

DOWNLOAD PDF THE ORGANIZATION AND PROMOTION OF WORLD PEACE

Chapter 1 : Essay: The Role of UNO in Promoting World Peace

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No doubt the tragedy, bloodshed, massacre, hunger and nuclear atrocities by the USA gave alarming feelings to the nations to freeing the world from the possibility of wars in future. However, its successes and failures in achieving this objective are still debatable. It was also an international organization set up in accordance with the Treaty of Versailles in with only 58 members. Its major goal consisted of disarmament, prevention of war and settling disputes between the countries. But surprisingly the Senate of his own country refused to become its member which was, no doubt, a serious blow to the prestige of the League. However, other great powers like the United Kingdom and France remained its members. It was to fulfil the dream of fundamental shift in the thought from the preceding centuries. Unlike the UNO, the League did not have its own armed forces and was dependent on the great powers to enforce its resolutions and peace-making struggles. It could not enforce its three sanctions as envisaged under its covenant. Therefore after, no doubt, a few notable successes, the following failures resulted in its replacement by the United Nations: In Japan invaded Manchuria but no effective sanction was imposed on the aggressor. In ,Italy attacked Abyssinia but none of the great powers took any notice of it. Germany was not allowed to join the League in as it had started the war. Russia was also denied its membership in being a communist government to pose fear in Western Europe. Eventually these three most powerful countries could not play their positive role in supporting the league. This sort of plight has been stated by Mussolini in a sarcastic manner as under: This idea was elaborated in the Declarations signed during war time conferences held in Moscow and Tehran in Its charter was drafted by the governments as well as non-government organizations like Lion Club International. To start with 51 nations signed the charter of the United Nations. The charter was later ratified by five permanent members of the Security Council viz: As a result of the unanimous votes by the U. Headquarters building was constructed in New York city in and beside the East River on the land purchased by an 8. The land is now considered international territory but apart from some diplomatic privileges and immunities, the laws of the New York city, New York state and the U. Pakistan became its member on 30th September, i. Since , Pakistan is enthusiastically performing its responsibility in the U. This speaks of the valour and vividity of our armed forces on the global impact. Conclusion The first decade of the 21st century is going to complete with both hope and distress co-existing side by side. Peace and development and concept of democracy and equality are still missing in many parts of the world despite our trumpeted slogan of world getting into a global village. No doubt the globalization has drawn countries closer and closer with reference to their economic relationship, advanced means of communications and regional cooperation etc. But these developments are posing some alarming questions to the general public like local wars, revolutions and conflicts coming up from time to time. The Iraq war and situation between Israel and Palestine witnessing tragedies every day. Similarly wars in Africa entangled with poverty and diseases are still continuing. As a matter of fact after the dropping of atomic bombs on Hiroshima and Nagasaki in Japan on 6th and 8th August,, the possession of nuclear device by some countries created a sense of self-protection and safety. In this way the dream of peace and harmony in the world does not seem to be converted into the reality in the near future. In the global concept its importance and necessity is gaining momentum day by day. Those countries who have not become its members so far, should also come forward to strengthen the UNO in general and the present Secretary General Mr. Ban Ki-moon In particular.

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Chapter 2 : R. A. Akindele (Author of The Organization and Promotion of World Peace)

*The Organization and Promotion of World Peace: A Study of Universal-Regional Relationships [R. A. Akindele] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

By Carrie Steckl, Ph. Carrie Steckl earned her Ph. She has spent over Instead, I want to focus on some positive ways to promote peace in our badly broken world. Here are twenty ideas – some of which originated in my own brain, while others were culled from organizations and credit is given where it is due. I would love to hear your thoughts regarding what else we can do to try to prevent violence and cultivate peace in our fragile world. Make a personal commitment to nonviolence. Show a child how to achieve calmness through deep breathing. Show a child how to be kind to animals. Show a child how to be kind to vulnerable people – the homeless, those with physical or cognitive disabilities, older people, and anyone else that appears different to the child. Speak out against prejudice and discrimination when you see it. When you feel angry, count to ten before saying anything. Then, ask yourself what response will be best for the greater good. When you feel slighted, ask yourself if what happened was really about you or if it was about the other person. When you realize that it was about the other person, find in your heart some compassion for that person, realizing that he or she is most surely struggling. Regard people who hurt your feelings as your personal teachers of how to maintain a peaceful nature. If you are a member of a religious community, ask how you can get more involved in promoting peace through its programs and ministries. If you are not a member of a religious community, find a not-for-profit community organization that works toward peaceful communities and volunteer. To get started, search the directory at GuideStar. Choose a career that yields only good things for our families, our communities, and our planet. Look people in the eye and smile when you pass them on the street. Become trained in mental health first aid so you can respond to people in mental distress. To learn more about this concept and how to become trained, read my post on this topic. Serve on committees and task forces that work to make your neighborhoods, schools, and workplaces safer. Celebrate successes in the quest for peace and nonviolence. Have faith that there is still an abundance of good in this world. Please share this list with others.

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Chapter 3 : Promoting peace, ethics, and dialogue

An international organisation dedicated to the promotion of peace, it was an initiative of Hiroshima's Mayor in response of the , deaths due to the atomic bombing of city. They work for the commencement towards the elimination of nuclear weapons by the year

Peace is the language we must speak. At the heart of many faiths, practices, and cultures, advancing peaceful co-existence is essential to ensuring productive, meaningful lives and sustainable societies. After providing a working definition of peace, our main focus will be on practical steps one can take to advance peace, so that we can strengthen ourselves and our communities. We will also consider how we, as individuals, can be enriched by establishing peace within our individual lives, even in the most challenging of circumstances. Throughout this section we draw from actual events and emphasize personal experiences. Assisting in authoring is September 11th Families for Peaceful Tomorrows , whose members have connected with others from over 25 countries – from Rwanda and South Africa to Japanese survivors of atomic bombs; these individuals have lost loved ones, or themselves been injured by mass violence through war, terror, or other incidents, but they have joined together to work toward a more peaceful future. To get us started on the topic of promoting peace, let us look to what may seem at first to be an unlikely source for leadership and inspiration – the mountains of Afghanistan. There live a group of young people who have been surrounded by war from birth, from Soviet invasions to warlords, Taliban fighting, and more recently the American invasion. Yet they have not responded with a violent thirst for revenge, but rather by forming the Afghan Peace Volunteers. This group has held peace marches and vigils in areas across the Middle East and has worked to support other youth and victims of war, while strengthening education and justice within their own communities. They challenge you and me, and the entire world, with their simple question: They welcome everyone to join in their conversations toward mutual understanding, called Global Days of Listening. Youth and adults across the U. Later in this section, we will discuss how a student group in Groton, MA participated, sharing dreams and strategies. If these young people can embrace peace and see a way forward through mutual support with those who have been enemies, we can all find that path, whether in our home communities or across the globe. My brother, Donald Freeman Greene, having hugged his beloved wife and young children goodbye, headed off on an early flight on September 11, to visit our siblings on the West Coast. He died on that beautiful morning as a passenger aboard United Flight Their intent to use the airplane as a weapon, most likely aimed at the United States Capitol, was thwarted by passengers who came together to retake control of the cockpit. The nation embraced the idea that a military approach would teach our enemies a lesson and destroy them. Yet we must ask ourselves, what is the lesson? As hundreds of thousands of innocent civilians, predominantly women and children, have died due to the ensuing conflicts in Afghanistan and Iraq, we have failed to demonstrate in any way that violence against civilians is ever justified. We have lost far more young soldiers than the number of people who died in the September 11th attacks. The wars seem to have perpetuated the same misguided belief held by the terrorists – that enemies can simply be eliminated. Now ISIS, an extreme offshoot of Al-Qaeda, has emerged and taken over large sections of the country, even as the Taliban has crept back into power in Afghanistan. Our goal is for no other families anywhere in the world to suffer needlessly due to violence, whether from terrorism, war, or other causes. Definition Several elements are useful in defining peace. On an individual level, peace may start with having calmness within oneself. Expanding outward, peace entails agreement and harmony among people. At its largest scale, peace is to live without violent conflict or war. Peace underlies our quality of life and the fabric of our communities; and, as our weaponry becomes ever more powerful, our very survival as people on this planet depends upon it. Many spiritual traditions and teachings throughout history have emphasized peace, both as an inner journey and as an outward commitment to live in mutual benefit with our families, our communities, and in the world. A number of other terms and concepts are necessarily related to the creation of peace, including fairness, justice,

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inclusiveness, and human rights. These must be embedded into the community in order to foster agreement and harmony. Peace is strongest when derived from social justice, which can be defined as ensuring fundamental rights and equity to all. Strengthening civil society “the rules that bind us and allow us to live productively together, with established means of resolving conflict” is the means to those ends. The Importance of Peace to Community Building Peace enriches our communities and individual lives, as it directs us to embrace diversity and support one another to the fullest extent possible. Through caring, generosity, and fairness we provide a cornerstone for attaining a sustainable, just, meaningful, vibrant, and fulfilling personal and community life. To bring home this point, consider the following questions: Can our families and communities thrive without mutual support and peace with our neighbors? Can peaceful communities exist without attention to justice and equity? What would be the prospects of a world without peace? As such, peace is central to every situation throughout our lives. Just as a child is enriched as he or she learns to take on more responsibilities, the meaning in our lives grows as we learn to recognize and take more responsibility for one another and the world. While such a broad application is encouraged, individuals or communities can enhance their impact by strategically focusing their efforts. In community organizing, promoting peace is in many ways similar to other areas of strategic planning. The Charter for Compassion and the Community Tool Box recommend the following four steps that can help to detect and set peace-building priorities, then develop peaceful action opportunities: Discover and Assess Learn more about the issues and assets that affect peace in your community. A quick snapshot of concerns can be identified through statistics on criminal activities, hate crimes, and school incidents. Many of these statistics can be found on the FBI website or on commercial sites such as city-data. You can reach out and participate in some of their activities. Participatory Asset Mapping builds on discussions with community residents in order to identify and map locations of issues of concern such as high crime areas, community assets to protect such as parks, schools and organizations, and factors that impact community violence such as vacant lots and abandoned buildings. For helpful guidance, refer to the tools available from organizations such as the Advancement Project. Focus and Commit With this information in hand, choose the most important issues to you and your community, particularly those you can commit to in promoting peace. Here are some among many potential areas of focus that individuals and community peace organizations have chosen, ranging along a continuum from simple to more extensive: Arts, music, and cultural programs that promote peace Peace and interfaith collaborations, events, vigils, and rallies Anti-bullying and other violence prevention initiatives in schools Restorative justice programs in schools and community settings that focus on healing rather than punishment Partnership strengthening between residents and police Formation of local peace commissions Establishment of sister-city programs with other communities Instituting community by-laws and other policies that foster peace and justice Several of these will be discussed in more depth, with examples, later in this section. Join with others already active in your community to pursue your goals for peace-building. Learn if your town has a peace commission or similar organization. Even if not, the Charter for Compassion lists many communities that have committed to the principles of compassion and are mobilized to take action. You can contact the local organizers of such efforts, or follow their guidelines to help start and implement your own. Evaluate and Maintain Evaluating your peace-building efforts can help ensure they are effective and sustained. Setting clear and measurable objectives can pave the way for progress that can easily be transparently monitored. It is vital to be inclusive and listen to the voices of the entire community as you develop, implement, and evaluate as well as celebrate the success of your actions. When Defining Community As we form and define our communities, the groundwork for promoting peace can be laid by ensuring that all in the community are welcome and that none are excluded. When Strengthening Policies and Initiatives Peace-building calls upon us to ensure that policies and procedures benefit the entire community. A fundamental first step is to establish and follow a clear, fair, and just rule of law. Consider, as an example, the long history of unequal law enforcement in the United States. The mission of the police is to advance justice: Yet too often black youths and other people of color have been profiled by the police, resulting in unfair, and in some instances life-threatening, treatment. We

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must recognize the persistence of discrimination even as we make progress and take action to root out its many forms. For instance, Maryland responded to recent serious incidents by issuing new guidelines for police departments throughout the state. These guidelines explicitly condemn the arbitrary profiling of certain races, ethnicities, and other minority groups, and restrict the circumstances under which police officers can consider those characteristics during interactions with the public. The guidelines are accompanied by new training programs for police officers and ways to partner with residents. Its mission is "to develop strategies that produce collaborative partnerships between law enforcement, Baltimore city residents, faith-based organizations, businesses, schools, media, other government agencies, and non-profit organizations. As we consider the following circumstances, remember that we, or those we care about, all might fall within these categories at one point in our lives; and while we are responsible for others they also are responsible for us: Children are a joint responsibility of our community. A number of other vulnerable populations fall under our care, including those who are frail, ill, or have other special needs. It is also a community responsibility to ensure that those who are incarcerated, in mental health facilities, or otherwise institutionalized are treated fairly and humanely. Refugees and recent immigrants need us as well, while they in turn contribute to strengthening our communities. All who inhabit our Earth: It is important to recognize that our responsibility for peaceful cohabitation ultimately extends to every human being, across all corners of the earth. We even need to consider how best to co-exist with other living creatures, as they are important contributors to the interdependent ecosystems of which we are a part and on which we depend for survival on this fragile planet. As documented in books such as *Water: The Epic Struggle for Wealth, Power, and Civilization*, by Steven Solomon, caring for the earth is essential for being able to live in peace with one another. Many of the most serious conflicts that have arisen, from genocide in the Sudan to the recent fighting in Syria, have stemmed from environmental collapse and resource depletion. Acknowledging our connections and responsibilities to one another and our world does not mean that everyone needs to take on every issue; but awareness of mutual dependency is an important foundation to acting peaceably. Spiritual traditions offer many ways of safeguarding this care, calling for us to be good shepherds of the earth. For example, First Nation tradition recognizes that we are all guests on the earth and responsible for taking care of nature for those yet to come. The law of the Iroquois, for instance, guides us to make community decisions that will serve those who will be born seven generations into the future. In sum, there are few if any situations in which being conscious of respect, inclusiveness, and justice will not help to promote peace. There are approaches one can take as an individual, a family, an organization, or a community, nation, or general society. Some of these are simple, while others require more commitment and resources. Let us consider each approach in more detail. Finding Peace Within Many maintain the importance of establishing peace within oneself in order to bring about peace in the world. Quelling the tendency to be at war with oneself, and with those closest to us, can be among the most rewarding, if difficult, accomplishments. You could start by acknowledging your worth and your flaws â€” we all have both. With that acceptance, show compassion toward yourself, and seek out strategies and supports best suited to you and your circumstances. An artist who works with young men involved in the juvenile justice system, Antonio describes his inward journey and choices. Aversano, Jr, was killed in the World Trade Center. The experience of losing my Dad through such a globally impacting tragedy was one of feeling broken open.

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Chapter 4 : PROMOTING CULTURAL DIVERSITY FOR SUSTAINABLE DEVELOPMENT

Promoting Enduring Peace (PEP or PEPeace) is a peace advocacy organization based near the New Haven-Hamden line in calendrierdelascience.com is sometimes referred to as calendrierdelascience.com, a website it runs.

Organization[edit] PEP is a membership organization, with "activist" voting and "supporting" non-voting members. Because assets have accumulated from decades of member donations sufficient to cover modest administrative costs, donations to PEP from individuals can be allocated entirely to programming. The updated mission statement anticipates a convergence of dangers previously considered as separate and discrete, in which each danger compounds the others, paralleling the convergence of systems that characterizes globalization. It states that a rapid and peaceful transition is required from an unsustainable civilization steeped in institutionalized violence, exploitation, and profligate consumption to a commonwealth based on universal harmony, mutual respect, and a love of the Earth and all beings who call it home. The mission statement also states that PEP intends to devote significant effort and resources to achieving a fusion of peace, environmental, and social movements, in the belief that these causes are interdependent and none can succeed unless all succeed. Since the Award has come with a cash prize. Nominations are accepted from PEP members; nominees are distinguished by having made, over a period of years, a significant contribution to the promotion of an enduring international peace founded on social justice, self-determination, diversity, compassion, and environmental harmony, achieved through cooperative and nonviolent means in the spirit of Gandhi. On March 13, , PEP founder Jerome Davis formally proposed that a yearly award be given "for contributions made in the promotion of international peace and good will. Emphasizing the connection between peace and environmental harmony, and co-sponsoring a daily environmental news update. Additionally, it makes available articles and other peace resources online. A principal conference organizer was Dr. Martin Cherniack, then a student at the Yale School of Medicine, who later served as president of the organization for 18 years. A conference is planned on the integration of the peace and environmental movements toward the transition to a sustainable, peaceful civilization. Citizen diplomacy activities[edit] By organizing groups of Americans to visit the USSR, Cuba, Costa Rica, China, and Mongolia during and after the Cold War, PEP has given ordinary citizens a chance to get to know "the Other," leaving them with positive, lifelong memories, new friendships and hope for a peaceful world. As an example, in a PEP citizen diplomacy delegation journeyed to Vietnam to contribute to healing the deep scars left by the U. Its largest and most well-publicized event was the reciprocal tours of the Volga River in Russia and the Mississippi River in by citizen delegations from the Soviet Union, the United States, and other nations. The stated strategy is to take the "long view" rather than only respond to each new crisis as it occurs, as when Dr. In PEP coordinated with other Connecticut peace groups to provide trains conveying thousands of people to the demonstrations in New York City opposing the Bush Administration plan to invade Iraq. PEP is developing a long-term "think tank" activity intended to create cogent source documents encouraging the productive interaction and mutual support of the peace, environmental, and social justice movements. Links to Christian Left[edit] Though it is a secular organization, its roots are in the Christian Left and it continues to cooperate with members of the progressive religious community. Roland Bainton , both Yale professors Religion and Divinity School, respectively , and its executive directors were retired Christian ministers. He developed and conducted the programs and activities from until his death in , with the assistance of his wife and, later, co-director Alice Zeigler Frazier. Groups seeking funds from PEP are referred to that Fund.

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Chapter 5 : WHO | Health as Bridge for Peace (HBP)

Building a culture of peace is the raison d'être of UNESCO. Democracy provides the enabling environment for the exercise of human rights and is a pre-condition for the establishment of lasting peace, as long as it is accompanied by equitable economic, social and cultural development.

The title emphasizes the vocation of the church and all Christians to be peacemakers. It is also evidence of the fact that in the last century Catholic Social Teaching on war and peace has moved in a decidedly pacifist direction while still maintaining that the use of military force is sometimes necessary to uphold justice. More than Just the Absence of War What is peace anyway? In a world marked by war, we might be inclined to define peace as the absence of war. If we are not at war, we must be at peace. However, the Compendium challenges us to see peace as much more than the absence of violent conflict. The image of the fullness of life should be paired with a vision of all things being rightly ordered " of all persons living with dignity and in harmony with one another. To be at peace, humankind must live in right relationship with one another and with God. This is certainly a high ideal " one that seems perhaps impossible to achieve. Indeed, the Compendium suggests that peace in the truest, deepest sense of the word cannot be achieved in our lifetimes. It is an eschatological reality " something that will be realized only at the end of time. True peace can only be brought about by God You can spot the first of many tensions here. On the one hand, all Christians are called to work diligently for peace " among their neighbors, in their local communities, and in the messier world of international affairs. On the other hand, we must remember that no matter how diligently we try, only God can grant definitive, lasting peace. If You Want Peace, Work for Justice Even though true peace can only be achieved eschatologically, the goals of right relationship, harmony within and among societies, and a life of fullness remain goals toward which every society should strive. If living at peace means living a fulfilling, satisfying life what might be called a life of human flourishing then peacebuilding must include attentiveness to improving the conditions in which people live. Catholic Social Thought is making two important claims in this regard. First, the tradition is suggesting that war becomes more likely when people suffer injustice. Peace is threatened in the real sense that war is more likely to break out when people are oppressed. A situation marked by oppression is politically unstable and prone to uprising or civil unrest. But we must also remember that peace is threatened by poverty and oppression in the sense that any assault on human dignity is also an assault on peace itself. If peace is a life of fullness, then the social conditions that prevent human beings from achieving a life of flourishing are also obstacles to peace. Centesimus Annus 52 and Compendium Thus, everything that Catholic Social Teaching has to say about economic justice, good political order, and the human person earlier chapters in the Compendium are all quite relevant for a Catholic approach to the promotion of peace. The Failure of Peace: War A century ago, the question for Catholics was not whether war itself was legitimate so much as when or under what circumstances it would be morally legitimate to wage war. The Catholic tradition was firmly aligned with the Just War tradition. Some of these doubts are repeated in the Compendium itself: How can it be that the Compendium can both call war a defeat, a scourge, and a failure but then go on to defend war as a legitimate means of defense? Although the Compendium presents the social doctrine of the church to be largely static and decided, in truth it is a snapshot of an evolving tradition. The tension between justice i. It remains a matter of considerable theological debate as to how this tension should be understood and resolved. Two Guideposts The concrete application of Catholic teaching on war and peace is no easy task. This is not the place to attempt to specify all of the implications of this teaching. Instead, two overriding concerns or guiding principles will be noted. First, any use of force must be undertaken with the ultimate purpose of promoting genuine peace. Any use of force undertaken for reasons contrary to those ends is wrong. Instead, military force should exist to serve peace and to protect the innocent from unjust aggression or harm A second guiding principle for contemporary Catholic teaching on war and peace is discrimination. This principle holds that it is morally necessary to distinguish between military targets and

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innocent civilians one must be discriminating in the use of military force. This term is not used in the Compendium but its content is clearly there: It is wrong to intentionally target civilian populations in warfare. The importance of discrimination and protecting the innocent has many policy implications. It calls into question the legitimacy of weapons of mass destruction because they wipe out civilian populations along with military targets and anti-personnel landmines because they kill or maim many innocent people in wartime and after conflict has ended. The principle of discrimination and the duty to protect the innocent also rules out all terrorist acts as morally wrong. Finally, these principles should encourage political leaders to consider carefully whether to impose economic sanctions because they often put unbearable burdens on innocent civilians while the political leaders they are meant to punish remain unaffected. A great deal of contemporary theological scholarship has been devoted to the topics of war and peacebuilding. Questions about how to use military force to uphold and protect a just and peaceful order are tremendously difficult and complex. For Christians the matter is even further complicated by questions about whether military force can be legitimately taken up. The Compendium provides a useful set of guidelines to help Christians begin to think through these difficult theological and practical questions.

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Chapter 6 : The Promotion of Peace | Catholic Moral Theology

The Promotion of Peace (Chapter 11 of the Compendium of the Social Doctrine of the Church). It is worth noting that the chapter in the Compendium of the Social Doctrine of the Church that addresses issues of war and peace is entitled "The Promotion of Peace".

Some would argue that this can even contribute to international peace. History is littered with examples of trade disputes escalating into armed conflict. If we understand why, we have a clearer picture of what the system actually does. Why was the system set up? Essentially, it was for two reasons. One was the big-picture need to avoid a repeat of the destructive trade tensions before World War II. An ever-increasing number of countries have agreed on trade rules that are now almost global. They are committed to the legally binding limits on their trade barriers and subsidies that they have also negotiated. Sticking to these is self-interest because countries want their trading partners also to play by the rules and stay within their commitments – and just in case pressure from domestic interests is too great, the information on raised trade barriers is shared globally through regular monitoring. By and large, peer pressure works. Two of the most fundamental principles of the trading system are at work here: The early s saw a devastating trade war. In the Great Depression, fear that imports would throw more people out of work led governments to raise their trade barriers, thus setting off a vicious cycle of retaliation. This simply worsened unemployment. The world economy spiralled downwards, eventually contributing to the outbreak of World War II. Protectionism can easily plunge us into a situation where no one wins and everyone loses. More importantly, it has been much more stable, even during economic crises. Agreed rules and confidence-building are key. Confidence helps to avoid the no-win trade wars witnessed in the s. When governments believe that others will keep their trade barriers within agreed limits, they will do the same. They will be in a much better frame of mind to cooperate with each other. The WTO trading system plays a vital role in creating and reinforcing that confidence. Particularly important are negotiations that lead to agreement by consensus and a focus on abiding by the rules. Protectionism drained away from –³³ Without a multilateral trading system and agreed rules, countries did not trust each other to keep their markets open. Nor could they resist lobbying by narrow domestic interests. Two-thirds of world trade had been wiped out, with a devastating effect on the jobs and industries that were supposed to be protected. There was some protectionist pressure around the world in the belief that it would protect jobs. But by and large, governments resisted. They were bound by their obligations in the WTO, and because they knew others were similarly bound, they were confident that the system would remain stable. If anything like two-thirds of world trade had been wiped out, the picture would have looked very different, and the damaging effect would have been immense.

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Chapter 7 : World Peace and Health Organization Inc.

Earlier this week under the legislative threshold of a two-thirds majority, the European Parliament voted to , in favour of disciplinary proceedings against Hungary for allegedly undermining European Union core values and the rule of law.

About People who have promoted world peace A list of people who have contributed to peace. These include efforts from politicians, humanitarians and spiritual figures. Modern figures who have contributed to peace

Mikhail Gorbachev – Made a lasting contribution to world peace through his determination to reform the Soviet Union. Gorbachev initiated proposals to reduce the number of nuclear arms and helped to end the Cold War. Also, Gorbachev allowed Eastern European countries to break away from Communist rule and become democratic states. Awarded Nobel Peace Prize in

Nelson Mandela – Made a significant contribution to peace in South Africa. Although imprisoned for fighting apartheid, he was released and became first democratically elected President. Mandela sought to forgive and work with the former white minority. Mandela became a global symbol of goodwill and how people can make a real contribution to peace. Awarded Nobel Peace Prize in jointly with F. Became the first non-Communist President in Awarded the Nobel Peace Prize in

Mahatma Gandhi – Inspired Indians to independence through a path of non-violence. To Gandhi, the road to the goal was as important as the goal itself. U Thant played a crucial role in diffusing the Cuban Missile Crisis and was widely respected for his calmness, detachment and commitment to conflict resolution in his role as UN Secretary General. Betty Williams - Williams along with Mairead Corrigan co-founded the Community of Peace People – an organisation dedicated to promoting a peaceful resolution to the Northern Ireland conflict. She was jointly awarded the Nobel Peace Prize with Corrigan in

Tegla Laroupe – Kenya marathon runner and peace activist. Widely praised for promoting peace amongst African tribes. Martin Luther King – Non-violent civil rights leader. King promoted an end to discrimination through an inclusive philosophy of non-violent protest and mutual co-operation. He also spoke out against the Vietnam war. Muhammad Ali When Ali refused to fight in Vietnam, it was a controversial decision which cost him his professional boxing licence. Malala Yousafzai – Pakistani schoolgirl who overcame assassination attempt by Taliban to campaign for universal access to education. The youngest person to be nominated for Nobel Peace Prize in

Spiritual contributions to world peace A few examples of people who seek to promote peace through the embodiment of peaceful and spiritual values. Buddha – BC Siddhartha was born a Prince in India, but he forsook the comforts of the palace to seek enlightenment. After attaining Nirvana, he spent many years teaching his philosophy of inner peace, detachment and how to attain liberation from earthly suffering. These teachings formed the basis of Christianity. People felt he was a sincere and compassionate person. Leo Tolstoy Author of War and Peace and committed to principles of non-violence. His literal interpretation of the ethical principles of Jesus Christ led to the creation of his non-violent philosophy. He teaches the importance of compassion for promoting happiness and inner peace. St Francis started a new order of monks- The Franciscans, who were devoted to poverty and chastity. Thich Nhat Hanh – Vietnamese monk who inspired the movement of engaged Buddhism. Hanh has been a prominent peace activist and has written extensively on incorporating Buddhist teachings into everyday life. He also gave numerous Peace Concerts and wrote on the subject of peace. He is best remembered for visiting the inaugural Parliament of World Religions, in Chicago. Vivekananda spoke eloquently about the underlying unity of religions and appealed to bring people together. He has also spoken out about the dangers of nuclear proliferation and encouraged countries and people to seek peaceful resolutions to differences of opinion. Humanitarian contributions to world peace William Wilberforce – – Campaigned against slavery, helping to outlaw slavery in Great Britain. The Slavery Abolition Act , was passed three days after his death. Played a significant role in women gaining the vote in the US. Desmond Tutu – Campaigner against apartheid in South Africa. Since the end of apartheid, Tutu has campaigned on a wide range of humanitarian issues, seeking to overcome racism, sexism, homophobia, AIDS and poverty. She fought for the right for women to pursue a legal career in Iran. She has also defended opposition dissidents who

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have fallen foul of the Iranian judicial system. Historical figures contributing to peace Thomas Jefferson Jefferson inspired the US bill of rights. As President, he sought to avoid war and promote peace. We abhor the follies of war, and are not untried in its distresses and calamities. Jefferson Winston Churchill Churchill was adamant in his belief Britain must stand up to Hitler. He kept Great Britain fighting when some considered it necessary to seek a deal with Nazi Germany. Through remaining opposed to Hitler, Churchill enabled the eventual defeat of the Nazi totalitarian state. It was only after very significant provocation that he allowed the US to enter the war. However, Wilson did not enter the war with jingoism and enthusiasm; he knew how awful war could be. In , he issued his Fourteen Points, which he hoped would avoid future conflict. This included his vision for a League of Nations, which would provide a forum for resolving future conflict. Last updated 6 February Artists for Peace Cultivating Peace: People who made a difference. Men and women who made a positive contribution to the world “ in the fields of politics, literature, music, activism and spirituality.

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Chapter 8 : The World's World Peace Organizations | Reinventing Peace

October To the Peoples of the World: The Great Peace towards which people of good will throughout the centuries have inclined their hearts, of which seers and poets for countless generations have expressed their vision, and for which from age to age the sacred scriptures of mankind have constantly held the promise, is now at long last within the reach of the nations.

The UN does this by working to prevent conflict; helping parties in conflict make peace; peacekeeping; and creating the conditions to allow peace to hold and flourish. These activities often overlap and should reinforce one another, to be effective. The UN Security Council has the primary responsibility for international peace and security. The General Assembly and the Secretary-General play major, important, and complementary roles, along with other UN offices and bodies. It calls upon the parties to a dispute to settle it by peaceful means and recommends methods of adjustment or terms of settlement. Under Chapter VII of the Charter, the Security Council can take enforcement measures to maintain or restore international peace and security. Such measures range from economic sanctions to international military action. Through regular meetings, the General Assembly provides a forum for Member States to express their views to the entire membership and find consensus on difficult issues. It makes recommendations in the form of General Assembly Resolutions. Decisions on important questions, such as those on peace and security, admission of new members and budgetary matters, require a two-thirds majority, but other questions are decided by simple majority. How does the UN maintain international peace and security? Preventive Diplomacy and Mediation The most effective way to diminish human suffering and the massive economic costs of conflicts and their aftermath is to prevent conflicts in the first place. Among the tools the Organization uses to bring peace are special envoys and political missions in the field. Peacekeeping Peacekeeping has proven to be one of the most effective tools available to the UN to assist host countries navigate the difficult path from conflict to peace. There are 15 UN peacekeeping operations currently deployed and there have been a total of 71 deployed since Peacebuilding United Nations peacebuilding activities are aimed at assisting countries emerging from conflict, reducing the risk of relapsing into conflict and at laying the foundation for sustainable peace and development. The Peacebuilding Support Office assists and supports the Peacebuilding Commission with strategic advice and policy guidance, administers the Peacebuilding Fund and serves the Secretary-General in coordinating United Nations agencies in their peacebuilding efforts. Countering Terrorism The United Nations is being increasingly called upon to coordinate the global fight against terrorism. Eighteen universal instruments against international terrorism have been elaborated within the framework of the United Nations system relating to specific terrorist activities. This was the first time that Member States agreed to a common strategic and operational framework against terrorism. Disarmament The General Assembly and other bodies of the United Nations, supported by the Office for Disarmament Affairs , work to advance international peace and security through the pursuit of the elimination of nuclear weapons and other weapons of mass destruction and the regulation of conventional arms.

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Chapter 9 : Maintain International Peace and Security | United Nations

Some world leaders even have more than one world peace organization. Archbishop Desmond Tutu's work has led to the founding of at least four different peace organizations. The Tutu Foundation UK and the Desmond Tutu Peace Foundation are based on Tutu's teachings on peace and reconciliation.

In its widest sense, culture embraces everything from your choice of what to wear each day to the traditions, beliefs and values of your family and community. Of course, this includes all forms of artistic expression and creativity. Culture is also the language you speak, your place of worship, the things that move you emotionally, the sources of meaning in your life. Culture is all of these elements and the way they connect to make up your way of life. According to the I Mexico City Declaration on Cultural Policies, culture is "the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. To the extent that its members are free to think, a culture grows and develops in response to other cultures and changes in its environment. Cultural freedom does not give authorities the right to impose a rigid code of conduct on a population, or to suppress any members of their own society because of their gender or any other characteristic. A nation that believes in creative diversity needs to create a sense of itself as a civic community, freed from any connotations of ethnic exclusivity. The two are not entirely separate categories, because a living culture draws on its heritage, depends on it for nourishment and inspiration. Hence, the importance of protecting and preserving this heritage, and of restoring it in the aftermath of destructive conflicts and natural disasters. Almost sites of extraordinary natural, cultural and historical significance have been designated worldwide. There the Haida village of Ninistints stands as a unique example of the richness of the coastal Aboriginal cultural heritage. Their aim is not only to conserve the totem poles, mortuary columns, longhouses, and other heritage sites on the island, but to make the living culture of the Haida people a contribution to the heritage of humanity. The organization of United Nations Volunteers in partnership with UNESCO has created a Cultural Heritage Volunteers programme to mobilize skilled professionals from all over the world in areas as diverse as archaeology and conservation of monuments and buildings, care of manuscripts, revival of traditional crafts and craft employment, protection of indigenous languages and promotion of traditional medicine. The organization is now working with its member states to update and enhance the , Hague convention for the protection of cultural property in the event of armed conflict. In an era of increased ethnic and intercultural conflict, cultural property monuments, monasteries, archives, historic sites - is especially vulnerable. It may be damaged or destroyed not only by accident but by direct targeting. When a conflict is over and people begin to rebuild their society, the cultural heritage serves as an important link with the past and a critical element in re-establishing their identify. It is in this area that the homogenizing effects of the global media are especially strong. For example, the World Commission on Culture and Development found that as many as go per cent of the languages spoken in the world today may become extinct in the course of the next century. The disappearance of a language, the Commission observed, is every bit as much a depletion of our resources as is the extinction of a plant or animal species. Linguistic diversity is a precious human asset. The loss of any language represents an impoverishment of the reservoir of knowledge and tools for intra- and inter-cultural communication. UNESCO is encouraging the revitalization of local languages by assisting member states that wish to formulate policies favouring multilingualism. The priorities are saving languages in danger of disappearance, promoting languages of wider communication, and encouraging countries to adopt multilingual language policies so that every individual may speak a local, a national and an international language. This will encourage linkages with the past that will also be heard in the present and future. One example of this is the effort of the Canada Council for the Arts to bring Aboriginal artists into the mainstream of its programmes. In each of its six programme areas - dance, music, theatre, publishing and writing, visual arts, and media arts - the Council is reaching out to strengthen the capacity of Aboriginal people in arts production. The Council has found that there is no shortage of excellent Aboriginal

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artists but that more support is needed in such key areas as skill development for Aboriginal publishers, gallery curators, and theatre company administrators. The Aboriginal communities in Canada are remarkably diverse; their artists serve to strengthen the capacity of their people to know themselves and to express themselves to the world. Encouraging cultural diversity can, paradoxically, help us to find the common ground for living together in the same nation. When people are secure in their right to live their lives according to their cultural values, they are better able to enter relations of dialogue and co-operation with their fellow citizens. All of us have a responsibility to know and understand more of the cultures that make up Canada - the history, values, languages, and symbols of the peoples who make up this country. The International Forum For Solidarity Against Intolerance and for a Dialogue of Cultures, held in Tbilisi, the Republic of Georgia in July , alerted the international community to the urgency of counteracting and eliminating aggressive intolerance in its various manifestations. The Forum proposed the creation of an international association or network to be called "For the Dialogue of Cultures for Peace and Tolerance," with a view to promoting a culture of peace, tolerance, and democracy. Its focus is to be regions and zones of conflict as well as contacts between major cultural and religious areas. SUCH AN INTERNATIONAL association should contribute to the creation of groups and clubs for dialogue in support of tolerance, and for dialogue on culture, particularly where there are different settings, for example, in schools, universities, scientific research institutions, sport clubs, and associations of journalists, writers, musicians, artists and sculptors. Would you consider taking such an initiative? If you are a cultural worker, or even if you have another profession, you can help to contribute to building a culture of peace by strengthening the capacity for cultural expression and creativity. We could still go much further in Canada to implement these recommendations.