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Measuring International Ethics: A Moral Scale of War, Peace, Justice, and Global Care

Pierre Allan

in What is a Just Peace?

Published in print: 2006 Published Online: May 2006 Publisher: Oxford University Press
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This chapter distinguishes Just Peace from its closest 'moral' neighbours — a stable (but usually unjust) peace and positive peace. Drawing on both consequentialist and deontological considerations, Allan develops an international ethical scale to evaluate different acts from a moral standpoint, with different levels of conflict as the baseline of ethical behavior. The more extreme the discord, the worse it is considered on the scale; the more harmonious, the better. Arguing that absolute unhappiness (disappearance of humankind) and absolute happiness (agape-paradise) are not of this world, Allan presents eight intermediary moral situations, each being superseded by the next one in ethical terms: genocide, war, non-war, Just War, stable peace, Just Peace, positive peace, and Global Care. He develops an ethic of 'global care' based on feminist theories of care, religious and secular declarations on a global ethic, evolutionary theory arguments, and a critique of a liberal human rights approach.

Peace, Justice, and Religion

David Little

in What is a Just Peace?

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Little raises many questions of international legality in addressing the finer concepts of peace enforcing, peacekeeping, peacemaking, and peace building. He accentuates the rule of law, democracy, and human

rights as foundations for each of these stages towards a Just Peace. Looking towards collectively accepted international treaties for a concept of justice, Little taps into a notion of legal validity that is at least partially composed of a legitimacy that emanates from the people themselves. Although there are valid reasons for questioning who has been allowed to participate in the process developing international law, protecting the human rights of all, and labelling it justice certainly does not seem to create an untenable starting point. In fact, this approach that looks to protect the rights of all can be quite constructive because, ultimately, it is the people involved in a conflict who will determine whether a peace is just, and therefore lasting.

Globalization and the New Politics of Embedded Liberalism

Jude Hays

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On one level, the book is about how national institutions, such as electoral and labor market institutions, shape the political and policy responses of government to economic globalization: it is about how domestic politics reacts to and interacts with the global economy and how institutions structure these relationships. However, on a deeper level, the book is about the political backlash against globalization in the Anglo-American democracies. The book's analysis is based on the fact that the future of the global economy is at stake, and possibly so is international peace and stability. The book analyzes the risks to the state of the international economy from economic nationalism, the current global economic crisis, and recent concerns over national security.

Emergence of Informal Groups of States

Jochen Prantl

in The UN Security Council and Informal Groups of States

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This chapter examines the question of what triggered the emergence of informal groups of states in the form of the advisory committees in the 1950s, and argues that their establishment has to be seen against the background of great power tensions in the Security Council. The early stages of UN peacekeeping saw a shift of governance from the Security

Council to the Secretary-General and the General Assembly, which fostered the emergence of informal ad hoc groupings of states. The formation of advisory committees reflected the desire of the Secretary-General to strengthen his voice vis-à-vis the Security Council. When the lack of unanimity of the permanent members prevented the Council from assuming its responsibilities, the General Assembly took charge by recommending collective measures. However, when the Security Council was able to act, its resolutions and mandates entrusted to the Secretary-General often reflected a political compromise based on the lowest common denominator among its members. The workings of the two advisory committees established in the context of crises at the Suez Canal (1956-67) and in the Congo (1960-4) illustrate these points further.

What is a Just Peace?

Pierre Allan and Alexis Keller (eds)

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While an old doctrine of Just War exists, surprisingly little conceptual thinking has gone into what constitutes a Just Peace. This book presents various — and at times conflicting — viewpoints on this question of Just Peace from perspectives originating in political science, history, international law, political philosophy, cultural studies, and theology, as well as from a policy perspective. The book challenges a liberal perception of peace founded on norms claiming universal scope, and instead looks to negotiation for arriving at shared views that help build a consensus on what justice might mean in specific circumstances. Although some contributors explicitly outline and advocate specific cases for ‘justifiable violence’, it is made clear that alternative and non-violent ways to peace need to be contemplated, and conceptualized. Even though the path through justice is a demanding one, its accomplishment opens the way to a durable settlement accepted by the parties initially engaged in conflict. Clearly, the more ambitious goal of peace with justice can lead to smaller chances for success. It may even derail the whole enterprise and keep the flames of violent conflict alive through the search for ‘justice’, particularly because this concept is not necessarily the same for all concerned parties. Ultimately, an inter-subjective consensus needs to be built through negotiation with both parties to a conflict so that the concepts of shared history, and an often inextricable future, can be reached with a mutual understanding. In this collective process, it is more likely that a stable foundation can be created through recognition, renouncement, and rule, and thus a Just Peace can be achieved.

Introduction: Rethinking Peace and Justice Conceptually

Pierre Allan and Alexis Keller

in What is a Just Peace?

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War has always been a problem that has plagued our existence, and begged for civility and restriction in its use. The idea behind engaging in war has often been based on assuring a place for peace in the not so distant future, whether the motivation was normative, as within the Just War Doctrine, or simply the hope that victory would lead to the end of organized violence. A group of scholars, intellectuals, and practitioners has been brought together in this volume to posit an alternative route — through justice — to what has thus far been elusive for humankind: a durable peace among and between peoples.

Peace and Justice: A Prologue

Stanley Hoffmann

in What is a Just Peace?

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Why has peace been often unjust, and why has justice been more belligerent than peaceful? Frequently, peace or armistice has served only to put a temporary end to violence, and has left some or all sides feeling dissatisfied. Peace has also been an imposition on the part of the victors of conflict to the end of some notion of order, thus leaving the affected common people to draw their own conclusions without ever being consulted. It is for this reason that justice is often more properly envisioned as the image of a fighter with his sword rather than a balancing scale. In this chapter, Hoffman explores the complexity of how peace and justice might be wedded in international relations, and gives the reader sound starting points for thinking about this conceptual approach.

Justice, Peace, and History: A Reappraisal

Alexis Keller

in What is a Just Peace?

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According to Keller, we have no hope of explaining what is or is not a Just Peace in global relations unless we pay more attention to the intellectual context in which international law was formed. From its birth in the 16th century, there was a progressive retreat by Europeans from conceding sovereign rights to specific non-European peoples, to then only recognizing a conditional sovereignty, and eventually to denying any right to self-determination of non-white peoples. However, there was a tradition of thought that recognized and accommodated cultural diversity that can be found in the writings of Montesquieu and Rousseau, among others. This chapter argues that these writers proposed one of the cornerstones of the concept of a Just Peace, the principle of recognition. This notion was developed from an effort to understand another's point of view and an appreciation of otherness.

Just Peace: A Cause Worth Fighting For 1

Sir Adam Roberts

in What is a Just Peace?

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Along with identifying a number of pitfalls to be avoided in this project of conceptualizing a Just Peace, Roberts proposes using the term 'justifiable force' rather than Just War. This would move the tradition away from appearing to approve of war as a whole, and towards recognizing something more conditional and cautious — that the threat and use of military force by a particular state or group of states may, in precise circumstances, be justifiable. Roberts writes about how the development of the European Union has affected the nations of this region, and encourages an idea of 'induction' through adherence to human rights law as the way to become a part of this union. It is through processes at the regional level that we can find positive illustrations of how justice can be maximized without the introduction of force. Since a desire to proliferate the 'good' has long been what has shaped human relations,

this examination of 'induction' provides an example of how an internal focus on justice can create an environment that promotes promulgation.

Just Peace: A Dangerous Objective

Yossi Beilin

in What is a Just Peace?

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Beilin was a former chief negotiator for the Israeli government in the Oslo process at Camp David and Taba. He brings a valuable contribution to this volume as a practitioner and political scientist involved directly in conflict negotiations. After fulfilling his post as the Minister of Justice for the Israeli government, he became one of the lead Israeli representatives in the Geneva Accord negotiations. In this sceptical work, Beilin points to the possible dangers of speaking about the combined concepts of justice and peace, believing that there cannot be one without the other. Peace treaties have often been signed and implemented by the victors of conflict, but have left the population on either side out of the determinations of justice. Beilin presents a history filled with examples in which political leaders have bypassed opportunities for peace because they did not deem the conditions just, and thus perpetuated conflict with untold costs.