

Advancing Galtung's Legacy: Bishnu Pathak's Groundbreaking Findings in Peace and Justice Sciences

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Abstract

Bishnu Pathak, a prominent Nepali peace scholar, advances Johan Galtung's foundational theories of structural violence, positive peace, and conflict transformation by contextualizing them within South and East Asia while articulating their global significance. Grounded in a "grassroots-to-top" orientation, his multi-transdisciplinary framework empowers local communities and centers the voices of vulnerable and marginalized populations and conflict victims.

Pathak's scholarship bridges theory and praxis through several landmark conceptual innovations:

- **The Peace–Conflict Lifecycle:** Represented by an ecosystemic pyramid, this model charts the cyclical rise, escalation, and de-escalation of disputes, earning successive Nobel Peace Prize nominations (2014–2019, 2026).
- **Twelve Definitions of Human Rights:** This multidimensional typology ranges from philosophical and natural dimensions to explicit class, worker, and owner rights, resolving persistent normative gaps in international discourse.
- **Child-First Theory (CFT) and Upstream Transformation:** Developed alongside the Theory of Political Equity from Birth, CFT repositions newborns as primary benchmarks for institutional legitimacy and challenges systemic "equity fraud." It operates alongside the FSM–YLS Upstream Conflict Transformation Pyramid, which routes disputes from grassroots diagnosis, mid-prognosis to structural institutional therapy.
- **Contemporary Political Revolutions:** His specialized analytical lenses, including *selfology* and *revolutionology*, systematically decode the emotional and socio-political dynamics of the 2025 theory of Gen Z nonviolent uprising against corruption in Nepal.

Integrating Eastern philosophy, Vedāntic principles, and the active doctrine of *lovism* (love and wisdom), Pathak frames peace as a dynamic condition rooted in human dignity, truth, vetting, reculturation, reconciliation, resilience, and ecosocial stewardship. His diverse body of work, comprising over 160 international publications, extends to disaster governance in the "Himalayan Nepal–Tibet Tsunami" and the "Nine Freedoms Doctrine".

Pathak's water metaphor, 'embodying a gentle yet powerful transformative persistence that penetrates even the hardest stone,' interlocks with his signature maxim, "*We know that we do not know.*" Together, they ground his scholarship in intellectual humility and rigorous inquiry, advancing an inclusive, justice-oriented, people-centered, and ecosystemic framework for sustainable global peace and rights.

Keywords: Johan Galtung, Bishnu Pathak, Peace, Peace-Conflict Lifecycle, Conflict Transformation, Bottom-up Approach, Transitional Justice, Human Rights, people-centered, Academia.com, Fair Start Movement, and birth equity.

1. Introduction

Bishnu Pathak, a renowned Nepali peace researcher, author, and educator, is widely esteemed for his innovative contributions to conflict transformation, justice, rights, equity, human security, and ecosocial sustainability. He is particularly recognized for conceptualizing the Peace-Conflict Lifecycle, nominated multiple times for the Nobel Peace Prize, which has become a cornerstone of contemporary peace research. Deeply influenced by Johan Galtung, the founding figure of peace studies, Pathak has expanded upon Galtung's seminal ideas of structural violence, conflict transformation, positive peace, and peace through peaceful means, applying them to South Asia and beyond. Through these contributions, he has enriched global discourse on human rights, transitional justice, equity, and human security, advancing a vision of peace as a dynamic, participatory process rooted in community empowerment, ethical responsibility, and sustained engagement, rather than merely the absence of conflict.

Dr. Johan Vincent Galtung (October 24, 1930–February 11, 2024) was a Norwegian sociologist, mathematician, and political scientist, widely regarded as the father of modern peace research and peace studies (Weber, August 8, 2006). Born in Oslo to a family of medical doctors, his lifelong commitment to peace was profoundly shaped by his father's imprisonment in a Nazi concentration camp. Confronted with the absence of literature on peace research in libraries across Sweden and Finland (Urdal, April 22, 2022), Galtung pioneered the field, developing a framework of diagnosis, prognosis, and therapy for societal, national, and international conflict transformation (December 2 and 9, 2024).

Galtung envisioned himself as a new kind of doctor, one dedicated not to curing physical illness but to healing communities, nations, and the world from conflict (Pathak, August 29, 2016). In 1959, he founded the International Peace Research Institute, Oslo, the world's first academic center devoted to peace research, and later established the Journal of Peace Research (Galtung, 1969; www.transcend.org/galtung/#bio).

Pathak shares a close intellectual and professional bond with his mentor Galtung used to say academic father, serving as a board member of TRANSCEND Peace University, the world's first online peace university founded by Galtung. Under Galtung's supervision, Pathak worked for nearly two decades, contributing to teaching, research, and the global dissemination of peace studies. His work can be seen as both an extension and a contextualization of Galtung's legacy, particularly within South and East Asia (inspireyouthjournal.org/professor-bishnu-pathak/).

While Galtung laid the theoretical foundation of peace studies, Pathak localized and expanded these concepts, applying them to Nepal's democratic struggles, transitional justice processes, and regional geopolitics. His Nine Freedoms Doctrine (2016), along with his emphasis on truth-telling, dialogue, and reconciliation, reflects Galtung's influence while also demonstrating Pathak's originality. Together, Galtung's global vision and Pathak's regional expansion resonate as a mentor-disciple dialogue, bridging universal theory with local practice.

Pathak's personal experiences have shaped his lifelong commitment to confront inequity, challenge human rights violations, and advance truth-telling, indirect-direct mediation, informal-formal dialogue, justice, reparation, prosecution of perpetrators, and accountability. By weaving together autobiography, academic analysis, and philosophical reflection, he underscores justice as the essential foundation for perpetual

peace, fairness, harmony, reconciliation, reculturation, and sustainability. His contributions enrich both the theoretical discussions and practical application of peace and justice studies.

Pathak chose to dedicate his life to peace research, teaching, and publishing instead of pursuing a lucrative career. He held firm to his values of humility, resilience, empathy, and wisdom. Pathak was known for his honesty, sound judgment, victim-centered orientation and decision-making, open-mindedness, and ability to navigate complex situations. Despite facing criticism for prioritizing integrity over financial gain, he consistently refused to engage in unethical practices or use his knowledge for personal gain. Some criticized him for not pursuing dishonest forms or harms of wealth like political leaders, bureaucrats, NGO workers, businessmen, brokerage, cheating, or fraud, but Pathak's ethical stance set him apart from politically influential figures in Nepal who amassed wealth through abuse of power. Despite facing social pressure and financial challenges, Pathak remained committed to the pursuit of knowledge for just peace in society, the nation, and beyond.

Pathak is a prolific author whose works span conflict, peace, human security, human rights, transitional justice, equity, and conflict transformation through peaceful means. He has published more than 160 international papers and a dozen books, making significant contributions to global peace scholarship.

Among his notable publications are:

- Politics of People's War and Human Rights in Nepal (2005)
- Theory of Political Equity from Birth (May 2026)
- Child-First Theory: Exposing Equity Fraud at Yale Law School (October, 2026)
- Himalayan Nepal-Tibet Tsunami: Genesis, Causes, and Critical Justice Appraisals (September, 2026)
- An Appeal to Peace Laureates for the Endorsement of Birth Equity (July 2026)
- Baleen's Hundred-Point Charter of Governance: Of, By, and For the Nepali People (April, 2026)
- Theory of the Gen Z Nonviolent Uprising in Nepal (December 15, 2025)
- Principles of Birthright Equity (November 10, 2025)
- Johan Galtung's Conflict Transformation Theory for Peaceful Freedom: Top Ceiling and Traditional Peacemaking (August 29, 2016)
- Gandhian Spherons: India/Nepal Return to the Varnas Peace World Leadership (October 2022)
- Perpetual Peace Plan for the Russia-Ukraine War (November 4, 2024)
- Magna Carta of Peace (March 24, 2025)
- Perpetual Peace by Johan Galtung (December 2, 2025)
- India-Pakistan Escalation of Conflict: Promoting Positive Peace Through a Bottom-Up Approach (May 19, 2025)
- Impacts of India's Transit Warfare against Nepal (2015)
- A Comparative Study of World's Truth Commissions: From Madness to Hope (2017)
- India's Seven Freedoms Doctrine to Nepal (September 28, 2014) and
- Process Documentation of Interfaith Peacebuilding Cycle: A Case Study from Nepal (August 2019).

Other influential works include:

- The Nepal Compact: Potential for Cold War II (2022a)
- Negotiation by Peaceful Means: Nepo-India Territorial Disputes (2022b)
- Female Combatants, Peace Process, and the Exclusion (2015)
- Principles of Harmony (December 3, 2012)
- UNMIN's Humiliating Withdrawal (March 21, 2011)
- Civil-Military Relations in Nepal (2010) and

- Women and DDR in the World (September 13, 2011).

One of his landmark research papers, “Nepal’s 2008 Constituent Assembly Elections: Converting Bullets to Ballots” (May 8, 2008), was published in the Bulletin of the East-West Center, USA, making a significant contribution to the study of Nepal’s democratic transition.

Pathak has significantly advanced the conceptualization of transitional justice, the array of judicial and non-judicial measures societies deploys to confront legacies of conflict, authoritarianism, and systemic human rights violations. Pathak theorizes transitional justice as a holistic, politico-legal process critical for navigating the shift from violent conflict toward sustainable peace, placing accountability, victim recognition, and institutional transformation at its core. Notably, he expands upon the conventional four-pillar framework to introduce a comprehensive six-pillar model comprising truth, vetting, reparation, prosecution, guarantees of non-recurrence, and justice policies. Rooted in international human rights law and specifically calibrated to the unique trajectory of Nepal’s post-conflict environment, his victim-centered paradigm emphasizes that durable peace depends on simultaneous advancements in historical accountability, meaningful redress, structural institutional reform, and robust safeguards against future injustice. Pathak has authored several foundational publications on transitional justice, including:

- Generations of Transitional Justice in the World (2019)
- World's Disappearance Commissions: An Inhumanous Quest for Truth (2016)
- Bishnu Pathak's Nine Freedoms Doctrine to Truth, Justice, and Dignity (January 18, 2016)
- Nepal Maoist Leaders: The Hague Journey (September 30, 2019)
- Nuremberg Tribunal: A Precedent for Victor’s Justice (September 21, 2021)
- The Tokyo Tribunal: Precedent for Victor’s Justice II (August 30, 2021)
- Enforced Disappearance Commission: Truth, Justice and Reparation for Dignity (August 29, 2015)
- Nepal’s Enforced Disappearance Commission: Roles of the International Community (May 18, 2015) and
- World’s Transitional Justice Ironically Ensures Freedom to the Perpetrators While Further Limiting Justice to the Victims (July 30, 2018).

The primary goal of this paper is to provide a comprehensive reference guide on perpetual peace as conceptualized by Johan Galtung and further developed peace, rights, and justice by Bishnu Pathak. The aim is to enhance the understanding of peace and justice studies for learners, policymakers, and researchers. Specific objectives include exploring Galtung's influence on global peace, examining how Galtung influenced and inspired Pathak to pursue a similar scholarly path, and analyzing Pathak's significant contributions in peace, justice, and related dimensions.

This study evaluates Pathak's impact on peace, peacebuilding, and peacemaking efforts (Brand-Jacobsen, January 7, 2003), emphasizing key principles such as universality, indivisibility, interdependence, and interrelatedness. The coauthors have been avid readers of Bishnu Pathak's research articles on various topics, including peace, conflict transformation, Eastern philosophy, birth equity, human security, transitional justice, climate justice, the Gen Z uprising, and related themes for an extended period. His extensive scholarship has motivated us to write this article about his contributions, which we began two years ago.

Table 1 highlights Pathak's performance from August 9, 2022 to October 8, 2022, over a sixty-day period



Source: independent.academia.edu, 2022.

Over the past few months, our sustained engagement has taken the form of more than one hundred audio-visual dialogues, complemented by extensive email exchanges and reflective interactions on LinkedIn. These conversations, marked by his thoughtful and incisive responses, have provided fertile ground for probing questions and critical reflections. Parallel to these exchanges, we coauthored and have immersed ourselves in dozens of his published works, which illuminate both the conceptual foundations and applied dimensions of peace studies. The interplay between direct dialogue and textual analysis has fostered a dynamic process of learning, enabling us to situate his scholarship within broader debates on conflict transformation, human rights, and global justice. Through this iterative engagement, our understanding has not only deepened but has also revealed the enduring significance of his contributions in addressing contemporary global challenges, thereby affirming the transformative potential of peace research as both theory and praxis.

1. Purpose of the Study

The philosophy of *Advaita Vedānta* proclaims, “*Yathā Dr̥ṣṭi Tathā Śr̥ṣṭi*”, as is the vision, so is the creation. This constructive and positive principle resonates profoundly with Pathak's scholarship. He exemplifies humility, perseverance, and principled commitment to transformative engagement. Despite his significant contributions to peace and justice, Pathak has remained modest, and his work often goes unnoticed. This study aims to recognize and honor his achievements.

Pathak's grassroots-to-top approach emphasizes the importance of empowering communities and amplifying the voices of victims and marginalized groups. His "two-eyed theory" of truth-telling for justice combines personal experiences of injustice with universal principles of fairness, creating a comprehensive framework for peace, justice, and equity.

Pathak conceptualizes peace as an active and constructive force that requires continuous engagement, moral responsibility, and ethical clarity. He emphasizes that justice is a personal and collective effort,

with truth serving as the basis for equity and perception shaping reality. Pathak argues that sustainable peace must be nurtured through conscious effort and grassroots empowerment to enable communities to drive transformation. This perspective aligns with the Fair Start Movement (FSM), which advocates for justice and equity to be established from early life experiences rather than imposed from above externally.

Both Pathak's research and the FSM emphasize that peace entails more than just the absence of conflict; it involves promoting fairness, dignity, and equity at the very foundation of core society (Pathak, February 2, 2026). As a close associate and follower of Johan Galtung, Pathak builds on Galtung's legacy of nonviolent conflict resolution by peaceful means, advocating for a vision of enduring peace rooted in truth, equity, justice, and community empowerment. His research provides valuable insights into achieving peace through these principles.

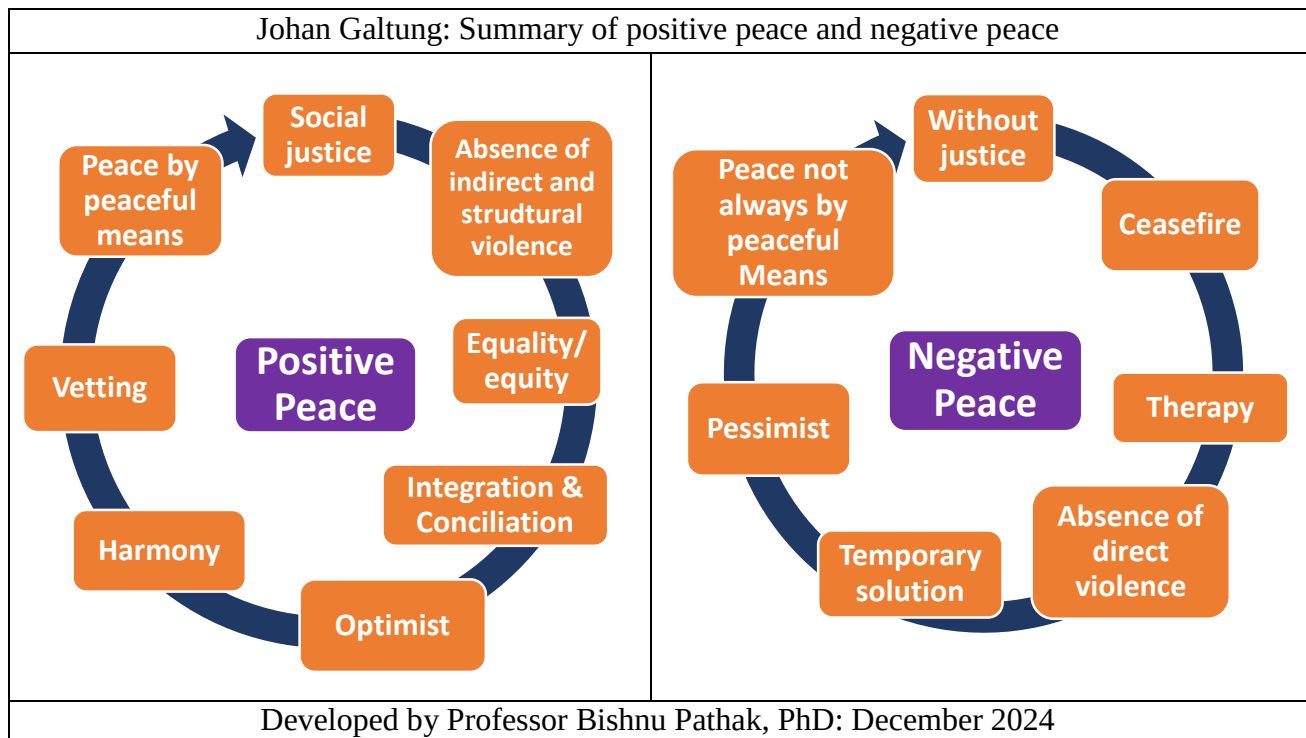
The aim of this review paper is to present Pathak's valuable perspectives on peace and justice to a diverse audience, including professionals, scholars, mediators, negotiators, students, researchers, policymakers, and the wider public. By synthesizing his contributions, the paper seeks to bridge theory and practice, offering insights that are both academically rigorous and practically relevant. It aspires to foster deeper engagement with peace studies and to inspire dialogue across disciplines, cultures, and communities.

3. Johan Galtung, the Architect of Peace Studies

Johan Galtung has mediated in more than 150 conflicts across 150 countries, from "A" for Afghanistan to "Z" for Zimbabwe. He has authored and co-authored over 170 books on peace and related subjects, with 96 as the sole author. Several of his works have been translated into more than 40 languages, including "50 Years—100 Peace and Conflict Perspectives," published by TRANSCEND University Press. His influential book "Transcend and Transform" (2004) has been translated into 25 languages, showcasing its global impact.

In addition to his books, Galtung has produced over 1,700 scholarly articles and book chapters, as well as more than 900 editorials for TRANSCEND Media Service (Pathak, December 2, 2024). His concepts and frameworks are integrated into the curricula of over 500 universities worldwide, and his mediation efforts have directly contributed to resolving conflicts in diverse regions (The Guardian, March 21, 2024; Kraemer, March 25, 2024; Burak, January 2021).

In 2000, Johan Galtung founded the TRANSCEND Peace University, the world's first online institution dedicated to peace studies. He later established the TRANSCEND University Press in 2008 to publish scholarly works on peace and conflict transformation. Additionally, he created and directed TRANSCEND International, a global nonprofit network for peace, development, and the environment, established in 1993 and now comprising more than 500 members across 100 countries. Through these initiatives, Galtung's contributions have ensured the integration of peace studies into university curricula worldwide and advanced peacemaking efforts across diverse conflicts.



Johan Galtung introduced several foundational concepts in the discipline of peace studies, most notably the typology of direct, structural, and cultural violence and the paradigm of conflict transformation through peaceful means, operationalized in his Transcend Method. He emphasized the application of this method in conflict mediation across multiple levels of society. Galtung further underscored the enduring influence of Mahatma Gandhi as a peace leader, the significance of peace journalism, and the imperative of a global transition from a twentieth century marked by war to a twenty-first century oriented toward peace and harmony.

His scholarship spans a wide thematic range, including Democracy for Peace and Development, Peace Studies, and Conflict Resolution, as well as specific works such as “The Soviet Case: Six Contradictions and the US Case: Fifteen Contradictions” (May 2013) and *Twelve Creative Ways to Foster Reconciliation* (September–December 2005). Central to his intellectual contributions is the distinction between negative peace, the mere absence of violence, and positive peace, the presence of justice, equity, and harmonious social structures. He further conceptualizes peace across multiple dimensions of human relations, structural, institutional, individual, procedural, and political, providing a comprehensive framework for advancing sustainable peace.

Positive peace emphasizes addressing the root causes of conflict while fostering cooperation, justice, equity, mutual understanding, and resilient social institutions. In contrast, negative peace refers to the temporary cessation of violence, often maintained through coercion, without resolving the underlying drivers of conflict (Grewal, 2022; Dijkeme & d’Hères, 2007; Gallardo, 2024; Vision of Humanity, 2024). Building on this distinction, Bishnu Pathak designed and illustrated the conceptual “boxes” of positive and negative peace, elaborating their defining features. By emphasizing this differentiation, Pathak highlights the necessity of moving beyond surface-level tranquility toward deeper societal transformation. His insights prompt readers to understand peace not merely as a static condition but as an ongoing process of fostering human dignity, justice, and collective well-being.

4. Voice of the Voiceless: Johan Galtung and Bishnu Pathak in Dialogue

Galtung was a strong advocate for conflict victims, vulnerable, and marginalized people, including those in Nepal. Nepal, the birthplace of Gautam Buddha, is a small, landlocked, and impoverished country situated between the two giant superpowers of India and China. In 1999, after receiving a DANIDA Fellowship for his PhD, Pathak traveled and resided at the Danish Centre for Human Rights in Copenhagen to study the human rights impact of the Maoist-launched People's War. He contacted Galtung via email, and to his surprise, Galtung responded promptly. Their relationship grew as they both pursued studies in conflict and peace globally.

They finally met in person in Nepal in May 2003, where Galtung outlined his vision for the world's first online TRANSCEND Peace University and invited Pathak to join as a board member. He also appointed Pathak as the South Asia regional convener of TRANSCEND International. In 2006, Galtung returned to Nepal for a mediation-sharing session, during which Pathak, representing the Peace and Conflict Studies Center (formerly the Conflict Studies Center), coordinated his visit.

On November 30, 2006, the Center convened a highly successful mediation-sharing program attended by more than 350 participants, including distinguished figures such as Ian Martin, Special Representative of the United Nations Secretary-General, together with coordinators from both the Maoist negotiation team and the Government of Nepal. Impressed by Pathak's organizational acumen, Johan Galtung commended his leadership and encouraged him to continue advancing the discipline of conflict and peace studies. Pathak later recalled Galtung's words: "Bishnu, when I began my journey in peace research and studies, I was not as skilled or competent as you are now. Observing your work and active dedication to conflict transformation through peaceful means, I am confident that you will make significant progress along this path." These words became a lasting source of inspiration and guidance for Pathak in the years that followed.

In 2012, the Constituent Assembly in Nepal failed to promulgate a new constitution, leading to a political and constitutional crisis. In response, Pathak sought Galtung's guidance, and Galtung visited Nepal from January 9–19, 2013, to conduct meetings and share his mediation techniques with political leaders, scholars, activists, and other stakeholders. During his visit, Galtung emphasized the importance of dialogue, inclusivity, and creative solutions to overcome deadlock. His sessions provided both theoretical insights and practical strategies, encouraging participants to reimagine negotiation as a process rooted in empathy and mutual respect. Pathak's initiative to bring Galtung to Nepal underscored his dedication to promoting constructive engagement during a crucial phase of the nation's peace process.

Pathak published "Approaches to Peacemaking" three days before Galtung's birthday on October 24, 2010, presenting his peace-conflict lifecycle in the form of a pyramid. Initially concerned about how Galtung might respond, he was relieved and honored when Galtung warmly appreciated the work and shared it with colleagues on his birthday. This gesture not only validated Pathak's innovative approach but also strengthened their intellectual bond. Galtung's generosity and respect for new ideas keep motivating Pathak, reminding him that creativity and courage in scholarship can open pathways to deeper understanding and global dialogue.

Galtung was instrumental in promoting peaceful conflict resolution during Nepal's Maoist People's War. He gave valuable insights into nonviolent approaches to conflict transformation, using Nepal's armed conflict and peace process as a notable example. In various discussions and global platforms, Galtung recognized Bishnu Pathak's important role in peacebuilding and transitional justice. Pathak's commitment to promoting peace through education, research, and publications has had a

significant impact worldwide, with Galtung's support playing a key role in enhancing Pathak's accomplishments and influence.

Therefore, following in the footsteps of Galtung, who consistently advocated peace by focusing on the poor, conflict victims, vulnerable, marginalized, and disadvantaged groups, Pathak has similarly embraced and advanced this path. He has worked to amplify the voices of those often excluded from mainstream discourse, ensuring that their struggles and aspirations are recognized within the broader peace process. Through his teaching, research, and publications, Pathak has sought to transform peace from an abstract ideal into a lived reality rooted in rights, justice, and equity. His commitment reflects not only continuity with Galtung's vision but also a determination to adapt it to the evolving challenges of contemporary society.

5. Bishnu Pathak Journey to Peace: From Struggles to Scholarship

Pathak's work embodies the enduring principle, "I know that I do not know," emphasizing intellectual honesty, humility, and recognition of human limitations while refusing arrogance and cognitive bias. It reflects an awareness of the vast expanse of knowledge yet to be uncovered, a willingness to engage diverse perspectives, and a commitment to lifelong learning.

Pathak's scholarship is rooted in praxis, engaging communities through a "do no harm" ethic and applying win-win and lose-lose game theory to conflict transformation by peaceful means. His reflection, "I am merely a student of peace and justice studies," demonstrates humility and dedication to continuous growth through research, dialogue, sharing, and feedback. By honoring collective wisdom and amplifying the voices of victims and vulnerable groups, he shows that genuine leadership involves listening, adapting, and co-creating solutions at the grassroots level.

Methodologically, Pathak uses networking-tracking and snowball techniques to gather, review, and analyze data. Despite a demanding schedule, he maintains a low profile, prioritizing substance over visibility. His research integrates personal experience, participant observation, theoretical frameworks, and archival inquiry to uncover fundamental truths and offer insights to better understand human needs, demand-driven trends, and justice-based principles. This approach fosters optimism and hope, creating environments conducive to peace by addressing contemporary man-and-nature made conflicts and advocating coexistence, liberty, equality, and cooperation.

Pathak's vision looks towards a future where equity-based needs and freedoms are universally fulfilled. Through teaching, research, and writing, he promotes social justice and envisions a world free from war, ensuring safety and dignity for all, especially children in homes, schools, streets, offices, and parks. Pathak's primary thrust is liberation from injustice, inequity, inequality, indignity, insecurity, intolerance, and disharmony. As a multi-transdisciplinary thinker, he believes that injustice anywhere threatens justice everywhere, communicating his convictions through books, papers, lectures, mediations, and engagement across diverse platforms. These contributions form an overview of his innovative discoveries, presented in the below section titled "Bishnu Pathak: Journey to Peace – From Struggle to Scholarship."

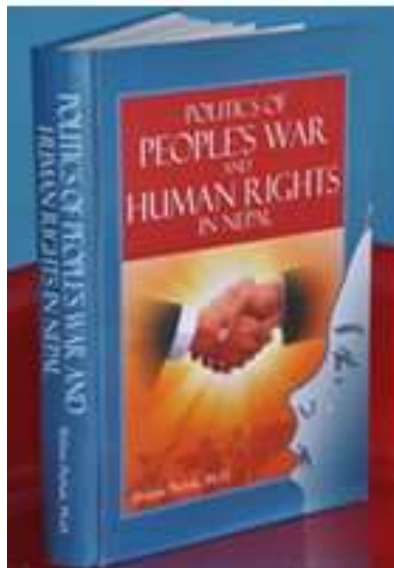
5.1 Groundbreaking Findings: The Definition of Human Rights

Bishnu Pathak's Book "Politics of People's War and Human Rights in Nepal" (2005) critically examines the People's War, exposing its profound impact on victims, the poor, and marginalized communities while tracing root causes, strategies, and consequences for human rights along with its definitions. The work situates rights discourse within armed struggle, advocating a bottom-up approach to justice. Complementing this, his paper "Human Security and Human Rights: Harmonious to Inharmonious

Relations” (2014) advances twelve distinct definitions of human rights, underscoring their multidimensional nature. Together, these contributions articulate innovative frameworks that expand human rights theory and practice beyond conventional paradigms, addressing persistent definitional gaps.

4.1.1. Philosophy: Philosophical rights, grounded in dignity, equality, and self-reliance, affirm individual worth while balancing personal responsibility with communal welfare. Rooted in equality, they foster empathy, respect, and fairness, serving as ethical foundations and guiding principles for societies committed to freedom, justice, and the cultivation of humane, equitable social relations.

4.1.2. Nature: Natural rights are universal, inherent, inalienable, non-derogable, and self-evident. Rooted in the very condition of human existence, they require no external validation and constitute the moral foundation of justice, equality, and dignity. These rights, incapable of surrender or denial, embody essential freedoms and responsibilities that safeguard human life while fostering collective harmony and ethical coexistence.



4.1.3. Political: Political rights encompass respect for the integrity of life, the liberty of movement, freedom of expression, and participation in public affairs. They safeguard individuals' capacity to engage in governance, articulate opinions, and contribute to collective decision-making. By affirming these rights, democratic societies uphold dignity, equality, and justice, ensuring that political participation remains both a fundamental freedom and a cornerstone of legitimate authority.

4.1.4. Civil: Civil rights constitute fundamental guarantees safeguarding citizens' physical integrity, personal security, and economic, social, and cultural well-being. They uphold equality before the law, protect individual freedoms, and enable dignified participation in society, thereby reinforcing justice and democratic legitimacy.

4.1.5. Legal: Legal rights encompass the principles of the rule of law, equality before the law, and protection against injustice. They ensure fairness in judicial proceedings, prevent arbitrariness, and promote institutional accountability. As pillars of democracy, legal rights secure justice and safeguard human dignity.

4.1.6. Social: Social rights guarantee access to a decent standard of living, family life, solidarity, and protection against discrimination. By fostering inclusion, equality, and dignity, they enable individuals to participate fully in their communities, thereby strengthening unity, justice, and collective well-being.

4.1.7: Economic: Economic rights ensure opportunities for work and equitable distribution of resources to meet essential needs—food, housing, clothing, and healthcare. They promote economic stability, reduce inequality, and secure the foundations of sustainable development and social justice, thereby affirming human dignity.

4.1.8: Culture: Cultural rights safeguard the freedom to participate in cultural life, preserve traditions, protect minority identities, and access education. By celebrating diversity, creativity, and heritage, they foster mutual respect, inclusion, and solidarity, enhancing communal identity and dignity.

4.1.9: Religion: Religious rights guarantee freedom of belief in a secular society, the right to change faith, and protection against intolerance or discrimination. They affirm spiritual autonomy and promote coexistence, respect, and harmony among diverse communities, thereby upholding dignity, equality, and freedom of conscience.

4.1.10: Class: Class rights aim to reduce disparities between rich and poor, eliminate unequal wages and exploitation, and promote equitable resource distribution. They strengthen social cohesion, encourage cultural advancement, and foster political participation, contributing to inclusive and just nation-building.

4.1.11: Worker: Worker rights encompass the fundamental entitlements to unionize, the enforcement of labor laws and international standards, and the equitable distribution of production benefits between labor and management. These rights secure fair wages, safe and dignified working conditions, and protection against exploitation, affirming labor as a core human and social value. Their realization promotes justice, safeguards human dignity, and advances sustainable economic growth grounded in fairness, solidarity, and respect for the intrinsic worth of work.

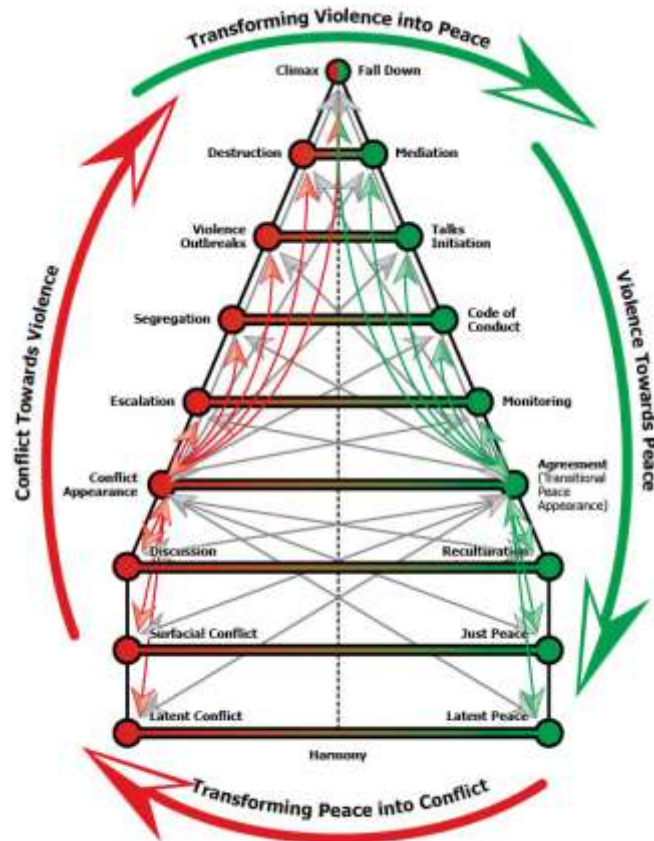
4.1.12: Owner: Owner rights encompass the freedom to decline unionization, the responsibility for profit and loss, and the obligation to sustain a safe and equitable work environment. They confer managerial authority over hiring, discipline, promotion, termination, and remuneration, exercised within the bounds of legal and ethical standards. By balancing autonomy with accountability, owner rights safeguard the long-term viability of enterprises while affirming the dignity and well-being of employees. In this equilibrium, managerial discretion is harmonized with social responsibility, ensuring that economic success is pursued in tandem with justice, fairness, and respect for human values.

Human rights are inherently multidimensional, transcending singular domains. Their interconnection underscores the unity of dignity, equity, equality, and justice, ensuring that rights extend across all facets of human life and safeguard collective well-being.

5.2 Groundbreaking Findings: Documenting the Peace-Conflict Lifecycle

Pathak's articulation of the Peace–Conflict Lifecycle was first advanced in his chapter “Approaches to Peacebuilding, published in Experiments with Peace” (2010), a commemorative volume honoring Johan Galtung's 80th birthday in Oslo. This contribution illustrates how every conflict carries within it the latent potential to be transformed into an opportunity for constructive change, thereby extending and deepening Galtung's lifelong dedication to peace and human harmony.

Pathak posits that conflict originates in the emotional human mind and gradually unfolds through successive stages: latent conflict, surface conflict, discussion, manifestation, escalation, outbreak of violence, segregation, and destruction. At its climax, violence dominates, yet the cycle also permits de-escalation, whether through stalemate, pressure, or force, or through indirect-direct mediation, facilitation, informal-formal dialogue and negotiation, and the establishment of codes of conduct. Peacebuilding along with in some cases peacekeeping, in this framework, is further reinforced by monitoring mechanisms, mutual understanding, agreements, accords, and processes of reculturation.



Pyramid III: Peace-Conflict Lifecycle
Source: Dr. Bikram Pathak, 2010

Reculturation, as Pathak defines it, entails the resolution of conflict through litigation, arbitration, and adjudication, while simultaneously fostering coexistence grounded in truth, respect, dignity, equity, justice, and tolerance. It represents the gradual tapering of conflict until it fades and disappears, giving way to peace. Yet Pathak underscores that conflict may resurface, reminding us that peace and conflict are inseparable, two sides of the same coin, each possessing its own lifecycle.

The Peace–Conflict Lifecycle Pyramid (Pyramid III) encapsulates this dynamic visually and conceptually. Conflict occupies one side of the pyramid, peace the other, with both rising and falling in cyclical patterns

analogous to ecosystems. Just as a tiger preys upon an antelope, ages, dies, and decomposes, allowing grass to grow and deer to graze, the peace–conflict cycle embodies appearance, disappearance, and reappearance. This ecological analogy highlights the thesis–antithesis–synthesis progression inherent in human interactions.

By unifying Galtung’s distinct theories of conflict and peace into a single ecosystemic model, Pathak created a groundbreaking framework that bridges theory and practice. His Peace–Conflict Lifecycle Pyramid gained international recognition, earning nominations for the Nobel Peace Prize across six consecutive years (2014–2019, 2026).

The lifecycle underscores that conflict, when managed ethically, can catalyze constructive transformation, while peace requires justice, inclusivity, and dialogue for sustainability. Pathak’s insights emphasize that genuine peace transcends the mere absence of conflict, encompassing fairness, dignity, and respect. Recognizing these cyclical patterns enables societies to break free from recurring hostilities and cultivate a culture of harmony.

Ultimately, the Peace–Conflict Lifecycle demonstrates that perpetual peace is not a static endpoint but a continuous journey, nurtured through humility, shared wisdom, lovism, and a steadfast commitment to non-violence.

5.3 Groundbreaking Findings: The Generations of Transitional Justice

In his paper “Generations of Transitional Justice in the World” (DOI: [10.14738/assrj.67.6728](https://doi.org/10.14738/assrj.67.6728)), Bishnu Pathak underscores a troubling paradox: while truth commissions in post-conflict societies often grant perpetrators freedom, they simultaneously restrict access to justice for marginalized and impoverished victims or survivors. This contradiction raises fundamental questions about the effectiveness and legitimacy of transitional justice mechanisms. Moreover, the ongoing global transition toward a multipolar world order is reshaping both the practices and priorities of transitional justice, influencing how identity-based conflicts are addressed and resolved in the future.

Pathak conceptualizes transitional justice as an interdisciplinary politico-legal framework that seeks to heal past violations, pursue investigation and reconciliation in the present, and safeguard the future—not merely for privileged elites but for people across all generations. Each generation strives to uncover the causes, nature, extent, and patterns of identity-based crimes and genocide; to determine the role of perpetrators; and to assess the impact of truth commissions. Here, “generation” refers to biological age cohorts of roughly 20–30 years, marked by shared attitudes, behaviors, contexts, sufferings, and cultures. His study reviews transitional justice across more than ninety countries, categorizing developments into five generations (I, II, III, IV, and 0), spanning from the post–World War II era to the present. Generation I marks the genesis of transitional justice, shifting from the Holocaust to retributive justice, exemplified by the Nuremberg Trials and Tokyo Tribunal. Yet, rather than holding the principal perpetrators of World War II accountable, the Nuremberg process became a pseudo-trial—granting immunity to French, Soviet, American, British, and Japanese elites, including Geneva Convention violators, under the guise of political expediency.

Generation II reflects a transition from internecine war crimes to humanitarian justice. Truth commissions in this period are examined in relation to perpetrators’ “four Ds”—delay, deception, denial, and dilution—strategies that systematically undermine accountability. Although transitional justice operates within international human rights law, international criminal law, and international humanitarian law, in practice it has often been more political than legal.

Generation III represents a shift from domestic criminal jurisprudence to international tribunal justice. Western developed nations and non-signatories of the Rome Statute sought to establish and control the International Criminal Court (ICC), frequently straining relations with post-conflict states.

Generation IV highlights the move from sectarian violence to reconciliatory justice. In these cases, non-state elites often assert dominance over marginalized communities, perpetuating communal apartheid and cultural genocide.

Finally, Generation 0 (Zero) denotes the establishment of truth commissions as mechanisms of justice. Despite significant national and international pressure, these commissions have largely failed to identify and investigate human rights violations in post-conflict settings.

The central question remains: who benefits from transitional justice—the victor (perpetrator) or the vanquished (victim/survivor)? Pathak's paradoxical answer is that transitional justice often ensures freedom for perpetrators while restricting justice for impoverished and marginalized victims, and for society at large across generations. Meanwhile, the global order continues to shift toward an identity-based, multipolar framework, shaped by diverse interests and practices embedded within transitional justice systems.

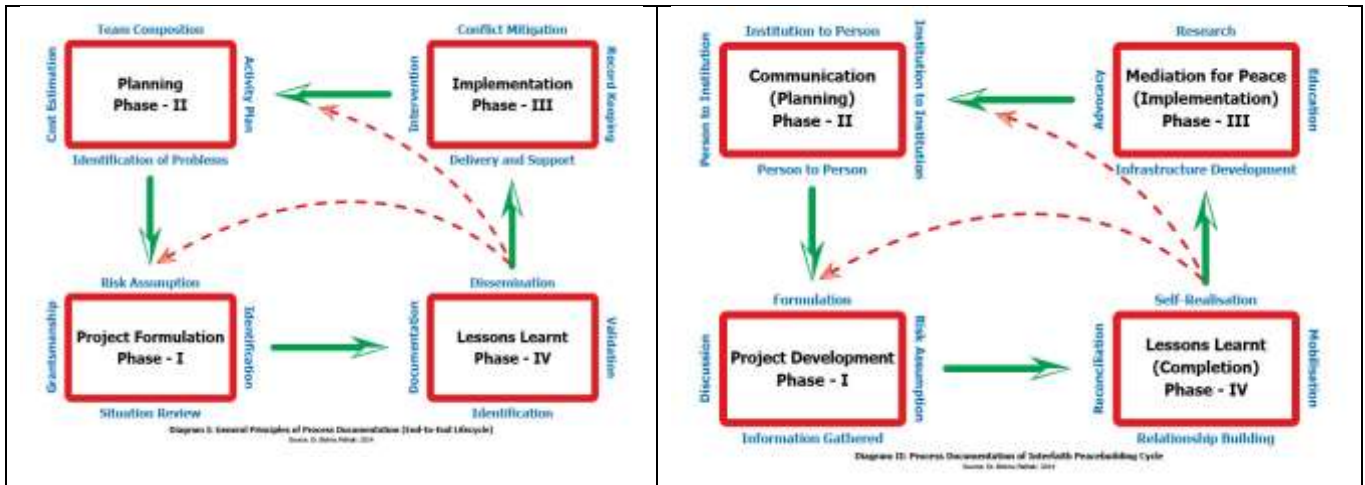
Transitional justice, as Pathak emphasizes, is an ongoing process that evolves with context. Each generation carries the weight, pain, and suffering of the past, alongside the responsibility to transform these into opportunities for reconciliation, accountability, and perpetual peace. The pursuit of justice must remain adaptable, adjusting to new circumstances while upholding core values of dignity, equality, and human rights.

Pathak's insights highlight the importance of truth-telling, collective memory, and inclusive dialogue in effective transitional justice. These components enable societies to break free from cycles of violence, build trust among communities, and establish democratic institutions. The enduring impact of transitional justice lies not only in addressing past wrongs but also in inspiring future generations to uphold justice as a continual commitment to humanity—ensuring accountability for perpetrators and justice for victims.

5.4 Groundbreaking Findings: Documenting Processes in the Interfaith Peacebuilding Lifecycle

In 2018, Bishnu Pathak published a seminal work entitled “Process Documentation of Interfaith Peacebuilding Cycle” (DOI: 10.4018/978-1-5225-3032-9.ch006). Process documentation represents a distinctive record-keeping methodology that employs a lessons-learned-centric piloting approach to achieve specific outcomes. Introduced as a neologism in social science research, it departs from conventional models by advancing in an “anti-clockwise” sequence: lessons learned (IV), implementation (III), planning (II), and project formulation (I) (see Diagram I). Unlike the traditional “clockwise” approach, this method prioritizes reflection before design, ensuring that future projects are systematically informed by past experiences.

Humanitarian agencies have frequently employed process documentation in contexts of natural disasters, armed conflicts, and post-conflict recovery to deliver support, care, and emergency relief to vulnerable populations. The practice was first applied in the Philippines in 1978 for irrigation projects and was later adapted in Nepal following the 2006 peace accord. In the aftermath of the Maoist-led People's War (1996–2006), Nepal utilized process documentation to foster coexistence, healing, reconciliation, and societal reintegration through interfaith peacebuilding initiatives. Significantly, the process begins at the conclusion of a project with the lessons-learned phase (IV) and then moves backward, culminating in project formulation (I).



Pathak developed a structured framework for documenting interfaith peacebuilding processes. His approach emphasizes cultivating positive relationships and promoting understanding, respect, inclusion, truth-telling, and collaboration among diverse religious and cultural groups as a means of addressing conflict and advancing peace. The initiative empowers local communities to confront the root causes of conflict through reconciliation and institutional development, employing bottom-up strategies that strengthen social resilience.

Activities within this framework encompass both indirect and direct mediation, informal and formal dialogue, collective action, and the exchange of rituals and customs—all designed to foster a more peaceful, just, and equitable society (see Diagram II; DOI: <https://doi.org/10.14738/assrj.67.6728>). In this context, process documentation captures the full lifecycle of interfaith peacebuilding efforts, functioning as an organic ecosystem that integrates reflection, action, and renewal.

Ultimately, the process documentation and interfaith peacebuilding cycle underscore that peace is achieved through truth-telling, ethical accountability, practical engagement, and active involvement. By situating religious groups as central actors guided by principles of fairness and empathy, Pathak's framework provides a comprehensive approach to reconciliation and positive change during periods of conflict.

5.5 Groundbreaking Findings: The Bottom-Up Approach in Peace Studies

The study focuses on empowering individuals at the grassroots level through a bottom-up approach, contrasting local communities with elites at Track 2 and senior leaders at Track 1. It emphasizes the importance of including all stakeholders in the peace process to achieve positive outcomes.

Pathak's paper "India-Pakistan Escalation of Conflict: Promoting Positive Peace through a Bottom-up Approach" (2025) underscores the crucial role of grassroots participation in Track 3 dialogue for fostering positive peace. It highlights ordinary people and local communities as key drivers of change. The bottom-up approach starts at the grassroots level and gradually extends to broader, more formal structures. Peace agents, who are catalysts for change, are instrumental in uniting communities and achieving success through collective efforts.

In today's world, characterized by nuclear weapons and the looming threat of global conflict, raising public awareness at the grassroots level is vital to prevent catastrophic consequences. Prioritizing mediation and dialogue is essential to safeguard the well-being of nations and their populations. High-intensity conflicts pose risks to everyone, especially vulnerable groups like unborn children, infants, and youth. Pathak emphasizes that positive peace can only be attained through peaceful means.

Pathak's examination of conflict and post-conflict dynamics, particularly in the India-Pakistan context, through the Dialogue Track Pyramid underscores the critical importance of achieving a peace accord. Such accords establish the terms of ceasefire and lay the foundation for post-conflict initiatives. At the grassroots level in Track 3, marginalized and vulnerable individuals are often the most severely impacted by conflict. Empowering these communities is therefore essential for sustainable peacebuilding. Grassroots actors hold significant influence in the peace process and wield considerable power within democratic systems.

In post-conflict democratic transitions, justice, commonly referred to as "transitional justice," becomes indispensable. Pathak advances a six-pillar model of transitional justice comprising truth, vetting, reparation, prosecution, non-recurrence, and justice policies. Together, these pillars aim to provide victims with access to information, compensation, and accountability, while simultaneously preventing future violations through institutional reform.



Pathak explains that these measures indicate a transitional period where the old state system's constitution, laws, and regulations have not been entirely eliminated, and the new legal measures have not been fully established and approved by the relevant state authority (www.transcend.org/tms/2024/04/transitional-justice-part-57-six-pillar-of-transitional-justice/).

In post-conflict society, Pathak states that the reculturation process involves different stages, especially when transitioning from transitional peace to perpetual peace through the reintegration of ex-militants, primarily into the national army. These stages are Disarmament (D), Demobilization (D), Reinsertion (R), Repatriation (R), Resettlement (R), Rehabilitation (R), Reconciliation (R), and Reintegration (R),

abbreviated as 2D6R. Each stage plays a crucial role in the transition from conflict to peace, harmony, and stability (DOI: 10.14738/abr.21.145).

Dialogue Track 2 focuses on peacekeeping, which involves protecting civilians through nonviolent methods to safeguard them from violence and support local peacebuilding individuals and institutional efforts in conflict zones (Pathak & Bastola, 2022b). Peacemaking, on the other hand, is the process of actively resolving or transforming conflicts and establishing peace by addressing the root causes of conflict through relationship, mediation, and negotiation at Tracks 1 or 0.5. Unarmed peacekeeping at Dialogue Track 2 acts as a bridge between peacemaking (Track 1) and peacebuilding (Track 3), emphasizing grassroots initiatives for long-term just peace.

Track 1 belongs to front-channel dialogue commonly used in direct and formal, face-to-face conversations, phone calls, and video chats, allowing for immediate feedback and clarification. This dialogue requires support from officials in Track 1 to apply pressure and offer global moral support. Unarmed peacekeeping at Dialogue Track 2 bridges the gap between peacemaking (Track 1) and peacebuilding (Track 3), focusing on grassroots efforts for sustainable peace.

Ultimately, the bottom-up peace approach insists that sustainable peace must emerge from within communities rather than being imposed from above. By fostering informal and formal dialogue, participation, and local ownership, it empowers individuals and groups to resolve conflicts through collective wisdom, cultural values, and everyday practices of coexistence.

Pathak's insights highlight the importance of listening to marginalized victims' voices, practicing justice at the community level, and embedding reconciliation into social structures. Lasting harmony, he concludes, is achieved through collaborative efforts that build peace from the grassroots upward.

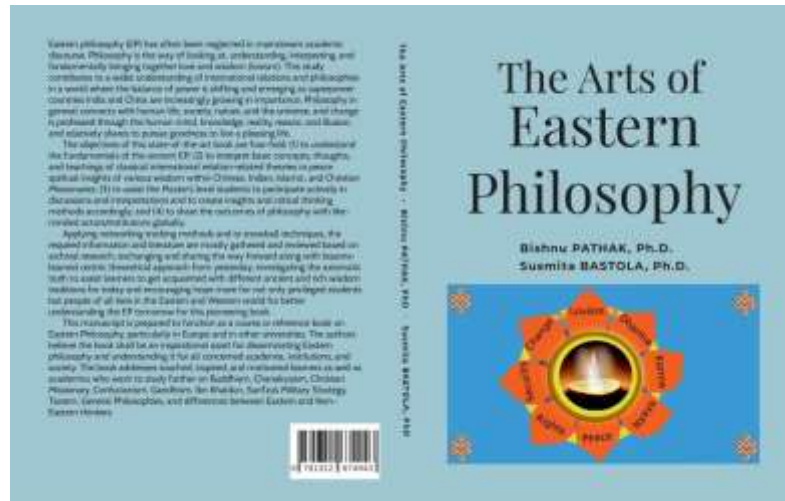
5.6 Groundbreaking Findings: Advancing Curriculum Development in Eastern Philosophy

In December 2022, a professor at the Norwegian University of Life Sciences invited Bishnu Pathak to design a master's degree program within the Department of International Relations, with a focus on Eastern philosophy. The program was envisioned to emphasize peace, justice, security, rights, and governance in the context of international relations. Pathak successfully developed the curriculum and, in collaboration with his colleague Dr. Susmita Bastola, co-authored the course book "The Arts of Eastern Philosophy" (2023). As the first author, Pathak prepared and delivered the course structure and manuscript entirely on a voluntary basis, without institutional support, study materials, or financial allowance, as the university indicated there was no budget for this initiative.

The project was driven by a commitment to disseminating the values of justice, humanity, and equity, extending the transformative insights of Eastern philosophy to students and scholars worldwide. By integrating philosophical traditions into international relations, the work seeks to inspire critical reflection on global governance and the pursuit of peace. The book thus stands as both a pedagogical resource and a scholarly contribution, advancing dialogue between Eastern wisdom and contemporary academic discourse.

Pathak and Bastola emphasize that Eastern philosophy has long been marginalized in mainstream academic discussions. They argue that philosophy serves to observe, understand, interpret, and foster unity through "lovism"—the integration of love and wisdom—for the advancement of humanity. Humanity, they contend, is the common thread binding individuals, families, societies, cultures, and nations, transcending barriers of caste, ethnicity, color, gender, geography, profession, religion, knowledge, and community in the pursuit of universal peace. Eastern philosophy, as presented in this work, is not merely a repository of ancient doctrines but a living reservoir of wisdom that continues to shape values, societies,

and global thought. From the meditative insights of the Buddha to the political strategies of Chanakya, the compassion of Mother Teresa, the moral teachings of Confucius, the nonviolent resistance of Gandhi, the sociological vision of Ibn Khaldun, the natural harmony of Lao Tzu, and the strategic brilliance of Sun Tzu, these traditions collectively illuminate pathways toward justice, peace, and human flourishing.



By juxtaposing Eastern and Western philosophies, the book highlights both their differences and complementarities, urging academia to integrate Eastern thought into contemporary discourse. In a world of shifting power and interconnected destinies, the arts of Eastern philosophy remind us that genuine progress lies not only in material achievement but also in cultivating wisdom, compassion, and balance for the betterment of humanity.

This book contributes to a deeper understanding of international relations and philosophical traditions in a global context where emerging superpowers such as India and China are gaining increasing importance. It provides a comparative analysis of Eastern and Western philosophies (pp. 89–111) and calls for the urgent incorporation of Eastern philosophy into higher education, emphasizing its uniqueness, metaphysical depth, and relevance to cycles of life, meditation, and liberation. The text also presents the philosophy of human life in poetic form (p. iii), reinforcing its accessibility and resonance.

Pathak would, thus, serve as the historical writer for a first-of-its-kind course in the world and promised to continue leading the program once it commenced. However, although the course was formally placed under international relations, the university ultimately failed to fulfill its commitment.

5.7 Groundbreaking Findings: The Gen Z Nonviolent Uprising and Its Transformation into Revolution

Analyzing any movement, conflict, or war within frameworks is a complex task. Pathak's "Theory of the Gen Z Nonviolent Uprising in Nepal" (December 15, 2025) categorizes Nepal's Gen Z movement using five lenses: securitization theory, internationalist theory, force theory, sensationalist theory, functionalist theory, and extraterritoriality theory. In a related paper, "Gen Z Nonviolent Movement to Revolution against Corruption in Nepal" (September 22, 2025), Pathak delves into the origins and dynamics of the uprising, contextualizing it within the broader sociocultural environment of Gen Z. This study also introduces novel principles like selfology, disappointology, stubbornology, and revolutionology to capture the emotional aspects of Gen Z activism.

Treating the nation's property as his own private wealth, engaging in corruption and commissions, and silencing the people's voice through the mobilization of thugs, the then-Prime Minister K. P. Sharma Oli, in collaboration with the Nepali Congress, faced resistance from youths aged 13 to 28 (Generation Z). On

September 8, 2025, they announced a one-day protest. On the first day, during this non-violent movement, the government shot and killed 22 school and college students. In response, the very next day parents across the country poured into the streets. Security forces, fearing for their lives, abandoned their duties, leaving the streets empty. A total of 76 Nepalis were killed, and the nation plunged into chaos.

Enraged crowds, including individuals involved in criminal activities, set fire to leaders' houses and government offices. In a scene unprecedented in world history, Prime Minister Oli escaped by clinging to a rope lowered from a military helicopter on the roof of his residence. Oli was the same individual who, during the Jhapa incident in 1971, had been imprisoned for 14 years after being convicted of killings. Within just 38 hours of the Gen Z movement beginning, the nation was devastated in a way unprecedented in history. Oli is now refusing to appear before the investigation commission formed by the interim government and is instead intimidating the commission itself.

Students from marginalized, lower-class communities outside the Kathmandu Valley bore disproportionate sacrifices, highlighting the intersection of class, geography, and vulnerability in mass movements. By September 12, following Army mediation and recommendations from Gen Z leaders, jurist Sushila Karki was appointed interim prime minister, with elections scheduled for March 2026. Yet Gen Z's central demand, a comprehensive investigation into government assets and appointments since 1990, coupled with systemic anti-corruption reforms—remained unresolved, fueling widespread uncertainty.

Major parties such as UML and Nepali Congress sought to reassert parliamentary authority, while smaller parties maneuvered for electoral advantage. Gen Z, once united in its anti-corruption stance, began to fragment along political lines, reflecting the difficulty of sustaining cohesion after revolutionary momentum. International responses added further complexity: the Dalai Lama praised Karki and appealed for Tibetan refugee support, China closely monitored developments to safeguard the one-China policy, and foreign diplomats expressed unease, withdrawing ambassadors appointed under the Oli government. Public concern persisted that the transitional period could spiral into chaos if the Supreme Court dismissed the citizens' government. Emerging theories in Nepal reveal a fusion of tradition, modernization, and political change. Gen Z in Nepal is simultaneously embracing digital advancements and remaining rooted in cultural heritage, giving their movement a distinctive identity.

Pathak stresses that common themes, youth activism, digital presence, demands for equality, and distrust of traditional establishments, resonate globally within the Gen Z movement. These dynamics are evident in climate protests across Europe, social justice campaigns in the Americas, Fair Start movements against democratic backsliding in Asia, and calls for equitable resource allocation in Africa, underscoring the worldwide transformative potential of youth-led activism.

5.8 Groundbreaking Findings: Principles of Birthright Equity

Pathak's scholarship on "Principles of Birthright Equity" (2025) advances the philosophical foundations of justice by insisting that fairness must begin at birth. He situates equity not as a peripheral concern but as the first principle of democracy and sustainability, aligning with the Fair Start Movement's central claim that children's rights are collective responsibilities. Pathak integrates Vedic philosophy, particularly the doctrines of *Satya* (truth) and *Prayascitta* (atonement), with modern human rights discourse, thereby bridging ancient wisdom and contemporary legal frameworks. This synthesis underscores that without equitable conditions at birth, democratic legitimacy collapses into systemic privilege, a critique that resonates with FSM's exposure of "equity fraud" within elite institutions.

Pathak extends FSM's emphasis on birth equity by introducing the principle of biophilia, the innate human bond with nature, as a moral and ecological dimension of justice. He argues that equitable access to healthy environments is a birthright, essential for cognitive, emotional, and social development. This position echoes FSM's insistence that environmental justice cannot be compartmentalized apart from children's rights. Drawing on Vedic texts such as the Atharva Veda and modern ecological thought, Pathak situates biophilia as a corrective to inequities that deny marginalized communities' access to clean air, water, and green spaces. His contribution expands FSM's framework by embedding ecological sustainability within the very definition of birthright equity, reinforcing the interdependence of justice, environment, and human flourishing.

Finally, Pathak's articulation of reparation as a principle of birthright equity complements FSM's call for structural transformation. He frames reparation not merely as financial compensation but as a holistic process of truth-telling, dignity restoration, and guarantees of non-repetition. By invoking transitional justice practices in Nepal, South Africa, and Sri Lanka, Pathak demonstrates how reparative measures can be integrated into broader equity frameworks. This approach aligns with FSM's critique of constitutional systems that prioritize parental autonomy over children's welfare, thereby perpetuating inequity across generations. Pathak's contribution strengthens FSM's vision by embedding historical accountability into the pursuit of birth equity, ensuring that justice is both forward-looking and reparative.

5.9 Groundbreaking Findings: Pathak's Engagement with Nobel Peace Laureates

Bishnu Pathak's scholarship exemplifies the transformative potential of peace science in the twenty-first century, advancing Gandhian nonviolence, Kantian cosmopolitanism, and Johan Galtung's positive peace as normative and practical foundations for global governance. His featured paper, "Gandhian Spherons: India/Nepal Return to the Varnas Peace World Leadership" (October 2022), co-authored with four distinguished scholars, including two Nobel Peace Laureates, situates India and Nepal as exemplars of peace civilization. Rejecting paradigms of military might and economic dominance, the study privileges institutions of harmony—educational, cultural, and diplomatic, that embody truth, nonviolence, and collective responsibility. By reclaiming participatory governance through the varnas as instruments of human dignity, Pathak and his collaborators articulate a model for global transition from conflict to cooperation, rooted in spiritual wisdom and universal fraternity.

This vision is further advanced in Pathak's lead authorship of "Nuclear Civilization for Peace Science in a Multicultural Future" (2024), published by the Gandhian Global Harmony Association (GGHA) to commemorate the seventy-ninth anniversary of Hiroshima and Nagasaki. The paper underscores the existential danger posed by the "nuclear alliance" of thirty-two NATO countries and calls for systemic transformation toward peace science as the foundation for harmony, prosperity, equity, and sustainable development. Drawing upon Kant, Gandhi, and Galtung, the study emphasizes the indispensability of nuclear disarmament and multicultural dialogue. Contributions from Nobel Peace Laureate Mairead Corrigan Maguire, Dr. Leo Semashko, Dr. Chaitanya Dave, and Professor Rudolf Siebert reinforce the urgency of embedding peace science within global frameworks.

Pathak's leadership also extends to "Perpetual Peace Plan for the Russia-Ukraine War" (2024), co-authored with Nobel Peace Laureate Corrigan Maguire and other eminent scholars, and published by TRANSCEND Media Service. Addressing one of the most devastating conflicts since World War II, the study advocates dialogue, reconciliation, and comprehensive peace planning. Presented at the BRICS summit in Kazan, the solidarity plan—endorsed by figures such as Helga Zepp LaRouche and Noam Chomsky, proposes innovative institutions including Departments of Peace and Harmony, Academies of

Peace Science, and Centers for Safe AI and Digital Economy. It calls for neutrality, demilitarization, denazification, and a “Marshall Plan” for Ukraine’s recovery, urging Russia and Ukraine to halt hostilities, withdraw troops, and pursue reintegration through UN-monitored mechanisms.

Equally groundbreaking is Pathak’s contribution to “The Spheral AI (SAI) Superiority from the Spheral Thinking Perpetual Peace Science”, (2025) edited by Matt Meyer, Leo Semashko, and Lukas Pawlik, with nineteen co-authors from ten countries. Rooted in Spheral Thinking, SAI integrates artificial intelligence into peace science, offering a holistic paradigm that unifies social, cultural, political, economic, and ecological dimensions. Positioned as both a scientific tool and ethical force, SAI demonstrates how technological innovation can be aligned with justice, equity, and sustainability, guiding humanity toward perpetual peace.

5.10 Groundbreaking Findings: Pathak’s Human, State-to-Nature-Centered Neologism

Pathak's research paper "Concepts and Major Initiatives of Human Security" (2013a) discusses human security as a comprehensive paradigm that goes beyond traditional military threats to include risks from non-state actors, natural disasters, and human-made crises. It emphasizes the importance of individuals feeling secure in their homes, workplaces, schools, and communities in order to live, grow, learn, work, and play with dignity. Drawing from ancient, philosophical, traditional, and modern ideas, human security aims to protect human potential, maintain peace, and promote environmentally sustainable development.

Pathak highlights the interconnectedness of security, development, protection, freedom, dignity, and a pro-nature environment in his analysis. He argues that security is linked to development, development requires protection, protection necessitates freedom, freedom is meaningless without dignity, and dignity relies on a pro-nature environment. These dimensions are crucial for individuals and societies to thrive.

In his work "Origin and Development of Human Security" (2013b), Pathak presents human security as a multi-dimensional framework centered on people, states, and nature, going beyond human rights. It encompasses freedom from fear and want, the ability to live with dignity and autonomy, and ensuring a sustainable environment for future generations. Pathak asserts that these freedoms are fundamental rights that should be universally accessible, especially to vulnerable groups, to enable individuals to reach their full potential. The evolution of human security from a state-centric defense approach to a holistic, human-centered paradigm integrating development, protection, dignity, and environmental sustainability is traced in the study. It highlights the United Nations' role in promoting human security as a global agenda to address various challenges, including poverty, hunger, disease, illiteracy, conflict, and terrorism through cooperation and mutual respect.

Pathak positions human security as complementary and integrative to human rights, expanding their scope to include newer rights like peace, dignity, sovereignty, and shared responsibility. By aligning human security with human rights, he emphasizes the importance of strengthening humanitarian law, preventing conflicts, and protecting the survival and dignity of all individuals. A robust human security mechanism, according to Pathak, can reduce military spending while enhancing humanitarian protection and making development efforts pro-people, pro-jobs, pro-resources, and pro-nature.

In "Human Security and Human Rights: Harmonious to Inharmonious Relations" (2014), it is noted that both human security and human rights have universal scope. Human security focuses on state-to-people relations, while human rights are more human-centered. While human security may involve limitations on certain rights, it underscores inherent, inalienable, interdependent, and

multidimensional freedoms. Both frameworks reject slavery, apartheid, injustice, inequality, indignity, and insecurity. Human security prioritizes the security agenda, while human rights emphasize protection, promotion, and fulfillment of humanitarian action through institutional capacity building.

Human rights are established in international treaties and legal instruments, while human security lacks clear boundaries. Human security protects basic needs and capabilities, while human rights preserve and respect them. Human security aims to ensure safety for all, including asylum seekers, while human rights call for the implementation of legal measures at international and national levels.

Although universal, both frameworks have harmonious and inharmonious aspects. Human security, evolving as a state-to-people-centered concept, emphasizes protection from fear, want, indignity, and insecurity. Human rights, rooted in legal traditions, safeguard inherent freedoms and dignity. They converge in advocating survival, liberty, and peace but differ in their operational frameworks: human rights are codified and enforceable, while human security is fluid and multidimensional. Pathak argues that human security complements and challenges human rights, serving as a derivative yet integrative paradigm that expands beyond traditional rights to include newer generations like peace, dignity, sovereignty, and shared responsibility.

In conclusion, human security is both a normative and practical necessity. It calls for aligning state-centered security agendas with human-centered rights imperatives to ensure equal opportunities for victims and vulnerable populations to realize their potential. Pathak's work contributes to peace studies by presenting a vision of security that is inclusive, sustainable, justice-oriented, and equity-centered, urging policymakers, scholars, and activists to embrace human security as a basis for global peace and dignity.

Pathak argues that human security is not just a policy tool but a transformative paradigm that redefines justice and peace in the twenty-first century. By prioritizing humanity over geopolitics, it calls for collective responsibility, ethical leadership, and global solidarity to protect the dignity and survival of all. He concludes that human security should evolve into a paradigm that is people-centered, job-centered, resource-delivery-centered, service-centered, autonomy-centered, freedom-centered, secular-centered, solidarity-centered, nature-centered, humanitarian-centered, and legal-centered. Success across these dimensions, he argues, is crucial for achieving lasting peace and realizing human rights worldwide.

5.11 Groundbreaking Findings: Pathak's Political Equity at Life's Origin

Pathak's "Theory of Political Equity from Birth" (2026) introduces a transformative paradigm within peace research and political philosophy, emphasizing the imperative of equal dignity, opportunity, and empowerment for every child from the moment of birth. Central to the Fair Start Movement, this principle reconceptualizes democracy, freedom, and sustainability as incomplete without fairness at life's origin, affirming justice that transcends distinctions of race, color, caste, or geography, with the Earth serving as the unifying symbol of this philosophy.

Pathak traces the intellectual evolution of this concept from historical hierarchical paradigms to modern understandings of universal rights and substantive equity, underscoring the foundational role of justice in the earliest stages of human life. His framework aligns with the Universal Declaration of Human Rights (1948), which enshrines equality and freedom for all individuals at birth. Political equity from birth thus seeks to dismantle structural inequalities rooted in caste, ethnicity, gender, belief, color, or national origin, advancing a vision of peace and justice grounded in inclusive human development and ecological responsibility (Wolff, 2011).

Pathak's work integrates diverse theoretical traditions—rights theory, contract theory, justice theory, intergenerational equity, bottom-up approaches, and liberty theory—reexamined through the lens of equity from birth. Rights theory emphasizes the recognition of human rights from the beginning of life, affirming the equal value of all children. Contract theory is reinterpreted as a commitment owed to children and ecosystems, establishing legitimacy through fair birth conditions. Justice theory challenges privilege at its source, linking fairness to ecological responsibility and sustainability across generations. Intergenerational equity ensures fairness for future generations and species, while bottom-up approaches prioritize community-based respect for ecosystems. Finally, liberty theory connects freedom to fair birth conditions and ethical obligations toward nonhuman life.

Drawing on both Western and Eastern philosophical traditions, including Vedic principles such as *dharma* and *Vasudhaiva Kutumbakam* (“the world is one family”), Pathak positions equity from birth as both a moral truth and a political necessity. His scholarship critiques instances of “equity fraud,” where proclaimed rights fail to translate into real empowerment, and argues that democratic legitimacy requires tangible fairness from the start of life. By integrating ecological stewardship, collective responsibility, and compassion for animals into the framework of political equity, Pathak expands the concept of justice to encompass all beings within the ecological system.

Eastern philosophy approaches equity differently from Western liberal traditions, and Pathak's synthesis underscores the importance of fairness from birth. Eastern thought emphasizes moral-spiritual equality, social responsibility, harmony, compassion, *lovism*, truth, non-violence, and the ethical duty of rulers and communities to ensure fairness. Equity is seen as inherent to human existence, with its political application varying across traditions based on the interplay between spiritual values and institutional structures.

Ultimately, Pathak bridges theory and practice, offering a paradigm that aligns human rights, human security, and ecological sustainability. His contributions to the Fair Start Movement emphasize equity from birth as the basis of legitimate governance, calling on policymakers, scholars, and activists to adopt inclusive, justice-focused frameworks. He concludes that true democracy and justice can only be achieved when every child is granted equal dignity, opportunity, and ecological security from the outset, positioning political equity from birth as essential for sustainable democracy, ecological balance, and lasting peace.

Underlying these scholarly contributions is Pathak's personal journey, chronicled in Bishnu Pathak's *Journey to Peace*. His life reflects the transformative power of justice, equity, and dialogue, shaped by Johan Galtung's mentorship and vision of positive peace. By amplifying the voices of victims and marginalized communities, Pathak bridges theory and practice, ensuring that peace studies remain relevant to both academic discourse and lived struggles.

Together, these works articulate a comprehensive framework for peace science, highlighting the urgency of systemic transformation in global governance. They call upon policymakers, scholars, and activists to embrace inclusive, justice-oriented, and people-centered approaches, ensuring that perpetual peace becomes not merely an aspiration but a lived reality for future generations.

5.12 Groundbreaking Findings: Child First Theory

Pathak's coauthored “Child-First Theory” (CFT) (2026) is an evidence-based policy agenda and an emerging normative, interdisciplinary framework that places children and newborns at the center of legal, political, social, and developmental analysis. At its core, CFT positions the child, and particularly the newborn, as a primary normative benchmark for assessing human rights, social and developmental justice, political legitimacy, lawfulness, governance, and public policy, irrespective of place of birth or other circumstances of birth. This orientation aligns with the growing global discourse on birth equity and

birthrights, advanced by the Fair Start Movement (FSM) and other scholars and organizations concerned with equitable conditions at the beginning of life.

CFT seeks to reorient conventional legal and sociopolitical paradigms by evaluating institutional legitimacy not solely through procedural continuity or formal legality, but through measurable birth equity, developmental justice, intergenerational responsibility, and ecosocial sustainability. Its eight interconnected theoretical dimensions, conflict theory, Grundnorm theory, equitywashing theory, disenfranchisement theory, baseline theory, Ponzi-scheme theory, impact-fraud theory, and conflict-transformation theory, provide an integrated framework for examining whether political, legal, economic, and social institutions secure a fair and dignified start for every child while addressing the structural conditions that shape human development, justice, and sustainable peace.

CFT further critiques elite-centered legal pedagogy, including aspects of the institutional paradigm associated with Yale Law School (YLS), through its concept of equity fraud. Here, equity fraud refers to a potential institutional gap in which rhetorical commitments to fairness, diversity, or social responsibility may coexist with persistent structural inequalities. Rather than treating formal legality or downstream remedies as sufficient, CFT advances an upstream standard of legitimacy: democratic and institutional legitimacy should be assessed, in part, by the extent to which foundational conditions enable measurable empowerment from birth.

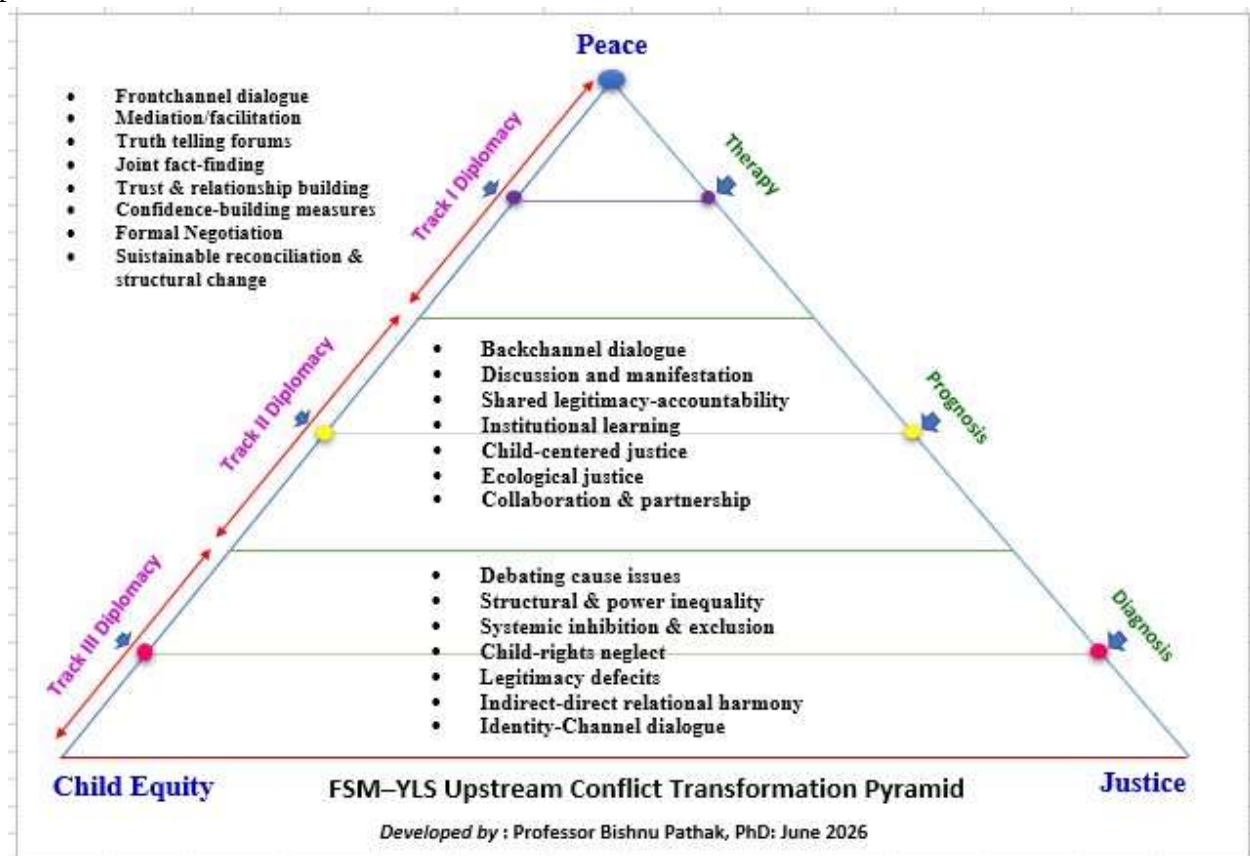
Three analytical mechanisms are particularly central. Grundnorm reconfiguration extends Kelsenian jurisprudence by proposing the child's right to a fair start as a foundational normative principle against which constitutional and statutory arrangements may be evaluated. Equitywashing and impact-fraud analysis examine whether progressive institutional narratives obscure unresolved inequalities in resource distribution, opportunity, or intergenerational responsibility. Disenfranchisement and Ponzi-scheme analysis examine how inadequate developmental baselines can structurally exclude newborns from meaningful participation in the social contract and transfer unresolved costs and risks to future generations. Drawing on republican theories of domination, reproductive ethics, and conflict transformation, CFT ultimately proposes an upstream conflict-transformation model. By integrating child-centered justice, institutional accountability, truth-telling, and multi-track approaches to peacebuilding, it seeks to connect birth equity with broader structures of justice, legitimacy, and sustainable peace. In this formulation, birth equity becomes a foundational condition for evaluating the legitimacy and sustainability of institutions across generations (DOI: 10.63002/assm.405.1697).

5.13 Groundbreaking Findings: Upstream Conflict Transformation Pyramid

Pathak also develops an innovative resolution perspective to minimize contradicting issues between FSM-YLS (Pathak, Dillard, and Khan, October 2026). Grounded in conflict-transformation theory, the FSM-YLS Upstream Conflict Transformation Pyramid conceptualizes conflict as a progression from diagnosis through prognosis to therapy. It argues that sustainable peace requires addressing underlying structural, normative, and relational causes rather than merely managing visible disputes. The model integrates justice, child equity, and institutional legitimacy as mutually reinforcing dimensions of transformative peacebuilding.

Track III: Diagnosis. Track III functions as an analytical lens for identifying structural inequality, systemic exclusion, legitimacy deficits, and relational fragmentation. It foregrounds grassroots leaders, civil society, indigenous activists, marginalized communities, and children affected by discrimination, structural violence, material inequality, rights neglect, and ecological degradation. Participatory dialogue

and recognition of marginalized voices therefore constitute essential components of diagnosis and empowerment.



Track II: Prognosis. Track II connects institutional actors, researchers, NGOs, and communities through informal and backchannel engagement. Initiatives such as the Fair Start Equity Lab provide platforms for collaborative research, institutional learning, and policy innovation. Prognosis emphasizes measurable improvements in nutrition, healthcare, education, security, ecological well-being, and child rights. By strengthening transparency, accountability, and inclusive participation, Track II develops a shared normative framework linking child-centered justice, social justice, ecological sustainability, and democratic participation.

Track I: Therapy. Track I engages legal scholars, institutional leaders, judicial authorities, policymakers, and other influential actors. It seeks to translate diagnostic findings and prognostic pathways into formal institutional and legal transformation through dialogue, joint fact-finding, truth-telling, mediation, facilitation, and confidence-building. FSM advocates an upstream legal framework in which birth equity and ecological sustainability become foundational conditions of legitimate governance and sustainable peace.

The FSM-YLS Upstream Conflict Transformation Pyramid conceptualizes sustainable peace through diagnosis, prognosis, and therapy, integrating grassroots participation, institutional learning, advocating justice, promoting rights, and backing governance transformation. By centering child equity, ecological sustainability, legitimacy, and accountability, this framework advances an upstream approach to addressing or resolving structural and relational injustice.

Bishnu Pathak's pioneering scholarship offers a transformative paradigm in peace science, human rights, justice, and global governance by synthesizing Eastern philosophical traditions, specifically Lovism and Vasudhaiva Kutumbakam, with contemporary legal and institutional frameworks. Bridging normative

theory and grassroots praxis, his work introduces key theoretical models, including the “Peace–Conflict Lifecycle,” “Child-First Theory,” “Theory of Political Equity from Birth,” “Theory of Gen Z Nonviolent Uprising,” and “Generations of Transitional Justice in the World”. These frameworks critically interrogate elite-centered paradigms while centering the rights, justice, dignity, and agency of marginalized populations and governance in the climate crisis. Ultimately, Pathak conceptualizes sustainable peace not as a static outcome, but as an ongoing, ecosystemic process rooted in institutional accountability, ecosocial stewardship, intergenerational responsibility, and foundational birth equity.

6. Conclusion

Pathak offers a comparative political-economic analysis of India and China, characterizing India as relatively disorderly and undergoverned, while describing China as comparatively orderly yet overgoverned. Within this conceptual framework, India is portrayed as a bourgeois-brokered, competitive multiparty democracy, whereas China is defined as a non-competitive, proletarian-businesspeople democracy. Pathak and Bastola (2022) contend that economic activity in China is directed primarily through centralized state power and political authority, whereas in India, political influence is predominantly exercised by economically affluent actors. These distinct structural dynamics yield contrasting outcomes: India features influential business elites alongside a resource-constrained state, while China maintains a financially robust state derived from its centralized control over commerce and industry. By contrast, Pakistan is conceptualized as a controlled democracy marked by significant military influence. Taken together, the political-economic arrangements of these neighboring states provide a comparative foundation for analyzing the institutional challenges, political trajectories, and democratic development of Nepal’s state leadership, political parties, and governance structures.

Bishnu Pathak’s life and scholarship reflect the core conviction that durable peace is unattainable without structural justice. Extending Johan Galtung’s foundational concepts of structural violence, conflict transformation, and positive peace, Pathak advances this tradition by anchoring theoretical inquiry in lived experience and sustained resistance against systemic injustice, inequality, and human insecurity. From early encounters with state overreach and institutional exclusion to his academic work in peace and conflict studies, Pathak illustrates how personal resilience informs a broader human rights agenda. His scholarship bridges theory and praxis, demonstrating that equity and human dignity are essential to sustainable peacebuilding. By expanding Galtung’s paradigm, Pathak articulates a framework wherein transitional justice, specifically vetting and reconciliation, serves as the cornerstone of enduring, intergenerational peace.

Awakening Through Justice: The Journey of Bishnu Pathak Toward Peace

From an early age, Bishnu Pathak demonstrated an acute sensitivity to systemic injustice, frequently challenging institutional practices he perceived as unethical or discriminatory. As a young student, he reportedly confronted school authorities over the unfair treatment of female peers. These early frictions with institutional power cultivated a lifelong commitment to equity, establishing a defining trajectory in his intellectual and professional life: questioning authority whenever it conflicted with human dignity and justice.

A pivotal turning point occurred at 11 a.m. on May 30, 1979, when the fourteen-year-old Grade Eight student was arbitrarily arrested at his home in Chowkpur, Fulphari-5, Taplejung, a remote mountain district in Nepal’s northeastern highlands. According to his account, four armed officers detained him early in the morning on charges lodged at the District Police Office labeling him an "anti-national

element." Handcuffed and escorted by his parents to the local Dobhan Police Station, the officer in charge recognized the impropriety of holding a juvenile on political charges and refused to keep him in custody. Despite this refusal, another police unit transferred him toward district headquarters later that evening. Deprived of food and drinking water, Pathak endured an arduous overnight trek, arriving at the Taplejung District Police Office around 2:00 a.m. Exercising discretion, the district police chief spared the minor from a standard detention cell, allowing him to rest in the officers' quarters instead. Two days later, he was brought before the Chief District Officer, who promptly ordered his release. Outside, a crowd of thirty to thirty-five local villagers had gathered in solidarity, demonstrating widespread community rejection of the charges to infantile.

Nevertheless, the arrest left severe social and academic reverberations. Driven by teacher bias, his school restricted him to completing only half of his annual examinations and publicly branded him an "anti-national element." Confronted by institutional stigma, his family relocated to Jhapa in Nepal's Tarai plains. Though local public schools initially refused to enroll him without complete academic certification, a compassionate educator intervened, personally guaranteeing his admission to Grade Nine and mentoring his continued studies.

Retrospectively, this formative ordeal served as a crucible for Pathak's intellectual and ethical evolution. Confronting state overreach, juvenile detention, academic exclusion, and social marginalization at a young age exposed him to the fragility of civil liberties. Conversely, the interventions of empathetic officers, teachers, and neighbors underscored how human conscience can transform institutions into spaces of protection. This experience shaped his mature understanding of peace, not merely as the absence of overt conflict, but as a dynamic condition rooted in human rights, structural equity, and inviolable dignity.

Peace and justice are interconnected, two sides of the same coin. Genuine and enduring peace cannot be attained without justice, and justice itself can only flourish in the presence of peace. Justice safeguards fairness, accountability, equity, and equality, while peace nurtures stability, resilience, progress, and harmony. Together, they form the bedrock of a just, humane, prosperous, and sustainable society, reinforcing the moral and institutional foundations of the nation as a whole.

Pathak's works provide profound insights into complex socio-political realities, making them indispensable for those seeking to understand social justice, conflict transformation, human rights, transitional justice, and the dynamics of peace. Peace permeates every dimension of life, shaping justice through issues, time, events, circumstances, and processes. Cultivating inner peace is therefore vital for sound decision-making and professional growth. Johan Galtung, emphasized the significance of inner peace, outer peace, and positive peace in building a progressive, harmonious world.

Bishnu Pathak's intellectual and professional journey stands as a testament to Johan Galtung's enduring legacy, placing peace and justice at the very heart of both scholarship and praxis. By amplifying the voices of marginalized communities and conflict victims, and by advancing conflict transformation through nonviolent means, Pathak has upheld Galtung's vision while skillfully adapting it to the complexities of contemporary society. His contributions illuminate the inseparable bond between genuine peace and justice, foregrounding equity and dignity as essential pillars of sustainable human coexistence. Pathak's steadfast commitment not only honors his mentor but also inspires future generations to embrace peace as a lived responsibility toward humanity's collective well-being and birth right equity.

Pathak's pioneering scholarship significantly advances peace, human rights, and justice studies by masterfully bridging Galtungian foundational theory with transformative grassroots praxis. His work directly challenges elite-centric structural and relational inequalities. By synthesizing Eastern Vedāntic

philosophy with the doctrine of "lovism," Pathak's multi-transdisciplinary framework centers marginalized victims and establishes foundational birth equity as a prerequisite for institutional legitimacy. Ultimately, his intellectual legacy delivers an enduring, justice-oriented paradigm essential for sustainable global peace, justice, and human security.

To ensure humanity flourishes, war must be ended, with peace and justice enshrined as guiding principles for a more equitable world. In this spirit, Pathak conveys these teachings in poetic form, embodying his distinctive philosophical vision of peace and justice:

Peace and justice are inseparable,

two sides of the same eternal coin.

Peace transcends caste and ethnicity,

Justice dismantles barriers of privilege and exclusion.

Peace disregards skin color and other circumstances,

Justice safeguards fairness, accountability, equity, and equality.

Peace rises above occupation and position,

Justice affirms dignity in every role and station.

Peace takes precedence over family ties and friendships,

Justice ensures integrity beyond personal bonds.

Peace extends beyond neighborly duties,

Justice secures rights across communities and nations.

Peace surpasses nationality, religion, and culture,

Justice protects diversity with impartiality and respect.

Peace breaks through language barriers and hierarchies,

Justice restores balance where inequities divide.

Peace transcends boundaries, politics, and ideology,

Justice anchors truth in fairness and law.

Peace is impartial, unbiased, and just,

Justice is steadfast, principled, and humane.

Peace values, nurtures, and respects all life,

Justice defends the vulnerable and honors the strong.

Peace is a universal principle, binding humanity,

Justice is its companion, ensuring equity for all.

Together, peace and justice endure, outlasting any Great Charter,
foundations of a world humane, prosperous, and free.

(<https://www.transcend.org/tms/2025/03/magna-carta-of-peace/>).

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