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From Conflict to Peacebuilding: How Cultural, Structural and Direct Violence Affect Extremist Thoughts

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Abstract

The research article explores the role of direct, structural and cultural means of violence, and Galtung's perspective regarding conflict and stopping peacebuilding in global terrorism areas. Qualitative research and scientific literature review methodology were used to collect data from different databases and websites. The paper found that direct, structural, and cultural violence is increasing conflict, and it is also essential for resolving the complexity of conflict in the global terrorism agenda. As a result, the research inferences that Galtung's viewpoint underscores the need for a comprehensive strategy for peacebuilding. The interrelated forms of direct, structural, and cultural means of violence can cause terrorism and deter peace in the global society. The international peacemaker should develop a holistic approach to control direct, structural, and cultural means of violent effects of worldwide terrorism and attain enduring stability in terrorist-impacted areas.

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Introduction

Violence and violent extremism disturbed peacebuilding in the global terrorist areas. Peace process is disturbed due to different societal, cultural means, structural, direct actors, extremists and terrorist activities. Violence is committed to achieving any goal of the individuals, which alternately disturbs the peace in contemporary society—direct violence intricate diverse peace disturbance in the complex world (Galtung, 2018). Similarly, conceptualizing violence is equally intricate, disturbing societal peace and stability, such as different categories of violence, which are inherently diverse, impact peace in society. As a result, direct violence could be addressed as the most critical issue for peace instability. Suppose the intention is to see peace activity as a response to all types of violence. In that case, the definition of violence must include a wide range of relevant forms and be precise enough to provide a foundation for tangible action and its relationship to peace. In conclusion, the studies found that direct violence provides a practical way to disturb peace and violence within the framework of critical peace studies (Pearce, 2016).

Violence of negotiating and transforming domestic violence that occurs behind structural violence is more sensitive for societies. Frequently, the personal involvement of a member of the group is required. Problems arise throughout the execution of structural performance but do not always occur during the base of the society structure. In every case, the team follows the same procedure to control structural violence in every family at a proper and suitable time and engage them in family structural violence control. The conversation with the abuser was necessary because structural family violence was raised in the family. The discussion of structural family violence alone is not enough to completely halt the abuse and find strategies for decreasing the level of violence. Most family members conversed that reconciliation could control family structural violence and

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developed societal adventitious recollections. Therefore, the family structural violence members were often engaging in private advocacy because of their moral obligation. These are some prominent family structural violence examples, and they play a vital role in bringing forward suppressed gender violence and developing the community (Dutta et al., 2016).

Lynn (2024) describes in other words, the action of total defeat, but some parts do not accept the peaceful situation. Similarly, direct violence is dangerous, and it has characteristics of conflicts in the present and past. The researchers describe these features, there is tension between parties, aggressive behavior, and the use of weapons which is a big problem for maintenance of peace (Ogunode & Ayeni, 2024). The episode of direct violence is full of devotion to conflict and does not accept peacebuilding (Ogunode & Ayeni, 2024). Different NGOs started to control direct violence during the time of the Civil War. After the Civil War, peacebuilding was disturbed because of direct violence in the different vicinities (Belloni, 2008). Based on research questions the study reviewed literature review regarding direct, structural violence and peacebuilding.

Literature Review

Direct and Structural Violence Deter Peacebuilding

Different authors have well-defined conflict and post-conflict. But the words of Galtung (1969) conflict is a situation of "direct violence"; for Miall (2007) "It is an expression of heterogeneity of interests, values, and beliefs, that arise as new formations generated by social change come up against inherited constraints." For instance, Francois (2017) "it is any situation in which two or more social entities or parties perceive that they have mutually incompatible goals." Such type of situation provokes more conflict situation; conflict behavior; and conflict attitudes and perceptions among individual and their interconnected societies (Albertari & Principe, 2023).

Peacebuilding encompasses a variety of initiatives that aim to both immediately stop direct violence and address the underlying causes of conflict, such as structural inequities, in the long term. The studies intense attention to the more apparent displays of violence sometimes causes disregard the underlying violence that exists inside cultures and is seen on a daily basis (Premaratna, 2020). Galtung (1969) contribution to peace and conflict studies is significant since he asserts that the violent social structures of society disproportionately impact certain groups of individuals living in that community. Maschietto (2020) advocates that a more comprehensive understanding of violence and conflict that includes prolonged accounts of subtle but noticeable violence occurring in daily life with structural changes.

Although structural violence is integral to the core purpose of peacebuilding, which is to avoid the recurrence of violent conflicts, the exploration of Violence itself has been limited in the context of local perspectives, especially in conceptual terms (Yorlay, 2024). Kurtenbach (2024) developed a significant focus of literature to interplay role between international and regional players within hybrid peace in society. Structural violence may have a role in structuring the connection between state and individual, but it should be the primary focus of the research inquiry (Esquith & Tamboura, 2024). Structural violence introduces the idea of violence in the matrix of state creation, state-building, peacebuilding, and peace formation. Structural violence plays a crucial role in the process of establishing disturbance between the state and its individuals. It is used to ensure compliance with the social compact and counter the act of structural violence (Kiyala, 2024). On the other hand, structural violence is not good for a peaceful state, the development of states, and social agreement. Structural violence is also restrained peacebuilding (Elhendi & Buzzanell, 2024).

One area of research that has recently focused more specifically on structural violence is the study of post-conflict violence and its association with peacebuilding. This literature examines the factors that contribute to the persistence of structural violence after the signing of a peace accord, even if it does not manifest as a new conflict (Kilroy & Ryan, 2024). The word 'post-conflict' is used to convey the notion that the structural violence that occurs after a violent confrontation is distinct from the violence that defines the conflict itself. This research provides intriguing perspectives on

the correlation between structural violence and peacebuilding. However, it mostly focuses on explicit acts of structural violence and neglects to address its subjective aspects adequately (Khan, 2024).

The primary rationale for the comprehensive inclusion of structural violence in the examination of peacebuilding is its fundamental institutional role in the establishment or reconstruction of the social agreement that is achieved through peacebuilding and state building efforts. In the context of the contemporary state, it is expected that the state has exclusive authority to employ violence legally and then counter racism and classism. Security sector reform is used in peacebuilding to address structural violence issues specifically (Velez & Idrobo, 2024). However, the introduction of these changes does not automatically suppress other types of structural violence that are used as methods of social control in what may be seen as an alternative system of government that often occurs in local contexts (Monroy-Santander & Otálora-Gallego, 2024). It is crucial to consider structural violence as a social injustice and construct many interpretations in the minds of society's people. It creates diverse forms of violence in the form of gender-based violence and results in a high level of mass conflict. Structural violence aspects have been extensively examined in the field of social institutions and may cause state violence. Structural violence does not maintain peacebuilding in society because it invokes social institutions to stop individuals from their basic needs (Elsharkawy, 2024; Kleindienst, 2024).

Structural Violence and Resistance for Societal Peace

However, the policy structural approach encountered opposition from the community perspective to control the structural violence in the form of societal structure and social institutions. The leading pushback to the structural narrative violation is due to the high level of uncontrollable basic human needs (Percival et al., 2023). Likewise, institutionalized racism and classism became clear from reactions toward structural violence and many political parties mobilizing through emotional transition control. Instead of showing empathy, the community chose to focus on anger and proceeded toward structural violence in the region after a public protest. In this context, engaging in resistance resulted in structural violence and was considered insufficient social justice for the process of creating chaos (Pogodda et al., 2023). When the accumulated shared suffering is accessed, it is released as temper, which is a common response that sustains systemic violence. Thus, the structural violence activities were driven by intense anger, and related feelings for the community are apathy. Rather than remaining non-violent, this transition led to the emergence of aggressive behavior fueled by collective communal awareness. However, the expression managed to attract society's close attention to the specific forms of structural violence caused by institutional injustice structure. The conversation lacked depth and a proper approach to provoke everyone involved into a state of unease and deeper reflection. Without systematic comprehension, the method of rehabilitation can become more focused on seeking punishment and retaliation rather than achieving peace (Wathen et al., 2023). Therefore, it is crucial to participate in a conversation on the violence occurring within the community to facilitate constructive change. Alternatively, engaging in acts of resistance often results in retaliation or vengeance that perpetuates the well-known dilemma of aggression rather than promoting peaceful change (Pécot et al., 2024).

Culture as a Tools for Legitimizing Violence

Violence legitimate appraisal tools used by legal professionals to help society individuals for committing violence. These professionals show some of the cultural propaganda attached to the cultural goal and put individuals in the legitimized violence at risk (Saha et al., 2023). Cultural means of violence tool is commonly utilized in cultural goals and create huge mass violence by the government professionals for structural forms, and it plays a significant role in making violation-legal decisions regarding individuals who are committing offenses to achieve the cultural goals (Greville et al., 2023). The choices regarding the treatment of offenders and patients, such as community day leave, structural dedication, unconscious determination, community guidance

requests, being admitted to applications, and sentence uncertainty, are frequently influenced by verification obtained from cultural means equipment. This process may have substantial social and personal consequences for committing legitimate violence. For instance, if the potential for violence is overestimated, it could end in unlimited mass killing and destroy the structure of the society (Gibson, 2023; Wilson et al., 2023). On the other hand, Rasmussen (2024) suggested that cultural means inclined towards violence might have consequences for the safety of the general public.

The influence of cultural obligation and the dedication to exemplify the change is apparent among several members of the family, but it can be controlled due to structural violence. Once again, consider a very influential member of the core team who entered marriage with a lady hailing from the same village. This woman had suffered mistreatment and abandonment at the hands of her previous spouse. The structural abuse also alludes to a comparable instance. These actions are revolutionary in the rural setting, where the chances of a woman having a second marriage are minimal, and widows and abandoned women are ostracized and excluded. Therefore, the individual's behavior is not only individualistic; it is seen as a manifestation of the principle's advocacy for the societal development process. There is a distinct correlation and consciousness between the collaborative efforts of group violence and individual violence actions (Bayırbağ et al., 2023). Policymakers exemplify the principles of freedom and equality via their collective activities, and the behaviors of violence can stop in reality. Particularly within a tightly knit society, these specific behaviors of violence lead to societal change in society. The change induced by peace activities is very efficient since it is guided policymakers to develop good policy for stopping violence. It generates exemplary narratives of change that highlight the hidden experiences of systemic violence and consistently question them in the collective conversation (Penados et al., 2023). Therefore, it is morally and practically necessary to guarantee the precision of any violent threat appraisal used to guide decisions and ultimately achieve cultural means for better societal goals.

Research Methodology

This paper used qualitative research techniques. Previous literature reviews were conducted, and Galtung's theoretical justification was embedded in the research process. Similarly, three research questions were answered with the help of a scientific literature review. For example, how does direct violence deter peacebuilding in global terrorism areas? Secondly, how does structural violence promote violent extremism in global terrorism areas? Lastly, what is Galtung's perspective regarding direct, structural, and cultural means of violence concerning worldwide extremism and terrorism? Two databases were searched, such as Scopus and Google Scholar. The paper used keywords to search for previous related literature reviews, including ("direct violence AND peacebuilding, structural violence OR violent extremism in global terrorism areas, Galtung perspective regarding direct, structural and cultural means of violence AND global extremism and terrorism"). Boolean operators were used to refine and limit the results of the previous literature review regarding proposed research questions.

However, the research paper has marked limitations regarding articles and papers. For instance, all those article were not considered for literature review process, which has no word of direct violence, structural violence, cultural means of violence, peacebuilding, violent extremism, and terrorism. On the other hand, all those searched papers and articles were included so that they had relevant topics and ideas. The synthesized findings were evaluated based on qualitative synthesis and thematic analysis. The study followed ethical considerations and research ethics for this study, such as data being taken from reputable published papers in Google Scholar and Scopus.

Analysis and Discussion

Galtung's posture on violence provides a comprehensive framework for understanding global terrorism's complexity. Galtung distinguishes direct, structural, and cultural violence, contributing to oppression and conflict cycles. Terrorism and physical harm are the most overt forms of violence, causing immediate fear and instability. However, institutional violence—systemic inequities,

inequitable political frameworks, and economic deprivation—may drive impoverished communities to terrorism as a desperate means of expression. Cultural violence, which comprises ideas and narratives that justify or legitimize violence, worsens these cycles by shaping conflict perceptions. Effective peacebuilding must address all three forms of violence since ignoring structural and cultural elements may only address surface issues (Nazirullah et al., 2023). In terrorism-affected countries, comprehensive programs that promote social justice, fair resource distribution, and positive cultural narratives are essential for conflict resolution and peacebuilding.

von Denkowski and Krause (2024) contextualized that the dilemma of violence has exciting opportunities to stop peacebuilding in society. Recent international peacebuilding efforts demonstrate the need to access and operate at the grassroots level to achieve peace effectively. Predefined systems and frameworks of peacebuilding that advocate for certain approaches are ultimately unsustainable in the long run. Although policy-level choices are important for ending structural violence, achieving peace requires other measures (Alam et al., 2023). Long-lasting peace, which avoids a return to violence, requires community-based measures. For these initiatives to be effective at the grassroots level, they must possess both access and legitimacy to minimize structural violence (Rifai & Emekci, 2024). The current focus in critical peacebuilding studies is on examining the challenge of local structural violence. To transcend simplistic and dichotomous interpretations of local structural violence, it is necessary to do empirical qualitative research and use interdisciplinary methodologies to provide a nuanced comprehension of the dynamics of structural violence and promote engaging agents in the process of peacebuilding (Merhej & Rahme, 2024). The political relevance of peacebuilding, along with its pleasing allure and potential requirement, is very important in controlling structural violence in society (Nawaz et al., 2024). As a result, control of structural violence can sustain peacebuilding in the current society (Nazirullah & Walayat, 2023). Therefore, it is necessary to do further research on structural violence as a potential strategy for promoting peace among post conflict areas (Lixinski & Zhu, 2024).

Cultural means indicators refer to a collection of components of illegal violation that may either be unchanging or changing in their characteristics. Static legitimate violence is an occurrence that cannot be changed in the minds of individuals, such as achieving any cultural goal through mass destruction and government structural change (Van Leuven, 2023). Moreover, dynamic cultural violence is a phenomenon that may be adjusted based on criminality's purpose to reform the structure of the government (Nazirullah et al., 2022). Cultural violation risks are assessed using actuarial procedures, which include straightforward calculations of cultural means and also therapeutically contextualized approaches to legitimizing violence, which cultural or political professionals organize (Mumford et al., 2023). Cultural means can be used to categorize people into groups based on their chance of re-offending violence. A large body of research confirms the accuracy of numerous commonly used cultural means tools. Adults involve achieving cultural means through legitimate violence tools and repeatedly involve them in criminal activities (Hureau et al., 2023).

The connection between structural violence and emotion enables the transformation of narratives of systemic violence via its fundamental ontological practice (Nazirullah, Ahmad Puad Mat Som, et al., 2024). The influence of emotions in determining collective violence behavior to control the society development process (Nazirullah, Mat Som, et al., 2024). For good change to occur, the motivating emotion must arise from an interactive dynamic and control gender-based violence. A prompt and proactive reaction to tyranny or resistance is inadequate because structural violence is built (Galtung, 2023). The inherent narratives of institutional aggression in the post-conflict area are the pressure contributes to resistance to structural violence and leads to societal change (Nazirullah et al., 2021). The outcome of structural violence expression may be either beneficial or detrimental, and it influences the collective emotions for invoking more violation of the state rules in the negative direction (Rose & Rose, 2023).

Conclusion

In conclusion, comprehending the intricate nature of violence via Johan Galtung's paradigm of direct, structural, and cultural violence is essential for resolving the complexity of conflict, especially in areas impacted by global terrorism. Direct violence is evident in physical actions that injure people and communities, but structural violence denotes institutional disparities that sustain injustice and obstruct peacebuilding initiatives. Cultural violence covers the concepts and beliefs that rationalize and legitimate various types of violence, creating a climate conducive to the proliferation of terrorism. As a result, the research inferences that Galtung's viewpoint underscores the need for a comprehensive strategy for peacebuilding, and conflict can be minimized through coping strategies. Conflict and terrorist activities are immediate expressions of violence and foster the fundamental structural and cultural elements of violence in a broader context. By identifying and demotivating these interrelated forms of violence, stakeholders may cultivate a more profound understanding of the underlying causes of terrorism and formulate a more durable and inclusive peace strategy for the community. The international peacemaker should develop a holistic approach to control direct, structural, and cultural means of violence as well as assuage peacebuilding to overcome the effects of global terrorism and attain enduring stability in terrorist-impacted areas. Future research and policy initiatives must emphasize Galtung's paradigm of direct, structural, and cultural means of violence to resolve the complexity of spreading peace in an unstable terrorist world.

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