

Original Articles

Interweaving Theory and Practice. The significance of Galtung's editorials

Entretejiendo teoría y práctica. La importancia de los editoriales de Galtung

Information

Dates:

Received: 16/10/2024

Accepted: 18/12/2024

Published: 31/12/2024

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Conflicto of interest:

En esta publicación no se presentó ningún conflicto de interés.

Funding:

Ninguna.

Authorship

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Cómo citar este trabajo

Degortes, E. (2024). Interweaving Theory and Practice. The significance of Galtung's editorials. *Revista de Cultura de Paz*, 8, 214–238. <https://doi.org/10.58508/cultpaz.v8.224>

RESUMEN

Este artículo explora la interacción entre los marcos teóricos y las aplicaciones prácticas en los editoriales de Johan Galtung, publicados en TRANSCEND Media Service (TMS). Presenta ejemplos específicos en los que Galtung aborda conflictos del mundo real y propone soluciones, destacando el impacto de su trabajo en contextos tanto académicos como prácticos. El artículo examina las contribuciones teóricas de Galtung, centradas en prevenir la violencia más que los conflictos, demostrando cómo sus editoriales sirven como encarnaciones prácticas de estas teorías. A través del análisis de sus editoriales, se revela el enfoque de Galtung sobre la transformación de conflictos y la relevancia contemporánea de sus teorías. El trabajo en conflicto, como lo describe Galtung (2000), es un arte que combina optimismo, idealismo y realismo. Esta filosofía sustenta el método TRANSCEND, que busca soluciones que creen una realidad atractiva para todas las partes involucradas en un conflicto. En última instancia, los editoriales de Galtung subrayan la importancia de abordar las cuestiones subyacentes y promover el diálogo y la cooperación como caminos hacia la paz.

Palabras clave: Johan Galtung, Estudios para la paz, Método Transcend.

ABSTRACT

This article explores the interplay between theoretical frameworks and practical applications in Johan Galtung's editorials, published on TRANSCEND Media Service (TMS). It presents specific examples where Galtung addresses real-world conflicts and proposes solutions, highlighting the impact of his work in both academic and practical contexts. The article examines Galtung's theoretical contributions, focused on preventing violence rather than conflicts, demonstrating how his editorials serve as practical embodiments of these theories. Through the analysis of his editorials, Galtung's approach to conflict transformation and the contemporary relevance of his theories are revealed. Conflict work, as described by Galtung (2000), is an art that blends optimism, idealism, and realism. This philosophy underpins the TRANSCEND method, which seeks solutions that create an appealing reality for all parties involved in a conflict. Ultimately, Galtung's editorials underscore the importance of addressing underlying issues and promoting dialogue and cooperation as pathways to peace.

Keywords: Johan Galtung, Peace studies, Transcend Method.

Introduction

Johan Galtung's extensive contributions to peace studies have established him as a pioneering figure in the field. This article aims to serve as a reading guide for Galtung's editorials, published on TRANSCEND Media Service (TMS), which intertwine theoretical frameworks with practical applications. After a brief introduction and biographical details related to his education and contributions to peace studies, Chapter Three examines Galtung's theories identifiable in the editorials, while Chapter Four shows how theoretical underpinnings can be traced back from the editorials themselves. First, by presenting specific examples where Galtung addresses real-world conflicts and proposes solutions, the article is an attempt to demonstrate how his editorials serve as practical embodiments of his theories, revealing Galtung's approach to conflict transformation and the contemporary relevance of his ideas. In fact, according to Galtung (2000), conflict work is the art of achieving the impossible, requiring a blend of optimism, heartfelt idealism, and pragmatic realism. Furthermore, this perspective underpins the TRANSCEND method, which transcends merely identifying and punishing the guilt and instead focuses on finding solutions that create a new, appealing reality acceptable to all parties involved in the conflict. Ultimately, Galtung's editorials underscore the necessity for a deeper, more nuanced understanding of conflicts, emphasizing the importance of addressing underlying issues and promoting dialogue and cooperation as pathways to peace. In addition, these editorials aim to demonstrate how peace studies should significantly enhance our understanding by seamlessly integrating predictive and therapeutic insights into their analyses. By doing so, they bridge the gap between theory and practice, addressing both negative peace (the absence of violence) and positive peace (the presence of new projects bringing mutual and equal benefit to all parties involved). Furthermore, through the anticipation of potential conflicts and the envisioning of therapeutic solutions, peace studies can offer a holistic framework for sustainable peacebuilding.

Johan Galtung: trailblazer in Peace Studies

Galtung's extensive body of work, including over 150 books and more than 1,000 articles, forms the bedrock of peace studies. His commitment to peace has earned him numerous accolades, including thirteen honorary doctorates, professorships, and the Right Livelihood Award in 1987. Among his contributions, he penned about 500 editorials for TRANSCEND Media Service (<https://www.transcend.org/tms/>). These pieces are notable for their insightful analysis and innovative approaches to global conflicts, offering a framework to understand conflict dynamics and the interplay of direct, structural, and cultural violence. Galtung's work emphasizes addressing root contradictions and structural inequalities through non-violent means.

In 1959, he established the Peace Research Institute Oslo (PRIO), a pioneering institution in peace studies, significantly shaping global conflict and peace theories. He also founded several other institutes, the most recent (2011) being the Galtung Institute for Peace Theory and Practice in Grenzach-Wyhlen, Germany, dedicated to advancing peace theory and practice.

Underpinning Galtung's theories are the teachings of four key individuals—among others—who profoundly shaped and inspired his life and thinking.

Firstly, his father, August Andreas Logn Jensen Galtung, a distinguished physician. Growing up with him, Johan Galtung learned to understand peace not merely as the absence of conflict—like health is more than just the absence of illness. Rather, peace is a continuous process of repairing social and political wounds. This upbringing introduced him to thinking in terms of diagnosis, prognosis, and therapy, which became crucial to his theories.

Building on this foundation, Arne Næss taught him the philosophy of deep ecology, emphasizing the respect and protection of all living beings. This broadened his vision of peace to include the natural environment.

Similarly, Mahatma Gandhi, the champion of nonviolence, showed to the world the power of *satyagraha* (passive resistance) for achieving social change without violence, a principle that became central to Galtung's theory of positive peace.

Finally, Danilo Dolci, an Italian social activist, influenced him with his commitment to grassroots activism and collective action. Dolci's approach helped shape Galtung's strategies for peace and social justice and his understanding of structural violence.

These mentors collectively defined his integrated vision of peace and established him as one of the most influential voices in peace and conflict resolution.

TRANSCEND International

In 1993, Johan Galtung founded TRANSCEND international, a network dedicated to peace, development and the environment (www.transcend.org). The name, TRANSCEND, stands for “going beyond” or overcoming contradictions. This initiative connected a diverse group of peace practitioners, mediators, journalists, academics, NGOs, UN agencies, government officials, and students, fostering a positive, sustainable peace culture through Galtung's Transcend method of peaceful conflict transformation.

TRANSCEND International focuses on four main fields of engagement (action, education, dissemination, research), which are reflected in its four operational units (TPS, TPU, TUP and TMS, TRI). These branches collectively aim to foster a positive peace culture globally:

- Action: Implementing practical peace initiatives and conflict transformation projects through the TRANSCEND Peace Service (TPS), which provides mediation, conciliation, and peace-building services.

- Education/Training (TPU): Providing educational programs and training sessions to promote peace and conflict resolution skills via the TRANSCEND Peace University (TPU), which offers online courses and training, and the Galtung Institute, which offers onsite courses.

- Dissemination (TUP and TMS): Spreading knowledge and raising awareness about peace and conflict through various media and publications. This is done by the TRANSCEND University Press (TUP), which publishes books on peace, development, and environment, and the TRANSCEND Media Service (TMS), a Peace Journalism resource.

Research (TRI, now Galtung Institute): Conducting research to develop theories and practices related to peace and conflict transformation through the TRANSCEND Research Institute (TRI), now Galtung Institute, which publishes research papers and booklets available for free download.

In this article, we will focus on TRANSCEND media Service (TMS).

TRANSCEND Media Service (TMS)

Established in 2008 and directed by Antonio da Silva Rosa, TRANSCEND Media Service fulfills the first three objectives, serving as a platform for Transcend members to share their peace-oriented journalism. At its core, peace journalism reports from multiple truths and angles, focusing on finding inspiring, positive solutions and making editorial decisions that encourage society to value nonviolent conflict resolution. In the “Peace Journalist Perspective” section, Johan Galtung’s welcome note emphasizes a solution-focused approach, uncovering the conflicts driving widespread direct and structural violence.

Galtung for TMS: a unique approach to editorial work

Since March 3, 2008, Johan Galtung has published 570 editorials on the TRANSCEND Media Service (TMS) website. Each editorial serves as a methodological discourse, applying his theories to contemporary geopolitics, international relations and various other contemporary issues.

Galtung’s work—whether books, essays, or articles—is known for its detailed and systematic breakdown of complex ideas into points and subpoints, often interconnected with acronyms and diagrams. This complexity, while sometimes challenging for the reader, aims to clarify his concepts. His editorials are no exception.

Conciseness, sometimes to the extreme, characterizes these editorials. While this style may lack elegance, it ensures clarity in analysis and proposed

solutions. Familiarity with Galtung's frameworks and terminology is crucial to fully appreciating his editorials, as his writings reflect a worldview of analogies, causality, and multi-level distinctions: micro (interpersonal interactions), meso (group dynamics), macro (state relations), and mega (interactions between regions and civilizations).

Furthermore, from a more strictly semantic point of view, Galtung frequently introduced new concepts and terms, such as the well-known "positive peace," "negative peace," "structural violence," but also the lesser known "paxogens" (elements that strengthen peace), and "bellogens" (elements that enhance violence), to deepen understanding of reality.

In editorial no. 500, *Goodbye, see you later*, published on September 25, 2017, Galtung explains how the editorials were conceived:

«Five hundred times have I had the challenge of exploring what the UN wisely calls a "situation"—unlike me, avoiding the word "crisis". Five hundred times have I tried to follow what I absorbed from when I was 2 years old at dining tables listening to my physician father and nurse mother [...] the program implicit in the three magic words diagnosis-prognosis-therapy. DPT. Five hundred analyses of something problematic to put it mildly; five hundred efforts to forecast, foresee what will happen if we do nothing, and five hundred efforts to end creatively with a proposal».

In essence, most editorials include a diagnosis (analysis), prognosis (future prediction), and therapy (concrete proposal). Also, recurring themes emerge, providing a framework to understand the principles shaping Galtung's analyses, prognoses, and therapies, offering deeper insights into the complexities and nuances of the topics at hand.

To summarize, Johan Galtung has crafted a unique conceptual toolkit for the empirical, critical, and constructive study of conflicts and peace, indispensable for understanding his editorials. These editorials, in turn, demonstrate the practical applicability of his theories.

While the editorials do not always explicitly mention his theories, they inherently embody and reflect Galtung's theoretical frameworks through their analysis and proposed solutions. Thus, without a grounding in his theoretical concepts, one might miss the implicit references the author often takes for granted.

Key concepts at a glance

The book *Johan Galtung: Pioneer in Peace Research* (Galtung, Fisher, 2013) highlights several key ideas in peace and conflict studies introduced by Galtung, solidifying his reputation as the founding father of the discipline. While a comprehensive overview of all his theories is beyond our scope, we aim to

provide a summary that inspires further exploration. Using his conceptual toolkit, Galtung analyzes contemporary conflicts and proposes solutions that embody his peace and conflict resolution theories. This section provides a theoretical overview, including excerpts from his editorials to demonstrate the practical application of his concepts.

Three forms of violence

Johan Galtung's view on violence is integral to his understanding of peace. His theories, shaped significantly in his 1969 work *Violence, Peace, and Peace Research*, emphasized the importance of defining violence to explore how peace can be achieved. In his framework, violence is any force that hinders individuals from reaching their physical and mental potential, spanning from economic inequalities to wars and ideological pressures to threats. Galtung distinguishes between physical and psychological violence, categorizing violence into three types: direct, structural, and cultural.

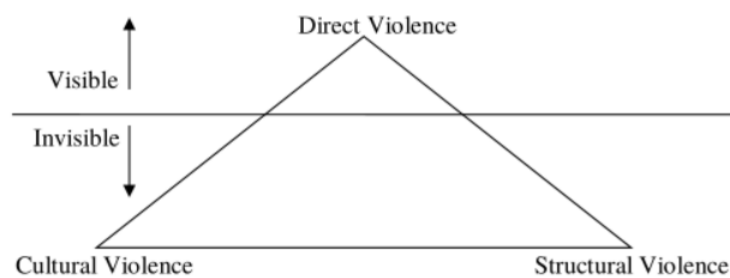


Figure 1. Source: Galtung, 1990 p. 295

Direct violence includes physical acts like killing or assault. Structural violence refers to systemic inequalities that prevent basic needs from being met, such as discrimination or poverty. Cultural violence involves societal norms and beliefs that justify direct and structural violence. It is fueled by cultural forms promoting emotions like anger, fear, and hatred, spreading misunderstandings or lack of understanding between parties.

While the concept of direct violence is fairly intuitive, the concepts of structural and cultural violence warrant further exploration.

Indeed, these concepts broaden the understanding of violence, showing that perpetrators are not always individuals but can be structures encompassing economic and social factors, or cultures reflecting dominant social norms that render violence “natural,” “justifiable,” or tolerable.

Notably, structural violence is particularly significant, as it describes how social systems cause inequalities and suffering, originating from political systems, processes, and institutions fulfilling needs related to identity and security.

It does not directly cause physical violence, nor is it caused by intentional harmful actions. Instead, it is perpetuated by continuous neglect, making it even more subtle and dangerous.

« Structural violence comes in three varieties:

- political structural violence: depriving people of freedom, like in frozen autocracies[...];
- economic structural violence: depriving people of the basic somatic needs at the bottom of the world economic system, dying at the tune of 100 000 per day of food and healing deficits;
- cultural structural violence: depriving people of their own culture, dying spiritually; at the tune of? We do not know¹».

Galtung introduced the concept of “cultural violence” to highlight how norms and ideologies legitimize direct and structural violence (Galtung, 1990) He emphasizes that true peace requires eliminating all forms of violence. These forms of violence (including the direct one) are deeply intertwined and mutually reinforcing. Structural and cultural violence are the roots of hidden conflicts, becoming visible only when manifested as direct violence. Conflict is a dynamic process where structural, cultural, and direct violence interact and influence one another (Galtung, 2004b). Therefore, achieving peace requires a comprehensive understanding and resolution of all three forms.

Analyzing social structures

It's crucial to note that structural violence appears in many forms beyond just vertical hierarchies. Anarchy, characterized by loneliness, insults the human need for social connection. Polyarchy, with its overwhelming vertical and horizontal interactions, infringes on the need for solitude. Even equiarchy, which aims for horizontal and equitable interactions, can be problematic by limiting engagement to small groups. These dynamics highlight widespread issues and conflicts, both internal and external, with no perfect solutions.

In the editorial *Structural Violence Re-Explored*, Galtung clarifies the meaning of structural violence, offering a deeper exploration of social structures:

«Structural violence is violence in itself—neither a sufficient nor a necessary cause of direct violence—not sustained by intended acts of commission, but by endless acts of omission. More insidious. And it takes many forms, beyond vertical hierarchy. There is also anarchy with loneliness insulting the human need for togetherness through interaction. And there is polyarchy, too much interaction, both vertical and horizontal, insulting the need for some solitude. Even purely horizontal, equitable, interaction, dubbed “equiarchy”, may be violent by limiting interaction to small groups. Problems everywhere, conflicts within and without; no perfect solutions».

¹ Rethinking conflict- the cultural approach. This editorial was published posthumously on TMS on August 12, 2024. It is an adaptation of a paper prepared for the Intercultural Dialogue and Conflict Prevention Project, Council of Europe, 2002.

Analyzing social structures allows us to understand the roots of conflicts and find nonviolent solutions. Particularly, to comprehend the meso level, where structures come into play, different models are necessary. Thus, Galtung uses geometric shapes like a pyramid and a circle to represent the system's structures. In the circle, all positions are equal; in the pyramid, there is a hierarchy with high and low positions. We can refer to the vertical structure of the pyramid as alpha and the horizontal structure of the circle as beta. In the alpha structure, saving connections comes at the cost of verticality; in the beta structure, horizontality is achieved at the expense of extensive connecting work. These two structures create a dilemma, which can be explored using a tetralemma, as both structures can exhibit strengths and weaknesses (Galtung, 2013):

- Alpha weak, beta strong: Equiarchy, small-scale society.
- Alpha strong, beta strong: Polyarchy, traditional society.
- Alpha strong, beta weak: Hierarchy, modern society.
- Alpha weak, beta weak: Anarchy, postmodern society.

Every society possesses all four structures, but the center of gravity changes over time (Galtung, Fisher 2013, p.152).

Studying social structures helps identify and transform the conditions that perpetuate violence and injustice. Understanding social structures is essential for developing effective intervention strategies that address not only the symptoms but also the root causes of conflicts constructively and non-violently.

This means that societal systems and structures should be reformed to ensure fairness and equality, thereby eliminating direct and indirect harm coming from societal structures that perpetuate inequality and injustice replacing structural violence with fairness, equality, development, and cultural coexistence (Galtung, 1969).

«Underlying violence is contradiction, incompatibility, conflict; solving, transforming that conflict is crucial for violence reduction. Underlying peace is "con-diction" which I have defined as conviviality and as compatibility of goals; creating con-diction (as opposed to contra-diction) is crucial for building ever more peace [...] (Galtung, 2015a)»

How do we apply this reasoning to contemporary societies?

If we cannot define what peaceful societies should be like, at least we can say what they should not be like.

In true Galtungian style, we can identify a formula for peaceful societies which he outlines in the editorial *Peaceful societies - where are they?*

Peaceful societies should:

- «1. [have] no recent track record of inter-societal direct violence;
- not [be] a party to structural violence as an exploiter or exploited;
- not having a national culture justifying war more than peace»

To conclude, Galtung notes:

«Where are now the peaceful societies? Where the inter-societal structure is egalitarian: the Nordic, EU, ASEAN countries, much of Latin America and Africa. And the belligerent societies? Where it is inegalitarian or where a society wants it to be with itself on top».

Rank disequilibrium and rank discordance

The analysis of belligerent societies, characterized by inegalitarian structures or aspirations to dominate, leads us directly to two key concepts: rank disequilibrium and rank discordance. These concepts help us understand the dynamics of power and conflicts that arise not only within social structures but also in geopolitical frameworks. They highlight the tensions caused by misalignments and imbalances in hierarchies, and conflicts within social and geopolitical structures. Indeed, "rank" encompasses the broader concept of disparities in status or power, which can lead to conflict. These imbalances create tension, as lower-ranked entities strive to improve their status while higher-ranked ones seek to maintain their dominance.

More in depth:

Rank disequilibrium refers to situations where there is an uneven distribution of status, power, or resources within a system. This can create tensions and conflicts, as the imbalance leads to dissatisfaction and competition among different groups or entities.

Rank discordance describes a lack of alignment or harmony between various statuses or roles that an individual or group may hold. For example, someone might have a high professional status but low social status, leading to internal and external conflicts.

Galtung uses these concepts to highlight the underlying tensions in societies and geopolitical frameworks, showing how misalignments and imbalances contribute to conflict and hinder peace.

The editorial *The Octagon: Rank, Disequilibrium, Discordance and War Theory* (2020) provides a framework for understanding how structural inequalities contribute to ongoing conflicts and offers insights into potential pathways for achieving peace. Particularly, it explores the interplay between different forms of rank and their impact on societal and geopolitical conflicts.

Galtung introduces the concept of the "Octagon", a model that examines eight different poles of rank: Spacetime Index (STI), Population, GDP, and Military Spending.

He groups these poles into four dimensions: ascribed attributes (like gender and race) and achieved attributes (like economic and military power)

By analyzing these ranks, Galtung aims to understand the sources of conflict and the potential for peace.

The editorial emphasizes that rank disequilibrium and rank discordance are key factors in understanding conflicts.

«We are now comparing two profiles with each other, not one profile with itself. If one pole is higher than the other on all, no worry; if one is lower than the other on all no worry either, there is nothing to do about it. The double worry comes when higher on some dimension(s) and lower on other(s)– maybe Other will try to catch up and pass where it is low, and that is exactly what Other worries about how to do. USA worries lest China tries to outdo the USA economically and militarily; China about how to do it. And China worries lest the USA tries to outdo them in territory dominated economically and/or militarily by treaties and alliances; USA about how to do it. The focus is on crossing profiles (Galtung, 2020)».

When comparing two profiles or entities, such as the USA and China, there's no major concern if one consistently ranks higher or lower across all aspects. The real challenge arises when one excels in certain areas but falls short in others, prompting each to improve their weaker points. For example, the USA is concerned about China's economic and military advancements, while China focuses on achieving these goals. Concurrently, China worries about the USA expanding its influence through treaties and alliances, and the USA develops strategies to counter this. This dynamic creates a complex interplay of competition and concern, driven by their differing strengths and aspirations.

Diagnosis- prognosis- therapy

In Galtung's conflict analysis and peace research, the concepts of diagnosis, prognosis, and therapy are essential. He introduced a conflict analysis grounded in medical principles.

Peace, much like health, is not a one-time event but a continuous process. Conflict is compared to a disease: the core problem lies in unresolved, often hidden, issues, with violence being merely a symptom. Similar to health, this process entails diagnosis, identifying the root causes; prognosis, predicting how the conflict might develop without intervention; and therapy, suggesting solutions to resolve it. An innovative aspect of this approach is the emphasis on past therapy, a retrospective analysis to understand what could have been done in the past to avoid or limit the conflict, and who among the actors involved could have acted differently.

The editorial titled *September 11, 2001: Diagnosis, Prognosis, Therapy* published on Transcend Media Service on September 11, 2016, unlike the others, is very long and detailed. It discusses the concepts of diagnosis, prognosis, and therapy in the context of the September 11 attacks and their aftermath.

Within the section focused on therapy, a pivotal question arises:

«What would be the concrete circumstances under which another course of action by one side could have produced basic change in the other?»

This question must be considered for all parties involved and the responses constitutes a major part of a peace worker's efforts. In fact, it calls for a deep understanding of the context and the parties involved, along with their goals, it presupposes an understanding of similar events that can inspire nonviolent solutions while also demanding creativity.

In this editorial Galtung imagines a Gandhian response to the events of September 11, 2001, coming from the «Osama [Bin Laden] side». He suggests that instead of violent actions, a coordinated, nonviolent global demonstration could have been organized. This would have involved surrounding embassies, presenting facts about global injustices, and promoting dialogue. Additionally, a worldwide boycott of socially and ecologically irresponsible corporations could have been initiated, combined with actions to support an economy focused on basic needs. Such actions could have had a significant long-term impact and saved many lives.

The ABC Triangle

The ABC Triangle by Johan Galtung is a simple yet powerful model for analyzing the causes and effects of conflict. It breaks down conflict into three interconnected components (Galtung, 2013, p.24):

Attitudes involve the perceptions and emotions of the parties involved. It includes 'enemy images' (negative perceptions of the other party) and 'friend images' (positive perceptions of one's own group). These attitudes can fuel the conflict by creating a sense of opposition and hostility. Negative attitudes, such as hatred, resentment, and distrust, can be transformed by developing empathy.

Behaviour refers to the actions taken by the parties, which can be either violent or nonviolent, and verbal or physical. Behaviour is often a manifestation of the underlying attitudes and can escalate or de-escalate the conflict; it can shift from violent to nonviolent through the work of peace mediators.

Contradictions are the underlying issues or incompatible goals that are at the heart of the conflict. Contradictions can arise from differences in interests, values, or needs, and they create conditions for conflict to emerge. But they can be overcome through creativity and the pursuit of common or mutually beneficial goals.

By analyzing conflict through these three dimensions, we can better understand its dynamics and work towards resolving it more effectively.

When talking about conflicts, it is not always clear what exactly is being discussed.

«And exactly with the term conflict, how to think about conflict, let alone solving it. [...] The way the C-word [from the ABC triangle] is used indeed matters. I remember from my childhood stories from the Wild West and the white pioneers penetrating the wilderness with three dangers lurking and lurching: wild nature, wild animals, wild savage, “hostile Indians.” Read The Journal of John Winthrop² [...] for stories. Hostile they were, and in addition “they hate us”. With that the conflict is defined as Attitude, hatred + Behavior, hostility; A + B. Today conveniently summarized as being “anti-American”, or worse: “terrorist”. What is missing in the case of early colonist Winthrop? [...] The C for contradiction in an ABC-triangle for conflict. The idea of a contradiction over ownership and use of land. Much land and much contradiction. The colonists wanted to own what the “Indians” used as theirs (Galtung, 2008b) ».

The simplistic view of conflicts, as merely involving hatred and hostility, overlooks the underlying contradictions that drive conflicts.

The reference to the early American colonists' conflicts with Native Americans, highlights how the colonists' desire for land ownership created deep contradictions.

The editorial from which this example is drawn (Galtung, 2008b) advocates for dialogue and understanding the contradictions at the heart of conflicts. By addressing these contradictions, Galtung believes it is possible to find innovative solutions and create opportunities for cooperation and peace. He calls for a mature approach to conflict resolution, where the USA and other nations see contradictions not as threats but as opportunities to build something new and positive.

The Transcend Method

Galtung developed the TRANSCEND Method modeled after the medical approach to health, incorporating the stages of Diagnosis, Prognosis, and Therapy.

The *Rethinking Conflict: The Cultural Approach* editorial (Galtung, 2024) reminds us how to use the ABC triangle and illustrates the TRANSCEND method very effectively:

«General formula: first, identify the goals of all parties. Second: distinguish between legitimate and illegitimate goals. Third: bridge, go beyond, transcend the incompatibility among legitimate goals. Like politics: the art of the impossible. Then peacebuilding, violence reduction, and reconciliation; in that order».

² John Winthrop: 12 times elected governor of Massachusetts Bay Colony. His journal, known as *A Journal of the Transactions and Occurrences in the Settlement of Massachusetts and the Other New England Colonies, from the Year 1630-1644*, is one of the principal sources for the history of the colonization of New England.

Every conflict stems from an inherent incompatibility between the goals of the parties involved. Imagine a scenario where we both want the same thing, but it is impossible for both of us to have it.

This method is structured into three phases for conflict analysis and resolution: mapping; legitimizing, bridging.

First, mapping the conflict(s).

However, understanding a conflict is not just about identifying attitudes and behaviors of the involved parties. It is essential to find the contradiction, the 'C' of the ABC triangle.

A very clear example can be found in the editorial *Syria (Minding the Minds II)* (Galtung, 2016b) where Galtung discusses the complex and tragic situation in Syria. Galtung critiques simplistic solutions like bombing and emphasizes addressing the root causes of conflict. He highlights Syria's dilemma between a minority dictatorship with some tolerance and a majority dictatorship without it, which fostered violence and proxy wars. He also stresses the importance of understanding the core contradictions in conflicts, rather than just focusing on symptoms like hatred and hostility.

He identified seven Syria conflicts:

1. «Minority/majority, democracy/dictatorship, Assad/not Assad in Syria»;
2. Sunni/Shia all over, also with "Sunni Islamic State Iraq-Syria ISIS";
3. Syrians/minorities "like Turks and Kurds, Maronites and Christians";
4. Syria/"those who, like USA and Israel, prefer Syria fragmented";
5. Syria/Turkey with "neo-Ottoman expansionist policies";
6. USA-UK-France/Russia-China "determined to avoid another Libya";
7. Violent perpetrators of all kinds/killed-bereaved-potential victims».

Seven conflicts, seven contradictions to address.

Galtung also criticizes the international community's delayed response, noting that significant action was only taken after immense loss of life and displacement. He dramatically observes that without timely intervention, the situation inevitably worsens. Thus, he advocates for a more nuanced approach to conflict resolution, one that involves dialogue and addressing the underlying issues rather than resorting to violence.

So, mapping the parties involved is also crucial.

«All parties mentioned should be invited or at least consulted publicly. Last time Iran was excluded, defined as the bad one; this time IS(IS), today called Daesh. A process excluding major process parties is doomed in advance (Galtung, 2016b) ».

The TRANSCEND method involves engaging in dialogues with all stakeholders, including sub-groups within these parties, at various levels and direc-

tions, including those often considered “enemies,” to understand their goals, concerns, and fears, and to gain their trust.

Galtung stressed the importance of thoroughly and inclusively mapping out all parties involved in a conflict. By avoiding unproductive dualisms, this approach ensures valuable insights for potential solutions can emerge from any participant.

The *Syria* editorial (2013a) first examines the internal actors:

- «*Alawis* (15%): want to remain in power, “for the best of all”;
- *Shias in general*: want the same;
- *Sunnis*: want majority rule, their rule, democracy;
- *Jews, Christians, minorities*: want security, fearing Sunni rule;
- *Kurds*: want high level autonomy, some community with other Kurds».

Then, the external actors are considered too. Indeed, they might influence the conflict’s transformation, either by aiding or hindering it.

- «*Israel*: wants Syria divided in smaller parts, detached from Iran, status quo for Golan Heights, and a new map for the Middle East;
- *USA*: wants what Israel wants and control over oil, gas, pipelines;
- *UK*: wants what USA wants;
- *France*: co-responsible with the UK for post-Ottoman colonization in the area, wants confirmed friendship France-Syria;
- *Russia*: wants a naval base in the Mediterranean, and an “ally”;
- *China*: wants what Russia wants;
- *EU*: wants both what Israel-USA want and what France wants;
- *Iran*: wants Shia power;
- *Iraq*: majority Shia, wants what Iran wants;
- *Lebanon*: wants to know what it wants;
- *Saudi-Arabia*: wants Sunni power;
- *Egypt*: wants to emerge as the conflict-manager;
- *Qatar*: wants the same as Saudi Arabia and Egypt;
- *Gulf States*: want what USA-UK want;
- *The Arab League*: wants no repetition of Libya, tries human rights;
- *Turkey*: wants to assert itself relative to the (Israel-USA) successors to the (France-UK-Italy) successors to the Ottoman Empire, and a buffer zone in Syria.
- *UN*: wants to emerge as the conflict manager».

The second aspect of the TRANSCEND method involves assessing the legitimacy of goals through law, human rights, and basic needs. Legitimacy is based on reciprocity: what we desire from others must be available from us.

The third point bridging concerns the reconciliation of legitimate conflicting goals through creative, empathetic, and non-violent lasting solutions that are acceptable and sustainable for all parties.

It is not coincidence that the essence of the TRANSCEND method is striving to envision solutions.

The Syria editorial critiques the UN's approach, suggesting that eliminating the main instigator to achieve a cease-fire and then negotiating may seem logical but is not always wise. Instead, it proposes starting with a solution that appeals to all parties, emphasizing the difference between being solution-oriented and victory-oriented.

But what should a solution look like in this situation?

«What comes to mind is a Swiss solution. One Syria, federal, with local autonomy, even down to the village level, with Sunnis, Shias and Kurds having relations to their own across the borders. International peacekeeping, also for the protection of minorities. And non-aligned, which rules out foreign bases and flows of arms, but does not rule out compulsory arbitration for the Golan Heights (and June 1967 in general), with Israeli UN membership at stake».

Here is the proposal of a concrete, creative and constructive solution!

Five conflict outcomes – the fiver-scheme

Every conflict, according to Galtung, has 5 possible outcomes which he outlines as follows:

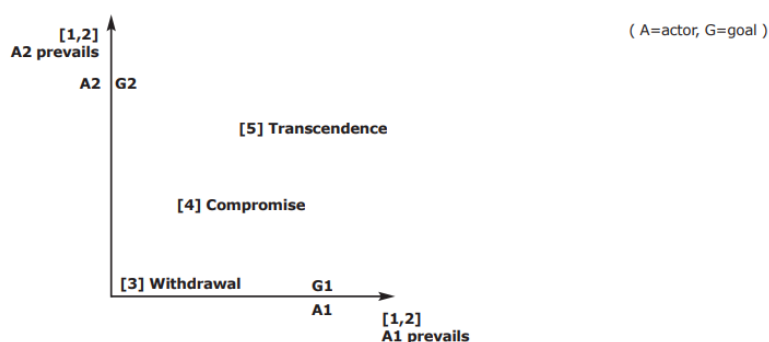


Figure 2. The fiver- scheme illustrates the five basic outcomes of a conflict. Source: Galtung 2000 pag. 9

1. Victory/Defeat. A1 takes all leaving A2 with nothing. While this is often seen as a last resort and not ideal, it can sometimes be a temporary solution until a more sustainable and peaceful resolution is found.
2. Defeat/Victory. A2 ends up with everything. A1 gets nothing. It is the opposite result of the first point.
3. Withdrawal: neither party takes anything. Sometimes, the best solution is for the conflicting parties to separate and pursue their goals independently. This can involve physical separation or simply agreeing to disagree and not interfere with each other's pursuits. It can also be called "negative transcendence".
4. Compromise: everyone takes something. Both parties give up something to reach a mutually acceptable solution. This is often seen as a middle-ground approach where neither party gets everything they want, but both get enough to be satisfied, at least for a certain time.
5. Transcendence: This involves finding a new perspective that goes beyond the current conflict, creating a solution that satisfies the deeper needs of all parties involved. It often requires thinking outside the box and redefining the goals of the conflicting parties

A useful example to understand how to apply the *five-scheme* to reality is the conflict between Ecuador and Peru, mentioned in this editorial:

«An example: Ecuador and Peru have a conflict over a zone in the Andes. To obtain [1] or [2] a war is a classical instrument. To obtain [3], dividing by drawing a border, international law or war can be used (border=cease-fire line). [4] could be to do nothing (which they had done for a large part of 54 years), or to give the zone to the indigenous or an intergovernmental organization, like the UN, the OEA. And [5] could be a “binational zone with natural park” (as proposed by this author, the outcome in 1998)».

There is another editorial, *Freedom of Expression = freedom to insult* (Galtung, 2012b), that clearly explains the five-solution scheme, and due to its brevity, I would like to quote it in its entirety also to offer a glimpse into the author's editorials stylistic nuances.

Freedom of Expression = Freedom to Insult?

There are two key human rights values in this confrontation:

- *freedom of expression*—basic, but not the only value in the world;
- *freedom from insult and respect for the sacred*—basic, but not alone.

Conflicts between two values generally have five outcomes:

[1] *The freedom of expression prevails over freedom from insult-hurt-harm and respect for what is sacred to others: this happens right now*; the US-made anti-Islamic YouTube video, and the *Charlie Hebdo* article.

Comment: Unacceptable; but does not justify violence to humans and property. Nonviolent reactions against governments protecting individuals against libel, and Judaism-Christianity but not Islam, with forms of boycott till they change, and international conferences, are called for. The problem is not what governments do, but what they have *not* done; not acts of commission, but their acts of omission.

[2] *The freedom from insult and respect for the sacred prevails*, with silence whenever a religion is invoked, like by Islamic dictatorships.

Comment: Unacceptable; making it possible to hide the political under a cloak of the sacred as islamophobia, as being “anti-Islam”.

[3] *Neither expression, nor respect*, but also non-verbal violence, like prejudice (attitudinal) and discrimination (behavioral).

Comment: Unacceptable; we need freedom of expression for that!

[4] *Compromise: moderate freedom of expression for moderate insults*.

Comment: No solution to anything, but very frequently found.

[5] *Both freedom of expression and respect for the sacred*. But how?

Comment: By drawing a line between the secular-political and the sacred-religious (like between the public and the private person); with freedom of expression for the former, and respect for the latter. Neither trampling on the sacred nor hiding the political from scrutiny, essential for the rule of law, human rights and democracy. The video combines insult-hurt-harm with no hidden politics. Unacceptable.

Positive and negative peace

The remedy for violence, obviously, is peace. But what peace?

Peace is a highly valued concept and should be understood both precisely and ambitiously.

In his seminal 1964 study, *What is Peace Research?*, Johan Galtung defines negative peace as the absence of direct violence, and positive peace as the absence of structural violence. Over time, Galtung's conceptualizations of negative and positive peace, as well as his understanding of violence, evolved and became more nuanced. Notably, in this initial effort to define peace, he did not fully articulate the implications of positive peace.

The concept of negative peace refers to a state of peace defined by the "absence of something" rather than the presence of positive interactions or cooperation, like a couple that has separated or divorced. The term "passive co-existence" effectively captures the essence of negative peace, as it implies a situation where peace is maintained through non-engagement rather than reconciliation and active collaboration.

Positive Peace – What Is That? (2015a) is the editorial which highlights the importance of understanding peace not just as the absence of violence but as the presence of justice, equity, and positive relationships.

Negative peace is defined as the absence of direct violence, such as killing and wounding, and attitudinal elements like hatred. While important, negative peace is only the first step. It is akin to "passive coexistence," where entities avoid conflict without necessarily engaging positively with each other.

On the contrary, positive peace involves more proactive and constructive interactions, where something beneficial flows between parties. Galtung identifies five levels of positive peace:

- Equity: Cooperation for mutual benefit, akin to friendship.
- Harmony: Sharing joys and sorrows, high empathy, akin to love.
- Organization of Equity-Harmony: Institutionalization and solidification of cooperation, akin to transcendence.
- Fusion: Total peace, a sui generis state of complete harmony.
- Afterlife: The legacy of peace and harmony passed on to future generations, or spiritual peace (Mutual Assured Bliss- MAB).

Conversely, he identifies five levels of violence:

- Violence: Direct harm to others, marked by polarization and dominance.
- Hatred: Joy at others' suffering and sorrow at their joy.
- Organization of Violence-Hatred: Institutionalized violence, or war.
- Fusion: Total war, a sui generis state of absolute conflict.
- Afterlife: The legacy of violence and conflict passed on, or spiritual torment (Mutual Assured Destruction- MAD).

Galtung emphasizes that underlying both peace and violence are contradictions. Resolving these contradictions is crucial for reducing violence and building positive peace.

He also notes that while institutionalization can sometimes drain the vitality from friendship and love, it is often necessary for sustaining peace. Finally, he introduces a peace formula that uses equity and harmony to transition from war to peace, suggesting that idealism and professionalism must go hand in hand on this complex, non-linear journey.

The peace formula

In one of his most recent works, *A Theory of Peace: Building Direct, Structural, and Cultural Peace* (2012a), Galtung developed what he himself has called the “peace formula” That synthesizes all his theories into a mathematical formula. This theoretical-practical tool is designed to analyze the complexity and systemic dimensions of conflicts and to offer a clear definition of peace. The formula is not only an analytical tool but also a practical one, as it aims to guide strategies for implementing a just, harmonious, and lasting peace

$$\text{Peace} = \frac{\text{Equity} \times \text{Harmony}}{\text{Trauma} \times \text{Conflict}}$$

More precisely:

$$\text{Peace} = \frac{\text{Equity} \times \text{Harmony}}{\text{Trauma} \times \text{Conflict}} = \frac{\text{Positive peace}}{\text{Threats of violence}} = \frac{\text{Behaviour} \times \text{Attitude}}{\text{Past} \times \text{Present}}$$

«The TRANSCEND peace formula focuses the attention on four tasks: Cooperation, togetherness, trauma conciliation and conflict solution. Moving on, from a narrow focus on security, on capability = weapons; positively, constructively, buoyed by optimism because it is feasible (Galtung, 2015b) ».

This formula combines both positive and negative peace «the negative peace of conciling traumas and solving conflicts; the positive peace of cooperation

for mutual and equal benefit-equity-and harmony based on empathy (Galtung,2016c) ».

The four factors of the formula serve as indicators that measure the progress of peace in practice.

- *Equity (E)*: equity, justice, equal opportunities
- *Harmony (H)*: cooperation and mutual understanding
- *Trauma (T)*: emotional or psychological suffering caused by conflict or past violence
- *Conflict (C)*: incompatible goals pursued by different actors

In the *East Asia: Four Formulas for Peace* editorial (Galtung, 2016c), Johan Galtung argues that East Asia needs a new strategy based on the peace formula, which involves achieving negative peace through trauma reconciliation and conflict resolution, and positive peace through cooperation for mutual benefit, equity, and empathy. He outlines unresolved historical issues between Japan and various countries including the USA, Russia, Korea, and China, suggesting solutions like joint ownership of contested islands and revenue sharing.

Galtung calls for the establishment of a six-member North- East Asian Community, similar to the European Community and ASEAN, to facilitate dialogue and reduce tensions. He emphasizes *defensive defense* strategies and greater independence for Japan and South Korea from US influence. Drawing from Switzerland's neutral stance, he advocates for non-offensive, non-provocative defenses.

He highlights the need for Japan and South Korea to gain autonomy to initiate peaceful relations with North Korea. Galtung stresses the importance of local decision-making and referendums, warning against small elites making foreign policy decisions.

Ultimately, the key concept is the need for a new approach to peace in East Asia, moving beyond traditional methods of deterrence and arms races.

Galtung emphasizes the importance of conflict transformation and positive peace, which involves addressing the underlying causes of conflict and promoting cooperation and mutual benefit among nations

He proposes four tasks in the light of the peace formula:

- Negative peace: Conciling traumas and solving conflicts
- Positive peace: Building relationships based on equity and harmony
- Conflict transformation: Addressing the root causes of conflicts to prevent their recurrence
- Cooperation: Encouraging regional cooperation and integration to create a more peaceful and stable East Asia

Ultimately, Galtung calls for a shift towards nonviolent conflict resolution, deeper understanding among nations, and moving away from US-led intervention to achieve lasting peace in the region.

From editorials to theory

Up to this point, we have explored how the theory is expressed in editorials. Now, we aim to illustrate the reverse process: tracing the theory back from the editorials.

This method can be valuable because it deepens and sharpens readers' comprehension. It aids in identifying and understanding the theoretical principles that underpin editorial arguments. It equips readers to analyze and critically evaluate content, recognizing theoretical foundations and their impact on interpreting analyzed conflicts. Additionally, it shows how theory translates into practice, allowing the application of these concepts to other analyses. This process enriches understanding, delving into the complex dynamics behind conflicts and proposed solutions. Ultimately, it makes readers more adept at navigating the perspectives in the editorials.

“Peace Studies: Ten Basic Points”

Among the most frequently recurring editorials are, obviously, those related to peace mediation and conflict studies. Choosing a representative one is very difficult, but we believe that *Peace Studies: Ten Basic Points* (Galtung, 2014a) serves the purpose well.

The editorial appeared on TMS on May 26, 2014, and is the transcription of a speech given by Johan Galtung at the Department of Foreign Policy Studies, University of Malmö, Sweden. Galtung was often invited to speak at various academic settings and international conferences, therefore, it is not unusual to find transcriptions of some of these speeches among his editorials.

Peace Studies: Ten Basic Points can be considered a comprehensive summary of his theories on peace. Firstly, it illustrates his methodology, which models peace studies on medical studies, and introduces his ‘mantra’: diagnosis, prognosis, therapy. Additionally, it succinctly explains the difference between positive and negative peace, distinguishes the three types of violence, and outlines the four levels of conflict transformation: micro, meso, macro, and mega.

Also, the peace formula -initially expressed in the usual mathematical terms- is then masterfully summarized in four major peace tasks: building equity, educating for harmony, reconciling trauma and solving conflict. These points are then explicitly stated and applied to a concrete case: «the relation of the Jewish nation—with the immense suffering—to the rest of the world».

PEACE=	DIAGNOSIS	PROGNOSIS	THERAPY
Reducing violence Like <i>shoa</i>	discordance Jews high on ECON CULT(*)	hatred violence genocide	Concordance Lift Germans up on ECON CULT
reducing hatred, like anti-Semitism	prejudice : Jews Dominate world econ- omy	Hatred	disconfirm prejudice
securing Israel with Jewish attributes	conquest occupation colonialism expansion	delegitimize BDS US withdrawal regime change	1 recognise Palestine 2 two states 6 six states MEC (**) 20 OSCWA (***)

Figure 3.
Source:
Peace Studies: Ten Basic

Points (Galtung, 2014a)

For those unfamiliar with the theoretical framework we previously discussed, this scheme may prove indecipherable.

First, one must understand the historical context of pre-World War II Europe. But the example can also be applied to the present day in any society where the same ingredients of conflict are found. This is why it is so important to identify them.

Let’s examine the diagram vertically under the section labeled ‘peace’.

Peace is achieved through the diminishment of violent behaviors (direct violence, like *Shoa*) and attitudes (hatred, like anti-semitism), But there is also a reference to the contradiction, namely the source of the conflict: the need to feel secure, which must be solved. Obviously, the allusion is to the ABC triangle.

Now, let us read the diagram horizontally.

What does the diagnosis illustrate? Based on the theory of rank discordance, it tells us that where there is a minority occupying leadership positions in the economic and cultural sectors and a majority controlling the political-military powers (structural violence), there lies the social recipe for disaster, for example, a civil war.

What will happen if there are no interventions? (Negative prognosis). It is easy to predict: there will be an escalation of hatred and violence leading to genocide.

There are essentially two prognoses in this process: one without intervention and one with therapy. It’s the difference between doing nothing and taking actions.

What concrete steps should be taken to prevent this (therapy)? If the issue stems from rank discordance that generates structural violence, then our efforts must focus there. Measures should be implemented to transition from rank discordance to rank concordance, elevating Germans in cultural and economic spheres, and Jews in political and military domains.

However, this only addresses the 'B' in the ABC triangle, which pertains to behavior—the visible tip of the iceberg. To truly resolve the conflict, one must delve deeper and examine the other two aspects as well.

The attitudinal aspect (A) of the triangle pertains to the unseen part of the iceberg, namely, the perceptions and emotions of the involved parties, for example prejudices. In this instance, the prejudice, as depicted in the diagram, is: Jews dominate the world economy. In addressing this issue, we must work on two fronts. Firstly, by fostering an inclusive culture that actively dismantles prejudice. Secondly, those accused should avoid reinforcing such prejudices through their actions or statements.

This means promoting harmony and empathy as recommended by the peace formula. Furthermore, ending direct, cultural or structural violence alone is insufficient, as it only achieves negative peace. We must strive for positive peace, envisioning a new reality where initiatives foster mutual and equitable benefits for all parties involved.

To attain positive peace, we must address perhaps the thorniest aspect: how to ensure that Israel feels secure? The 'C' of the triangle, the contradiction, which can be tackled with creativity and non-violence.

Therapeutic interventions can help eliminate the root causes of violence, thereby fostering positive peace through creating a new reality, a common project for mutual and equal benefit. This peace-building process could be structured around the principles of 1-2-6-20, potentially involving the establishment of Israeli cantons in the West Bank and Palestinian cantons in Northwest Israel, areas significantly impacted by the *Naqba*. This would be a new reality.

In addition to it, the formation of a Middle-East Community (MEC), akin to the European Community established on January 1, 1958, could include Israel and its five Arab neighbors. This community would aim to enhance regional cooperation, security and stability. Furthermore, the Organization for Security and Cooperation in West Asia (OSCWA) could be modeled after the OSCE, extending its membership to neighboring countries and their neighbors, thereby promoting broader regional security and cooperation. Here we are with a new reality!

Conclusions

Johan Galtung's work in peace research remains invaluable. Through his editorials for TRANSCEND Media Service, he has masterfully intertwined academic theories with practical applications, offering concrete solutions for conflict resolution. This article has explored how Galtung applies his theories to real-world cases, demonstrating their relevance and effectiveness.

In Chapter Three, a detailed examination of Galtung's theories is conducted, focusing particularly on how these theories are articulated in his editorials. In Chapter Four, the process is reversed: the article demonstrates how to trace theoretical concepts back starting from the editorials, emphasizing the coherence and depth of Galtung's thoughts. This dual perspective from theoretical analysis to practical application and vice versa, allows a full appreciation of Galtung's ideas, uncovering a method rich in insights and innovations, capable of transforming conflicts through dialogue and understanding underlying contradictions. His editorials serve as both academic tools and practical guides for addressing contemporary conflicts.

Ultimately, Galtung's theories provide a roadmap for building lasting positive peace, founded on a deep understanding of conflict dynamics and a commitment to non-violent transformation. In his 500th editorial, *Goodbye, see you later*, Galtung emphasizes the importance of generating solutions rather than focusing solely on conflict casualties and winners. «Hundreds, thousands of times have I heard: "What to do about it [a conflict]? No idea". Produce those ideas [!]"» He urges us to ask, not "How many were killed today?" and "Who is winning?" rather "What is this conflict about?" and "What are the possible solutions?"

His insights remain a beacon of hope and a model of commitment for all those working towards a more peaceful world.

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