Chapter III

A New Perspective on Global Peace

3.1. Introduction
One of the most important duties of the 21st century is re-expressing and redefining social concepts. I would like to begin this chapter by redefining the word “Peace”. One of the significant questions that we need to put forth is: Does peace mean absence of war? In other words, do the people of peaceful countries live in a green peace in general aspects? Definitely no. This explanation and definition of peace is traditional. In the twenty-first century peace should be redefined.

For instance, the devastating position of Aids patients in the entire world, particularly in African countries is much more than guns and bullets in a dangerous position. At the beginning of a new millennium, completely contrasting predictions compete with respect to the future of the world system, not least on the prevalence of peace and war (Elgstrom and Jerneck, 2000). Following a report of UNICEF, in 2006, the number of children under fourteen years who suffered from Aids is about 2.1 million.

Peace is not a homogeneous phenomenon. The quality of peace relations varies and is subject to change. The highest form of peace is stable peace, defined as a situation where war or threats of war are unthinkable as instruments for resolving conflicts between states (Elgstrom and Jerneck, 2000). For a precise perspective on peace a perspective on violence is
imperative. These are parts and dimensions of the same theory. For instance: a viewpoint that peace is against violence and thereby good, underlies the pacifist analysis of harshness and violence (Boli and Thomas, 1999).

INGOs operate in a world in which, actors are expected to be self-interested; they are agents of the self. Prevailing political, economic, and social theories assume that states, organizations, and individuals—the dominant, most highly reified social entities in world culture—both can and do act rationally to advance their interests. Of all the conceivable possibilities, their primary interests actually cover a rather narrow range: wealth, prestige, prominence, power and development (Boli and Thomas, 1999).

Promotion of these interests is not only expected but wholly legitimate in world culture, as long as the means used to promote them accord with rational-legal and moral prescriptions. Indeed, self-interested action is seen as an integral element in progress and value-creation, for it reflects the freedom and sovereignty of individuals whose combined efforts are theorized as leading to the good society (Boli and Thomas, 1999).

On the other hand, the view of peace as a scope of power relationships, between which can be domination or slavery, more evil than harshness and violence, escalates an adoption of struggle, strategies, particularly deterrence through power, and also a neglecting some costs of the violence. Here it should be noted that a just war theory assumes an unjust peace (see figure 3.1). The study asserts that there is a spike in violence, and use this to say
that the downward trend in global violence has stalled. But if we concentrate on Figure 3.1 we can deduce a different point of view.

*Figure 3.1 Global Trend in Violation*

There is a spike for 2005, but for those who do stock-chart analysis, when a line is drawn along the highs beginning in 1986, the trend is sharply down, similarly with the lows. So as the trend in global violence continues to go down, the trend in the number of democracies goes up. This shows that global violence continues to respond to the growth in democracies, as predicted from democratic peace theory and facts (Rummel, 2007). Sentences like “Peace at any price”, “a most disadvantageous peace is very better that a most just war”, and “There is never a good war or a bad peace” reveal that peace for some nations has always been of highest value. Also peace can be seen as concord or harmony and also peace can be defined as a state of law or civil government, a posture of justice and finally a balance of powers.

During the recent years, the expression or term “a culture of peace” has become popular, but presently there is no obvious consensus as to how this term must be interpreted. Can it be a culture of or the culture of peace? Or, can we think in a pluralistic path for some cultures of peace? There are several methods to define the concept of “cultures of peace” and we will consider some of these definitions in this chapter, but whichever definition is applied, it is very significant to note that culture has micro (local) features, and national and international features (macro). Furthermore, there are various cultural traditions and customs that need to be attained in any “cultures of peace” concept. This can raise the subject of the peace in the scope of the cultures and peace among the cultures.

The difficulties of deciding what we mean by the term” culture(s) of peace” is more complex by the different perceptions and interpretations of
the two main parts “culture” and “peace”, as we will note below. After exploring the different perspectives on peace we will discuss three International Nongovernmental Organizations (INGOs) and Non Governmental Organizations (NGOs) active in these four peace contexts. If peace is to be obtained in the 21st century, we should create a world wide view on peace. This chapter contains a section on each of the aforementioned topics.

3.2. Different Definitions of Cultures
There are various definitions on culture, and some of them are discussed in this chapter. At first blush, it should be mentioned that, both narrow and broad definitions about culture exist. Narrow definitions: often concentrate on arts like poetry, music, literature and so on. On the other hand, broader definitions contain all our social-learned treatment. One of the Anthropological definitions about culture can be: “learned, shared, patterned behavior, as echoed in technology, social organizations and beliefs.”

Culture is rationed by some of the people together, and also all the various particulars of one’s cultures should to some extent fit together into a general and overall pattern. Another definition about culture can be something that affords meaning to life. Also culture is explained as common rituals, symbols and hero figures (visible), shared by particular people, on the basis of values and also emphasizing assumptions about reality.

3.3. Peace Concept Evolution in Four Stages
The term “peace,” as same as “culture”, has a very large scope of interpretations. This does not mean that all researchers worldwide once
thought one method or definition and now think of other paths, nor that the numerous researchers now accept the four kinds of peace thinking theoretically and pragmatically. But it discusses that generally there has been a process in peace research besides the primitive belief that peace is obviously the absence of war. The four stages of this chapter in the evolution of the peace concept can be mentioned as follows:

A) Peace as the Absence of War
Peace as the absence of war is used to refer to violent struggle among and also within states in the war and even civil war. Despite the ongoing violence in Afghanistan, Sri Lanka, Sudan/Darfur, and, of course, Iraq, and widespread intercommunal strife and terrorist attacks around the world, there is systematic evidence in many analyses that large-scale violence actually has decreased since the end of the 1980s. Recent studies report that the incidence of civil wars declined steeply at the beginning in 1992, after having increased steadily from 1946 until 1991 (Kriesberg, 2007).

Not only has the incidence of deadly conflict declined, the number of battle-deaths occurring as part of these conflicts also declined in the 1990s. The conflicts mentioned so far are state-based conflicts, whether waged between states or between a state and a nonstate challenger. Many deadly conflicts, however, are waged between nonstate actors, representing different ethnic, religious, or ideological groups. There is evidence that such conflicts have also declined since the end of the 1980s (Kriesberg, 2007).

This perspective of peace is broadly held between more populations and political thinkers. In some statuses, it should be mentioned that this is a
A legitimate goal, at least for stopping the killing and is possible to quest avoiding death in war (see figure 3.2). All four definitions of peace we have argued need the absence of war as an essential precondition for keeping and making the peace. We have provided the plot below of this decline from the study, but it was so poorly done that it was difficult to see the change in number of wars (Rummel, 2005).  

Figure 3.2  International Wars

Source: R. J. Rummel, the decline in warfare, reviews of Mao, Hawaii, University of Hawaii, 2005. Also see R. J. Rummel, understanding conflict and war, California, Sage Publication, 1979, Vol. 4.
B) Peace as Balance of Forces in the International System
Quincy Wright (1941) corrected and modified this absence of war belief and recommended that peace was a dynamic balance involving cultural, political, social phenomena, and that; war takes place when balance and equilibrium weakens. Wright discusses that this equilibrium of factors started in international system between different actors. He also argued about the domestic public opinion within the scope of the states. His sample assumed that important shift in one of the factors involved in the peace balance could need corresponding shifts in other factors to return the balance for keeping peace.

C) Peace as Negative and Positive Factor
Peace in this status affords both positive peace and negative peace. One method (in addition to the community, among states or within states or even international levels of analysis) affords the international level for analyses, like the international economy which is influenced by nongovernmental actors, like INGOs and also the Multinational Corporations.

D) Feminist Peace
In the 1970 and 1980s, this point of view was ushered in by feminist peace scholars, who developed negative and positive peace to entail harshness and structural violence down to the personal or local level. So this new definition of peace entailed the eradication of macro level defined violence, like war, but also explains micro level unorganized violence, like the case of rape in the war.
Furthermore, the concept of structural violence was developed to entail personal subjects, micro and also macro-level structures that discriminate versus individuals or even special groups. We are able to add other taxonomy in our analysis. Like environmental issues, the most important factor of this category is that the international Green Peace as an International Non-governmental Organization in the contemporary era is working in this scope. We will mention this classification in the following paragraphs.

E) Environmental Peace
The environmental movement has risen to some extent because of the data collected on pollution and environmental degradation situations, worldwide warming, deforestation and so on. Regarding universal differences about the interpretation of global environmental data, we should note that the global acceptance of changing the path of industrialization is highly emerging. Actually, early warning data has been used by NGOs, INGOs and also other actors pressurizing the states, IGOs and also the UN, and to some extent short space of time, environmental matters have become focal point of subjects of development. Like the feminist model of peace, environmental peace is not available in any country of the world, and we should notice that there is a tangible requirement for making education and argument on environmental subjects.

In conclusion, about the discussion on cultures of peace, we should note that various interpretations of cultures of peace concept from a narrow perspective that emphasize the advent of cultural statuses that lead to war among states, and to a broad perspective that needs the transmitting of
different cultures to a state that makes the peace possible. If we use this context then there are, pragmatically, at least three ground works and strategies that can be pursued by the INGOs for making global cultures of peace for achievement to stable and calm world.

The first strategy emphasizes the significance of the international community building the global cultures of peace. In the short term, the existing process in directions of an international society, in which conflict among governments is no longer viewed as justifiable, can be empowered which, in the wider term, will make it tangible and possible to act for local cultural conditions for sponsoring the wider definitions of peace, like feminist beliefs that entail elimination or even weakening micro level violence versus persons as well as versus states and nations.

The second strategy sheds light on the approach for creating global cultures about peace. It is felt that by discussing this, we must work in the short term in our cultural societies to shift our local cultures into peace cultures, and also, in the long term we must build a certain culture of peace globally. Our third strategy can mingle global and local contexts, working with local, national and international organizations (NGOs and INGOs) and groups to support the creation of appropriate cultural statuses for peace. In our global level, peace can be more suitably defined, regarding the elimination of large range of physical and structural harshness and on the other hand, at the local level, peace can be defined as the weakening or eliminating individual violence and also the creation of inner and outer features of peace.
F) A Glance on Gandhi’s Strategy for Peace
The separation among nonviolent action as a strategy of conflict against nonviolence as a point of view and a path of life has afforded the principle for arguing nonviolence in the west research society, and especially we should take into consideration Mahatma Gandhi’s perspectives on peace. On the one hand, in the west, Sharp has discussed the pragmatic nonviolent activity and its value as a strategy for starting the conflicts, and on the other hand, the Gandhian nonviolence as an important path of life school has accepted an abysmal perspective of nonviolence, on the basis of centuries old Eastern rituals, cultures and traditions that conclude an inner and spiritual peace contexts.

G) Gandhi’s Nonviolence Perspective
Nonviolence is a link among the Inner and Outer forms of peace. One of Mahatma Gandhi’s most important comments is that “the means are as important as the ends” (Smoker and Groff, 1996). This is the focal point of using nonviolence as unit of a whole philosophy of life that is different in all cultures, rather that as just an interim strategy. There have been different actors of nonviolence as an important philosophy of life, including Gandhi in India, and Tolstoy in Russia, Martin Luther King in the United States. A phenomenon that separates all these groups of people is the fact that their desire of nonviolence as a philosophy of life is based on the deep spiritual basics.

In sum, all these people endeavored to live a life on the basis of these cultural and spiritual basics, including the belief that how we spend our lives always is as significant as the objectives and ends that we seek through these
resources and means. Gandhi didn’t take worldwide action, until he meditated and quested for inner leading on what to do. When Gandhi’s mobilization or movement became to some extent violent, he calmed and stopped further actions until people could be sufficiently trained about nonviolence.

Gandhi did not observe the nonviolence as a passive strategy, but he believed it as an active struggle strategy against unjust policies or laws. Gandhi believed that people should oppose and defy the only unjust laws. He had five steps and stages in his nonviolence struggle strategy, and they have been noted below. Also he believed to collect and use all of the means and possibilities of each stage before reaching the next stage for pursuing the actions.

**Stage I:** Utilization of All Regular Constitutional Machinery. In this first stage, the existing legal constitutional machinery is used to try to deal with the conflict within the system and achieve a satisfactory resolution (Smoker and Groff, 1996).

**Stage II:** Agitation Stage. If stage one was fruitless, a stage of agitation is undertaken to heighten the awareness and educate the people as to what the conflict is all about. In a totalitarian society, the network of communication that is established to implement this phase is built outside the normal channels, and is thus more difficult, since it must be undertaken in secret (Smoker and Groff, 1996).
**Stage III:** Ultimatum Stage. This stage involves the presentation to the establishment of a document listing the people's needs and stating that continued opposition would produce some sort of direct action. If, however, this document fails to produce a favorable response, then members of the movement begin their preparation for direct action (Smoker and Groff, 1996).

**Stage IV:** Self-Purification Stage. During this time members question their inner strength, noting if they have enough self respect to command the respect of the opposition. The ability of each member to avoid the pitfall of reducing their opponent to an "enemy," thereby dehumanizing them and allowing violence to occur as a result, is of the highest importance (Smoker and Groff, 1996).

**Stage V:** Direct Action Stage. In this fifth stage, after exhausting all regular constitutional machinery, heightening the awareness of the population at large about the issue, and understanding intensive soul searching and inner preparedness, nonviolent action is undertaken. This action can take many forms, including economic boycotts, sit-down strikes, non payment of taxes, mass resignations from public office, and deliberate and organized disobedience to certain laws that are considered unjust. Gandhi, relying heavily on his opponents' lack of preparation, felt that some combination of these methods, coupled with sympathy from within the ranks of the authority being challenged, could open channels for discussion (Smoker and Groff, 1996).
Gandhi is the first great person to handle ideas about nonviolence and use them in the direction of a mass movement for applying political and social change, and believes that a party in struggle will win through nonviolent means versus a much wider and stronger party, if the mass movement can use the moral conscience of their opponent theoretically and pragmatically, and convince opponent that they have a just reason which merits to be listened to and also addressed in a constructive strategy.

Actually the world can use this approach presently. This strategy of nonviolence, handles a wider moral authority and influence because, on the one hand, it is not responsible for personal power, and on the other hand, it is not humiliating the opponent that is an essential step before people of the world justify killing others. All of these values, if accepted by the various people of the world, religions, and cultures today, will do much to make a peaceful world in the 21st century.

3.4. NGOs’ and INGOs’ Roles in Sponsoring Perspective of Peace
Both the International Nongovernmental Organizations (INGOs) and national Non Governmental Organizations (NGOs) sponsor the peace building endeavors in all field of peace that are mentioned in this chapter. Some citizens groups who are concerned about the NGOs activities are acting in the directions of peace in one context or more in the above mentioned peace perspective contexts. Also, these INGOs and NGOs have an important role in the international community and in their countries, in mobilizing people to act for the better situations of life in the above mentioned fields and also in lobbying their governmental subjects for
accepting more responsible actions to stipulate the subjects in each of peace groundwork.

Some of the most important INGOs that have played a pivotal role in structuring the peace strategy and have been explored in this study are: Red Cross, Amnesty International and Green Peace. It is also important that as the world system has become more ambiguous and has shifted from a bipolar system (particularly in the Cold War era) to a multi polar system (at least culturally an economically), the number of various kinds of players in the international community has risen.

NGOs and INGOs are also, the conscience of the global system. INGOs are the most important independent players in the world which try to attain a world full of peace and maintain a desire to create a peaceful world for new generations in the future. Effectively, in each of the peace contexts mentioned above, hundreds or even thousands of active NGOs and INGOs are playing their roles. Some important examples in different contexts for peacemaking have been mentioned below.

A) Anti War and Nuclear Issues NGOs (For the Perspective of Peace as Absence of War)

The anti-war movement has a vast precedent in the entire world, especially the West, where groups like the “War Resistors International”, have chosen a strongly anti-war posture for decades. These groups afford an absolutist status on war, along with discussion that is not lawful and can not be applied, even against a totalitarian, fascist dictator like Hitler. On the one hand, some countries, like Sweden and Switzerland avoid participation in
war, and on the other hand, countries like Japan still sponsor a constitution and law which prevents the use of war by Japan for ever.

Other anti-war groups defy especial wars, for example, many groups in Asia and Europe opposed to Iraq wars and U.S. involvement. Regarding the atomic bombings of Hiroshima and Nagasaki, many anti-nuclear people in the frame of groups, have struggled world wide for eradication of devastating nuclear weapons. As in the case of citizens groups defied to the Iraq and Afghanistan wars, pacifists of nuclear object are not essentially in the opposition posture for all wars, but they defy and protest against use or threat of use on the nuclear weapons.

With the discovery of radioactive isotopes in mothers’ milk and also in babies’ teeth, and the numerous nuclear testing in the atmosphere, anti-atmospheric testing groups appeared in the 1950’s. These subjects tracked in Europe in the 1950 decade, by some groups such as the Campaign for Nuclear Disarmament and afterward by European Nuclear Disarmament in the 1970 decade. These actively organized groups played an important role in escalating the knowledge about, the harms of nuclear subjects in the cold war period.

Furthermore, different scientific and social scientific INGOs assisted the anti-nuclear sentiment via some publications of research about sensitive subjects such as the devastating effects of nuclear weapons on people of the world, the consequences of a nuclear war and also unintentional usage of thousand of missiles via a mixture of human and computer errors in the periods of tension time.
Some of the anti-nuclear groups have opposed against nuclear generation of electricity, on the basis of numerous factors including: the potential connection via the nuclear fuel cycle among the civilian and military applications of nuclear power, including different methods that nuclear technology can be applied for making the nuclear weapons; the matter of safe long-term saving of nuclear wasted for thousands years; the cost of generating nuclear power and so on. Some INGOs, like Green Peace, act globally against all these features of nuclear matters, and also for environmental subjects, by using the direct attempt to publicize the subjects.

Green Peace is really a global actor, along with its effective computerize network for immediate communication, and a navy of some small boats, and the world wide offices and membership. For instance in the summer of 1995, the new Rainbow Warrior, part of the unarmed Green Peace Navy, went into the Pacific arena for prevention of French nuclear testing and also for emphasizing the importance of contemporary world issues. Also, Green Peace activists occupied an oil rig for preventing the sinking of the old rig by the oil company in the British coast.

B) International Non Governmental Organizations as a Good Strategy for Peace
Since the 13th century, in the modern terminology, it has been suggested that applying the international organization along with some INGOs to afford the structural changes of the ambiguous international system, can be explored to restrict its rules openness to a particular extent and so, to obtain a significant strategy for peace. Although, it acts in making the relationship on important subject of law, it influxes the postures and policies of the
member states by guaranteeing that such communications relationships are kept on a permanent and steady basis.

We should note that the international organizations were founded at the end of the first and Second World Wars, as a strategy for preventing or even avoiding the war regarding the critical experiences. This framework as a strategy of consciously changing the international field, which is, of leaning and eliminating the chaotic structure of the international system wholly, was justifiably as one of the most important acts, to be done for making pragmatically a stable peace in the world.

International actors face recurrent challenges of coordinating their approaches and their efforts to implement peace agreements in short, challenges of strategic coordination. Their efforts to end civil wars suffer from an inconsistency in conflict management strategies across different phases of the peace process; those who mediate agreements sometimes fail to coordinate with those who must implement them. All too often, different actors pursue divergent strategies within a given phase of the peace process. Or, when they do agree on a strategy, their efforts to operationalize it are at times diffuse and contradictory. Strategic coordination is particularly vexing for peace implementation and for postconflict peacebuilding because many more actors are engaged in implementation than in negotiation and the international policy process takes on much greater complexity (Stedman, and Cousens, 2007).  

In difficult conflict environments, such problems make peace efforts vulnerable. They create opportunities for opponents of peace to maneuver
between the cracks of a diffuse implementation strategy, to manipulate implementers against one another, and, sometimes, to derail a peace process altogether. In less difficult conflict environments, such problems may not be as fatal, but they can add costs, reduce effectiveness, and slow success. In short, incoherence and inconsistency can undermine the viability or the effectiveness of implementation efforts.\(^8\)

Peacebuilding must be based on national ownership; it must strengthen national sovereignty. Recipient responsibility should be emphasized and promoted, even in cases where the international community is heading the administration during an interim period. The main responsibility for peacebuilding lies with the parties involved, but the international community can assist by building competence, capacity and institutions and by developing processes that make it possible to deal with conflicts by non-violent means and promote development (Johnson, 2004).

The international community’s peacebuilding efforts in a conflict-affected country should as far as possible be based on a common platform comprising an analysis of the conflict, a need assessment and a strategic framework. The alternative is a multiplicity of analyses, strategies, action plans and ad-hoc activities with minimal effect, which put an unnecessary burden on our partners’ administrative capacity (Johnson, 2004).\(^9\)

Ultimately, peacebuilding needs to be judged by its outcomes rather than its objectives. The United Nations system, donor governments, regional organizations, international NGOs and other international actors have individually and collectively started to document what are collectively called
“Policy Guidelines,” “Lessons Learned,” and “Best Practices” in peacebuilding. These include, for example, sectoral studies on key components of the new peacebuilding agenda such as peace implementation and peace enforcement; security sector reform; truth and reconciliation; gender and peacebuilding; governance and participation. They also include operational lessons on inter-agency collaboration and coordination, institutional and individual skills development and training, new funding mechanisms, timing of interventions and exit strategies (Tschirgi, 2003).¹⁰

However, peacebuilding evaluations remain an underdeveloped area. Unless there is growing evidence that changes in programming, institutional reform, and more effective collaboration and coordination among different actors serve to promote conflict prevention, conflict management and post-conflict reconstruction, the peacebuilding agenda will not be sustainable politically or in terms of deploying the necessary resources. There are compelling reasons why it is difficult to evaluate peacebuilding. Nonetheless, given the recent demands for aid effectiveness and new models (such as the Millennium Challenge Account) to reward countries with a strong performance record, countries in conflict zones might be penalized for their poor development performance, further exacerbating their developmental and security problems, unless there is robust evidence that peacebuilding makes a difference on the ground.¹¹

Most of the recent peace operations and related programs aimed at peacebuilding contain objectives and components (and more particularly those relating to human rights and electoral process) explicitly geared toward working with NGOs in the countries where they are undertaken. Other
aspects of the mandates (refugee repatriation, preparation of the postconflict phase...) usually anticipate working with international and local NGOs. This approach reveals the increasing recognition that non-governmental actors play a large role in both the domestic and international scene (Pouligny, 2004).

In war-torn societies, the creation and consolidation of NGOs are considered as part of the process of democratization. As one of the constituents of the local civil society, through monitoring and lobbying activities, they may push the local state to fulfill its responsibility for implementing the rule of law – an important focus in the current crisis management approach. More pragmatically, this corresponds to an attempt by outsiders to identify ‘civil society’ against a ‘failed’ state, to play NGOs, intellectuals, women, religious groups or ‘elders’ against ‘warlords’, ‘low politics’ against ‘high politics’.12 (See table 3.A).

NGOs are responding to the need to address conflict issues and their work is being supported by academic research and in-house experience. Operational and humanitarian NGOs such as Oxfam, and Christian Aid, are just a few of the organizations attempting to operationalize concepts of peacebuilding and conflict prevention in country strategies and programs. International Alert and Saferworld are mapping progress made in this area by reviewing donor and NGO policies and practices, and through designing conflict analysis and programming tools for EU desk officers and decision makers (Gaigals and Leonhardt, 2001).13
Table 3.A  Kinds of Peacebuilding

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<tr>
<th>Outcome</th>
<th>Description</th>
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<tr>
<td>Cooperative Peacebuilding</td>
<td>Unimpeded delivery of services and assistance leading to the creation of new institutions that distribute political and economic power to new actors.</td>
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<tr>
<td>Captured Peacebuilding</td>
<td>Local elites are able to shift peacebuilding programs and resources so that they are consistent with their interests.</td>
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<tr>
<td>Compromised Peacebuilding</td>
<td>Local elites and peacebuilders jointly determine assistance activities.</td>
</tr>
<tr>
<td>Confrontational Peacebuilding</td>
<td>Peacebuilders and local elites develop antagonistic and conflictive relations, leading to the suspension of assistance by peacebuilders and active resistance by local elites</td>
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C) United Nations Support Groups and Friendship Connections (Peace as a Balancing Force in the Contemporary International System)

The United Nations association and also UNESCO worldwide clubs and associations, are good samples of groups who are endeavoring actively to empower the contemporary international system. The idea that, balance of forces in the international system assists war limitation, needs the expansion of a powerful international system that can control or to some extent, control the waves of nationalism.

We know that the UN system is an organization of states, and NGOs and INGOs have had important influxes on the international system during the recent years of the twenty-first century. If we notice the expenses of peacekeeping in duration of previous fifty years, we will be persuaded that,
the international system particularly UN is very wary about sensitivity of peace (see figure 3.3).

**Figure 3.3 Peacekeeping Operations Costs**

This Figure has been compiled by Michael Renner (senior researcher, world watch institute) and global policy forum, peacekeeping operations expenditures: 1947-2005, accessed from official website: www.globalpolicy.org. For more information also see: 1999-2005: UNDPI, “background note: UN peacekeeping operations,” 28 February 2005 & earlier editions.

Agencies like UNESCO have multifaceted connections with the NGOs and INGOs, while annual UN conferences, each of different subjects like the Meeting on Environmental and also Developmental Matters are interfaced with a parallel NGO discussion. Exchanges among scientists, doctors, students and teachers have created a strong human linkage at a time of fear,
hostility and also mistrust prevalent among the normal connections and relationships among the U.S. and other countries.

It is very difficult to estimate or measure the amount of contributions of these exchanges and relations, for making and keeping the peace and avoiding war, but there is no doubt that, they serve as one of the structuring pivots for the future. Generally, there are numerous instances of friendship groups among the citizens of various areas and countries. Sometimes, these groups take the shape of national friendship communities, for instance, Korea and Japan.

Also they afford the form of person to person links among cities, (for instance the Sister City movement, is a good sample whereby a city establishes a sister relationship with cities in other countries for promoting an international view between its citizens and create friendship among the citizens of their city and citizens of another city in one or more countries in different fields). Many cities or even towns are connected and linked in the world by Sister City movement, and also millions of citizens have an international experience and they make international friends via this modern policy of friendship.

Furthermore some countries and also large towns have hosted international “expos” in different contexts. All these activities discussed in this chapter, have empowered the international system fundamentally, and assist to construct friendships and also links among the citizens of various countries of the world. More recently, this person to person international
interaction method has been widened via the sharp expansion of exploiting internet.

While international pen friend organizations have been acting for many years, and have helped greatly in raising the international understanding, the internet has accelerated transmission and communication trend and made it easier for citizens of the world to communicate freely with each other on the basis of regular subjects. Now, millions of people interact together via cyberspace, this is due to the fact that many parts of the world, are not yet connected to computer networks for exploiting this facility. Cyberspace world, in the future, will play a more important role in connecting people in the world and inevitably these connections and friendships would play a crucial role in achieving a world full of peace.

D) Negative and Positive Peace (Poverty, Justice and Human Rights NGOs Activities)

World wide telecommunications have assisted in informing the people of the world about violence. With the disperse of the television and global connections, not only conflicts and wars, but also great tragedies like famines, human rights abuses and so on are shown effectively on television screens world wide. Citizens groups, like Amnesty International, have been able to reach many millions of people in the entire world.15 We believe that Amnesty International is one of the most famous of the global INGOs acting on human rights. With its global membership and its obvious objectives, it has been able to meddle with numerous issues, where nonviolent persons are imprisoned or persecuted due to their ideas and beliefs.
Like Green peace, Amnesty International has improved and developed national branches and units in many countries of the world, and has its particular computer connections as networks, which are applied to connect its members and give them information globally. We should note that Amnesty likes to act via letter writing campaigns and advertisement internationally and nationally. Some groups focus on nonviolent meddling for assisting the protection of activists working nonviolently for social or political subject’s changes in dangerous situations like Peace Brigades International.

In the case of murdering the activist or mistreating by local authorities, Peace Brigade International, can act as whistle blowers and ensure that the world wide people and particularly political elites in democratic states are aware of the situation. From the beginning the Red Cross was expected to help in the task of relieving the victims. This INGO has performed an obvious humanitarian necessary help, to the injured on the battlefield that started from Solferino. Presently, regarding the local, civil and international wars, the roles of international organizations such as Red Cross and Red Crescent have been increased.

In the last few years, increased wars and outbreaks of sectarian violence have erupted in Central Asia, Africa, and the Middle East, and significant transnational acts of terror have occurred. These events include the violent struggle of the Palestinian *Intifada* and the Israeli suppression of it, the secessionist struggle in Chechnya, the wars in Afghanistan, and the *al Qaeda* attacks upon the U.S. (Kriesberg, 2007).
Unfortunately a glance on weapons expenditure shows that the expenses of purchasing of the military armies in different regions are continuously increasing. Definitely, this is a dangerous and harmful factor for reducing the tensions and peacemaking, even it is for deterrence. We should note that despite creating a balance of power and forces in purchasing the weapons by international system countries, it is responsible for the rivalry of accumulation of arms in various parts of the world.

The role of the Red Cross specially the conflict statuses, such as international humanitarian law that has been founded by the Red Cross, regularly has been seen as assistance to the peace. Humanizing the war is blameful. Red Cross has a key role in settling war and creating tolerance between hostile parties of the conflict. This key role for peacemaking can take place in the middle or at the end of the war. However, universal peace and disarmament clearly are inclinable goals that seem very far and distant. For these aims also those connected to particular struggles, the Red Cross sometimes doesn’t impose its effective role and also cannot neglect it.

For these aims, encouragement and actions regarding the international humanitarian customs and laws by the Red Cross were important for creating peace. The Red Cross can assist in achieving mutual understanding between the hostile parties. This is important that, there is no peace and even disarmament without politics, and the Red Cross should note adequately for involvement. For this, and particularly because of its exemplary personality and character, and also its humanitarian and impartial posture in activities, the Red Cross helps in creating peace.
For instance, the military conflict in Iraq draws attention to the roles of members of the International Red Cross and Red Crescent Movement. As such, it is significant to note the role of the Movement parts. For example we can pay attention to the role of American Red Cross nationally or overseas in the time of military strike and in performance of general humanitarian assistance.

The International Red Cross and Red Crescent Movement, is a combination of the International Committee of the Red Cross (ICRC), the International Federation of Red Cross and Red Crescent Societies and also more than 179 national Red Cross and Red Crescent national societies are active in the direction of its goals. When we mention the matters related to homelessness and poverty, national and international members groups have played an excessive role in the recent years, to some extent, because of the escalating awareness between people of the developed countries, about the contemporary crises via television screen.

E) Environmental Groups
Regarding the activities of Green Peace mentioned in this chapter, it is significant to say that the salient concepts ‘Green’ and ‘Peace’ have become interconnected for many people of the world, regardless of awareness to be or not to be the members of the organizations. Environmental awareness has increased gradually in some countries, partly via the activities of related members in groups like Green Peace, Friends of the Earth. Also the growth of environmental phenomenon is a worldwide subject, whether related to protecting whales, escalating the development of alternative resources, or controlling the emissions of greenhouse gases.
As we saw in the opposition to nuclear weapons cases, NGOs and INGOs played a vital role in raising the awareness about public opinion of environmental subjects. The increasing pressure of people across the world has a great impact on governmental behavior. The input from academic environmental INGOs has affected the other International Governmental Organizations and also the system of the United Nations. A famous phrase of ‘Think globally, act locally’, has become an important leading principle of such groups in the world.

Computer networks, like Green Net and Environment are presently increasing the interconnections among local environmental active members groups. By exchanging knowledge and experiences, a considerable body of rapidly existence subjects in now available via the Internet, and the present dialogue among groups in the world, has become pragmatically tangible. Possibly, this will make it practical in the near future for coordinated local environmental actions, involving various groups across the world. In some subjects, like the transportation of nuclear waste, there is previous coordination globally, among environmental groups internally, like the Plutonium Action Network in Kyoto (PAN).

Presumably, in the future, this cooperation and coordination of plans and activities will be enhanced and more effective. Such global citizens, supervise the transportation of radioactive materials, and they could become a part of world wide inspection community system for preventing the outlaw making of the nuclear weapons. The authentic computerized connections of anti-nuclear and environmental groups can become a significant part of social supervision and nuclear whistle blowing in the international system.
3.5. Conclusion
Peace can refer to opposition of violence, conflict, or war. It can also refer to an internal situation (of nations or mind) or to outer relations. Or in narrow terms, it can refer to particular relationships in a specific state (such as peace agreement). Peace can be a dichotomy, (existing or not) passive or active, positive or negative, descriptive or normative and so on. Regarding this, the matter is that, the peace stems its qualities and meaning in a theory or work ground. Hindus or Buddhists estimate the peace differently, as in the cases of pacifists or internationalists.

At the same time, fascist and liberalist have various views about peace. In this diversity of meaning and descriptions, peace is not different from such concepts as power, equality, conflict, freedom, and the other similar concepts theoretically and pragmatically. We have called this issue in this chapter a perspective. Hence, perspective of peace means by linking to other concepts in specific perception of reality and also by its connections to beliefs, ideas or assumptions about justice, violence, and history. So peace is related to an explanatory or descriptive perspective of our reality and each other phenomena.

Some regions, however, are still experiencing war or unstable peace; whereas others are characterized by situations that just approximate stable peace. Therefore, it seems important to us to try to draw lessons from successful and unsuccessful experiences of peace processes (Elgstrom and Jerneck, 2000). In authoritarian societies, and dictatorship countries, whether political or religious, the places where votes of people are not counted,
where any defiance is responded by bullets and imprisonment, peace cannot be stabled or in other words cannot be permanent.

One of the most important principles of peace is social justice. Peace may not be established in the societies, where, there is a big class distinction. We would be happy if our neighbors are in the situation of starvation or hunger. How can we establish world wide peace, when about 75% of the global wealth is owned by 1% of the world’s population? History tells us that the societies where a big rift is among the poor and rich cannot be the peaceful societies. In some countries such as India, millions of people are born homeless. These people live on the streets and die on the streets, while the most expensive and costly hotels and homes are available for about five percent of the population of this country.

We think democracy theory should be redefined. In a classical issue, democracy means the domination of the majority by direct or indirect participation. But we think a majority who wins in a fair and free election has not the right to rule as it wants. We cannot forget that most dictatorship political systems in the contemporary world have been elected in the democratic manner, meaning by the majority vote of the people of the country. In this issue Hitler is a good example.

Therefore, winning elections does not guarantee democracy. The majority that gains power through free elections should observe the framework of democracy (Ebadi, 2007).16 In 2009, we have knowledge about the benefits of having peace and lack of peace than in the time that United Nations was established. Presently, we know more about peace even more than 5 years
ago. It is accurate to say that, we have an increasing maturity to ask the right queries and questions. Presently, we should get more insight and knowledge on following issues:

1- Mingling some particular peace gadgets into an exhaustive peace strategy.
2- Following some peace tracks simultaneously.
3- Obtaining a long term view for reaching the peace.
4- Linking and connecting the theory to practice.
5- Post conflict or post war strategies for maintaining or keeping the peace settlements.

Regarding the different contexts of peace, it is attractive that from the examples mentioned in this chapter, Eastern cultures have the particular effects and contributions in important contexts of peace such as environmental, whereas the Western cultures have special effective contributions in the other contexts, concentrating on changes in the outer world, such as social justice and human rights and even women’s subjects.

Finally, it should be noted that this chapter sheds light on some multicultural perspectives on peace. It has been pointed out in this chapter that several creative ideas need to be thought of for establishing a multicultural dialogue, as this would eventually result in establishing peace in the entire world.
Notes

1We do not argue here that stable peace is equivalent to perpetual peace. The process is not completely irreversible, so that it has not necessarily reached a point of no return. Consolidated stable peace can break down under enormous pressure, though this is very unusual. For better assessment see Arie M. Kocowicz, stable peace among nations, UK, Rowman and Littlefield Publishers, 2000, pp. 12-34.

2For more information on peace and war see also R. J. Rummel, understanding conflict and war, California, Sage Publication, 1979, Vol. 4. See also http://www.hawaii.edu/powerkills.

3In the recent years, scholars have concentrated on the different aspects of cultures related to the peace. In this respect, the term culture of peace is used widely.

4Some scholars like Linda Groff and Paul Smoker have argued about the inner and outer aspects of the culture. Their approach bears some affinity with our stages in evolution of peace.

5We should keep in mind that absence of violence should not be confused with absence of conflict. Thus, the achievement of peace does not necessarily imply the elimination of conflict.

6For more information on Rummel’s theory see his official website http://www.hawaii.edu/powerkills/MIRACLE.HTM.

7Stephen John Stedman, Donald Rothchild, and Elizabeth M. Cousens, ending civil wars: the implementation of peace agreements, US, Lynne Rienner Publisher, 2002, p. 89.

8Stephen John Stedman, Donald Rothchild, and Elizabeth M. Cousens, ibid.


10Necla Tschirgi, peacebuilding as the link between security and development: is the window of opportunity closing? New York, International Peace Academy, December 2003, p. 15.

11Necla Tschirgi, ibid.

13Cynthia Gaigals and Manuela Leonhardt, conflict sensitive approaches to development, International Alert, June 2001, p. 22.

14The work on peacekeeping operations costs can be a separate research that should be based on the primary resources for more reliability. Our figure drawn for peacekeeping operations expenditures is only an evaluation.

15Negative and positive aspects of peace (cultures of peace) can be divided to inner and outer aspects and in different four stages which we have argued about them in this chapter.

16Shirin Ebadi is an Iranian human rights activist who is the Nobel Peace Prize Laureate. For more information see Shirin Ebadi’s speech in Galway, Ireland, 29-31 May, 2007.