

1 Contentious Questions and Religious Dimensions in International 2 Intervention

3 Dr. Abdi O. Shuriye¹ and Dr. Abdi O. Shuriye²

4 ¹ International Islamic University, Malaysia.

5 *Received: 10 December 2011 Accepted: 31 December 2011 Published: 15 January 2012*

6

7 **Abstract**

8 Since the beginning of the last decade, there is a renewed attention and interest in the
9 relationship between religion and international intervention. Religion is a belief system, faith
10 and cultural orientation; it is a system of symbols which acts to establish powerful moods and
11 motivations in men by formulating conceptions of a general order of existence and it has direct
12 relation to international intervention. The core objective of this research emanates from the
13 conviction that international intervention has yet to produce sustainable results and role of
14 religion in the process has been marginal. The research therefore, investigates the meagerness,
15 methodologies and the nature of international intervention, as well as the role of religion in its
16 diverse aspects. The central argument of the research leads to the fact that current
17 humanitarian crisis of the world has resulted from the dreadful failure to employ better
18 mechanisms in the implementation levels of any form of intervention.

19

20 **Index terms**— International intervention, religion, armed conflicts, United Nations, war crimes, international
21 community

22 **1 Introduction**

23 his research addresses the new face of international intervention. The aspirations of the research is derived from
24 the United Nations World Summit of 2005, which had explicitly adopted international collective responsibility
25 approach to protect civilians from genocide, war crimes, ethnic cleansing or crimes against humanity. The summit
26 was of the opinion that this needs willingness to take timely and decisive collective action through the Security
27 Council; provided that peaceful means prove inadequate and national authorities fail to perform the same task.
28 (UN World Summit, 2005) The test of the outcome of the summit is now observed on how the UN tackles the
29 current Middle East and North African apprising.

30 The argument of this research is that, although the UN and other governmental organizations made repetitive
31 diplomatic attempts through its resolutions in intervening political calamities and sending peacekeeping forces,
32 the mechanisms of these efforts need further scrutiny and simplification. International intervention is part of
33 the mechanisms performed by the international community through international and regional organizations.
34 This research evaluates some contentious questions surrounding international intervention and further outlines
35 its comprehensive relationship to religion.

36 **2 II.**

37 **3 Delineations of International Intervention**

38 To begin with, it must be mentioned that in the last few years alone we have witnessed several interventions and
39 there are currently several ongoing conflicts which require intervention. The African Union struggles to concur
40 on schema to maintain African forces in Somalia, and NATO forces, on the other side, are engaged in fierce
41 battles against Taliban fighters in Afghanistan, all under one name: international intervention. Undoubtedly,

5 B) PEACE OPERATION AND PEACEKEEPING PROCESS

42 international interventions are of diverse nature and are associated with political and ethical hallucination. The
43 trend of international intervention to combat genocide is currently on the rise. It seems after painful lessons from
44 history, the international community is ready to take up that mission effectively. Since 2005 the relationship
45 between the international intervention and the state sovereignty go in line and not in conflict and one may
46 predict that we are about to see new international community as far as international intervention is concerned.
47 This is apparent in the Libyan case; what the international community has achieved in one year in the case of
48 Bosnia and Rwanda in the 1990's, the same international community achieved in one week in the case of Libya.

49 One could argue therefore that international intervention has come to the forefront since the end of cold war
50 with tremendous achievements in protecting and safeguarding civilian rights, establishing order and initiating
51 peacekeeping process. The fundamental aim of intervention is to lessen the consequences of violent and destructive
52 conflicts. Under the normal circumstances international intervention is ingrained on the implementation of
53 appropriate and authoritative mandates. Protection of human rights and military or economic interests are part
54 of the justifications for intervention. The rationale for intervention is to create international society which holds
55 fast to the international law through diplomacy in order to achieve balance of power. However, the idea of
56 international society conflicts with the demand of absolute sovereignty by nations who favor complete political
57 autonomy and the power to act or the quality of being an independent selfgoverning nation. There are two
58 schools of thought in this regard: Pluralists who stick onto minimal rules for coexistence with non-interference in
59 the domestic affairs of the state but allows alliance to deter or resist aggression. The other school, the Solidarists,
60 advocate the idea that sovereignty depends on the full coexistence of international society.

61 The common terms for international intervention are mostly employed to include conflict management and
62 military intervention, peace operation and peacekeeping process, humanitarian intervention and good governance.
63 Without the involvement of international and regional organizations international intervention bears not tangible
64 fruits.

65 4 a) Conflict Management and Military Intervention

66 The contention of Kenneth Thomas on the subject could be compelling. He sees conflict management as "the
67 process which begins when one party perceives that another has frustrated, or is about to frustrate, some concern
68 of his." (Kenneth W. Thomas, 1992). It is conventional that conflicts arise naturally in every aspect of human
69 life, at the same time, conflict management is acclaimed as a key skill for all successful long-term relationships
70 and in political framework, it is an effort and initiative to interfere and address the escalating conflict of foreign
71 countries, by regulating and addressing adequately the crisis and effectively solving the conflict. On the global
72 scale, interpersonal conflicts have been intensifying from earliest history to current moments, and for this reason,
73 armed intervention in another satate has been advanced with such regularity since the end of post-Cold War
74 to promote democracy and safeguard national interest and security. The framework for military intervention is
75 grounded in seven categories familiar to strategists and policy makers "national interests, threats, politicalmilitary
76 objectives, policy guidance, planning options, resources, and public opinion." (John M. Collins, 1995).

77 These insights help to underpin decisions to intervene or abstain and to ascertain whether ongoing military
78 operations seem warranted on the targeted regime. According to James Meernik (1996), the readiness of states
79 to wage war and use force against the others is to compel it to become democratic. Although they declare
80 democracy as a goal of the intervention, in majority cases, it does not appear to effectively promote democracy,
81 instead to become a means to attain their political objectives. Key considerations in the use of combat forces
82 abroad as prescribed by Weinberger recognize the unique and universally applicable rules for decisions about
83 interventions.

84 Weinberger outlined six key considerations in the armed intervention: "the vital US or allied interests; clear
85 intent to win; precise objectives and ways to accomplish them; "reasonable" assurance of public support; military
86 action as a last resort; continual reassessment and adjustments as events unfold." (James Meernik, 1996).

87 5 b) Peace Operation and Peacekeeping Process

88 Peace operation and peacekeeping process are comprehensive terms which cover a wide range of activities, whose
89 primary objective is to create and sustain the conditions necessary for peace to flourish. Peace operations comprise
90 three types of activities: support to diplomacy (peacemaking, peace building, and preventive diplomacy),
91 peacekeeping, and peace enforcement. It includes "traditional peacekeeping as well as peace enforcement activities
92 such as protection of humanitarian assistance, establishment of order and stability, enforcement of sanctions,
93 guarantee and denial of movement, establishment of protected zones, and forcible separation of belligerents."(Field
94 Manual 100- 23, ??994) In the post-Cold War strategic security environment, peace operations have dramatically
95 increased and intensified. In its first 40 years, the United Nations (UN) has conducted 13 operations, including
96 the great operations in the Congo during the 1960s. Since 1988, and the succeeding years, the number of peace
97 operations has doubly increase into complex operation. The UN's peacekeeping operation in Cambodia in 1993,
98 marshaled about 22,000 military, police, and civilian personnel from 32 contributing nations, which cost the
99 world community well over \$2 billion. The UN-sanctioned peace operation in Somalia, lead by the US special
100 task force (UNITAF), amassed about 27,000 personnel from 23 contributing nations, which cost \$750 million are
101 not new to the Army. Since 1948, peace operations spearheaded by the US have served in many countries, which

102 include the mission of United Nations Truce Supervisory Organization in the Middle East, Lebanon (1958), the
103 Dominican Republic (1965), and the Sinai (1982) that successfully geared many members of a multinational force
104 and observers (MFO). (Field Manual 100- 23, ??994) Peacekeeping, on the other hand, is defined by the United
105 Nations as "a unique and dynamic instruments developed by the organization as a way to help countries torn
106 by conflict create the conditions for lasting peace". (United Nations, 2005). Peacekeeping is distinguished from
107 both peace building and peacemaking. The mechanism of peacekeeping helps countries worldwide to maintain
108 peace and order. It has proven to be one of the most effective tools of the UN to assist countries navigate the
109 difficult path from conflict to peace.

110 In most cases, UN Peacekeeping is guided by three basic principles: Consent of the parties; impartiality;
111 non-use of force except in self-defense and defense of the mandate. The aim of peacekeeping is to

112 **6 Global Journal of Human Social Science**

113 Volume XII Issue W XII Version I(D D D D)

114 reconcile between two conflicting states and to reach final settlement by signing a cease fire. In doing so, peace
115 building can be worked out and the danger of renewed war can be reduced. (Ferdinando R Teson, 2003) Similarly,
116 the rules of peacekeeping is to maintain and monitor the cease fire, to have a mechanism for resolving violation,
117 to secure an invitation from all parties to put peacekeeping force in place, to provide administrative assistance in
118 humanitarian relief, governance reformation, conduct of election, and economic recovery, to support the resolution
119 for peace and to strengthen the relations and interest of all parties. (Michael C. ??avis, 2004) The strength of
120 peacekeeping includes the power of legitimacy, burden sharing, and an ability to deploy and sustain troops and
121 police from around the globe, integrating them with civilian peacekeepers to advance multidimensional mandates.
122 Since the past two decades the UN Peacekeepers have provided security, the political and peace building support
123 to help countries transformed, in an early transition from conflict to peace. (Michael C. Davis, 2004) Peacekeeping
124 mission has been deployed in many configurations. There are currently seventeen UN peace operations deployed
125 on four continents. The multidimensional peacekeeping operations not only struggle to maintain peace and
126 security, but help to "facilitate the political process, protect civilians, assist in the disarmament, demobilization
127 and reintegration of former combatants; support the organization of elections, protect and promote human
128 rights and assist in restoring the rule of law." (Michael C. Davis, 2004) According to the UN, its peacekeeping
129 missions have built up a demonstrable record of success over the 60 years of its existence, and have pioneered the
130 establishment of the UN Truce Supervision Organization (UNTSO) in the Middle East since 1948. There have
131 been 67 peacekeeping operations worldwide since that time. Peacekeeping continues to adapt to new challenges
132 and political realities and working toward a comprehensive peacekeeping reform, following an increasing demand
133 for complex peace operations worldwide. (Michael C.

134 **7 Davis, 2004) c) Humanitarian Intervention**

135 The complex human crises brought along after the end of World War II and during the bitter struggle between
136 the Soviet Union and industrial democratic nations saw a sharp increase in humanitarian relief operations. In
137 addition, the number of violent intrastate clashes in developing nations escalated, steadily increasing the demand
138 for humanitarian aid. This demand, in turn, transformed voluntary organizations and multilateral institutions
139 into influential development players. The Cold War marked the bitter clash between East and West, constantly
140 locked in an ideological battle. Thus, humanitarian aid was also used as an ideological weapon. A large amount
141 of the assistance was used to fuel corruption, contributed to coercion on the domestic front, and brought about
142 mismanagement of funds. On the positive side, relief operations gave an opportunity for the citizens of affluent
143 nations to learn about the reality of conflict and deprivation in poor nations. To the dismay of many, the
144 end of the Cold War did not bring about swift improvement towards peace and democracy. Instead, it further
145 intensified the existing political instability and public discord, causing violent civil war especially in countries
146 ruled by authoritarian regimes. These violent clashes resulted in large numbers of civilian casualties and refugee
147 flows necessitating intervention by the UN and other voluntary organizations. Away from the warring regions,
148 humanitarian aid was used as an instrument to encourage support for market-based policies and global economic
149 integration. The practice of offering aid with conditions attached soon was later contended by various development
150 groups which later teamed up in support of debt reduction and poverty reduction. At the turn of the century,
151 the agenda forwarded by these organizations was adopted by the member countries of the UN.

152 Humanitarian intervention is primarily about protecting entire populations of people, against ethnic cleansing
153 and holding individual elites accountable for such crimes (Michael C. Davis, 2004). J. L. Holzgrefe contends that
154 humanitarian intervention is "the threat or use of force across state borders by a state (or group of states) aimed
155 at preventing or ending widespread and grave violations of the fundamental human rights of individuals other
156 than its own citizens, without the permission of the state within whose territory force is applied." (L. Holzgrefe,
157 2003) Ferdinand R. Teson, a well-known supporter of intervention policy, defines humanitarian intervention "as
158 the proportionate international use or threat of military force, undertaken in principle by a liberal government
159 or alliance, aimed at ending tyranny or anarchy, welcomed by the victims, and consistent with the doctrine of
160 double effect." (Ferdinando R Teson, 2003) Anthony Arend and Robert Beck argued that for an action to count as
161 forcible humanitarian intervention, it must be constrained to 'protecting fundamental rights' and should neither

162 have the blessing of the United Nations (UN) nor the consent of the targeted government." (Arend and Beck,
163 1996) The fundamental principle of humanitarian act thus should take into account humane military operation
164 which is responsible to protect basic humanitarian right of the civilian. Daniel Rice defined armed humanitarian
165 intervention as "the use of military force by a nation or nations to stop or prevent widespread, systematic
166 human-rights abuses within the sovereign territory of another nation. A Year stability and world order. Michael
167 Walzer, a just-war theorist, in his broad interpretation of legal and political ramifications of military intervention
168 and the legitimacy of violating borders and sovereignty, argues that armed humanitarian intervention is morally
169 justified, perhaps even required, in response to "massacre, rape, ethnic cleansing, state terrorism" (Michael
170 Walzer, 2004). He principally defends that it is "morally necessary whenever cruelty and suffering are extreme
171 and no local forces seem capable of putting an end to them." (Michael Walzer, 2004). Walzer further points
172 out that armed intervention cannot be morally justified to promote "democracy ... or economic justice or ...
173 other social practices and arrangements" that exist in other countries. In his view, it must be limited to ending
174 conduct that "shocks the conscience of humankind." (Michael Walzer, 2004) d) Regional Players and Development
175 Regional players are vital in ensuring the success of international intervention for a number of reasons. First,
176 they are situated very close to the crises area and are therefore more responsive to calls for early action. Second,
177 their close relation to the local population gives them a better understanding of the socio-political context of
178 the unfolding crisis. Third, their experience in dealing with violent and difficult conflicts in the immediate areas
179 gave regional players the ability to adapt the usual norms and standards for managing and preventing conflicts
180 to give greater impact on local crises. This is particularly true for African regional organizations such as African
181 Union and other subregional organizations such as ECOWAS and SADC which maintain in their treaties, the
182 right to intervene in a member state when crisis or humanitarian tragedy is at hand. Some regional players have
183 undertaken bold measures towards preventing conflict thus halting the situation from further deterioration that
184 could have spiraled beyond control (e.g. Nigerian in Sao Tome and Principe; ECOWAS in Guinea-Bissau and
185 Togo). Fourth, some regional organizations have further enhanced their collaboration efforts with local players,
186 particularly civil society groups. This is the case with ECOWAS which has formalized its involvement with West
187 Africa civil society. However, regional organizations have weaknesses which may be rectified by the UN and other
188 development agencies. Successful intervention denotes sharing responsibilities between regional, national and
189 global players. The vital link between development and security has been observed since the late 1940s where
190 global poverty and the threat of insurrection have always been closely linked. (Mark Duffield, 2001) During
191 the Cold War, humanitarian aid was used as a tool for developing newly independent states and concurrently
192 preventing them from becoming security threats to the Western world. The evolution of intellectual studies
193 on security and development, however, took on opposing approach where each progressed independently of the
194 other. Traditionally, studies on security involved the study of the phenomena of war, threats to peace, and the
195 use and control of military forces. (Joseph S. Nye, Jr. and Sean M. Lynn-Jones, 1998) While security studies
196 dealt mainly with inter-state war and international relations, development on the other hand focused mainly on
197 the domestic front by encouraging economic growth.

198 8 e) Good Governance Democracy and Human Rights

199 The concept of good governance became wellknown around 1989 and 1990 (Martin Doornbos, 2003) when the
200 international donor community began attaching certain conditions prior to granting development aid. Good
201 governance simply refers to judgment on how a particular nation is run. (Martin Doornbos, 1995) The former
202 World Bank President, Barber Conable, explained that development can only be realized when continuous growth
203 is guaranteed irrespective of the process of "imperfect governance". (World Bank, 1992) One of the key aims of
204 international intervention is to create a platform for good governance, democracy and human dignity.

205 9 III. Contentious Questions Surrounding International Inter- 206 vention

207 There is no globally accepted specific theory for international intervention available in the literature or among
208 academics and policy makers. Nonetheless, some scholars on the subject study vulnerability and ethnic ties as
209 emerging theories of intervention the proposition of these two ideas is itself old as it was customarily used
210 to explain third state intervention in ethnic and secessionist conflicts. (Mueller John, 2000) Vulnerability
211 theory therefore attempts to explain why states should observe international standard of nonintervention, non-
212 irredentism and internal affairs of each other. It is about the principle of cooperation to discourage secessionist
213 movements and ethnic tension. The counter argument to this vulnerability scheme is not supported by politically
214 pragmatic facts; for instance, vulnerable states are not necessarily dissuaded from supporting secessionist groups
215 in another state. This

216 10 Global Journal of Human Social Science

217 Volume XII Issue W XII Version I(D D D D) A 2 4

218 Year position shed staid doubt on the soundness and strength of the vulnerability theory. (Pearson, 2004)

219 Ethnic tie as a theory of motive for third state intervention is also seen as paramount mechanism to the

220 development of international intervention. (Pearson, 2004) The argument of ethnic tie theory is based on the
221 fact that states support the side of an ethnic divergence that shares ethnic ties. (Mueller John, 2000) Hence, the
222 ground for its motive is that when an ethnic variance appears the third state would support actors with which it
223 shares an ethnic affinity or empathy.

224 Why international community must intervene in internal conflicts? This is a relevant question and the direct
225 answer to this question is to stop perpetrator. In fact, it was a malfunction of history and letdown on the part of
226 the international community to allow high-profile atrocities in Bosnia, Rwanda, Somalia, Afghanistan, Kosovo,
227 Ogadenya, East Timor, and others including Darfur and more currently Syria. It is a simple fact that, placing
228 a well-resourced substantial force that are consciously prepared to protect the victims would have prevented the
229 bloodshed or at least minimized the escalation of violence. Scholars talk of timely intervention, which denotes
230 quick response to violence and atrocities. ??Feil, 1998) Likewise, these genocides should be blocked at its
231 initial stage at the expense of so-called state sovereignty. Besides, intervention comes in the form of expected
232 economic gains, military power, natural resources, regional stability or national security. Another reason for
233 intervention could be common identity including shared culture, language, religion or ethnic ties. Hitherto,
234 there are interventions done under the motive of past injustices, sympathy, or common ideologies and principles.
235 Other related reasons for intervention could be based on security threat and maximization of power particularly
236 international security. Whatever the reasons might be, the ensuing conflicts of ethnic clash, tyrannical rule
237 and repressive governance in the world warrant an instant interference from collective powers to impose certain
238 sanctions and find solutions to the subsequent political and humanitarian predicaments ??Pearson, 2004) Based
239 on this viewpoint, international intervention occupies an important role to bring changes to the old approach.
240 Therefore, the currently formulated approach of intervention is largely an ideal approach to face the challenges
241 detrimental to human right and global institutions, as outlined by Kofi Annan: "if humanitarian intervention is,
242 indeed, an unacceptable assault on sovereignty, how should we respond to a Rwanda, to a Srebrenica -to gross and
243 systematic violations of human rights that offend every precept of our common humanity?" ??Kofi Annan, 2000).
244 Nonetheless, contentions and questions surrounding intervention are plenteous and found in diverse aspects of
245 international intervention. International law is the guiding mechanism for international intervention. The most
246 difficult question in international law and its relation to international intervention is whether armed humanitarian
247 intervention is morally justified. It is an established tradition of international norm that fundamentally recognize
248 all nations to have rights of sovereign power, which traditionally denotes that they exercise exclusive political
249 control within their borders. (Jerome Slater and Terry Nardin, 1986) Thus, intervention, by force against
250 the political sovereignty or territorial integrity of another nation, has traditionally been considered aggression
251 in international relations, which clearly breach foreign land and has its bearing on moral, political, and legal
252 ramifications. However, as contended by Jerome Slater and Terry Nardin, "intervention is justified, at least in
253 principle, in many cases where governments are responsible for substantial and systematic violations of human
254 rights, even when such violations fall short of genocidal proportions."(Jerome Slater and Terry Nardin, 1986)
255 The same authorities on the subject maintain that it is morally appropriate to intervene into other nation's
256 territory, and they recognize non-aggression approach, peaceful political coercion which can occur through armed
257 force or other coercive but peaceful instruments of political power. Jerome Slater and Terry Nardin, claim that
258 the seriousness of the human rights violation determines the degree of protection against intervention, arguing
259 that: "the grosser the violation, the weaker the claim to such protection" (Jerome Slater, 1986) This approach
260 contends that it is morally appropriate to demand foreign intervention and impose comprehensive sanctions on
261 the purported regime, and battling growing violence and crisis.

262 Besides, Thomas M. Frank, an expert on international law, insists that such intervention may be morally
263 justified "if the wrong perpetrated within a state against a part of its own population is of a kind specifically
264 prohibited by an international agreement (e.g., the Convention on the Prevention and Punishment of the Crime
265 of Genocide; treaties regarding racial discrimination, torture, the rights of women and children; the International
266 Covenant on Civil and Political Rights (ICCPR); and agreements on humanitarian law applicable in civil
267 conflict.)" (Thomas M. Franck, 2002) This position implies legalistic justification for intervention, based on
268 generally accepted concepts of morality and fundamental human rights. With its reference to international legal
269 instruments in a wide variety of circumstances, such as the principle embodied in ICCPR relating to the rights
270 of women and children, it demonstrates the principal terms to justify armed intervention. (Thomas M.

271 11 Year

272 Be that as it may, the intervention of a nation in another's internal affairs must abide to the rules of international
273 law and objectives set out in the UN Charter against the use of force by states except in self-defense against an
274 armed attack (UN Charter article 2 (4), and must reflect two important objectives of international law: principle
275 of peace and justice. (Thomas M. Franck and Nigel S. Rodley, 1973) Nevertheless, it is a complex conception to
276 justify the use of military force, as the only way to address all sorts of racial, gender, or ethnic discrimination. The
277 primary target of international intervention is to plot a course for the solution between the warring parties and
278 "to find out a peaceful solution to the crisis" (Thomas M. Franck and Nigel S. ??odley, 1973) this is in fact the
279 underlying objective of international intervention. When armed, intervention aims to lessen the consequences of
280 conflict, protect self-autonomy and human rights and establish order and political stability. (Thomas M. Franck
281 and Nigel S. ??odley, 1973) So far one thing is clear that, international intervention created both legal and political

12 IV. RELIGIOUS DIMENSION IN THE STUDY OF INTERNATIONAL INTERVENTION

282 predicaments and dilemmas for the world communities, political leaders and decision makers. The moral questions
283 and contentions surrounding international intervention, the evolving political, economic, and the debate over the
284 justification and legality of international intervention under the current international legal framework or the issue
285 territorial integrity are all part and parcel of these predicaments confronted by the international community. There
286 are those who argue international intervention is justified on humanitarian grounds, particularly when there are
287 coarse instances of human rights abuses occurring. It is the current conscience of international community that
288 classical notion of state sovereignty must be revisited and reevaluated, more so, for the failed states. Nonetheless,
289 since the horrible disasters that took place in Bosnia and subsequently in Rwanda the international community
290 came to agree on the conviction that international norms must advance to a level of acceptance to intervene a
291 crisis at the expense of state sovereignty.

292 In the past the international community has failed in this regard but these failures must not be taken as an
293 excuse. Javier Perez de Cuellar (1991) the former Secretary General of the UN, acknowledges that "the fact
294 that in diverse situations the United Nations has not been able to prevent atrocities cannot be accepted as an
295 argument, legal or moral, against the necessary corrective action, especially when peace is threatened". Similar
296 arguments are seen in Boutros-Ghali. In his mission statement "An Agenda for Peace", (1995) he ricocheted the
297 same sentiments. Kofi Annan's (1998) pragmatic convictions are that: "state frontiers should no longer be seen as
298 watertight protection for war criminals or mass murderers.". However, the international community is aware of the
299 fact that state sovereignty may not be easily defeated without structural political and legal transformation. Others
300 raise contentions on the method used to apply international intervention. One method is economic and trade
301 related sanctions, this could be through decisions based on international cooperation in view of international law
302 and global justice. (Evan Mawdsley, 2007) Other imperative methods employed are nation-building, occupation,
303 and national security approaches. Although sometimes these methods raise contentious concern as they are seen
304 mere pretext to fulfill national or personal interest. In this respect, the intervention could be in a form of policy,
305 military, corporate, or religious (Evan Mawdsley, 2007) Intervention could be non-hostile. The nonaggressive or
306 non-hostile intervention make use of soft approaches through diplomatic resolutions, humanitarian delegation,
307 and humanitarian aid, as well as through consultation. This approach is of the conviction that belligerence is
308 inherently illegitimate, but does not preclude defense against aggression.

309 12 IV. Religious Dimension in the Study of International Intervention

310
311 Studies on religion and its relation to international intervention present not so convincing or straightforward
312 recommendations. This is due to the fact that there exists extreme disparity between various forms of religion
313 as well as between ranges of international intervention. One of the authorities on the subject, Marc Gopin,
314 deliberated, in his book Between Eden and Armageddon: The Future of World Religions, Violence, and
315 Peacemaking, the complex character of religion. (Marc Gopin, 2000) Gopin also pointed out the necessity of
316 religious and cultural sensitivity in international interventions, at the same time; he contended that religion
317 has taken the central dimension of statecraft with the new tendency on the part of international community's
318 recognition of the importance of religion in peacemaking, diplomacy, and conflict management.

319 On that line, religion is always part of a bigger collective and cooperative societal framework. It effects
320 not only on the political, cultural and economic processes, rather it influences the future of governance for
321 the state and election outcomes. However, when it comes to peacemaking and conflict management religion
322 must be accompanied with other elements of social cohesiveness as it cannot be the main cause factor of any
323 armed conflict. That is to say, other transformations and resolutions including diplomacy have to go along
324 with religious dimensions in the context of successful international intervention. With its normative flavor and
325 transcendent nature, religion provides identity. This form of identity is stronger when it compared to ethnic,
326 economic or geographic. I have the propensity to believe that one of the *raison d'être* on whey the international
327 interventions failed to bring lasting peace for Somalia is the religious factor. In conflicts, like that of Afghanistan
328 and Somalia where religion plays an Year imperative part the international community have failed to understand
329 the main issues to identify common ground and diagnose the infection. Religious issues are more complex, and
330 to the downbeat, religion has been a major source of ethnic conflicts. In fact religious conflicts attract political
331 intervention by foreign states.

332 Religion motivates peace and in some ways directly or indirectly stimulates conflict. At the same time, other
333 contentions expose that, religious sentiments have been perversely distorted by humans for egotistic goals; issues
334 of religious terrorism and religious-based conflicts cannot be directly found in the teachings of major religions
335 including Christianity, Islam and Judaism. In spite of the quasi-paradigmatic (José Casanova,1994) situation of
336 marginalizing the role of religion in peace and security initiatives in the world and creation of false assumptions
337 that modernity has made religion irrelevant in the public sphere and in the political life, relevant empirical research
338 and data in the last decades reveal that instead of declining and eventually disappearing, religion persists both
339 in the individual conscience and in the public sphere, continuing to shape the political beliefs and practices of
340 a great number of people and institutions throughout the world. On balance, the relationship between religion
341 and peace or security is therefore, relevant to our study. No religion is inherently vicious or peaceful it is us, the
342 humans, who determine the position of religion in each intervention. Besides, for the past two decades, religion

343 has been politicized and unfortunately used as a tool by warring violent parties. In its organic understanding
344 however, religion remains momentous element in conflict management, peacekeeping, humanitarian aid and in
345 international intervention as a whole. This is due to the fact that religion offers distinctive sets of morals, values
346 and beliefs which in turn motivate quick resolutions and reconciliations among the conflicting parties. Religion
347 employs spiritual elements in the process of peace making initiatives. There are numerous examples of conflicts
348 throughout the world that were transformed through religious basis. The Holy See, for instance, has effectively
349 arbitrated the conflicts in Argentina and Chile, due to some exclusive assets of moral authenticity and impartiality.
350 St. Egidio Community was actively involved in the peace process in Mozambique, Burundi, Congo and Kosovo,
351 using a Catholic-inspired approach. This is normally termed the principle of faith-based diplomacy. (Malcolm B.
352 Hamilton, 1995) Islam for instance, teaches pragmatic and resilient ways of conflict resolution. There are various
353 incidents in the Qur'an in which it is evidently clear that the process of conflict resolution is addressed. Instance
354 of this is Sura Yusuf which signifies the process of conflict resolution. Elsewhere, in the Qur'an Muslims are
355 exhorted to safeguard against the malevolencies which fraudulently distorts collective life and ruins communal
356 relationships in the society. For this the Qur'an is against mocking each other, calling names, creating suspicions
357 and spying into other people's affairs; all these attitudes cause and instigate conflict. In fact, racial intolerance
358 and other forms of prejudices as well as iniquitous treatments are all condemned by the Qur'an.

359 Meanwhile Islamic history and civilization depict political compromise and coexistence among Muslims and
360 people of other faiths. The illustrious treaty of Hudaibiya neutralized the disagreement between the Quraish,
361 the Muslims and the Jews. During the lifetime of Prophet Mohamed followers of major religions including
362 Christians, Jews and Muslims lived in harmony under one leadership. In fact the understanding was that
363 the common values shared by these religions applied in a comprehensive worldview of common consciousness.
364 These aspects of religious teachings have not been employed to find solutions on the current religious and ethnic
365 conflicts in the world. Similarly despite the increase in the attention to the religious facet of conflicts, it remains
366 an under-researched area of study, at the same time, religion is a party in violent conflicts, and simultaneously
367 it could be engaged as an active peace-maker and peace-builder. One of the fundamental principles of Islam
368 is humanitarianism. Helping others who are in distress is part of Islamic faith and it is seen as indispensable
369 element of religious practice for a Muslim.

370 V.

371 **13 Conclusion**

372 Religion has inspired diverse conflicts in the past both in the regional levels and at the world stage and remains a
373 major source of internal and international conflicts, at the same time, its role in humanitarianism, peacekeeping
374 and military intervention could not be denied. In fact, in recent years its role has intensified and as such
375 attracted huge attention. Those who oppose religion as a mechanism for peace argue that religion is responsible
376 for the most of the world conflicts and on the contrary, those who see religion as an instrument of peace opine
377 that religion is a peace builder and it could help the international community to find solutions to internal and
378 international conflicts through religious orientations on the ground. The contention of this study has consistently
379 been that unlike those who disregard the role of religion in international intervention, the values and the ethos
380 of religion remain and will continue to hang about in any internal or international conflict in the world. During
381 the course of modern human history we have witnessed ideologies and epistemic systems which have emerged
382 to subtract religion of its powers; these include modernity, secularization and empiricism. But the social and
383 spiritual relevance of religion repudiated to cease existence. On balance, more than two thirds of the world
384 population belongs to a religion and religious oriented Year individuals and organizations have vast networking
385 facilities. Similarly, religion offers utilities needed in international interventions including forgiveness, spiritual
386 appeasement and voluntarism. Through these means religion could be employed to monitor conflicts and provide
387 peace services. ^{1 2 3 4 5 6}

¹Contentious Questions and Religious Dimensions in International Intervention

²© 2012 Global Journals Inc. (US)

³Year

⁴Contentious Questions and Religious Dimensions in International Intervention 3 © 2012 Global Journals Inc. (US)

⁵Contentious Questions and Religious Dimensions in International Intervention 5 © 2012 Global Journals Inc. (US)

⁶Contentious Questions and Religious Dimensions in International Intervention 7 © 2012 Global Journals Inc. (US)



Figure 1:

388 [Fox ()] *A World Survey of Religion and the State*, Jonathan Fox . 2008. New York: Cambridge University Press.

389 [Arend ()] Beck Arend . *Oliver Ramsbotham and Tom Woodhouse, Humanitarian Intervention in Contemporary*
390 *Conflict: A Reconceptualization*, (Cambridge) 1996. Polity Press.

391 [Walzer ()] *Arguing About War*, Michael Walzer . 2004. New Haven, CT: Yale University Press.

392 [Marc ()] *Between Eden and Armageddon: The Future of World religions, Violence and Peacemaking*, Gopin
393 Marc . 2000. New York: Oxford University Press, Inc.

394 [Giraldez ()] 'Book Review: The World That Trade Created: Society, Culture, and the World Economy, 1400 to
395 the Present'. Arturo Giraldez . *Journal of World History* 2001. 12 p. . (online)

396 [Kenneth and Thomas ()] 'Conflict and Conflict Management: Reflections and Update'. W Kenneth , Thomas .
397 *Journal of Organizational Behavior* 1992. 13 p. .

398 [Field Manual ()] *Field Manual*, (Washington, DC) 1994. Peace Operations. p. . Headquarters Department of
399 the Army

400 [Hammond ()] 'From Yao to Mao: 5000 Years of Chinese History'. Kenneth J Hammond . *The Teaching Company*,
401 2008.

402 [Talal ()] *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*, Asad Talal . 1993.
403 Baltimore, MD: John Hopkins University Press.

404 [Kaldor ()] *Human Security: Reflections on Globalization and Intervention*, Mary Kaldor . 2007. Cambridge
405 University Press.

406 [Holzgrefe and Keohane ()] *Humanitarian Intervention: Ethical, Legal and Political Dilemmas*, J L Holzgrefe ,
407 Robert O Keohane . 2003. Cambridge: Cambridge University Press.

408 [Holzgrefe] *Humanitarian Intervention: Ethical, Legal, and Political Dilemmas*, Robert O Holzgrefe . New York:
409 Cambridge University Press. p. 94. (Keohane ed.)

410 [Huibregtse ()] *International Interactions: Empirical and Theoretical Research in International Relations*, Ada
411 Huibregtse . 2010. 36 p. . (External Intervention in Ethnic Conflict)

412 [Michael C. Davis, et.al. (ed.) ()] *International Intervention in the Post-Cold War World: Moral Responsibility*
413 *and Power Politics*, Michael C. Davis, et.al. (ed.) 2004. New York: M.E. Sharpe.

414 [Collins ()] 'Military Intervention: A Checklist of Key Considerations'. John M Collins . *Parameters* 1995. p. .

415 [Slater and Nardin (1986)] 'Nonintervention and Human Rights'. Jerome Slater , Terry Nardin . *The Journal of*
416 *Politics* 1986. February. 48 (1) p. 92.

417 [Cooper and Berdal ()] 'Outside Intervention in Ethnic Conflicts'. Robert Cooper , Mats Berdal . *Survival* 1993.
418 35 p. .

419 [Geertz ()] 'Religion as A Cultural System'. Clifford Geertz . *The Interpretation of Cultures: Selected Essays*,
420 (Waukegan, Illinois) 1993. Fontana Press.

421 [Religion in International Relations, The Return from Exile Fabio Petito Pavlos Hatzopoulos ()] 'Religion in
422 International Relations, The Return from Exile'. *Fabio Petito & Pavlos Hatzopoulos*, (New York) 2003.
423 Palgrave Macmillan.

424 [Fox et al. ()] 'Religious Affinities and International Intervention in Ethnic Conflicts in the Middle East and
425 Beyond'. Jonathan Fox , Patrick James , Yitan Li . *Canadian Journal of Political Science* 2009. 42 (1) p. .

426 [Fox et al. ()] 'State Religion and Discrimination Against Ethnic Minorities'. Jonathan Fox , Patrick James ,
427 Yitan Li . *Nationalism and Ethnic Politics* 2009. 15 (2) p. .

428 [Holzgrefe ()] 'The Humanitarian Intervention Debate'. L Holzgrefe . *Humanitarian Intervention: Ethical, Legal,*
429 *and Political Dilemmas*, J L Holzgrefe, Robert O Keohane (ed.) (New York) 2003. Cambridge University
430 Press.

431 [Ferdinando R Teson (ed.) ()] *The Liberal Case for Humanitarian Intervention*, Ferdinando R Teson . J. L (ed.)
432 2003.

433 [Mawdsley ()] *The Russian Civil War*, Evan Mawdsley . 2007. New York: Pegasus Books.

434 [Malcolm ()] *The Sociology of Religion: Theoretical and Comparative Perspectives*, Hamilton Malcolm , B . 1995.
435 New York and London: Routledge.

436 [Ghose and James (ed.) ()] *Third-Party Intervention in Ethno-Religious Conflict: Role Theory and the Major*
437 *Powers in South Asia" in Perspectives on Contemporary Ethnic Conflict: Primal Violence or the Politics of*
438 *Conviction?*, Gaurav Ghose , Patrick James . Santosh C. Saha (ed.) 2006. UK: Lexington Books.

439 [Kofi ()] 'Thirty-fifth Annual Ditchley Foundation Lecture. UN Doc. SG/SM/6613'. Annan Kofi . *United Nations*
440 1998.

441 [Carment and Rowlands ()] 'Three's Company: Evaluating Third Party Intervention in Ethnic Conflict: Theory
442 and Evidence'. David Carment , Dane Rowlands . *Nations and Nationalism* 1998. 6 p. .

13 CONCLUSION

443 [Brown and Ainley ()] *Understanding International Relations*, Chris Brown , Kirsten Ainley . 2005. Basingstoke:
444 Palgrave Macmillan. (3rd ed)

445 [Meernik (1996)] ‘United States Military Intervention and the Promotion of Democracy’. James Meernik . *Journal*
446 *of Peace Research* 1996. Nov. 33 (4) p. .