Predicting & Eradicating Conflict in Human Society Through Understudying Peace as a Science, Its Theory, Ontology & Mechanics Using Transdisciplinarity

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Abstract

This text explores the need to conceive of peace as a science in its own right, with its own theory and ontology. It criticizes the tendency to invoke peace only in times of conflict, emphasizing that this approach limits its effectiveness. Peace is presented as an active cosmological force, comparable to love or sadness, which must be integrated into all spheres of human life. The author recommends a transdisciplinary approach, bringing together various disciplines and different cultures, in order to define and apply what could be a science of peace. Understanding the mechanisms of peace would make it possible to anticipate and prevent conflicts, transforming crisis management. The text proposes the use of systems and information theory to identify and eliminate the elements that generate conflict. He envisions real-time warning systems in human communications to promote peace. The author emphasizes the importance of predicting and mitigating conflicts before they erupt. He concludes that only a scientific and transdisciplinary understanding of peace will allow its full potential for human society to be exploited.

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1. Introduction

Conflict and peace correlate and interpolate. Human society allows conflict to evolve but deliberately applies or invites peace to solve its unwanted nuances when they occur. Since both correlate, can we use peace to predict wars and other forms of conflict and prevent them from occurring? Seeing peace as a science can usher us into developing information components that can create a new form of civilization because a human society that can foresee wars and other

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forms of conflict and prevent it, replacing this with peace is a civilized society. On the other hand, the society that claims to master science, technology, communication, trade, multilateralism and democracy and cannot foresee and predict wars and prevent it is yet uncivilized, socially bankrupt and has not learnt to engineer knowledge.

If the truism of the interpolation of peace and conflict is agreed, and the historical basis of peace for ending conflicts an undeniable fact, then the science of peace is therefore an important theme that begs for definition and in-depth study, this time, as a premise for preventing wars and other forms of conflict in human society. In the past, peace has been dealt with as that matter or intervention that only comes up (or is invited) whenever there is war or other forms of conflict, most times, when these conflicts have become unmanageably out of control with its embarrassing associated human and economic losses. Because of our still vague epistemological understanding of what peace is as that activity only for during war intervention times or relegated to that time of "non-wars" or "non-conflict" phases, peace has been continually made weak and its potency limited. Peace has a theory and its ontology needs to be defined, more so, its mechanics (its systems nature, how it relates or affects us or chooses to affect us, its intervention nature in stopping wars and other forms of conflict). If humankind can understand this, the role peace plays in human society can be better defined and its potency effectively utilized for solving wicked problems especially as it relates to the interpolation of sovereign states and how they agree or disagree in relation to their strategic interests.

From an ontological context, peace is an active cosmological force of nature exalted to be applied and utilized for every sequence of life and activity on earth and not only in times of war or other forms of conflict. Peace cannot be dealt with as a "non-war" or "non-conflict" factor. For this to be so however, the theory of peace would have to be defined, to know the length and breadth of what it is and what it is meant to achieve in our world. Our understanding of the theory of peace and understudying of this science would help us utilize it effectively in creating a better world. For this to be possible, however, an invitation of all peoples to explain what peace means to them (using their own understanding of epistemology, cosmology, sociology and spirituality) has to be allowed. The only way this can be made possible is by a Transdisciplinary consilience, a global consilience of peoples, disciplines, ideals and ideas, where also the humanities, the applied social and physical sciences are given room to interface and grant understanding to what the theory of the science of peace is and define its applicable systems nature for peace is an active cosmological force like love, happiness, sadness begging for inclusion in every scenario of human interaction. Transdisciplinarity is one tool that can help us understudy the science of peace. Transdisciplinarity can help us drive those components that bring to the fore the theory of peace, making room for knowing those methodologies for creating the ontologies

of this science that have always been with us yet vaguely understood. The power of peace ends wars and stops crisis. Peace births nations and invoke systems and structures that make possible the smooth running of organizations. Since we already know this, can we then 'deliberately' understudy peace as a science and decipher what its intentions for us in our world is?

2. Transdisciplinarity gives room for such investigation

Considering peace from a systems perspective through understanding the multiplicity of cultures, epistemologies and scientific views will help us understand what peace is. Its true nature lies in knowing from especially deep peoples and history and understudying its pattern, how it was used to stop conflicts and create nations and how it's invitation have also been applied for determining and initiating structures and systems in organizational theory. To understudy this means to begin the long walk of devising systems that would make life easy and predict conflict. Our world needs to get to the level of civilization where wars and other forms of conflict should not be a sudden, unprecedented occurrence. If we understand the theories, ontologies and mechanics of peace then we can be able to predict wars and other forms of conflict and utilize the mechanism of peace to prevent them.

This requires the invitation of Transdisciplinarity to use this premise to understudy the systems building blocks of wars and other conflicts and know how they occur, their take-off and melting or 'systems snap points' as well as their sustainability structure. Yes, all forms of conflict have a sustainability systems structure that needs to be understudied. The 'systems snap point' as attributed to when ones holds a rubber band at both ends **(a*b)** and draws (also from both ends), gradually subjecting the molecular structure of the rubber to thin down until it gives way (breaks or snaps) can become a parameter of the systems mechanics of peace in understanding all forms of conflict. Knowledge of how systems snap points occur would lead us to predicting how conflicts are conceived as well as their sustenance structure and mechanism. A world where we can be able to foresee and predict conflict with accuracy is a world where peace would be deliberately utilized for managing conflict, making conflict therefore a utopia. Predicting conflict would also mean simulating it and simulating it would also mean simulating the attribute of peace meant for preventing it. The science of peace would also unravel the communal nature of human beings and how this communality is meant to create peace. It is imperative to note that peace is to be seen as science and through the far-reaching and borderless logical provision of Transdisciplinarity we may determine its nature and phenomenology.

Much of our effort in understanding the interpolation of conflict and peace would lie in information theory and how this can be applied for explaining the nature and phenomenology of peace. By information, conflict is either created

or eradicated. Peace therefore is created by information. If we understudy the systems nature of the information that causes conflicts to emerge, we could subtract this and retain that part of information that emphasizes (or enables or sustains) peace. Not only using social attributes, we could develop mathematical formulae that identify the part of information that cause conflicts, remove them and retain the part of information that carry or retain peace. These mathematical formulae can accompany every information, policy delivery, conversation, and its peace component used for eradicating modeled patterns of conflict in these scenarios. So certain real-time (or *in-situ*) alarm systems could be set-up in languages and communication loops when two people are engaged in discussions, when nations are engaged in business or bilateral talks, between an employer and employee, when armies meet to discuss trends that affect their sovereignties, in sports, in trade and economics, in management, when heads of state communicate government policy to masses or when spouses relate with each other, more so, in the interaction between parents and their children. All these can be determined if peace as a factor is understudied as a science and its theory, ontology and mechanics deciphered.

A world where we wait for conflicts to occur is a yet uncivilized world. Conflict should be foreseen and mitigated way before it occurs. Peace has the mechanism of making this possible but we must first see it as a science and not something we always hurriedly invoke whenever there is conflict. Peace is not a round-table event. To show the willingness of peace in quelling conflicts, even when we invite it over time, it still fulfills its course in creating that unison (peace stability) but with attributed losses because we still haven't been able to engineer how to pre-empt it nor understood it as a science. Transdisciplinarity will provide these answers!