

The Role of Bhinneka Tunggal Ika in Peace Building in the Dispute Conflict of Mosque Construction as a Religion-Based Conflict in South Korea

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Abstract: Religion-based conflicts that disturb the peace of inter-religious relations are currently happening in South Korea. The construction of a mosque in Daehyeon-dong area, Buk-gu, Daegu, has led to prolonged conflict between Muslim students and local residents. This conflict arises because local residents are concerned that the construction of a mosque will actually lead to stronger influence of Islam in South Korea. Therefore, they oppose the construction building of a mosque. Meanwhile, the Islamic community and the civic groups that support it believe that mosques should be built to guarantee religious freedom. As an effort to support and enhance global peace and help maintain bilateral relations between Indonesia and South Korea, a peace mission needs to be carried out. Indonesia is a country that has lived with conditions of multiculturalism with a variety of cultures, ethnicities, and religions have the motto *Bhinneka Tunggal Ika*. For this reason, the principles of living in pluralism and multiculturalism can be taught in the global world, including South Korea. This research was conducted using qualitative research methods. The type of research used in this study is a literature review study with library research techniques. The result of this study shows that knowledge sharing could be used to build peace building in resolving conflict and make harmonious relationship between Indonesia and South Korea. By sharing *Bhinneka Tunggal Ika* perspective and implementing this concept, South Korea could learn from this concept to build peaceful condition and mediating the conflict, especially religion-based conflict that occur in Daegu.

Keywords: Peace building, Conflict, Mosque, Indonesia, South Korea.

1. Introduction

Living side by side in harmony and peace between religious communities is an ideal condition in social life. However, this condition is often faced with the ego of each religious adherent so that it triggers a religion-based conflict. Religion-based conflict is a type of conflict caused by a discrepancy in the belief systems held by the community. Therefore, this conflict is included in the category of value conflict (Malik, 2017). This conflict arises when an individual or organization tries to impose a value system on another or claims an exclusive value

system in which no branching of beliefs is possible.

Religion-based conflicts that disturb the peace of inter-religious relations are currently taking place in South Korea, one of the countries that have an important influence and have been included in the top 10 most influential countries in the world according to the Asia Power Index (2021). South Korea is one of the countries that is much loved and imitated by the world's population, especially for the younger generation. The charm of South Korea that is so alluring through the fields of science, technology, art, culture, to its culinary delights makes it an attraction for residents from all corners of the earth to be able to just visit, travel, study, and even decide to settle in South Korea.

However, this attractive Korean culture has not been matched by the conditions of peace and tolerance between religious communities in South Korea. Some frictions that cause conflicts between religious communities still often occur. The construction of a mosque in Daehyeon-dong area, Buk-gu, Daegu, has led to a prolonged conflict between Muslim students and local residents. This conflict spread and escalated so that the construction of the mosque had to be postponed for more than a year (Aban, 2022).

This conflict continues arises because local residents are concerned that the construction of a mosque will actually lead to a stronger influence of Islam in South Korea. Therefore, they strongly oppose the construction of a mosque. Meanwhile, the Islamic community and the civic groups that support it believe that mosques should be built to guarantee religious freedom (Pars today, 2021). The construction of the mosque is also feared to disturb the peace of local residents who have to listen to loudspeakers when the call to prayer is sounded to call Muslims to worship. The sound of the call to prayer, which must be sounded 5 times a day with a loud voice, is considered disturbing the peace of Daegu residents.

Muslims are a religion that is still a minority in South Korea. However, most of the population in South Korea does say that they are not religious or are known as agnostics or atheists who

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do not believe in God. With a culture like this, the presence of the Muslim population must face a strong reaction from local residents (Fira, 2021). Some residents even initiated the formation of a petition that garnered support for rejecting the construction of mosques in South Korea in order to avoid spreading the influence of Islam.

This case is an indication of the existence of racial discrimination patterns between religious communities in South Korea. This discrimination is a global issue that can threaten the harmony and peace of life between religious communities, including bilateral relations between countries. Indonesia and South Korea have bilateral relations that have been harmoniously established in various fields, such as economy, defense and security, education, arts, social, culture, and tourism. Therefore, it is necessary to anticipate so that indications of conflicts related to discrimination do not threaten the already harmonious bilateral relations.

Data from the Global Peace Index (2021) shows that Indonesia is ranked 42 in the global peace score. This ranking is up from the previous global peace index. Thus, it can be concluded that the conditions of peace in Indonesia are increasing. Meanwhile, South Korea is ranked 57 on a global scale, which is a drastic drop of 12 points from the previous ranking. This is because the conditions of peace in South Korea are being hit by various conflicts, especially conflicts related to discrimination between religious communities.

As an effort to support and enhance global peace and help maintain bilateral relations between Indonesia and South Korea, a peace mission needs to be carried out. Indonesia as a country that has lived with conditions of multiculturalism with a variety of cultures, ethnicities, and religions has the motto *Bhinneka Tunggal Ika*. For this reason, the principles of living in pluralism and multiculturalism can be taught in the global world, including South Korea, so that they are able to reduce religious-based conflicts and live side by side peacefully, as in Indonesia.

2. Theoretical Background

A. Conflict Resolution Perspective

In an effort to handle conflicts related to inter-religious religions that occurred in South Korea, it can be reviewed using approaches based on a conflict resolution perspective, namely by applying conflict mapping, conflict resolution stages, and conflict transformation stages. The description of each stage is explained as follows (Malik, 2017):

1) Conflict Mapping Stage

Conflict mapping carried out in the early 2000s in Indonesia aimed to understand the causes of conflict and the actors involved in the conflict. During the mapping activity, several popular tools were used to identify the source of the conflict, including the *Bawang* analogy which mapped the needs, interests, and positions of the conflicting parties; conflict tree analysis that maps the core of the conflict problem, the root causes of the conflict, and the consequences of the conflict; and a mapping exercise to analyze the main actors involved in the conflict and the relationships between these actors. At that time,

the analysis carried out on the sources of conflict and the various actors involved in the conflict was still static and partial and the elements of the conflict were still analyzed independently.

As a result, the results of the analysis still lack the link that connects the source of conflict and the actors involved in the conflict as dynamic and changing entities during the development of the conflict. A concrete example is a violent conflict with religious nuances in Maluku which is also referred to as an “unresolved conflict”. Coleman (2006) describes intractable conflict as a prolonged conflict that involves a history of domination and unfair situations in the past, changes in dominance, which are very complex and represent the interrelationships between economics, politics, and culture. This type of conflict is very emotional, insulting, violent, and involves all levels of society with a higher identity involvement. All parties are victims as well as perpetrators in the conflict.

Ichsan Malik (2012, in Malik, 2017) creates a dynamic framework model for conflict prevention and resolution. This dynamic framework can be used as a tool to map conflicts and their resolution efforts, and can also be used as a tool to prevent conflicts. There are five main elements that must be analyzed or mapped in-depth in this framework, namely the escalation-de-escalation elements of conflict; elements that cause conflict; conflict actors; stakeholders; and political policies. The five main elements are interrelated as a unified system that is dynamic because each element will influence the other. The framework is depicted in the following scheme:

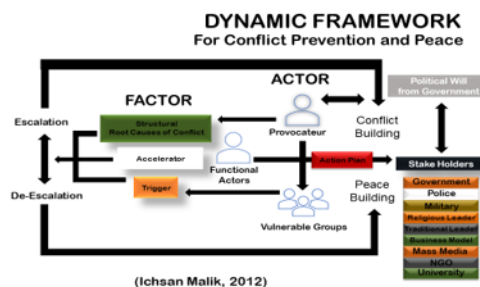


Fig. 1. Dynamic Framework for Conflict Prevention and Peace

Several factors have triggered the formulation of this dynamic framework as a conflict prevention tool. An appeal was made by the Secretary-General of the United Nations, Boutros-Ghali, in 1992 about the importance of preventive diplomacy in preventing and resolving conflicts, both conflicts between countries and the 1994 conflict, certain ethnic genocides in Rwanda occurred because of the lack of early detection and early response to conflicts. Another violent conflict involving ethnicity also occurred in May 1998 in Jakarta, where nothing was done to stop the escalation of the conflict which resulted in thousands of people being victims in this conflict. In addition, the Maluku conflict also occurred due to a lack of intervention, so the violent conflicts triggered by the economic and political crisis in Indonesia were increasing. These situations are a driving factor for efforts to develop an effective conflict mapping framework to detect conflict

escalation early on, which allows a quick response to resolve conflicts from the start before escalating into violent conflicts which will certainly be difficult to resolve.

Conflict assessment efforts are carried out by identifying actors or parties who play a role in the process of conflict occurrence. This is based on the analogy of conflict with drama, where each drama needs to be described the actors involved in the conflict to be able to understand the conflict more comprehensively (Malik, 2017). There are 3 types of role division in mapping conflict actors, namely provocateurs, functional groups, and vulnerable groups.

Conflict actors are depicted through a conflict mapping chart. The mapping of the conflict is described by the rules of hierarchical arrangement based on which are holistically united based on the symbol of the relationship between actors in the conflict as follows:



Fig. 2. Coordination Line for Mapping Conflict Actor

2) Conflict Resolution Stage

The Conflict Resolution stage is a stage that aims to address the causes of conflict and seek to build new and long-lasting relationships between hostile groups. The conflict resolution stage ultimately aims to achieve the peace mission. This peace mission is characterized by the absence of war or conflict and violence. The factor that causes a peaceful atmosphere is when individuals have a sense of peace within themselves have the ability to control their emotions and thoughts so they don't take actions that harm others and can trigger conflict and violence. Peace is a positive concept and perspective both towards oneself and to others (Sulong & Machali, 2016).

The peace to be achieved in the conflict resolution stage can be seen in the perception of two sides, the positive side and the negative side. The negative side is characterized by the absence of war or violent conflict. Peace on this site is obtained by exercising a control role on the parties involved in the conflict so that it does not ignite into an open conflict that causes violence. Then the positive side is seen through the existence of a prosperous atmosphere, freedom, and justice which are the basis for creating a peaceful atmosphere in a community.

To get this peace, it can be obtained by carrying out various processes of dialogue and mediation between the parties involved. Mediation is the process of establishing communication with the parties involved in a conflict in order to formulate and reach a consensus in deliberation aimed at resolving the conflict or dispute being faced in order to achieve peace. Mediation can be seen as a form of out-of-court dispute resolution (non-litigation) which is a form of Alternative Dispute Resolution (APS) or Alternative Dispute Resolution

(ADR) but can also take the form of court mediation (Court Mediation). This mediation was born against the background of the slow process of resolving disputes in court; therefore, this mediation emerged as an answer to the growing dissatisfaction with the justice system which led to the issue of time, cost, and ability to handle complex cases. In the case of the archipelago, dispute resolution through deliberation has long been practiced (Korach, 2013).

3. Conflict Transformation Stage

Conflict transformation is a way to see the conflict as a whole by listening in the best possible way (Lederach, in Aziz, 2019). This stage aims to address the wider sources of social and political conflict and seek to transform the negative forces of conflict into positive social and political forces. In the conflict transformation stage, there are four approaches that must be taken to reduce conflict, including:

1) Conflict De-escalation

This stage is a stage that requires military handling in reducing the occurrence of conflict. This means that at this stage there are still conflicts involving physical attacks and potential casualties. The conflict resolution process can be carried out if there are indications that the conflicting parties will reduce the level of conflict escalation. Therefore, in the de-escalation stage of the conflict, the reduction of the problems that occur is carried out by deploying military force.

2) Humanitarian Intervention and Political Negotiations

When the de-escalation of the conflict has occurred, the conflict resolution process can be started simultaneously with the implementation of humanitarian intervention to ease the suffering burden of the victims of the conflict. Humanitarian intervention is carried out by applying the principle of mid-war operations. This principle requires humanitarian intervention to no longer move in the periphery of armed conflict but must be able to approach the central point of the war. This stage is thick with political orientation which aims to find a political settlement between conflict actors.

3) Problem-solving Approach

This stage is directed at creating a favorable condition and enabling the antagonists to transform a specific conflict towards a resolution. Conflict transformation can be said to be successful if the two conflicting groups can reach a mutual understanding of how to explore alternatives to conflict resolution that can be directly carried out by each community.

4) Peace Building

At this stage, there is a process of transition, reconciliation, and consolidation. This stage is the toughest and takes a long time because it has a structural and cultural orientation.

4. Conflict Reconciliation Stage

Reconciliation implies re-unification and melting of ice between conflicting groups so that there is no prolonged grudge and is prone to horizontal conflicts (social conflicts). Reconciliation can improve the situation and build communication that was lost due to conflict as well as form new relations (joint forums) so that cooperation can build positive

2) *Root of conflict*

The root of this conflict is the background that creates a pre-condition for social conflict. These factors can include things such as economic inequality, political conflict, the absence of responsive institutions, demographic shifts, environmental or ecological damage from an area and also a decline or economic decline in an area (Malik, 2017). The dispute over the construction of a mosque in Daegu, South Korea is a concern regarding the expansion of Islamic power in South Korea due to the construction of a mosque. In addition, residents also consider that the construction of this mosque disturbs the peace of the local residents because they have to listen to loudspeakers when the call to prayer is sounded to call Muslims to worship. The sound of the call to prayer, which must be sounded 5 times a day with a loud voice, is considered disturbing the peace of Daegu residents.

3) *Accelerator*

The second conflict factor is the accelerator. In terminology, this accelerator is likened to a catalyst or hot wind that can spread conflict in all directions (Malik, 2017) the accelerator is a manifestation of a reaction that arises as a result of the conflict. In this conflict, the author argues that the accelerator in this case is a Daegu resident who made a petition to reject the construction of a mosque. The existence of this petition is considered to have widened the escalation of the dispute to become viral in the digital realm, so that this case received global attention.

4) *Trigger or conflict trigger*

The last factor is the trigger or trigger factor. Trigger can be interpreted as a sudden event that triggers the outbreak of conflict. In simple terms, the trigger can be analogized as a "fire" element that can grab and scorch the "dry grass" (structural element). Usually triggers appear suddenly in a series of conflict events (Malik, 2017) Examples of triggers are the murder of important figures, fraud in elections, and political scandals. For example, the murder of certain figures or group leaders, the destruction of identity symbols and so on. Triggers are short-term and sporadic. In this case, the author argues that the trigger for the dispute over the construction of a mosque in the Daegu region, South Korea is the protest from residents against the construction of a mosque. This protest was carried out in groups that required the construction of the mosque to be stopped or temporarily postponed.

5) *Conflict Resolution and Transformation Efforts*

According to the author, the solution to this conflict is to present a third party who can be a mediator for conflict resolution efforts from Daegu residents, representatives of Islamic students, and the local Korean government. This is because the existence of an authority figure will play a role in being able to make policies in overcoming disputes over the construction of mosques which tend to lead to the realm of discrimination and SARA.

The appropriate intervention in this territorial dispute is humanitarian intervention, which refers to interventions implemented by the UN Security Council's authority, but humanitarian interventions are often highlighted for their

legitimacy. This is because; many of the Islamic students who take charge of the construction of mosques in South Korea are foreigners, including Indonesian citizens (WNI). Therefore, some international legal experts argue that humanitarian intervention needs to be carried out as long as it meets the following requirements (Idris, 2012):

- a) Humanitarian interventions must be based on clear reasons and objectives, namely to protect human rights;
- b) It must be based on clear rules to avoid exploitation by one country of the territory it occupies.

Humanitarian intervention can be carried out through the stages of fact-finding, diplomacy, and the use of the military. The UN Security Council can appoint fact-finding missions to investigate and report alleged violations of international law, these missions can simultaneously provide early warnings about humanitarian crises that occur and negotiate with the leaders of countries where the crisis is taking place to find ways to resolve them (Gray, 2008). The use of military force is a last resort if a country is deemed to have failed to protect its citizens and if the peaceful means adopted have also failed. Based on the identification and mapping of the cases experienced, intervention, in this case, can be carried out using the diplomatic method without the use of the military. It should be understood that the intervention method by force of arms is the last step or effort taken if diplomatic efforts are deemed to have failed.

The Diplomacy method can be carried out by referring to Article 33 paragraph (1) of the United Nations Charter, where the disputing parties are required to find a solution through negotiation, investigation, mediation, conciliation, arbitration, judicial settlement, or other peaceful means of their own choice. But that does not mean that the mechanism that can be recommended by the UN Security Council is limited to Article 33 paragraph (1) of the UN Charter, other mechanisms can also be recommended by the Security Council outside of the mechanism of Article 33 paragraph (1) of the UN Charter (Simma, 1995).

In chapter VI of the UN Charter, the Security Council is empowered to make recommendations on dispute resolution procedures. The steps the Security Council can take are as follows:

- a) Based on Article 33 paragraph (2) of the United Nations Charter to ask all parties to use peaceful means if the situation endangers international peace and security;
- b) Based on Article 36 paragraph (1) of the United Nations Charter to recommend a dispute resolution mechanism;
- c) Based on Article 36 paragraph (3) to recommend appropriate procedures or methods for dispute resolution, and consider submitting legal disputes to the International Court of Justice (ICJ).

What needs to be noted is that the Security Council's authority to ask the parties involved to settle disputes by peaceful means and to recommend terms of dispute resolution is limited to disputes that are likely to endanger international

peace and security (Mauna, 2001). In this case, the Security Council is the local government who mediates between the disputing parties, namely Islamic students as representatives of the Muslim minority in South Korea and local residents of Daegu who reject the construction of mosques in South Korea.

B. Bhinneka Tunggal Ika Perspective as a Conflict Resolution in the Dispute Conflict of Mosque Construction as a Religion-Based Conflict in South Korea

Bhinneka Tunggal Ika (Unity in Diversity) is the motto of the Unitary State of the Republic of Indonesia (NKRI) which stems from the ideals of the founding fathers or the founders of the Republic of Indonesia to always live in harmony in a multicultural country.

Bhinneka Tunggal Ika is built on the principles of pluralism and multiculturalism. Pluralism and multiculturalism principles are principles that recognize the existence of national pluralism in terms of religion, belief, ethnicity, cultural customs, regional conditions, and race. This plurality is respected and appreciated and placed in a principle that can bind this diversity into a solid unity. Pluralism is not developed and encouraged to become a factor that divides the nation, but is a strength possessed by each component of the nation, to be synergistically bound to become an extraordinary force to be utilized in facing all the challenges and problems of the nation.

In an effort to resolve conflicts related to the dispute over the construction of a mosque in Daegu, South Korea, the perspective of Unity in Diversity can be applied through two types of transfer processes, namely transfer of knowledge and transfer of value. Transfer of knowledge is transferring knowledge and understanding, while the transfer of value is transferring moral values and goodness. With the large number of Muslim students studying in South Korea, the transfer of knowledge and transfer of value steps can be initiated as a diplomatic step to establish bilateral relations between countries in order to remain harmonious. Knowledge sharing is an important new approach for sustainable inclusive development.

The international evolution in knowledge sharing has attracted many organizations and stakeholders and has taken on multiple dimensions. Alliances, partnerships, and new forms of collaboration are being developed, from research to practice, from teaching to share learning. Peer learning suggests two-way and reciprocal learning activities. Peer learning should be mutually beneficial and involve the sharing of knowledge, ideas and experiences among participants. Peer learning can be based on the rich experience of peer review, but does not necessarily involve evaluation or ranking.

The Learning Loop serves as an important instrument for joint learning. Beyond ongoing dialogue with actors in a country or region, their main advantage is to consider aspects of policy implementation in collaboration with local partners on the ground. A feature of the learning loop is an ongoing dialogue with actors in a country or region, and collaboration with different practitioners and their complementary knowledge. Policy dialogue and knowledge-sharing platforms create opportunities for learning loops as an important part of policy dialogue to implement reforms.

This principle could be implemented in order to maintain bilateral relationship among Indonesia and South Korea in the dispute conflict of mosque construction as a religion-based conflict that is currently happened. Indonesia could share their principle in the form of knowledge sharing between two countries. Knowledge sharing could build alliances, partnerships, and new forms of collaboration are being developed, from research to practice, from teaching to share learning. It is also important as a policy dialogues to build and mediating the conflict that escalates. In the end by sharing Bhinneka Tunggal Ika perspective and implementing this concept, South Korea could learn from this concept to build peaceful condition and mediating the conflict, especially religion based conflict that occur in Daegu.

7. Summary and Recommendation

Bhinneka Tunggal Ika (Unity in Diversity) is the motto of the Unitary State of the Republic of Indonesia (NKRI) which stems from the ideals of the founding fathers or the founders of the Republic of Indonesia to always live in harmony in a multicultural country. This principle could be implemented in order to maintain bilateral relationship among Indonesia and South Korea in the dispute conflict of mosque construction as a religion-based conflict that is currently happened. Indonesia could share their principle in the form of knowledge sharing between two countries. Knowledge sharing could build alliances, partnerships, and new forms of collaboration are being developed, from research to practice, from teaching to share learning. In the end by sharing Bhinneka Tunggal Ika perspective and implementing this concept, South Korea can study from this concept to build peaceful condition and mediating the conflict, especially religion based conflict that escalates in Daegu.

8. Conclusion

This paper presented an overview of The Role of Bhinneka Tunggal Ika in peace building in the dispute conflict of mosque construction as a religion-based conflict in south korea.

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