

**Uncovering the Culture of Peace within Subaltern: The case of  
Non-Violence and Positive Peace in the Traditional  
Sub-Continent**



By

**SYED ALI ABBAS**

**Registration Number: 00000328300**

Supervised by

**Dr. IMDAD ULLAH**

Department of Peace and Conflict Studies

Centre for International Peace and Stability (CIPS)

National University of Sciences and Technology (NUST)

Islamabad

(2022)

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A thesis submitted in partial fulfillment of the requirements for the  
degree of

MS Peace and Conflict Studies

**Supervisor**

**Dr. IMDAD ULLAH**

Supervisor's Signature: \_\_\_\_\_

Department of Peace and Conflict Studies

Centre for International Peace and Stability (CIPS)

National University of Sciences and Technology (NUST)

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**“In the Name of Allah, the Most Beneficent, the Most Merciful.”**

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Supervisor: \_\_\_\_\_

Dr. Imdad Ullah

CIPS, NUST

Head of Department: \_\_\_\_\_

Dr. Muhammad Makki

CIPS, NUST

Associate Dean: \_\_\_\_\_

Dr. Tughral Yamin

CIPS, NUST

Dated: \_\_\_\_\_

**MASTER THESIS WORK**

We hereby recommend that the dissertation prepared under our supervision by: (Student Name & Regn No.) SYED ALI ABBAS & 00000328300

Titled: *Uncovering the Culture of Peace within Subaltern: The case of Non-Violence and Positive Peace in the Traditional Sub-Continent*

be accepted in partial fulfillment of the requirements for the award of \_\_\_\_\_degree and awarded grade \_\_\_\_\_. \_\_\_\_\_(Initial).

**Examination Committee Members**

1. Name: Dr. IMDAD ULLAH Signature:\_\_\_\_\_

2. Name: Dr. BAKARE NAJIMDEEN Signature:\_\_\_\_\_

3. Name: Dr. MUHAMMAD MAKKI Signature:\_\_\_\_\_

Supervisor's name: Dr. IMDAD ULLAH Signature:\_\_\_\_\_

Date:\_\_\_\_\_

\_\_\_\_\_  
Head of Department

\_\_\_\_\_  
Date

**COUNTERSIGNED**

Date:\_\_\_\_\_

\_\_\_\_\_  
Dean/Principal

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---

Signature of Supervisor

Dr. Imdad Ullah

Centre for International Peace and Stability (CIPS)

National University of Sciences and Technology (NUST)

Islamabad, Pakistan

## **AUTHOR’S DECLARATION**

I, **Syed Ali Abbas**, hereby state that my MS thesis titled, “**Uncovering the Culture of Peace within Subaltern: A Case of Non-Violence and Positive Peace in the Traditional Sub-Continent**” is my own work and has not been submitted previously by me for taking any degree from National University of Sciences and Technology (NUST), Islamabad, or anywhere else in the country/world.

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Name of Student: (Syed Ali Abbas)

Date: 31 August 2022

# DEDICATION

*Dedicated to the Sub-Continent's Indigenous theorists:*

*Who inspire me every day!*



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## ABSTRACT

The world of social sciences is divided between two poles: what is truth and what is false? This dichotomy of the ontological reality remained contested to this day; however, modern sciences have monopolized the epistemic and ontological realities to their favor, devising an uncultivated space for the traditional sciences. This study revitalizes the need to address this exact precarious issue caused by the desacralization of knowledge within the traditional sciences. Under the ambit of sacred sciences, it becomes a necessity to navigate between the subaltern question and the culture of peace; wherein the ultimate reality is still based upon ‘revelation’ and ‘intellect’, and it has not been corrupted by the modern western ideas of empiricism and rationalism. Traditional sub-continent sciences – in all their universal and particular attributes - provide the basic tenets of the culture of peace among humans, and in the broad context of mother nature. Humanism in its true manifestation existed centuries ago in the traditional sub-continent society; however, sub-human cultures ushered by the modernization drive by the west undermined the beauty of harmony in the sub-continent. Under this hindsight, imagine a glorious past of the sub-continent region wherein predominantly peace prevailed in most of the cases, it is – at the present moment - mired either with a general state of conflict or there exists a phase in which a cyclic pattern of war and peace can be seen at all systemic levels. Additionally, rigorous indigenous research on knowledge – attaching even binaries to the knowledge whereby what is western is scientific and what is non-western is anti-scientific - would be fatal if it is seen through a modern lens wherein the traditional knowledge is relegated to the rank of an abysmal piece of art. Therefore, the true normative and structural aspects of the culture of peace that existed in the traditional sub-continent cannot be visualized without understanding its traditional sciences. For this reason, this thesis will dissert the wisdom existing in the traditional sciences - whereby they achieved positive peace - and how they can be utilized to address not only the contemporary regional conflicts within the sub-continent but also be able to highlight the re-conceptualization of peace at the global level.

**Keywords:** Desacralized Knowledge, Culture of peace, Subaltern, Traditional Sub-continent, Positive peace

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# Chapter 1

## Introduction

Social sciences are secular social sciences the region (Ayres., 1930; Nasr, 1981, 1993). Its secularized version of understanding the epistemological and ontological understanding of knowing the truth is appraised as scientific and universal (Iqbal, 1930; Nasr, 1993). The element of universality attached to its way of scientific inquiry grants legitimacy to its produced knowledge (Biersteker, 1999; Maggio, 2007; Nasr, 1981). This legitimacy is so prevalent that anything that is beyond the scope of its approved methodology is considered unscientific, invalid, and unreliable (Biersteker, 1999). These binaries define what is true and what is false. It means through structurally the secularized social science creates a hegemony over other modes of knowledge, especially over sacred knowledge (Biersteker, 1999; Iqbal, 1930; Nasr, 1993). However, with the dawn of post-modernization, the hegemony of the secularized version of social sciences has been disputed by traditionalist scholars (Iqbal, 1930; Nasr, 1993). According to them, the subjective and objective modes of inquiry in the social sciences are too secularized and do not incorporate the knowledge and wisdom accessible in the sacred mode of inquiry (Nasr, 1993). Furthermore, as all these modes of inquiry, either secular or sacred, uncovers or try to uncover the truth, therefore it is imperative that how truth reflects itself in creating peaceful social agency. It is assumed that the truth is peaceful (Nasr, 1981). However, it does not mean that the truth will always have its reflection in the outer peace, as illustrated in Galtung's absence of structural violence, it means that the truth will always have its manifestation in the inner dimension of peace (Galtung, 2012; Groff & Smoker, 1996; Nasr, 1993). As long as inner peace exists, it is highly likely that the utopian concept of the absence of structural violence can be actualized in mundane affairs. Thus, the culture exhibited by society at this stage can be considered to be the true manifestation of the culture of peace.

Currently, the sub-continent region is mired in either a state of negative peace or a state of perpetual conflict. Rampant cases of traditional and non-traditional security threats still lure in the region (Mehdi, 1998). Violence and chaos are everywhere. Social solidarity within and without is

extremely weak (Khalidun, 1377; Singh & Singh Maini, 2011). However, it was not the case in the traditional sub-continent region. Although occasionally the outer peace did get disturbed, the culture of peace in its true manifestation remained prevalent in the region (Ayres, 2005; Bhawuk, 2012). Traditional scholars have attributed the peacefulness of the sub-continent to its sacred traditions, where sacred knowledge discourages adopting violence as a method of reconciliation (Mehdi, 1998). Cooperation, collaboration, and love were promoted rather than a zero-sum game (Bhawuk, 2012; Mehdi, 1998). With the help of its enlightened traditional theorist, like Buddha, Baba Farid, Nanak sab, etc. they theorized the concept of non-violence and humanism concerning their local realities (Iqbal, 1930); however, medieval Europe at that point was theorizing the concept of absolute gain, a sub-human culture where the materialistic gain is everything (Peacock, 2019). These two distinctive trajectories of theorists, from diverse backgrounds - different local, regional, and global realities - determine how these theorists look at the knowledge and define what is true and what is false (Nasr, 1981).

However, with the rise of European after the “Age of Enlightenment and Renaissance” they not only conquered the territories around the globe but also conquered the minds of their colonized subjects (Nasr, 1993; Peacock, 2019). With the dread of intellectual capacities in the colonized subjects caused by European fear and sheer force, the European instill their version of knowing the truth and discursively promoted their version as universal throughout the globe (Doty, 1996). In this way, the Sub-continent region lost its knowledge: sacred knowledge (Iqbal, 1930). To this day, it is a daunting task to uncover and rediscover the wreckage of lost realities. As there is a will, there will always be a way. For this journey, the recommended path was to delve deeply into the sacred knowledge, however, the problem was it was technically impossible as I cannot still tap into the sacred knowledge. Secondly, there was not any concrete study related to indigenous sub-continent theorists. Therefore, the most appropriate course of action was to understand sacred knowledge through sacred art (Nasr, 1981). Sacred art is the representation of sacred knowledge, and its manifestation can be understood by deeply analyzing the art of its followers. For instance, Christians use portraits as art to represent their sacred knowledge; however, Muslims artistically create calligraphy to represent their sacred knowledge (Nasr, 1981, 1993).

As aforementioned, the European knowledge of social realities is irrelevant in the case of the traditional sub-continent. Therefore, the knowledge permeated using European theorists e.g.,

Hobbes, Locke, Clausewitz, etc. is also irrelevant in the context of the present-day sub-continent region (Nadim, 2022). Thus, this thesis will delve into the daunting question of knowing the truth, and how the true manifestation of knowing reality can be achieved by drawing a delicate balance between both secular and sacred ways of knowing reality. Additionally, sacred science was used to analyze how realities can reflect themselves in exoteric and esoteric levels of peace. Finally, an effort was made to reconceptualize the concept of culture of peace relevant to the local realities of the traditional as well as modern-day sub-continent region.

## **1.1 Literature Review**

Since war begins in the mind of men, it is in the mind of men the defenses of peace must be established (Fry & Miklikowska, n.d.). Therefore, it becomes imperative to establish the boundaries of peace. What is peace? How can a culture of peace be visualized? Can the utopian concept of the absence of structural violence be addressed and actualized in all levels of human interactions? Is peace limited to the Galtung's positive peace or there is more to it? To answer these daunting questions, western and eastern academia are rather caught in the web of power politics. Powerful elites only approve of the conceptualization of a culture of peace that better suits their interests (Fry & Miklikowska, n.d.). Most post-modernist and subaltern scholars argue that due to western elites' interference there now exists intellectual dysfunctionality. Due to this intellectual dysfunctionality, Peace Studies are rather focused on the outer peace perspective, ignoring the inner peace paradigm (Groff & Smoker, 1996). The plight of a common person is rather ignored to enable structural readjustments in the elites' favor. This dread of intellectual exercise in conceptualizing peace for the common person, who needs peace not only on an exoteric level but also on an esoteric paradigm, is responsible for the culture of violence that persists in this world.

Knowledge about peace and how to conceptualize the culture of peace is politicized (Groff & Smoker, 1996). Western hegemony over knowledge production has enabled them to construct realities in their favor. There exists a core and a periphery knowledge production unit. Western countries, western universities, and western scholars - behaving as a core region of knowledge production - produce most of the world's literature on international studies (Doty, 1996). These international studies have a strong influence on what peace researchers - throughout the globe -

can say and cannot say (Doty, 1996). Due to this silencing of periphery knowledge production units, the produced knowledge of a culture of peace is rather myopic and does not resonate with the plight of billions of people around the globe (Groff & Smoker, 1996). Additionally, there exists a structural barrier wherein western pedagogical practices limit the reach of periphery knowledge (Doty, 1996; Groff & Smoker, 1996). In this hindsight, the culture of peace doctrine by the United Nations is rather based upon liberalism than on objective truth (de Rivera, 2004). Similarly, Galtung's theory of negative and positive peace has its reflection on addressing the outer peace perspective that completely ignores the inner dimension of peace (Groff & Smoker, 1996). Materialist/sensate/outer values are highlighted and addressed with such veracity that only through these values the culture of peace can be actualized. However, critics have argued that ideational/spiritual/inner values are equally important and can play a prominent role in curtailing the culture of war and violence (Groff & Smoker, 1996).

Speaking about the ideational/spiritual/inner values, religion plays a significant role in constructing these values. Scholars have argued that the positivist approach to knowing reality must be not pursued to understand metaphysical realities (Groff & Smoker, 1996). It should be understood and analyzed using sacred knowledge as a tool to understand its paradigm. However, due to the desacralization of knowledge, sacred knowledge is not considered an appropriate source of knowing the truth (Nasr, 1993). The age of enlightenment and renaissance has influenced humankind to such a level that now only the information that can be verified by the sensory parameters is reckoned as knowledge (Iqbal, 1930; Nasr, 1981, 1993). As these ideational/spiritual/inner values are ignored, the knowledge produced through sensory data is rather limited (Iqbal, 1930; Nasr, 1993). Therefore, the knowledge production along the theme of peace and culture of peace is rather limited and secular in nature. It lacks the understanding of inner peace (Groff & Smoker, 1996). Inner peace must be incorporated with outer peace to produce an inclusive conceptualization of a culture of peace. As inner values construct inner peace, it becomes important to address the correlation of inner values with sacred knowledge. However, tapping into sacred knowledge without an in-depth understanding of it would be fatal, therefore sacred art can be used as a tool to understand sacred knowledge.

Sacred art is an art that is inspired by sacred knowledge (Groff & Smoker, 1996; Nasr, 1993). Sacred art has many manifestations and its reverberance can be seen in architecture, geometric sequences,



calligraphy, portraits, poetry, literature, etc. (Nasr, 1993). In the case of the traditional sub-continent, sacred art can be practiced in many ways. Mughals constructed architecture inspired by the Muslim's sacred knowledge, while portraits were inspired by rich Christian and Hindu traditions. Similarly, the Buddha's knowledge inspires many indigenous artists to create vibrant poetry. Sikhism and Muslims Sufi traditions also relied upon poetry to express their way of social realities. It is well argued that among all the sacred art being practiced in the traditional sub-continent poetry was the popular medium to express one's connection with sacred knowledge. Allama Iqbal, Ahmed Faraz, Bhagat Kabir, Buddha, Bulleh Shah, Faiz Ahmed Faiz, Rehman Baba, Sachal Sarmast, and many others are the glaring example of rich poetic traditions to express their connection with God (Singh & Singh Maini, 2011). The knowledge produced by these indigenous poets – it would be better to call these poets “sub-continent indigenous theorists” – is deeply inspired by sacred knowledge. These indigenous theorists vehemently adhere to their sacred knowledge, and passionately developed their concepts of non-violence and humanism. It is well argued that the sub-continent was easily conquered due to the Ahimsa, which was broadly practiced in Buddhism, Hinduism, and Sikhism (Bhawuk, 2012; Mehdi, 1998). Similarly, compared to the European bloodshed within their communities and with their colonies throughout its history, especially during World War I and II, the sub-continent region never committed violence with that much intensity (Mehdi, 1998). One of the reasons behind the subcontinent's pacifistic approach is its inner deep values that detest violence as a medium for conflict resolution. Love, cooperation, and collaboration are the embodiment of indigenous social realities instead of the European zero-sum game; these are the local realities they created and preserved.

Indigenous theorists through poetry preserved these social realities. They not only addressed the outer peace problem but also went ahead to address the inner peace perspective (Groff & Smoker, 1996). The Knowledge produced and preserved in the poet's art attest to this commotion that the culture of peace understood by sub-continent indigenous theorist was inclusive in nature. It highlights the plight of a common person, addresses the structural and cultural violence committed against it, and highlights the need to have a strong connection with the creator of this universe. Indigenous theorists of the sub-continent heavily rely on ideational/spiritual/inner values to curtain the “Us verse Them” identity (Groff & Smoker, 1996; Iqbal, 1930). Inner values are constructed in such a manner that all living creatures are the creation of a Supreme Being. So being good with His (God) creation is associated with respecting the Supreme Being (Nasr, 1993); hence, the

conceptualization of humanism by the indigenous theorists was designed to protect and promote humankind's best interests rather than favoring a single individual, community, clan, and civilization over others.

The root cause of all the problems starts with the "Us verse them" mindset, whether this perspective is shared by an individual, community, clan, or civilization. Ideational/spiritual/inner values provided by a Supreme Being transcend a human civilization beyond the question of "I" and it starts uncovering and appreciating the question of "WE" (Nasr, 1981). Sacred knowledge creates an inclusive boundary to appreciate all humankind, in basic rights, are equal. Therefore, the peace system created under the aegis of sacred knowledge is an inclusive and true representation of a culture of peace. Additionally, it has been debated that real-world applications of the sacred knowledge-based culture of peace have meager reliance in the modern era; however, the real-world manifestation of the aforementioned ideas for a peace system can be observed in the societies of the Nilgiris Tribe in India, the tribes of the Upper Xingu River Basin in Brazil, the indigenous people of Peninsular Malaysia, and the Western Desert Aborigines in Australia. The people, communities, tribes, and societies in these regions do not go to war with each other, despite facing a lot of problems (Groff & Smoker, 1996).

Talking about the indigenous peace system that ensured peace prevailed in the traditional sub-continent, the region is currently mired in a perpetual state of either negative peace or conflict. Since the end of colonial rule in British India, the newly born state of Pakistan lived in an existential crisis from India (Bhawuk, 2012; Mufti, 2004; Sieber). Due to this precise precarious nature of independence, Pakistan faced and still facing traditional and non-traditional security threats either from regional or global circumstances. India on the other hand faced its own external and internal security threats. Both the nations - India and Pakistan - resorted to European means to deal with the security threats. Arms races and the cold war between these two states are still waging between the two states. Nuclearization of the sub-continent again emerged as a balance of power to create an environment of peace. However, sub-conventional ways to preserve one's self-interest still perpetuate in the sub-continent region. Although the nuclearization of the sub-continent did bring in an era of negative peace, its deterrence does not have the potential to usher in an era of positive peace in Galtung's term let alone the inner peace among these two nations. Therefore, to pursue the conceptualization of a culture of peace relevant to the subcontinent's social realities,

Indigenous scholars and researchers have to let go of their eurocentrism. They have to uncover the local realities through the theories of Indigenous theorists like Buddha, Bulleh Shah, Guru Nanak, etc. As uncovering the culture of peace within the sub-continent would be irrelevant if one seeks to understand them with the theoretical underpinnings of European theorists.

Although there has been enough literature on how Indigenous poets constructed and understood the outer peace concept, it has been argued that the reliance on sacred knowledge to understand peace was lacking. Researchers were greatly influenced by the secular notion of understanding the epistemic and ontological realities between the poetic art that they gravely ignored the sacred knowledge viewpoint on reality (Nasr, 1993). Right from Buddha to Guru Nanak and from Bhagat Kabir to Bulleh Shah, the researcher inquired about the nature of the indigenous peace system; however, the methodology used to uncover the indigenous realities was rather myopic in nature that does not represent the way how indigenous poets and theorists thought about the social realities. Therefore, it is vital to understand the social realities of the traditional sub-continent using sacred knowledge as a tool, so that a holistic approach toward the culture of peace relevant to sub-continent's local realities can be visualized in the contemporary era.

## **1.2 Statement of Problem**

Knowledge is political. It is wrong to assume that Knowledge Production is a purely unbiased intellectual exercise, wherein uncovering the social realities in their true manifestation is the top priority (Doty, 1996). However, consciously, or unconsciously, the process of Knowledge Production is deeply engaged in propagating and approving the knowledge that adheres to its approved methodology – which is purely secular in nature (Doty, 1996; Iqbal, 1930; Nasr, 1993). This creates a void in understanding the social realities, especially in the context of the traditional sub-continent region, which was and is deeply connected to its sacred knowledge and sacred art (Nasr, 1993). Therefore, to uncover the culture of peace, it becomes imperative to understand the marginalized knowledge of the traditional sub-continent region. For rediscovering the exoteric and esoteric peace, a delicate balance between secular and sacred knowledge must be achieved to understand the truth. As long as, humans have a longing to understand the true reality, there is still

hope that the culture of peace can be reinstalled in the present-day sub-continent region just as it was present in the traditional era.

### **1.3 Research Questions**

To uncover the culture of peace within the marginalized knowledge, it becomes imperative that sacred knowledge must be introduced into the limelight. Its importance in exploring inner peace – esoteric peace – is vital for envisioning outer peace as explained by Galtung’s concept of the absence of structural violence. Under this hindsight, the following research questions are designed to explore the dimension of inner and outer peace within sacred knowledge.

- Does desacralization of knowledge has an impact on understanding the culture of peace?
- What does sacred art tell us about sacred knowledge?
- Does sacred knowledge have the ability to achieve inner peace?
- Do exoteric and esoteric peace correlated to each other?
- Do the traditional sub-continent theorists provide a way forward to achieve exoteric and esoteric peace?
- Do the traditional sub-continent theorists’ knowledge have any relevance in the contemporary sub-continent era?

### **1.4 Research Objectives**

As a secularized version of social sciences does not represent universal realities, sacred knowledge must be incorporated to provide legitimacy to the universality attached to social realities. Therefore, the research objectives are designed in such a manner that it revitalizes the need for sacred knowledge in the realm of sciences.

- To understand how desacralization of knowledge has an impact on understanding the culture of peace.
- To understand how sacred art explains sacred knowledge.

- To understand how sacred knowledge explores the dimension of esoteric peace – inner peace.
- To understand how exoteric and esoteric peace are correlated to each other.
- To understand how the traditional sub-continent theorists provide a holistic way forward to achieve inner and outer peace.
- To understand how the traditional sub-continent theorists’ knowledge describes the relevance of traditional knowledge in solving the problem in the contemporary sub-continent region.

## **1.5 Significance of Study**

Peace studies are mostly decontextualized and studied through the prism of secular social sciences perspectives. Due to the desacralization of knowledge, the produced knowledge lacks ontological and epistemological merits. For this reason, traditionalist scholars and critics have argued that “peace research development is stagnated, and it is overly expressed in terms of a structural violence and an absence of war.” Thus, the need for a sacred science is vital for the re-conceptualization of peace studies and the culture of peace, especially in the context of traditional sub-continent regions.

## **1.6 Conceptual Framework**

As this research studies sacred knowledge in the discipline of peace and conflict studies and explores both structural and normative aspects linked to traditional science, it navigates within the conceptual framework of desacralized knowledge. This notion is further explored with the addition of the subaltern studies, Galtung’s positive and negative peace, and Sorokin’s inner and outer values conceptualization in the context of the culture of peace.

Ever since the age of enlightenment and renaissance, the moment gained by the secularization of knowledge has pushed the traditional sciences to the rank of an abysmal art, and soon after its status was discursively considered unpractical and unreliable (Iqbal, 1930; Nasr, 1993). The discursive process through which traditional sciences have lost their relevance and reflection in

the modern era of “Knowledge Production” is commonly known as the desacralization of knowledge (Nasr, 1993). Consequently, desacralized knowledge has been considered a core source of knowledge production, while other periphery modes of knowledge production - especially the traditional sciences - were accounted as irrelevant in the modern world. This marginalization of sacred knowledge and the hegemony of secular knowledge over every aspect is the root cause of all the social problems.

To address the rhetoric of marginalization, subaltern studies were introduced to highlight the racial bigotry attached to knowledge production. Subaltern studies provide the critical lens and question: “can the subaltern speak?” (Chattopadhyay & Sarkar, 2005; Maggio, 2007). Through the subaltern perspective, the sacred knowledge was understood to be the marginalized knowledge, and the marginalization and desacralization were committed by the European and afterward by the powerful western states (Maggio, 2007; Prakash, 1994). It also highlights that one of the elements of desacralization of knowledge is western hegemony over knowledge production (Doty, 1996; Nasr, 1981). Therefore, it becomes imperative that the subaltern perspectives must be reinforced to understand a culture of peace.

It is well argued in the scholarly community that the culture of peace has many manifestations and there does not exist any global definition related to it (de Rivera, 2004). The United Nations did try to define a culture of peace that kind of has universal acceptance; however, they failed in this auspices endeavor (de Rivera, 2004; Groff & Smoker, 1996). Similarly, western peace studies have been immensely focused on the outer peace perspective that they failed to incorporate the inner dimension of peace (Groff & Smoker, 1996). Therefore, to conceptualize the culture of peace, Galtung’s theory was limited as it only explores the absence of structural violence; it was only able to explore what needs to be eliminated to create peace; however, it was unable to explore what needs to be created to ensure a positive peace. Therefore, to create something in a positive sense, Galtung’s theory of positive and negative peace was incorporated with Sorokin’s ideational/spiritual/inner values and sensate/materialistic/outer values.

## 1.7 Methodology

Due to the desacralization of knowledge, the South Asia literature on sacred knowledge is quite limited and mostly scattered in different pieces of art. Sacred art has been used as a medium to recover lost sacred knowledge. In this hindsight, to uncover the culture of peace within the sacred knowledge, this study is designed to be exploratory in nature.

Additionally, sacred art has many facets. From architecture to calligraphy, from geometric sequences to portraits, any piece of human-made art, inspired by sacred knowledge is considered a sacred art (Nasr, 1981). As aforementioned, Muslims created magnificent calligraphy art to express their deep emotional connection with their Lord; while Christians used portraits as a medium to express their deep admiration for their Lord. As dealing with the dense subject of art would be difficult, therefore for this study poetic work, as a sacred art, is chosen. As poetic culture was deeply embedded in the traditional sciences of the sub-continent, therefore choosing poetry over other art was a natural selection.

Using the work of the traditional poets of the sub-continent region, a qualitative research study is conducted. The primary sources are the poetic art of diverse and popular mystic poets of the sub-continent, belonging to different spatial and temporal metrics. The popularity of mystic poets is gauged by the number of articles on each mystic poet on google scholar. Similarly, articles become secondary sources, especially those articles written along the theme of culture of peace and poetry.

To better generalize the culture of peace in the traditional sub-continent, mystic poets belonging to diverse cultural backgrounds, ethnicities, and religions are chosen. The following books are chosen as a primary source:

- Bulleh Shah: A selection by Taufiq Rafat
- The Mystical Poems of Kabir by Swami Ram and Robert B. Regli
- The Risalo of Shah Abdul Latif Bhitai (2012) by Prof. Amena Khamisani's
- Rehman baba's work through articles
- The twin verses by Lord Buddha

As the data from the primary source was quite dense therefore the contextual and content analysis is conducted to explore how different poets analyze the concept of inner and outer peace, broadly

speaking how they conceptualize the concept of culture of peace. Contextual analysis is conducted to explore the context behind each poetic art, special attention is given to exploring the context related to peace. While content analysis is conducted upon the data to analyze the underlying meaning attached to the sacred poetic art. Similarly, the same procedures are used to explore how different indigenous scholars write about the culture of peace in the sub-continent region, related to poetic art. Conducting interviews is ruled out, as there is already enough literature by indigenous scholars on poetry and the culture of peace. However, it was mainly related to outer peace; therefore, contextual analysis is used to explore the inner dimension of their literary work.

## **1.8 Thesis Outline**

This thesis starts by highlighting the concept of desacralization of knowledge and how this secularized version of knowledge has created an impact on the culture of peace. Additionally, as secularized knowledge creates a hegemony over other modes of knowing the realities, the question of addressing marginalized knowledge – sacred knowledge - is also discussed. Furthermore, it has been argued that there exists a correlation between desacralized knowledge, the culture of peace, and sacred knowledge. Moving forward, the question of traditional sciences and their ability to cultivate the spirit of positive peace has been debated. To understand the traditional sciences – sacred sciences – sacred art like traditional sub-continent poetry has been used as a tool to analyze sacred knowledge. Last but not the least, an attempt is made to visualize the culture of peace in the traditional sub-continent using sacred art as a reference point. Thus, a model has finally been deduced to re-conceptualize the culture of peace, especially in the context of the contemporary sub-continent era.



## **Chapter 2**

### **Desacralized Knowledge and the Culture of Peace within Subaltern**

In this chapter, the conceptual underpinning of the desacralization of knowledge is discussed, wherein knowledge production in the field of peace studies is secular in nature and does not incorporate the knowledge that exists in sacred knowledge. Furthermore, the marginalization of sacred knowledge production avenues is also highlighted, whereby a dominant discourse has been created along the line of sacred knowledge that the knowledge extracted from sacred sources is unreliable and invalid. In addition to that questions have been raised to address: what is the desacralization of knowledge and does it have the potential to provide useful insight into conceptualizing the culture of peace? Finally, a negative correlation is seen between the desacralization of Knowledge and the culture of peace.

#### **2.1 Defining the Desacralization of Knowledge**

The term “desacralization of knowledge” means the process through which the sacred content of knowledge has been downgraded from the title of knowledge (Iqbal, 1930; Nasr, 1993). A process that ensured that only the secular content of knowledge gets elevated to the ranks of knowledge while all other sources, especially the sacred contents, are considered to be unreliable and invalid. It started with the age of enlightenment and renaissance, wherein the European oligarchy and intellectuals influenced knowledge production in a secular fashion. Soon after the European colonization drive around the globe, they not only conquered the lands but also conquered the minds of their colonized subjects using its methods. Prof. Alatas’ theory of captive minds illustrates how Europeans used literature to capture the minds of their colonized subjects (Alatas, 2016). By captivating the minds of the colonized subjects, Europeans instill within them their version of social realities. The ontological and epistemological understanding were designed and are still designed in such a fashion that it ensures the preservation of secular understanding of the knowledge (Doty, 1996; Nasr, 1993). To know the truth, only the secularized methods and

methodologies were and are still implied. The secularized version of social realities makes sure what they produce is the scientific and sacred version of social realities are unscientific (Gross, 1986). As the age of enlightenment and renaissance are the European products, its reflection, and influence on modern-day knowledge production in the field of social sciences are still prevalent in the powerful western countries (Doty, 1996). These powerful western countries - behaving as a core production unit - export these ideas throughout the globe. While the rest of the world remained outcasted from the position to reflect its social realities, behaved as an importer of the secularized version of social realities.

Sub-continent region was blooming with the assistance of traditional sciences, wherein the reliance on sacred knowledge was vital for understanding the social realities. Before the colonization by the British East India Company, the subcontinent's Gross National Product was more than 25% of the world share (Tharoor, 2016). The notion of non-violence and positive peace prevailed throughout the subcontinent. Indigenous scholars on peace studies have argued that the traditional sciences curtailed the culture of war and violence. However, the conquest of the British over the sub-continent, British not only destroyed the indigenous industries but also damaged the social fabric of the subcontinent. The social fabric was based upon sacred knowledge. However, colonizers' drive to 'Un-under develop' the sub-continent region eventually led to the dismantling of the delicate balance that existed in the region (Doty, 1996). Love, cooperation, and collaboration in the subcontinent were based upon sacred knowledge; however, a secularized version of love, cooperation, and collaboration was imposed on it suited. Due to this colonizer's notion of un-underdevelopment, the sub-continent region's sacred knowledge of social realities was gravely disregarded and ignored. In this way, even the commentary on the sacred knowledge shared by indigenous theorists of the sub-continent was secularized. Such was the process of secularization of knowledge that Allama Iqbal warned about in his book "Reconstruction of the Religious thoughts" that the knowledge is desacralized, and epistemic and ontological realities are under the influence of secular realities (Iqbal, 1930). According to him, subjective and objective realities are secular in nature and do not incorporate the realities provided by sacred knowledge.

## **2.2 Defining the Culture of Peace**

To understand the culture of peace, an in-depth understanding of the term culture is important. The term culture encompasses the social behavior, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Human acquires the culture through socially learned behavior: enculturation and socialization (Taga, n.d.). Therefore, due to socially learned behavior, every region and locality has its unique cultural norms and values. As culture has a strong influence on every social behavior, it becomes imperative to understand how culture influences the state of conflict and peace. It has been well argued that the diverse cultural settings lead toward different outcomes, as Sweden and Finland resolved Aland Islands through conflict resolution dialogues; while the British and Argentina went to war to resolve the status of the Falkland Islands (Fry & Miklikowska, n.d.). In both cases, each state wants to exercise its sovereign right over the aforementioned islands; however, due to the culture of peace; Sweden and Finland through dialogues went for conflict resolution, while the British and Argentina used the culture of war to resolve the conflict (Groff & Smoker, 1996). Therefore, it becomes imperative to understand what is so special about the culture of peace that it resolves the conflict without resorting to violence or war.

Although there are a lot of definitions of the culture of peace, United Nations defined it in its own six points, Galtung's understanding of positive peace explains the culture of peace differently however each one of these definitions does not provide a complete picture of what could be an inclusive understanding of the term culture of peace. Paul Smoker adds inner and outer peace conceptualization to the culture of peace while smart peace is also a term introduced by western scholars to understand the conceptualization of the culture of peace (Groff & Smoker, 1996). It is well argued that the conceptualization of a culture of peace in terms of outer peace is well understood. The absence of structural and cultural violence is a well-understood concept (Galtung, 2012); however, there is little understanding based on how inner values transform the culture of peace (Nasr, 1993). Therefore, in this study culture of peace is defined as a culture that promotes inner and outer peace. Inner peace is related to inner values, wherein sacred knowledge constructs

the basic tenets of the inner values and the deep meaning attached to those values. Similarly, just like secular knowledge understanding of outer peace, sacred knowledge also provides the basic tenets to look at the conceptualization of a culture of peace. Thus, in this research study, the culture of peace is conceptualized from a broader perspective, wherein the definition borrows extensively from secular knowledge as well as from sacred knowledge. Sensate/materialistic/Outer values are gauged using secular knowledge while the ideational/spiritual/inner values are analyzed using sacred knowledge. As Sorokin and Smoker argue the inclusive conceptualization of a culture of peace must incorporate the inner and outer values of the culture, whereby such values promote peace at all systemic levels: inner peace and outer peace (Groff & Smoker, 1996).

While talking about the traditional sub-continent region, the conceptualization of a culture of peace was predominantly based on traditional sciences. Sacred knowledge was used to understand the culture of peace. From Buddhism to Hinduism, from Islam to Sikkim, and from Christianity to Jainism, the culture of peace that persisted in the traditional sub-continent region was influenced by the sacred knowledge engrain in the teachings of these religions (Kaur, n.d.). The broader discourse at that time was “Apaurusheya”, meaning truth is peaceful. Traditional sciences understood truth through sacred knowledge. Based upon that truth traditional theorists like Buddha developed the conceptualization of a culture of peace in the traditional sub-continent to be of “Ahimsa”: Non-Violence. Similarly, most of the prominent religions were flourishing in the sub-continent, to develop an inclusive approach to address the difference the concept of “Deen-e-Illahee” was also introduced systemically in the society to govern the proceeding of the Mughal courts. Such was the culture of peace that existed in the sub-continent region, wherein an inclusive development in the realm of inner and outer peace was carved out to ensure perpetual peace for every segment of the society. From Muslims’ teaching, the conceptualization of the culture of peace has a unique taste, wherein every Muslim takes an oath to protect not only the living creatures of the creator but also refrain from blatantly exploiting the resources in the universe. Climate Change is a glaring example of blatant exploitation of worldly resources that is causing havoc around the world. Recently, the August monsoon rain caused havoc in the state of Pakistan, wherein Pakistan lost thousands of people due to excessive rains and billions of dollars in terms of infrastructure that led to extreme flooding. Critics have also argued that Pakistan will face non-traditional security threats, especially related to human security and food security in the coming years. Thus, the traditional sub-continent conceptualization of culture of peace is quite relevant,

where it explores the inner and outer values to ensure both inner peace and outer peace not only within humans but also provides a delicate ecological balance of humans utilizing the resources of planet earth.

### **2.3 Defining the Term Subaltern**

Due to the hegemony of western academia in Knowledge production, Indian academia was perturbed by the neglect of the global south perspective from the Knowledge. Having the intellectual capabilities to discern social problems and critically write about them, they started the subaltern studies, to provide an alternative, critical approach to understanding the problem from a global south perspective. Subaltern studies are the studies of the marginalized knowledge that got ignored by western academia due to multiple reasons (Chatterjee, n.d.; Monasta, n.d.; Prakash, 1994). Through reason would be a language barrier between the global north and global south to the preservation of western academia hegemony on Knowledge production. However, the critical perspective provided by the subaltern studies soon gain moments after the post-structuralism and post-modernism. Currently, subaltern studies provide not only a critical perspective related to western hegemony on knowledge production but also provide an alternative approach towards knowledge production using its own indigenous marginalized methodology tools (Chatterjee, n.d.). As subaltern studies are related to marginalized knowledge, subaltern also means the voices of marginalized ideas. As ideas are bulletproof and live for centuries (Waheed, 2020), therefore, in this study the conceptual understanding of the subaltern will be based on the marginalization of the sacred knowledge in the realm of knowledge production. This also explains how the desacralization of knowledge was used to marginalize sacred knowledge in the traditional sub-continent. Therefore, to revitalize the need for sacred science, it is imperative to understand the marginalization in the first place: how does the secularization of social sciences marginalize the value of sacred understanding of the social problem?

The traditional sub-continent has its way of knowing the truth, the epistemic and ontological realities were drawn heavily from sacred sources rather than some sensory data (Pye, 2022). However, the British colonizer not only robbed British India in terms of economy but also crippled them intellectually to understand its social realities (Iqbal, 1930; Tharoor, 2016). Indigenous

scholars and theorists writing to this day are analyzed using secular methodology tools to understand the dynamics of the sub-continent. Therefore, Hussain Nasir argues that understanding the sub-continent would require understanding the sacred knowledge and sacred art that existed and still exists in the region. Thus, the subaltern perspective provides the ambit to critically explore alternative knowledge (Nasr, 1993) production, wherein sacred knowledge of the sub-continent is used as a primary tool to explore the question of truth and falsehood. As the subaltern perspective does not invalidate the knowledge produced under the secular exercise, it only provides an alternative approach towards inclusively understanding the truth, wherein every aspect of the truth and falsehood can be categorized.

## **2.4 How is Desacralized Knowledge Related to the Culture of Peace**

In terms of knowledge production, the conceptualization of the culture of peace is based on epistemic and ontological realities of human social existence. However, the definition of truth and falsehood in the conceptualization of the culture of peace is rather myopic and limited in scope. This limitation is due to the secularization of knowledge (Groff & Smoker, 1996). Thus, the produced knowledge around the theme of culture of peace is immature to inclusively represent the culture of peace and can have the universal attached to it. According to Hussain Nasir, “Truth is beautiful, and anything beautiful is peaceful (Nasr, 1981, 1993).” Therefore, to uncover the dimensions of truth, desacralized knowledge is the first hurdle. Understanding that the truth constructed by the secularized knowledge is only a part of the truth, therefore, it does not represent the body of the whole truth. Similarly, the produced secularized knowledge on any idea only represents the outer values and does not invalidate the input from the inner values that are based on metaphysical realities. It is also true that there does not exist any positivist approach or any tool to measure the level and intensity of inner values that foster the formation of any social realities. Therefore, using the secularized methodology to uncover the dimension of inner peace would be invalid. Consequently, the conceptualization of a culture of peace must have two dimensions: inner and outer peace, therefore the amalgamation of secular and sacred knowledge must be the right course of action to understand an appropriate conceptualization of the culture of peace: what is truth and what is falsehood about understanding the basic tenets of the culture of peace?

The secular methodologies to uncover social realities are different from the sacred knowledge to understand the truth. Therefore, the amalgamation must be designed in such a manner that each segment of the knowledge does not invalidate the knowledge produced by the other source (Groff & Smoker, 1996). Additionally, as each source of knowledge have a different prism to understand the realities, therefore only the strength of those sources be used to understand the truth and falsehood (Aliyu, n.d.; Bhawuk, 2012; de Rivera, 2004; Pye, 2022). For instance, if anything that has a materialistic value attached to it that can be measured using the sensory data then it will be highly recommended to use the secular version of methodology as a primary source, while sacred knowledge to be used as a secondary source while in case of understanding the inner values, sacred knowledge must be used as a primary source to gauge the level and intensity of those inner values while secular knowledge is used as a secondary source. However, the present practice in the social sciences has a heavy reliance on secularized methodologies as it is rather easy to validate qualitatively and quantitatively the produced knowledge (Alatas, 2016; Doty, 1996; Iqbal, 1930; Waheed, 2020). The present-day dependence on validation and reliable produced knowledge is the primary source of the problem. This perception needs to be improved to incorporate the space for sacred methodologies to uncover social realities, especially in the case of a culture of peace in the sub-continent region.

The sub-continent region has a rich history of understanding the social realities through the prism of sacred knowledge, rather than through secularized knowledge (Ayres, 2005; Pye, 2022). Similarly, the culture of peace that it exhibits was greatly influenced by the knowledge produced by her indigenous theorists. Sacred traditions and philosophy immensely influenced the way the indigenous theorists understood the truth and falsehood. Having a rich sacred tradition, the indigenous concepts of “Ahimsa” and “Apaurusheya” were the prominent discourse in the traditional sub-continent’s conceptualization of the culture of peace. Additionally, the manifestation of Sanskrit terms “dukkha” and “Sukkah” were introduced with an underlying inner meaning attached to them to regulate the balance among individuals and society, on both inner and outer levels of peace (Ebert Stiftung et al., n.d.; Kaur, n.d.; Mufti, 2004). As these inner values draw their source of meaning-making from sacred knowledge, therefore it is imperative to uncover the inner values and meanings attached to them through the prism of sacred tools. Additionally, sacred knowledge also provides meaning to outer values, as no religion in the world does not describe the way a human must behave appropriately in given circumstances, therefore,

conceptualizing the culture of peace using inner and outer values provided by the sacred knowledge is vital to produce an inclusive definition about what is peace.

## **2.5 Navigating Among Desacralized Knowledge, the Culture of Peace, and Subaltern Studies**

Social sciences practices today are rather secular social science. Even the pedagogical practices ensure the preservation of secular content of social sciences. Minds of the global south are in a state of captivity, wherein they are unable to break through the secular content of social sciences. As illustrated by Foucault, “Knowledge is power”, the power of knowledge possesses by the west dictates what needs to be questioned and what not. The western hegemony on discovering their version of truth creates a precarious situation in the global south, wherein pedagogical practices even ensure that truth is told and understood in a secular nature. As sacred content of Knowledge production gets marginalized due to these pedagogical practices, the produced knowledge on any idea must be lacking in understanding the objective realities about it. Such is the case with the conceptualization of culture of peace, wherein the pedagogical practices ensure that culture of peace must be understood through the secular perspective wherein only through an empirical and rationalistic approach the truth can be known. For this very reason, the indigenous scholars of the sub-continent also lamented and still lament the plight of voicelessness of their perspectives in the construction of truth. As Allama Iqbal illustrates in his book “Reconstruction of Religious thought in Islam” the construction of realities is rather myopic and secular in nature and it does not incorporate the knowledge that exists in the sacred content (Iqbal, 1930). Additionally, the way to uncover the metaphysical realities and truth cannot be conducted using secular methodologies it must be engraved and recovered through sacred methodologies. Thus, the conceptualization of a culture of peace, a manifestation of a western idea, only incorporates the limited nature of the culture of peace and does not include the vast knowledge around the same theme in the sacred content of knowledge.

Similarly, Derrida’s theory of binary opposite argues the same phenomenon, whereby western hegemony on knowledge production rendered the creation of secular knowledge to be scientific, reliable, and valid while the methodologies to uncover the truth through sacred knowledge is rather



anti-scientific, unreliable, and invalid (Gross, 1986). Thus, the quest becomes to make sure that the global south unlearns the sacred methodologies to know the truth. By labeling the sacred content of knowledge to be invalid, the construction of any idea will lack a solid foundation. As the culture of peace has been explored through a limited secular scope of inquiry, its contemporary conceptualization is focused heavily on the outer peace perspective that is only a part of the whole culture of peace. Consequently, such a conceptualization of a culture of peace will never usher in an era of peace and prosperity (de Rivera, 2004). Therefore, it is vital to detach from the idea that sacred knowledge is an invalid and unreliable mode of inquiry. Furthermore, understanding the culture of peace using sacred tools is vital to understanding the deep inner meanings of any culture that derives human behaviors. Such deep inner meaning-making values must be understood through the prism of religion as these values were incorporated into human cultural settings through religion. Therefore, only through sacred knowledge these inner values can be gauged and analyzed to understand any underlying issue or phenomenon.

Construction of realities around the sub-continent social realities let alone the conceptualization of a culture of peace is secular in nature and does not appreciate the input from sacred knowledge. Additionally, a plethora of research was conducted to understand the social realities of a culture of peace, however, most of the prominent research is rather liberal in content and does not have any empirical bases (de Rivera, 2004). Similarly, the content related to the conceptualization of a culture of peace is rather understood in a myopic way. The sacred content of the sub-continent region gets marginalized, even to the extent that the sacred content gets secularized by the pedagogical practices conducted by either the western academia or by the indigenous scholars who are under the influence of western academia. Eurocentrism is the clear depiction of how western knowledge discursively marginalized sacred knowledge to such an extent that it is not even considered knowledge (Maggio, 2007). However, the reality is sub-continent relied upon sacred knowledge to govern their way of living, the inner and outer values were drawn from the sacred knowledge, especially those inner and outer values that deal with the culture of peace. Therefore, it is viable to understand the local realities of the sub-continent using the indigenous knowledge that led to the formation of that realities.

## **Chapter 3**

### **Traditional Sciences and the Positive Peace in the Context of the Traditional Sub-Continent**

In this chapter, two main themes are discussed: traditional sciences and positive peace, especially in the context of the traditional sub-continent. As the traditional sciences in the traditional sub-continent draw knowledge based on sacred methodology, the conceptualization of positive peace is relatively different from what Galtung states about positive peace. Furthermore, every terminology – traditional sciences, positive peace, and tradition sub-continent - is thoroughly defined from both secular and sacred perspectives. Finally, the correlation between traditional sciences, using poetic work, and positive peace is observed, wherein inner and outer peace is used to conceptualize the culture of peace, especially in the context of the traditional sub-continent.

#### **3.1 Defining Traditional Sciences**

Traditional sciences do not mean those sciences that were developed in the medieval era to know about the truth of some phenomenon, whereby Greek philosophers used different underdeveloped logical methods to know the realities - Socrates, Plato, and Aristotle used different modes of inquiry to understand the truth. As traditional sciences have nothing to do with the era and personalities as presented and represented by the west (Nasr, 1993). It represents the idea that all social science's ontological realities must have a sacred element attached to them (Iqbal, 1930; Nasr, 1981, 1993). As modern sciences' foundation is based on epistemological and ontological realities, however, the lens to gauge these realities are secular in nature (Nasr, 1993). Therefore, there exists a dichotomy wherein to understand the truth and falsehood one has to choose between two distinct variants: secular mode of inquiry or sacred mode of inquiry. The former mode of inquiry is considered to be related to modern sciences, while the latter is considered a traditional science. However, some traditionalistic scholars argue that the traditional sciences have an inclusive approach to understanding the truth, by using both secular as well as sacred methodologies. In Muslim tradition, it is well-established fact that Allah has incumbent upon

intellectuals to use both sensory and ideational modes to know about His existence and one's purpose in life on earth.

Although, the term traditional in traditional sciences might recall one towards pursuing conservatism and shunning a progressive mindset. This analogy is wrong. Labeling traditional sciences to be the science of bygone days shows a deep-rooted prejudice against them. In reality, it is one of the most progressive and inclusive ways of exploring the truth. While the modern sciences, might have a positive connotation of "modern", it does not incorporate an inclusive approach to knowing the ontological and epistemological realities (Iqbal, 1930). Rather modern science has reached the point of saturation, wherein it is finding it hard to generate new ideas. The case of peace studies is a glaring example of it. Critics have argued that peace research development is stagnated and overly expressed in terms of structural violence and an absence of war; their reliance on eliminating is to such an extent that they forgot what they want to create (Groff & Smoker, 1996). Paul Smokers argues that peace which the world has until now understood and expressed is only related to outer peace while it lacks the foundation of inner peace. As inner peace relies on inner and outer values, therefore it is inadequate to only rely on a positivist approach to understand these values system. Thus, an inclusive system is the need of the hour to conceptualize a culture of peace, in its true manifestation. As the traditional sciences cover not only the inner and outer values system but also construct the deep underlying meanings attached to those values, meaning the traditional sciences have two broad functions in conceptualizing the culture of peace: one to uncover the culture of peace and second to construct basic tenets of the culture of peace (Sorokin, 1957). As traditional sciences were quite prevalent in the sub-continent region, it becomes a necessity to gauge the strength of this idea.

People who are born and raised in understanding the worldview only through a secular lens will find the conceptual underpinning enshrined in the traditional sciences to be abstract, having negligible practical value. However, the very bases of this idea attest to the Alatas' captive mind theory, which ascertains that the minds of the people of the global south are rather in a state of captivity, especially those who learned the western knowledge and their social realities; and unlearned their indigenous knowledge productions tools and social realities(Alatas, 2016). Therefore, it becomes imperative to gauge the validity and reliability of traditional sciences concerning understanding the truth. Currently, Post-structuralists argue that there are multiple

truths, nothing in social sciences is ascribed as total truth and nothing can be claimed as an absolute falsehood. Post-structuralists' claims adhere to what the traditionalistic scholars have argued that there exist multiple truths; however, sacred content of the traditional sciences has the potential to incorporate the basic structure of multiple truths under one umbrella, so that all the social realities must make sense to humans. Thus, it is vitally important to understand what is sacred in traditional sciences and what is not, and does sacred content have the potential to construct knowledge, not in secular terms but as a source of information that is valid and reliable, whereby can be categorized knowledge.

As aforementioned in the previous paragraph, traditional sciences draw their bases from sacred knowledge, so a question arises: what is sacred science? Sacred science is a science that finds reliability and validation of knowledge based on sacred methodology. A sacred methodology is the tools ascribed in religious scriptures and pedagogical practices enshrined in the "Holy Scriptures" of its followers. This becomes the primary source of sacred knowledge (Iqbal, 1930; Nasr, 1993). However, delving deep into a primary source of sacred knowledge production will be an arduous task in the master's level dissertation therefore in this study the secondary source of sacred art has been used as a tool to understand sacred knowledge. Sacred art, as aforementioned in Chapter 1, is all those arts that are inspired by the Holy Scriptures and does reflect the representation of sacred knowledge. For traditionalistic scholars, sacred art is also among the tools to understand and analyze sacred knowledge. This art could be in the form of an architectural structure, a poem, calligraphy, portraits, etc. As sacred art is quite a diverse subject, to limit the scope of the study, poetry has been chosen as a tool to understand sacred knowledge and sacred sciences.

Poetic art is one of the popular mediums to express one's feelings in the traditional sub-continent. Additionally, indigenous theorists used poetry as a medium to express social realities, "dukha and Sukkah", as it was one of the most reliable sources of communication with the masses (Dandekar & Tschacher, n.d.). Traditionalistic scholars argue that the poetic art presented by the traditional indigenous poets of the sub-continent had been inspired by sacred knowledge. According to them, the discourse around knowledge production was that the reliability and validity of knowledge must be gauged through sacred tools – sacred scriptures and their teachings. "Aparusheya" is a glaring example of the beauty of its methodology, wherein it adheres to the

philosophical idea that anything that is based on truth will inherently be peaceful in nature. Similarly, the construction of the “Ahimsa” idea was also based on the sacred sciences. Therefore, it becomes vital to incorporate such traditional sciences, to see how it analyzes and understands the social realities but also how it constructs the realities, especially in the case of peace and conflict studies. Thus, in this study, poetry has been chosen as a source to represent the traditional sciences.

### **3.2 Defining Positive Peace**

Positive peace is a term introduced by Galtung in peace studies. Before his theory of positive and negative peace, the conceptualization of peace was overly expressed in terms of the absence of organized violence and war. So, any state in which organized violence and war are absent was understood to be a state of peace. However, Galtung calls this stage of peace to be a negative peace, wherein there are still likable chances that the violence is perpetuating in any structural or cultural form. Thus, according to him, an absence of structural and cultural violence in any given system will be liable to create positive peace. Although Galtung’s theory does expand the rudimentary understanding of peace, it was unable to incorporate the inner dimension of peace. Critics have argued that the peace research developed has stagnated, due to overly expression of the absence of structural violence in peace studies, while equal attention is still not been given to addressing the inner dimension of peace (Beldjehem, n.d.; Galtung, 2012). Additionally, they argue that peace research development is rather focused on a destructive philosophy and does not explore the dimension of what they want to create as a replacement for ineffective systemic structures. As it has been highlighted that Galtung’s positive peace conception does not incorporate the inner dimension of peace and overly relies on outer peace; therefore, positive peace is redefined using the definition of Paul Smoker, in which it has been identified that positive peace has two dimensions: inner and outer peace. However, Smoker’s conceptualization of inner peace does incorporate Sorokin’s inner and outer values parameter, but both are unable to attach sacred knowledge that can reinforce inner and outer values, and that does provide a theoretical underpinning related to inner and outer peace.

Positive peace in this dissertation has been conceptualized using an amalgamation of Galtung’s positive peace as an outer peace dimension, Paul Smoker’s understanding of inner peace, Sorokin’s

conceptualization of inner and outer values, and sacred sciences of the traditional sub-continent. It means ideational/spiritual/inner values are gauged through the lens of sacred sciences and how it leads toward inner peace, while sensate/materialistic/outer values lead towards outer peace through the lens of sacred and secular methods. As inner values are based upon deep underlying meanings, empowered by sacred traditions; therefore, it is imperative to understand the inner values through the sacred lens, without incorporating the secular content of knowledge – as metaphysical realities cannot be examined through empiricism and rationalism (Iqbal, 1930). While outer values can be gauged using different methodological tools available to secularized knowledge, as being practiced together, however, in addition to that a holistic approach must include the input from the sacred knowledge to create a perpetual outer peace. Thus, the conceptualization of positive peace in the context of the sub-continent region is redesigned in this manner to include the different dimensions of positive peace.

The conceptualization of positive peace in the traditional sub-continent region was understood through the sacred lens, whereby every action and every behavior took guidance from sacred tradition. Inner and outer values were constructed around sacred knowledge (Groff & Smoker, 1996; Majeed & Waheed, n.d.; Sorokin, 1957). Traditionalist Scholars argue factors that ensure peace and an inclusive environment for any idea to flourish was the progressiveness of the people of the region (Ahmad, 2022; Dandekar & Tschacher, n.d.; Kaur, n.d.; Mufti, 2004; Sieber, n.d.; Tharoor, 2016). These progressive ideas were based on inner and outer values, values like Ahimsa and Apaurusheya, that came into existence due to sacred knowledge. Therefore, it is prudent to revisit the conceptualization of a culture of peace using sacred knowledge, especially in the context of the sub-continent region as its local realities had the element of a culture of peace and positive peace and it needs to be uncovered. Otherwise understanding the sub-continent region and exploring the positive peace using western analogy will be futile as the western idea of positive peace has still not received relevance with the local realities, wherein sacred tradition, sacred knowledge, and sacred art are still considered valid and reliable source of ensuring peace and prosperity.

### **3.3 Defining the Traditional Sub-Continent**

To define the traditional sub-continent, it is important to understand the term “traditional” in the traditional sub-continent. Some have argued that the term “traditional” has to do with the medieval timeframe, while others have argued that the term has nothing to do with the timeframe, it is more like an idea that can be enforced in the contemporary era. A former understanding of the term traditional might limit the scope of this study; therefore, the latter perspective is incorporated to understand how an idea that flourished in the medieval time, can still have any relevance in the present moment. In this hindsight, the term “traditional” refers to an idea, especially the idea of producing knowledge along the sacred traditions (Iqbal, 1930; Nasr, 1993). However, due to western hegemony on knowledge production, the process of desacralization of knowledge, ushered by western colonialism, destroyed the traditional sciences. Thus, the use of traditional strictly refers to sacred knowledge that can potentially lead to understanding the truth and reality, concerning the sacred traditions of the sub-continent.

In this hindsight, the traditional term used in the traditional sub-continent referred to the timeframe when the sacred discourse, as an idea, was prevalent in knowledge production while secular tools were used as a secondary source of knowledge production. Indigenous social realities of the sub-continent were based on such ideas, wherein sacred traditions govern the way of human life. The culture of the sub-continent heavily relied on sacred traditions. Values, customs, and folkways were designed in such a manner that it represents the reflection of their sacred traditions. Similarly, the conceptualization of the culture of war and peace in the traditional sub-continent was based on sacred traditions. Critics have argued that in the traditional sub-continent peace prevailed in most of the cases, including the probability of positive peace as aforementioned in the study. Therefore, it becomes imperative to understand how sacred knowledge constructed positive peace in the region. Thus, in the context of this research study, the traditional sciences’ construction of the culture of peace in the traditional sub-continent is the main focus, wherein the concepts like “Ahimsa” and “Apaurusheya” are among the main focus.

### **3.4 How are Traditional Sciences Related to Positive Peace**

A plethora of research has been conducted on how religion has been responsible for the conflicts and wars in the world. Indeed, it is not difficult to find data and statistics that support this hypothesis. A study of war conducted by Quincy Wright illustrates that there is a direct or indirect religious component in numerous wars and armed conflicts. Similarly, Lewis Richardson in his statistical treatise, *Statistics of Deadly Quarrels* finds a negative correlation between religiosity and peace (Groff & Smoker, 1996). However, traditionalist scholars argue that religion has nothing to do with violence, it is the politicization of religion that creates the environment of the culture of war, instead, the basic tenet of religion adheres to the germination of the culture of peace. Indigenous peace scholars and historian of the sub-continent attest to the same argument that sub-continent social realities, based on sacred tradition, was responsible for the overarching peace and harmony amidst a constant state of violence erupted in Europe. World War I and II are the glaring example of preposterous violence committed against humanity by the European's politicization of every social institution (Peacock, 2019). However, the sub-continent region and the rest of the world never engaged in a state of total war. This philosophy attests to the peace system that existed in the traditional sub-continent that barred systematically every possibility of igniting the culture of war (Bhawuk, 2012).

Traditional sciences in the traditional sub-continent region relied on sacred traditions to not only uncover the social realities but also create the environment for the construction of universal and particular social realities. While talking about the universal attributes of traditional sciences, all sacred knowledge preaches the message of peace and harmony among human beings as a top priority (Buddha, n.d.). Love, cooperation, and collaboration are the message found in all sacred sciences. Critics have argued that these peace systems were responsible for positive peace in the traditional sub-continent, while at that point Europe was ravaged by a constant state of brutal violence. As the value system of love, cooperation and collaboration draws its bases from Ahimsa and Apaurusheya, it becomes imperative to understand how these concepts curtail the presence of violence and promoted peace and harmony in the traditional sub-continent.

The conceptual underpinning of “Ahimsa” can see its reflection in every religion that existed and still exist in the traditional sub-continent. From Buddhism to Hinduism, from Christianity to Islam,



and from Judaism to Sikhism, the reflection of every religious teaching and their Holy Scriptures preach the concept of non-violence (Buddha, n.d.; Khamisani, 2012; Rafat, n.d.; Ram & Regli, n.d.). Meanwhile, the western knowledge of non-violence in the medieval era was solemnly based on the absence of broadscale war. However, the traditional sciences were so advanced that they broaden the conceptualization of non-violence to every systemic level. From Muslim sacred tradition, it is argued that Muslims are those from whose tongue and hand the other humans are safe. The word “other humans” is used instead of “brethren Muslims” which explains the significance of protecting, safeguarding, and creating a sense of healthy environment for everyone to grow at their own pace. Tongue and Hand are used as a metaphor to express that all possible ways of creating and perpetuating a system of violence must be shunned at all costs. This expresses the Muslim sacred traditions have put great emphasis on outer peace. While in Buddhism it is illustrated that “to be in harmony with others, one must have peace within oneself”. This explains the Buddha’s conceptualization of non-violence not only illustrate the need for outer peace with other but also created the correlation of outer peace with inner peace. If one person is not at peace with himself, it will be hard for him to find peace with others. In short, every religion preached the level of inner and outer peace in universal and particular ways; however, the underlying philosophy and objective remain the same: the case for non-violence. As the case of non-violence is made, it becomes imperative to understand: is sacred knowledge peaceful? Is truth peace as claimed by the sacred scriptures?

The discourse around “Apaurusheya” is that anything that is based on truth inherently will be peaceful (Buddha, n.d.). The reflection of this idea can be seen in every Holy Scriptures and pedagogical practices being conducted by their followers. For instance, Judaism preaches the message of peace in a very subtle manner that the whole Torah is to promote peace (Groff & Smoker, 1996). In Christianity, it is stated that the Blessed are the peacemakers for they shall be called sons of Gods. While in Hinduism, it is believed that the Lord lives in the heart of every creature. He turns them around and around upon the wheel of Maya. Humans must take refuge utterly in Him. By Lord’s grace, humans will find a sense of supreme peace, and a state which is beyond all changes (Groff & Smoker, 1996; Rother, 2012). Similarly in Islamic scripture, the reflection of peace can also be seen in the belief in Allah and His Holy Scriptures as it states: “A Muslim surrenders his will to Allah and is an establisher of peace (Iqbal, 1930; Majeed & Waheed, n.d.).” In every religion, such kind of reflection can easily be seen where the surrender to the ultimate truth

constructs the basic tenet of perpetual peace. According to Sorokin, these spiritual inner values enabled society to behave in certain behavior (Sorokin, 1957). In the case of the traditional sub-continent, surrendering to sacred knowledge enabled the environment of the culture of peace. Traditionalist scholars also adhere to the same arguments: that the reason for the sustainable peace in the traditional sub-continent has been because of the sacred traditions of preserving peace in most cases. Therefore, it is aptly to state that there exists a positive correlation between traditional sciences and positive peace.

### **3.5 Poetic Work and its Orientation**

In the traditional sub-continent, indigenous theorists used poetry as a tool to highlight the social realities of the sub-continent (Abbas, 2013). Unlike the secular methods of understanding the local sociological problems, indigenous theorists adopted a sacred tradition and draw exclusively from sacred knowledge to not only identify the problem but also describe the method to cure the social upheaval (Rafat, n.d.). However, due to the desacralization of knowledge, the produced knowledge in the contemporary era of these traditional poets is rather understood in a secular manner and it does not incorporate the sacred traditions of the poetic work (Nasr, 1993). The epistemological and ontological realities are understood differently in sacred knowledge as compared to secularized social sciences (Iqbal, 1930). As metaphysical realities cannot be gauged using secular methodology; however, the sacred tradition does have the underlying methods to analyze and understand the metaphysical realities using sacred knowledge (Iqbal, 1930; Nasr, 1981, 1993). Therefore, it becomes imperative to incorporate sacred traditions as the first step toward understanding the poetic work of indigenous theorists.

As far as orientation is concerned, indigenous theorists through poetry emphasized adopting a humanistic approach towards mundane affairs, unlike that of secular tradition, wherein sub-human culture has been understood as a dominant culture of living a healthy, peaceful, and prosperous life. The dominant discourse in sacred knowledge is that every creation of God, both living and non-living, shows a manifestation of God Himself. There is a proverb in Hinduism that states “Lord lives in the heart of the creature (Ram & Regli, n.d).” This dominant discourse prevailed in the traditional sub-continent, and it was understood that respecting the creation of God, represents the respect of God Himself. Consequently, due to sacred tradition humanist philosophy of sub-

continent social tradition was adopted (Kaur, n.d.). Materialism was shunned, and social injustices and elite mindset were highlighted to be the main source of social problems. The concept of relative gain was promoted irrespective of an absolute gain. Such inclusive sacred knowledge had a huge influence on the poetic work of indigenous theorists. Traditionalist scholars argue that this is the context, that modern social scientists ignore while analyzing the poetic work of the sub-continent. The germination of “Ahimsa and Apaurusheya” would not have been possible if the traditional sub-continent theorists had zero access to the sacred knowledge.

As aforementioned in the previous chapter, peace research development is stagnated and overly expressed in terms of outer peace; the traditional poets aka, ‘theorists’, of the traditional sub-continent understood peace in two basic tenets: inner peace and outer peace. The importance of outer peace has already been explained by Galtung’s positive and negative peace, wherein the absence of structural and cultural violence takes the dominant role to represent the concept of outer peace (Galtung, 2012; Groff & Smoker, 1996). In addition to outer peace, wherein poets explained and theorized the outer peace, using Ahimsa; they went further to explain inner peace: a psychological and spiritual calmness even amid chaos - peace of mind by knowing oneself and knowing the truth. As Dalai Lama states: “through inner peace, the global culture of peace can be achieved.” Thus, poetry as a sacred art is used to analyze the underlying inner and outer values that have the potential to create inner and outer peace.

## **Chapter 4**

### **Visualizing the Culture of Peace within Traditional Subcontinent**

In this last chapter, contextual and content analyzes have been conducted on the poetic work of Indigenous poets of the traditional sub-continent. Additionally, while visualizing the culture of peace in sacred art two broader themes have been identified: The normative aspect and the Structural aspect. While talking about meaning-making normative values, it has been identified that inner values have a strong correlation with inner peace. Contextual analysis has also identified that inner values are strongly reinforced by sacred knowledge. However, the content analysis of the poetic work explored that the sub-continent's rich sacred tradition has the potential to create a universal conceptualization of inner peace. On the other hand, the structural aspect is related to the systemic level of analysis wherein positive peace in terms of outer peace and absence of violence has been seen through Galtung's perspective. Sorokin's sensate/materialistic outer values can be seen through contextual and content analysis, wherein an amalgamation of sacred and secular knowledge is used to uncover outer peace. At last, an amalgamation of both inner and outer peace understood by the Indigenous theorists is stated to be the indigenous conceptualization of culture of peace.

#### **4.1 Normative Aspect**

Knowledge production in the traditional subcontinent was based on sacred methodology. The epistemic and ontological realities were uncovered using sacred knowledge. Sacred knowledge was matured through millions of years of pedagogical practices; however, the desacralization of knowledge ushered in an era of secularization of knowledge production. Therefore, the normative aspect of social realities, especially in the concept of the traditional sub-continent, invalidates the sacred traditions of its local norm-making avenues. Thus, using the indigenous poets and their understanding of sacred knowledge has been utilized to explore the two broader themes: one, inner values, and inner peace, and second, the concept of love "Ishq" with the creator, and His creation.

### 4.1.1 Inner Value and Inner Peace

Sacred sciences have a strong influence on the way how indigenous poets of the traditional sub-continent express their perspectives of the local realities. First of all, it is important to understand the context – sacred tradition - from which the indigenous poets uncover and sometimes construct the social realities. Secondly, the content of the poets is mostly based upon “Ahimsa” and “Apaurusheya” which enable us to examine the inner values of the traditional sub-continent. As Paul Smoker aptly argues, these inner values have a positive correlation with inner peace. Subsequently, inner peace fosters a culture of peace and prosperity. In this hindsight, the findings from diverse poetic works have shown similar traits, wherein inner values and inner peace is based on sacred knowledge rather than on secular methodologies.

#### **Bulleh Shah**

During the time of Bulleh Shah, the communal rift between Hindus and Muslims was getting common. It was not because of the difference in religion itself but the politicization of religious teachings. So Bulleh Shah preached the message of non-violence and the adoption of a humanist approach towards every creature of God. As Bulleh Shah’s work is not preserved as a whole so here is a few of the translation taken from the Book, Bulleh Shah: A selection by Taufiq Rafat.

Neither Hindu nor Muslim,  
Give up pride, let us sit together.  
Neither Sunni nor Shia,  
Let us march the road of harmony  
We are neither starving nor stuffed,  
Neither bare nor covered up.  
Neither crying nor amused,  
Neither broken nor established,  
We are not sinners or clean and righteous,

What is sin and what is virtue, this I do not know.

Says Bulleh Shah, one who connects his self with the divine.

Gives up both Hindu and Muslim.

I am liberated, my mind is liberated,

I am neither a sick person nor a physician

Neither a believer nor an infidel

Nor a Mullah or Syed

In the fourteen spheres I walk in liberty

I can be incarcerated nowhere.

I know not who I am

I am neither a believer going to the mosque

Nor given to non-believing ways

Neither pure nor impure

Neither Moses nor Pharaoh

I know not who I am I am neither among sinners nor among saints

Neither pleased nor sorrowful

I belong neither to water nor to earth

I am neither fire, not air

I know not who I am

- Bulleh Shah: A selection by Taufiq Rafat

In these poetic verses, Bulleh Shah illustrated the message of peace, harmony, and non-violence based on the sacred tradition. Inner values are based on knowing God instead of politicizing sacred traditions. According to Bulleh Shah, by knowing the truth one refrains from indulging in the culture of war. Identifies cannot be used as a tool for creating an atmosphere of violence. The materialistic and absolute gain will forever create a culture of violence. He illustrates that such

kind of outer value system should be ignored while a focus must be given to understanding the sacred knowledge, wherein love with Holy Scriptures and God has the potential to unite the whole of humankind. Similarly, one has to refrain from overindulgence in mundane affairs, otherwise, the person will remain a slave to the ideology, wherein they will be feeling the peace of being liberated. Liberation is one of the normative elements of inner values that Bulleh Shah illustrates has the potential to create inner peace. However, the liberation context according to Bulleh Shah is to get liberated from the slave ideologies of the world. In a world, where everyone belongs to something, inner peace is to not belong to anything but God.

Due to the desacralization of knowledge, the produced knowledge in the field of peace studies ignores the potential it can be ripe from sacred knowledge. The construction of “Us verse Them” has never been part of human civilization. In reality, all human civilizations belong to a single family – as according to the Holy Scriptures – Adam, and Eve and all are the creatures of an ultimate creator. However, secularized knowledge ignores this construction of human reality and bases the identity conflict on a much more complex web of society. However, every complex structure is based on some underlying ideology, therefore, it is important to highlight that liberation from only the secularized worldview can be detrimental – as this ideology promotes the people to preserve their self-interest over the others, as this is how the real and practical world works. Therefore, Bulleh Shah states that liberation from such kind of self-interest-based ideologies is tantamount to preserving inner peace and this can only be done when you connect with the divine. Thus, according to Bulleh Shah, inner values and inner peace are quite vital for the conceptualization of a culture of peace.

### **Bhagat Kabir**

Bhagat Kabir’s conceptualization of inner peace has the same traditional sacred element attached to it. Deep underlying inner values are attached to the ultimate creator and through Him, every creation gets its strength. Additionally, he attaches a universal identity to every creation of God, and everyone belongs to Him.

O servant, where dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in mosque:

I am neither in Kaaba nor in Kailash:

Neither am I in rites and ceremonies,

Nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me:

Thou shalt meet Me in a moment of time.

Kabir says, "O Sadhu! God is the breath of all breath."

- The Mystical Poems of Kabir by Swami Ram and Robert B. Regli

Bhagat Kabir's illustration of understanding sacred knowledge is not delving into sacred traditions and customs but pondering deeply upon the existence of His creation. Finding and labeling, the existence of God through a single pattern is a myopic way to understand Him. Identifying God with a single religious institution will create an identity problem. As illustrated by Kabir, the true seeker will not only find His teachings but also his manifestation in every creation. His love for God and his creation will overtake every imposture desire. This is the underlying inner value that existed in the traditional sub-continent, wherein the concept of Ahimsa evolved to include every living creature to respect not only God but also his creations. Additionally, Kabir called himself a servant, which means he willingly surrendered himself to the Divine Rule. As the Divine rule illustrated the message of unity and peace among all the creatures, those who shall seek and take refuge in the divine commandments will find inner peace.

### **Shah Abdul Latif Bhitai**

Fix not arrow in the bow to aim at me

Yours may strike you, you being within me.

- The Risalo of Shah Abdul Latif Bhitai by Khamisani

Shah Abdul Latif Bhitai illustrates another inner value of the traditional sub-continent. The concept of Karma. Karma means if a person has done something wrong to an innocent, the same intensity of harm will be inflicted on that perpetrator. It is a natural cycle of justice. Karma is the indigenous peace system constructed by sacred knowledge to curb the menace of the culture of conflict. Shah



Abdul Latif Bhitai illustrates this in his poetry: “do not harbor malaise against another human, even if he is your enemy, if you do so you are already defeated by that person.” Treat every living creature with love and kindness, and you will get love and kindness in return. And if you are trying to inflict harm on others, do remember that you are also inflicting harm on yourself. A person’s inner peace and mental health get compromised if he pursues the path of conducting violence and war.

### **Rehman baba**

All human beings are equal irrespective of their color and physical appearance

The one who tries to hurt others gets pained himself

You should be aware that while throwing arrows at others

the same arrow may turn on your face

Sow flowers to get a flowery garden to live in

Don’t sow thorn/thistles; they may come under your feet

Do not dig a pit in the paths of others

it will not go far; you may come in the same way

The sacred knowledge perspective in the poetic work of Rehman Baba is quite prevalent. While talking about the conceptualization of the culture of peace, Rehman Baba identifies two factors: one, to curtail the nature of violence; and second, to create an environment where new seeds can be grown. Although Rehman Baba has written extensively on the structural aspects of outer peace, the reflection of inner peace in his poetic art is quite subtle as well. Normatively he highlighted the equality of all human beings irrespective of their status. Secondly, similarly to His contemporary traditionalistic poets of the sub-continent, the concept of Karma is quite prevalent in poetic art. However, one of the most particular attributes of Rehman Baba is his revolt against the orthodox traditions and customs. He highlighted that one who wants to see a peaceful state must construct peace in actual social reality. Instead of solemnly pursuing a destructive philosophy of removing the culture of war, an inclusive peace system based on sacred knowledge was the message presented by the Rehman Baba.

## **Buddha**

Being an heir to the throne, Buddha shun worldly desire to pursue his spiritual awakening, wherein his theoretical underpinning regarding social action is predominantly based on sacred knowledge. Treating humans with kindness and love, ultimately led humankind to conquer any mind and ideology. The conceptualization of a culture of peace in his teachings and social reality is to truly develop the emotion of love among every creation of God.

All that we are is the result of what we have thought

The mind is everything

What we think we become

For hate is never conquered by hate

Hate is conquered by Love

This is an eternal law

- The twin verses by Buddha

The conceptualization of inner peace according to Buddha depends upon the perspective of an individual. According to him, whatever human thinks they become. Just like human-invented the culture of war, humans do have the ability to invent the culture of peace as well. The underlying inner values systems push humans to pursue a culture of war or peace. Additionally, he understood the culture of violence and war with hatred among people. His methodology to conquer this hatred is by not utilizing the methods of violence but instead using peace to convert hatred into love. The prevalence of this theoretical underpinning is ignored by the western secular idea wherein humans are constructed as either barbaric creatures or they are in a perpetual state of existential crisis. Self-interest drives people. However, the social realities of the traditional sub-continent were different, wherein sacred knowledge drives human actions. The influence of Buddha's ideas can be seen in the construction of "Ahimsa", wherein it is mandatory to shun violence as a medium to resolve conflicts. Additionally, an abstract idea of love is promoted by Buddha, wherein he illustrates that with love you can conquer any obstacles. The love and care of all creation of God is the eternal law. If anyone unlocks its potential, they can have the key to finding eternal peace, even in

mundane affairs. Similarly, as every creation in the entire universe is constructed by God, therefore, it is incumbent upon humans to respect and preserve every creation. These are the underlying message Buddha try to project to liberate the minds of humans from pursuing their self-interest while causing havoc for other creation. Being connected to sacred knowledge is important to curb the desire for hatred and violence.

#### **4.1.2 Love “ISHQ”**

The central theme among all the inner values is the theme of Love “Ishq” with the ultimate creator. The pursuit of unconditional love with the creator will push humans to not only make peace with themselves but also with other living and non-living things in the entire universe. However, the corruption of this love due to the secularization of every human action pushed humans to the brink of an existential crisis, wherein the preservation of one’s self-interest becomes the top priority. The corruption of this theme in the modern world is so much that everything is seen with a power matrix, wherein the balance of power and hegemony is the dominant theme to govern and live a life. Similarly, the conceptualization of a culture of peace is seen through the power matrix lens. However, the lost ontological realities are replaced by the socially constructed realities, and critical scholars argue that everything in the contemporary modern world is socially constructed. Even the theme of culture of war and peace is constructed by the powerful elites of the world. As Buddha says, “What we think, we become”, the powerful elites create the perception of humans are facing the existential crisis of other humans. They create the perception of “others” and attach negative binaries to it. However, the central theme of sacred knowledge is to not only preserve human civilization but also to create an inclusive environment for the development of all creations of God.

Additionally, the unconditional love of God means to even love his creation. Hussain Nasr says, “truth is beautiful”. As sacred knowledge finds beauty in the creator, so it does enable humans to find beauty in every one of His creations. This creates a bond, an identity that is universal in nature and so powerful that every individual can relate to it. The social construction of the “Us versus them” philosophy gets relegated as an abysmal art. Similarly, the social institutions and structures on face value look complex but in reality, they are made up of simple binaries: what is truth and what is falsehood. The problem with contemporary world and peace studies is the research

development is rather based on the secular conception that is polluted with the vague ideas of human social behaviors that got corrupted due to elites' interference, not because of the subtle and kind nature of human beings, as illustrated by sacred knowledge wherein human are understood to be good. Therefore, sacred knowledge conceptualization of a culture of peace is subtle and preserves the best interest of humankind.

### **Bulleh Shah**

You study hard to become a learned scholar

Yet you never bother to learn about your own soul

You are quick to enter the temple and mosque

Yet you never bother to enter your own heart

You fight with Satan every day

Yet you never bother to find your own cravings

Bulleh Shah, you are obsessed with attaining what's far from your reach

Yet you never bother to reach for the treasure that's sitting right at home

Cease this pursuit, my friend

Cease this pursuit of overt knowledge

One letter Alif is all you need for the key to true knowledge

He who does not recognize the power of truth

The Lord does not grant him strength and courage

- Bulleh Shah: A selection by Taufiq Rafat

Desacralization of knowledge is one of the elements of Bulleh Shah's poetic work. His emphasis on only pursuing secular knowledge is the lead cause of the social upheavals in society. Knowledge production by the learned scholar is too myopic and secular in nature that they are blinded by the truth they produced as an objective reality. The conceptualization of the truth by the learned scholars is just a mere understanding of truth while the truth as a whole can only be tapped into when learned through a sacred lens. Additionally, concerning peace research development, overt

knowledge is understood outward while the whole world lives inside the human souls which are still not considered appropriate to be included in the conceptualization of a culture of peace. Therefore, only through sacralized knowledge you will pursue and understand true knowledge. For this, there is a need to recognize the divine rule, without this recognition the strength and courage to pursue any adventure will lead you nowhere. As Bulleh Shah preaches that only through unconditional love with the ultimate creator, the human can recognize and understand true knowledge. It does not mean that humans start following traditional dogmas and rituals literally but to understand them in depth and internalize it. The first step is to recognize one's own short comes and understanding of the truth, and then pursue the course to tell the world what is true and what is false. Thus, internalizing sacred knowledge is the key to constructing the meaning of inner peace; and with this, the culture of peace can automatically be constructed.

### **Bhagat Kabir**

Between the poles of the conscious and the unconscious, there has the mind made a swing:

Thereon hang all beings and all worlds, and that swing never ceases its sway

Millions of beings are there: the sun and the moon in their courses are there:

Millions of ages pass, and the swing goes on.

All swing! The sky and the earth and the air and the water; and the Lord Himself taking form:

And the sight of this has made Kabir a servant!

- The Mystical Poems of Kabir by Swami Ram and Robert B. Regli

Bhagat Kabir's conceptualization of truth is to surrender to the will of God. Being a servant, he meant to unconditionally love his creator, God. In addition, he theorizes that every natural setting is made up of complex structures; however, in every structure, you can find the reflection of God. Therefore, creating a bond based on love with God inevitably will create a bond with His creations as well. Being a servant to God means respecting and loving His creation. These are the underlying inner values that Bhagat Kabir understood by tapping into sacred knowledge. Critics have argued that these underlying inner values constructed the culture of peace in the traditional sub-continent. It was because of this theme, the love of God, that concept like "Apaurusheya" and "Ahimsa" got their true manifestation in the traditional sub-continent. The inner values of love and admiration

of your creator enable a human to respect and care about His creation. These deep meanings preserved in the inner values helps human preserve inner peace. Eventually, inner peace reinforces outer peace to construct a true manifestation of the culture of peace.

### **Shah Abdul Latif Bhitai**

One palace, doors in lacs, windows innumerable

I look from one and all behold! The Lord is there.

- The Risalo of Shah Abdul Latif Bhitai by Khamisani

God is everywhere. He sees every action of human beings and human beings will be accountable for every action they do, whether it is good or bad. The system of justice is inevitably, ever King and the pleasant will face the same trial in front of God. So according to the poet, humans cannot outrun their ultimate creator – God. Due to the accountability of every action, humans pursue acts that are legitimated by God. As God loves peace and peacemakers, those who truly love God will follow the path of peace and harmony and will refrain from using violence as a medium to manage their affairs. As illustrated by Shah, peace is not only the absence of war and organized violence but also finding inner peace by pursuing true knowledge – Alif.

### **Buddha**

Love does not need to be perfect

It just needs to be true.

- The twin verses by Buddha

In the realm of the Love of God, it does not mean a human can only pursue the feeling of love with Him when it is in perfect form instead the emotions of love of God must be based on true inner feelings. By practicing and clarity, the love matures at the same time, and it is perfectly all right. Sacred knowledge put a huge emphasis on the realm of heart and soul of an individual, wherein the truth cannot be seen and measured with secular tools and methodologies. In Buddha's conceptualization of practicing love, the question of true inner feelings is important. As Sorokin states inner values are responsible for inner peace; Buddha states inner feelings, heart and soul are responsible for inner peace. As long as you remain adamant about finding your inner soul, just as Bulleh Shah says, you will always find new avenues of inner peace.

## **4.2 Structural Aspect**

Human civilization is made up of structures(Harari, 2011). According to Galtung, these structures are responsible for creating either a culture of war or peace(Galtung, 2012). The culture of peace envisioned by western academia is based not only on the absence of war and organized violence but also incorporates an absence of structural and cultural violence. Socio-economic and political structures enable the environment of humans to either pursue peace or violence. According to Paul Smoker and traditionalist Scholars, such kind of absence of structural and cultural violence is the conceptualization of outer peace, rather than the positive peace envisioned by the Galtung(Groff & Smoker, 1996). Therefore, the conceptualization of a culture of peace must have both the tenets addressed: inner peace and outer peace.

### **4.2.1 Positive Peace and Non-Violence**

While the indigenous poets wrote extensively on the subject of inner peace, they did not remain aloof towards the subject of outer peace. Outer peace understood by the indigenous poets shows a similar reflection of Galtung's positive peace. Galtung's positive peace portrays an absence of structural and cultural violence. The indigenous poets highlighted similar features of outer peace, where they talked about the plight of the masses. Bulleh Shah argues that traditional dogmatic practices and rituals based on literal meaning must be avoided. Additionally, Bulleh Shah highlighted that the communal rift between different religions is not due to sacred knowledge but due to the politicization of religion. Rehman baba highlighted how terrorist activities have dismantled the social fabric of society. Similarly, socio-economic injustices, cultural violence, and racism are among the broader theme upon which the poet wrote extensively. All of the indigenous poets wrote and promoted the indigenous concept of "Ahimsa" i.e., non-violence. A concept that not only preserves human civilization but also curtails human exploitation of natural resources.

As compared to Galtung's positive and negative peace, the outer peace perspective in the traditional sub-continent was and is still based on the sacred sciences. "Ahimsa" (non-violence) and "Apaurusheya" (truth is peaceful) is the main focus of the indigenous poets. The truth understood by the indigenous poet is based on the ultimate reality – the divine source. However, it is wrong to assume that the sacred knowledge of outer peace is limited in its scope; in fact, it is

one of the most inclusive ways of looking at the realities of what could be peace. Bulleh shah says: “tear down the mosques, the temples, and everything in sight. But don’t break a human heart. For that is where a God resides.” Peace according to sacred knowledge is subtle, it demands humans to preserve and protect but only the heart, mind, and soul but also the property, economy, the social and political fabric of the society, and even individuals as well.

Learn this from water: Loud splashes the brook but the oceans depth are calm. - Buddha



## 5.0 Conclusion

The world of social sciences is divided between two poles: what is truth and what is falsehood? However, the construction of truth and falsehood is monopolies in the favor of secular sciences. Traditionalist scholars argue epistemic and ontological realities are based on empiricism and rationalism, and it does not include input from the sacred sciences. Sacred sciences are not even considered to be an appropriate source of knowledge production. As the ontological and epistemic realities are the bone of contention in this dissertation, any knowledge produced by the secular sciences will remain contested as well.

Peace research development is rather a new phenomenon. Peace studies stagnated due to their overemphasis on endorsing only the approved secular methodologies, leaving hardly any space for sacred sciences. The validity and reliability of the research succumb to secular methodological standards. Hence, critical scholars argue that it is one of the reasons why peace research is clutch to the expression of eliminating things and it forgot to examine: what it wants to create. In the contemporary era, Galtung's concept of the absence of structural and cultural violence is the most elaborated input to peace development; however, the concept only includes the outer peace perspective and does not encompass the inner peace perspective. In addition, up till now, peace is understood in a secular manner while there is a void in understanding peace from sacred sciences or traditional sciences. Due to the introduction of sacred sciences, the hegemony of secularized version of knowledge production along the theme of a culture of peace is introduced. It has been observed that the stagnation of peace research is due to the desacralization of knowledge. Therefore, it becomes imperative to understand the sacred sciences and their correlation with the culture of peace, especially in the context of the traditional sub-continent.

Traditionalist scholars have argued that peace in the sub-continent prevailed due to its sacred traditions. Indigenous concepts like "Ahimsa" and "Apaurusheya" cannot be truly understood if only a secular perspective is taken. Therefore, tapping into the sacred sciences must be an appropriate course of action. However, without an in-depth grip on sacred knowledge, it will be an arduous task to uncover the culture of peace. Therefore, sacred art – indigenous poetic work –

is used to analyze the elements of peace; consequently, two broader themes got highlighted: inner peace and outer peace.

Findings show that among the inner peace shared by a diverse group of indigenous poets, all have one thing in common. The unconditional love towards his creator and His creation. Due to the inner meaning attached to God, the conceptualization of “Ahimsa, Apaurusheya, Karuna, and Karma” took place in the traditional sub-continent. Indigenous contemporary peace researchers also argue that the sub-continent was easily conquered by outsiders because people of the sub-continent preferred peace over violence. Conflict resolution was based on Ahimsa, Karuna, and Karma. However, due to British colonization, the people of the sub-continent were taught to unlearn these sacred concepts as they are rudimentary in nature; while they tell how the balance of power, and “divide and rule” be a better replacement of these concepts to preserve the culture of peace.

As the reflection of inner peace is ignored in the conceptualization of a culture of peace, the in-depth understanding of outer peace will have negligible utility. Galtung’s concept of the absence of structural and cultural violence does elaborate on the areas wherein violence still persists; however, the unrest that exists in the heart, mind, and soul of the individual is still not incorporated in the theory. As the calmness of heart, mind, and soul depends on the inclusivity and progressiveness of both inner and outer values, the utter reliance on only outer values will not be enough to offer an era of peace and harmony. Additionally, this dissertation also develops that for peace a delicate balance must be created along both spiritual and materialistic values. As these values are actually responses to creating inner and outer peace. Therefore, for the conceptualization of the culture of peace, an amalgamation of sacred sciences and secular sciences in understanding the social realities will be an appropriate course of action.

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