

PEACEBUILDING PARADIGMS

Peacebuilding Paradigms focuses on how seven paradigms from the Comparative Politics, International Relations, and Policy Analysis subfields—Realism, Liberalism, Constructivism, Cosmopolitanism, Critical Theories, Locality, and Policy—analyze peacebuilding. The contributors explore the arguments of each paradigm, and then compare and contrast them. This book suggests that a hybrid approach that incorporates useful insights from each of these paradigms best explains how and why peacebuilding projects and policies succeed in some cases, fail in others, and provide lessons learned. Rather than merely using a theoretical approach, the authors use case studies to demonstrate why a focus on just one paradigm alone as an explanatory model is insufficient. This collection directly at how peacebuilding theory affects peacebuilding policies, and provides recommendations for best practices for future peacebuilding missions.

HENRY F. CAREY is Associate Professor of Political Science at Georgia State University. He has published many books and articles on international law, human rights and comparative democratization. Some of his most recent books include *Understanding International Law Through Moot Courts and European Institutions* (2017); *The Challenges of European Governance in the Age of Economic Stagnation, Immigration, and Refugees* (2017); and *Democratization, and Human Rights Protection in the European Periphery* (2014). He received the first Faculty Diversity Award at Georgia State University.

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Peacebuilding Paradigms

THE IMPACT OF THEORETICAL DIVERSITY
ON IMPLEMENTING SUSTAINABLE PEACE

Edited by

HENRY F. CAREY

Georgia State University



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Foreword

From Paradigm Dominance to Paradigm Hybridity: Scholarship's Relevance to Peacebuilding

George A. Lopez

Thirty years ago, the late Chadwick Alger wrote an article called “Peace Studies at the Crossroads: Where Else?” in which he detailed the various controversies and creative tensions that had typified the development of peace research as a subfield – or some would claim a rival field – of international relations inquiry. Especially apparent in the United States’ journals for twenty years, these contentious areas included quantitative analysis versus normative or value analysis, the emerging gaps between peace research and peace action, and the multiple and contentious definitions of peace across the globe. As the title of his article indicates, rather than attempting to resolve these tensions and options, Alger articulated why peace research and peace studies were at their best in straddling and embracing these contentions.¹

If Alger envisioned a set of bifurcated crossroads, the editors and authors in this volume present us with an intersecting superhighway complex in their analyses of how scholars have framed peace and peacebuilding for the past four decades. Working first with the seven most dominant paradigms in international relations, the authors explore where, how, and why their conceptual and theoretical apparatus address the literature, and often the practice, of peacebuilding. As such, the volume provides that most comprehensive presentation of the standard paradigmatic frameworks that examine the peacebuilding field. At the same time, in charting their clear road to explanation of the meaning of peace and how it is attained, each chapter author explores frankly the limits of their paradigm’s relation to peacebuilding. And most acknowledge that we would learn more about both our paradigms and peacebuilding via more conceptual and theoretical bridge building with neighboring paradigms.

¹ Chadwick F. Alger, “Peace Studies at the Crossroads: Where Else?,” *Annals of the American Academy of Political and Social Science* 504 (1989): 117–27.

But the knowledge landscape is a growing – and quickly, for that matter – of neighboring paradigms, some of which have spun off from the traditional ones presented in the first part of the book. And yet others have emerged into theoretical puzzle clusters because of various unexplained “on-the-ground” realities of peacebuilding. Thus a strength of the volume is that its second half presents both the newer and fully formed and the still emerging paradigms that explore peacebuilding concerns that the long-standing paradigms – so heavily dependent on state-level and larger institutional actors – cannot explain. In this regard, then, the volume is enticingly Kuhnian. It provides arguments both for and also contrary to the tried-and-true “normal science” of the dominant paradigms. In addition, it provides a significant platform to those “anomalies” in the (r)evolution of peacebuilding concepts and theory that have led us – and continue to lead us – to formulate new paradigms.²

Among these more recent paradigms are those whose conceptual and theoretical underpinnings represent a new recognition that other disciplines in the social sciences and humanities that have been excluded from international relations and peace research approaches now provide key dimensions of peacebuilding scholarship. These include cultural anthropology and its extended fields of linguistics and cross-cultural studies. The religious dimensions of peacebuilding are approached here through one of many Islamic traditions that are being explored in scholarly circles. When the reader draws the intellectual links among law, religion, and paradigms like cosmopolitanism, they see the ways this volume will stimulate new normative scholarship bridging the local and global. The chapters examining critical theory and policy analysis illustrate that different points of view skeptical of traditional paradigms occupy an important place in understanding peacebuilding in its fullness.

Equally significant are various chapters in the last third of the book that employ a paradigmatic lens for untangling our local peace puzzles embedded in the changing realities faced by societies after the shooting – for the most part – concludes. The exploration by authors of the various dimensions of dealing with public opinion, as well as with the complexity of the digital revolution, pose a series of dilemmas and opportunities that the more traditional paradigms could not envision. A chapter on local actors, another on partnering with local organizations, and another incorporating the lens of conflict transformation thinking are vantage points that provide a welcome meeting point with peace practitioners who value theoretical thinking.

To these issues, the volume adds important, exploratory analysis that blends the growth of the gendered paradigm with issues of sustainability. Each has become a significant paradigm making critical contributions to peace research in its own

² Thomas S. Kuhn, *The Structure of Scientific Revolutions*, 4th ed. (Chicago: University of Chicago Press, 2012).

right. This kind of hybrid paradigm development illustrates just one of the dynamic ways forward to which this volume leads. The book ends by providing a serious challenge for developing such hybridity in the summative, concluding chapter.

In many ways, this volume accepts Chad Alger's delight in scholarly struggles noted as this foreword commenced. But it leaps beyond that in far-reaching ways with a plethora of essays that dive deeply into the diversity of paradigms old and new that pervade our scholarly knowledge base for peacebuilding. One of the striking qualities of this book is its fulsome assertion of the endurance of various contested paradigms over time. In fact, some readers are likely to react that some of the approaches included have more than outlived their usefulness or relevance to peacebuilding.

Other analysts would rightly state that emerging paradigms, from gender theory to critical theory to conflict transformation, should have received more concentrated attention or that other critical theories on the edge of the paradigmatic threshold, such as decolonial theory, deserve a full chapter. The tone of this volume suggests that the editors and authors are sympathetic to such claims. Their concluding argument both invites and stimulates an exciting scholarly future of emerging hybrid and new peacebuilding paradigms grounded in their modeling of contestation – which is precisely where serious scholarship on peacebuilding should be.

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