitative Component:** The qualitative aspect of research could involve in-depth analysis of existing literature on peace psychology, peace education, Capability Approach and the teachings of Navajyothi Srikarunakara Guru, supplemented by expert interviews. Key informants - scholars in peace studies, educators, and practitioners with experience in peace education programs - can be selected for semi-structured interviews to gather insights on integrating CTPP principles into educational curricula and psychological practice.
- **Operationalisation for Qualitative Research:** Thematic analysis can identify recurring themes and concepts related to personal peacefulness, capability development, and multidimensional peace approaches within the qualitative data. Software or Atlas. ti or NVivo can facilitate the coding and organisation of qualitative data.
- **Quantitative Component:** A survey instrument can be developed to assess the perceptions and experiences of individuals participating in peace education programs informed by CTPP principles. The survey can measure variables such as perceived personal peacefulness, awareness of capabilities for peace, and attitudes towards multidimensional peace concepts.
- **Operationalisation for Quantitative Research:** Constructs related to personal peacefulness and capability enhancement can be operationalised using validated scales/indices where available or newly developed items based on CTPP's theoretical framework. Statistical analysis, including descriptive statistics and inferential tests, can be conducted using SPSS software to examine relationships between participation in CTPP-informed programs and outcomes related to personal peacefulness and peace capabilities.
- **Operationalisation of CTPP for Empirical Research:** To operationalise CTPP for empirical research, critical constructs within the theory—such as personal peacefulness, harmonisation capabilities, and multidimensional peace—need to be clearly defined and measurable:
- **Personal Peacefulness:** This construct can be operationalised by developing or adapting psychometric scales that assess individuals' inner peace and sense of harmony. Items may include self-reported measures of stress, contentment, and intrapersonal, interpersonal, extrapersonal and transpersonal harmony.

- **Harmonization Capabilities:** Operationalizing harmonisation capabilities involves identifying specific skills, attitudes, values and behaviours that contribute to personal peacefulness across the four dimensions. Each capability can be measured using behaviourally anchored rating scales that reflect the extent to which individuals engage in activities promoting these capabilities.
- **Multidimensional Peace:** To capture the multidimensional aspect of peace advocated by CTPP, research instruments should include items that reflect peace at various levels—personal, interpersonal, societal, and environmental. This could involve assessing attitudes towards social justice, environmental sustainability, and global citizenship.

The methodology section outlines a robust mixed-methods approach to explore CTPP's application in peace psychology and education, detailing the operationalisation of critical constructs for empirical investigation. This approach ensures a nuanced understanding of CTPP's theoretical contributions and practical implications, facilitating evidence-based recommendations for integrating CTPP principles into peace education curricula and psychological practice.

VI. FUTURE RESEARCH DIRECTIONS:

The session overlooks the future research directions of CTPP, which embraces exploring the depth of interconnectedness, longitudinal studies, technological integration, environmental and ecological peace, education and curriculum development, measurement and evaluation, transpersonal and spiritual dimensions, along with policy and governance possibilities.

The CTPP framework, with its holistic and dynamic approach to peace, opens numerous avenues for future research. These directions can expand our understanding of peace, its determinants, and practical strategies for its promotion at various levels of human interaction.

Exploring the Depth of Interconnectedness
- **Cross-Cultural Studies:** Investigating how different cultures understand and practice the principles of CTPP can provide insights into culturally specific pathways to peace. This research can help tailor peace-building strategies to diverse cultural contexts.
- **Interdisciplinary Research:** Further interdisciplinary research combining psychology, ecology, sociology, peace studies, and spirituality can deepen our understanding of the complex interplay between individual well-being and societal harmony.

Longitudinal Studies
- **Personal Transformation:** Longitudinal studies tracking individuals' journeys through the processes outlined in CTPP can shed light on the long-term impacts of such practices on personal peace and how this translates into broader societal impacts.
- **Community and Societal Change:** Research tracking communities or societies that implement CTPP-based interventions can provide valuable data on the efficacy of these approaches in real-world settings.

Technological Integration

- **Digital Platforms for Peace:** Exploring how social media and other digital platforms can be utilised to promote the principles of CTPP, examining both the opportunities and challenges of using technology in peace-building.
- **AI and Peace Research:** Investigating the potential of artificial intelligence to model complex systems of peace and harmony, predicting potential conflicts and proposing harmonisation strategies.

Environmental and Ecological Peace

- **Sustainable Peace:** Researching the relationship between environmental sustainability and peace, focusing on how ecological practices and harmonious relationships with nature contribute to societal peace and well-being.
- **Ecopsychology and Peace:** Exploring the psychological connections between humans and the natural environment within the CTPP framework to understand how environmental stewardship can foster inner peace and societal harmony.

Education and Curriculum Development

- **Peace Education:** Developing and accessing educational programs and curricula based on CTPP principles, measuring their impact on students' attitudes, behaviours, and well-being.
- **Training Programs for Peace Practitioners:** Evaluating the effectiveness of training programs for peace practitioners that incorporate CTPP principles, including their impact on community and organisational peace-building efforts.

Measurement and Evaluation

- **Developing Metrics:** Creating comprehensive metrics and evaluation tools that capture the multidimensional aspects of peace as outlined in CTPP, including intrapersonal, interpersonal, extrapersonal, and transpersonal harmony.
- **System Dynamics Models:** Utilizing system dynamics modelling to understand the feedback loops and interactions within and between the different dimensions of CTPP, providing insights into how changes in one dimension affect others.

Transpersonal and Spiritual Dimensions

- **Transpersonal Experiences:** Investigating the role of transpersonal experiences in promoting peace and understanding how experiences of connectedness beyond the self contribute to harmonious relationships and societal peace.
- **Spiritual Traditions and Peace:** Conducting comparative studies of different spiritual traditions to explore their contributions to the principles of CTPP and practices for fostering peace.

Policy and Governance

- **Peaceful Governance:** Analysing governance models and policies that embody CTPP principles, assessing their effectiveness in promoting societal harmony and resolving conflicts.
- **Global Peace Initiatives:** Examining the role of international organisations and agreements in promoting the principles of CTPP on a global scale, identifying best practices and areas for improvement.

By pursuing these and other research directions, scholars and practitioners can build on the CTPP framework to develop a deeper and more nuanced appreciation of peace and harmony. This can contribute to more effective, culturally sensitive, sustainable peace-building efforts worldwide.

VII. CONCLUSION

The Capability Theory of Personal Peacefulness (CTPP) exploration unveiled a transformative perspective on peace that underscores the significance of personal peacefulness and the development of harmonisation capabilities. By drawing inspiration from Navajyothi Srikarunakara Guru's teachings and integrating the normative framework of the Capability Approach, CTPP presents a multidimensional and inclusive understanding of peace that transcends traditional Eurocentric paradigms. CTPP advocates for a comprehensive view of peace that includes personal, interpersonal, extrapersonal, and transpersonal dimensions, thereby acknowledging the complexity and interconnectedness of peace processes. The emphasis on personal peacefulness within CTPP highlights the foundational role of individual well-being in the broader landscape of peace psychology and education, advocating for cultivating personal harmony as a precursor to societal peace. CTPP's normative stance posits peace as a fundamental aspect of human well-being. In contrast, its inclusive approach integrates diverse cultural perspectives on peace, particularly non-Eurocentric views emphasising harmony and balance. In conclusion, the Capability Theory of Personal Peacefulness offers a promising avenue for rethinking peace and its cultivation at both personal and societal levels. CTPP sets the stage for more holistic and effective peace psychology practices and educational programs by embracing a normative, multidimensional, and inclusive approach to peace. Future research in this area holds the potential to significantly advance our understanding of peace and the mechanisms through which it can be achieved and sustained.

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