Philosophy of Peace as a Developmental Alternative of Society

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Abstract

The knowledge of history, the knowledge for the lives of people of the world and especially the knowledge of our people, the knowledge of the viewpoints of philosophers, politicians and theoreticians about peace, as a spiritual and universal value, even today remains the orientation compass towards it. On the one hand, the aspiration of these people and nations creates the existential condition for a long lasting and a permanent peace. From the other hand, the existence of wars, regional and global conflicts in different times brings in the tables of philosophers, diplomats and statesmen the need of engagement in theoretical, political, juridical and practical level. The idea that "Peace is a concept that refers to the lack of a conflict, but at the same time represents a wider concept that refers to security in social relations or economic welfare, the equality and justice in political relations of a state, in lack of war or in lack of a conflict", witnesses the complex nature of peace. Another definition of peace even refers to keeping balances in human relations, tolerance and solving problems through dialog and deals. But above all this rationalizing and paradigms, peace is a dominating element in democracy because it is related to honor and guarantee of freedom and basic human rights. The concept of peace, couldn't escape from different interpretations, varying on the historic-cultural level of society. That's why the topic "Philosophy of peace – developmental alternative of society" aims to bring into light the role and the importance of peace in the development of human society.

Keywords: Peace, war, tolerance, justice, equality and human freedom.

Peace is the virtue of civilization. War is its crime
Victor Hugo

Introduction

From the first steps of human society's life, the philosophic thought has tried to reflect the causes, the origin and the relation between war and peace. Not just that, but philosophers of this period, for instance Plato, defined the dimensions of this human fatality in borders that go from alive people to dead ones through his famous saying: "Only the dead has seen the end of the war." But peace cannot exist, without having the education about the meaning of it and without feeling the need for peace in human society, and this is also the essence of this education. Education for peace remains the main mission that contributes in the improvement of relations in human society. It enables us to manage the conflicts in a natural and constructive manner. The treatise of education about peace is seen in many aspects, in its different aspects and its content. It plays the role of a building upon which, other "floors" are going to stand.

As there are two much people who thing that violence is inevitable and that war is still accepted as a legal tool through which, states may follow their national interests and protect them, the education of peace is closely related to run away from violence and stop war. The states failure to find different alternatives from the one of war, created a legitimate belief for the inevitability of war. Scholars of peace have already expressed the need of assimilation of the concept in order to stop the war. There are a big number of strategies about disarmament programs and solving conflicts. The future of peace is closely related even to the establishment of a secure peace, that proceeds from welfare of a society, where the state of law rules and the main human rights are respected.

A short historical-philosophical glance over peace

The origin of the notion and the meaning of peace, that has arrived to us nowadays has it's roots in ancient times. The word "Peace" has it's origin from the ancient English and means "freedom from conflicts", comes from Latin language "pax", while in the ancient Greek comes from the word "eirene (Ειρήνη)". In ancient times that symbolized harmony, tolerance and understanding among people. Today, this notion refers not only to the process of reaching peace among individuals of society, but also in a meditative, richer and more complex context such as "Being in peace with yourself", this means achieving a state of serenity and harmony with yourself. In times, the origin of this concept has evolved gaining a wider dimension and meaning.

Peace is a concept that refers to the lack of a conflict, but at the same time it represents even a wider notion related to the field of human or international relations that has to be healthy and in accordance with the international values. This concept means the achievement of an economical well-being, the establishment of justice in political relations, also the lack of war or conflicts. Another definition of peace includes even having balances in human relations, tolerance and solving conflicts through having dialog and making deals. Peace is a dominating element in democracy because it has to do with the respect of freedom and basic human rights, and with the guaranteeing the respect of these rights. However, the concept of peace couldn't escape from interpretations in different forms varying from the cultural level, experiences of society and to the historical and political context it is experienced in.

Today, peace is nourished even from the cultural level of modern society, that includes even the establishment of a spiritual peace with itself, which closely relates to the highest moral values of man. Love for peace was transformed in a vital movement only during the XX century, when it was strongly set against First World War and exercised a wide activity even latter during war in Vietnam, Iraq etc. During the period of Cold War between United States of America and ex-USSR, pacifists protested against the use of atomic weapons, which can cause a new World War. During the war in Iraq, the pacifist movement supporters had the idea that war against terrorism couldn't be solved with the use of weapons but, through other peaceful ways, making space for diplomacy and making pressure to strengthen the laws.

Peace and its two sides of "medal"

The one side of the medal of the problem of peace remains the level of human freedoms that man had in today's society. The progress of democracy and its content is closely related to the fact that how much from the field of the rights and freedoms the individual and the human society "grabs," from the state. Human freedoms and rights form the basis upon which the democratic system of a society is raised. The other side of the medal on the problem of peace, remains the establishment of right and stable relations with other nations. In this framework, a right and a stable peace cannot be done without righteousness. It will be established and strengthened when it is supported on the basis of legitimate right of people and not on the basis of interests of some powerful countries, which in relation with people and states, impose their hegemonic and enslaving policies. This point of view announced from prominent personalities protecting peace and freedom, has been transformed in principle and work program for international organizations, as warrantors of a stable and a permanent peace. A considerable number of philosophers, influenced by the ideas of Kant and Rousseau, concluded and formulated enough concepts that overcame those of the above philosophers, in response of the need of our times finding arguments for the phenomenon of reciprocal and stable relationships between justice and peace. In this formulations justice is evaluated as a human request and an important virtue throughout which the rights of individual and all society are protected and guaranteed.

The essence of this outlook is supported on the existence of a close relation between the justice of everyone with the peace of all. Justice and peace are not empty concepts or distant aspirations, but values that are gained and a common wealth of free and emancipated people. In this sense the protection and keeping of peace and justice requires an all-inclusive commitment of all, considering that as primary task of society. History of humanity witnesses that peace and justice have conquered new spaces in accordance with the stages of society development. It's the duty of philosophers to manifest in front of human society, not only the historical and philosophical circumstances of relations and influences that exist among

human freedom itself, freedom of society, justice and peace, but also the new visions about them, as the only alternative over which human life is raised and developed.

The ideas on the need of education of human rights and freedom have had an important space in the theories and philosophical viewpoints of Hobbes, *Rousseau*, becoming prominent with a special brightness in the philosophical thought of Kant in the book "Permanent peace". In the concept of Kant, human right have a dependence and a reciprocal relation with "Permanent peace" itself. In our times, human rights and freedom not only make the mainspring of democracy of a society itself, but there are also demarcation lines that separates and distinguishes countries that have a democratic system from the ones that have a totalitarian one. There are two things that remain the main values of education for peace : non-violence and establishment of social justice that permeates all the process of education for peace.

Nonviolence is witnessed through values of respect and protection of human rights and freedom, while social justice is done through the establishment of a social system where all people are equal towards law. Education for peace, includes not only the educational process of peacemaking, but also raising capacities and knowledge for peace. But alone, the education for peace, can not achieve all changes needed for peace. Preparation of people in order to achieve making changes and achieve desired goals encourages people to seek knowledge and to discover possibilities about solving problems and improving the level of culture for peace.

In treatises of modern philosophers prominent is the idea that human rights and freedoms, except for the natural character, also have historical character, which means that they are consequences of social war in all aspect: military, political, scientific, cultural, religious etc. Human rights today are transformed in a credibility passport for the level of society. These rights of social-natural character, play a progressive role even for the protection of religious views and human freedom. But they also serve as a limitation for religions, which are really free, but they don't have the right to violate the freedom or political beliefs of other people. In the tendency and historical efforts of man to own nature, as *Rousseau* used to say, "Men is son of nature", extending his own freedom and rights, there were also added to man, some new allies of development and progress that raise in proper proportions. So, not only victories of revolutions would "change" boundaries and concepts of freedom and human rights, but of the same importance would the effect of innovations and discoveries in different fields of science be, extending so the space of their content. That's why we can even say that, to the concept of an infinite world in time and space, responds the infinite of freedom and human rights. That means that their limits are relative and temporary, because they are extending and changing, varying on the conditions and vital needs of people.

Nowadays the concept of freedom and human rights takes more and more vital spaces, for instance even in the protection of environment. From historical studies of freedom and human rights development, we notice that coming to a progressive end marked a new start of development, and when this is achieved, society goes toward progress. It means that this achievements and limits, are now transformed in a protective barrier for the development of democracy, not just as a concept, but also as a real vital wealth of society. Someone who was born in our times has enough privileges compared to someone who was born half century ago. Also, special social groups, have special status, as children, infants, invalids, blind people, miners, seafarers etc., especially half of the population of human kind, or the cradle through which society was born, women, today have even more rights authorized by laws, national and international conventions.

The contribution of International Organizations for Peace

Necessity and need for peace, has made people and their representatives raise a network of international centers of organizations that offer services for protection and education of peace. For this reason, the contribution and evaluation of scholars and philosophers of our times on their role in protecting peace and preventing war is already known. In essence, International Organizations are structures with economic, political, military, cultural, and technic-scientific character that represent different interests, which function in accordance with the common, will and ideal, reaching their aims and goals through intensive collaboration. International Organizations have as a foundation of their work, avoiding war as a method and primitive practice for finding solutions of conflicts between people and nations of a specific region and wider than that. But in the spirit of this principles, they have to resolve in peaceful way contradictions that raise as a result of historic-political development, they have to contribute through active participation in military missions of security and peace, they have to protect and save civil people during weaponed conflicts.

Their role is irreplaceable in disarming of both groups in case of a conflict or war. Through interaction with each-other they offer different services of cooperation based in common interests. The creation of facilitating conditions and communication among states, enables them to apply a number of functions and regulative services, of their sources and their potentials for collective protection and keeping peace. Education of people with philosophical concepts for peace and creation of a peaceful culture for every community remains the foundation of their work. The increase of the spirit of peace in today's society would calm even more the differences of viewpoints and cultures contributing in the creation of a cooperative environment for people, independent from races, colors and cultures.

Problems related to the peaceful co-existence are not only a property of politicians, national leaders and social studies scholars, but a property of all people. Every member of society today has to be conscious about responsibilities that proceed from this. A special task lays down in front of today philosophers and scholars, they have to present scientific arguments against prejudice that has its roots deep in the mentality of people, philosophers they also have to set people free from dogmas and to deliver them from choosing the alternative of violence or other forms that lead to confrontation or use of violence. That's why what remains a the focus of their work, is the study of contradictions of a certain time and the causes why these contradictions are raised.

The life of human society has witnessed that confrontations among nations have always been present and they already are an objective reality. The duty of scholars is to present to the ruling elite the consequences and to emancipate the international social opinion on the cost that bloody conflicts bring among nations and to make them aware of peaceful configurations and developmental alternatives. Another front "war" that remains, so theoretical as practical, is the work in order to protect and keep peace in front of the real stubborn concept that, war is a necessary evil and part of the social reality. Knowing that nature and society are permeated from terrible conflicts and contradictions with fatal consequences for society and environment, the knowledge of laws of nature and human society takes a special interest for the effective management of peace and understanding among people.

Many new objective truths that concern the emancipation of people over nature and the causes of war have to be known; the fact that no war have real winners, the fact that always the part that was damaged more was the poor strata, because from that strata the fighters who shed their blood, came from. The emancipation of people, of social and elite strata, that have a special influence in society, is a primary task for the recruitment of the big group of the pacifist army in the world. If people and their representatives became aware of the catastrophic results of wars and conflicts, they will not only know how to react towards war-mongering government, but also to be against them. Pacifists occupy a permanent place in movements for peace, making aware and convincing indifferent politicians, governments and people to be active members in keeping peace. Peace organizations have to put under pressure the governments and policymakers to implement solutions and proposals for peace that are recommended in national and international conferences. It's true, peace cannot be brought through phrases and beautiful lectures, but through work and sacrifice. The full management of ensuring peace in the world will be achieved when at the top of all movements and initiatives for keeping peace, will be people of nations themselves.

Conclusions

Centuries over centuries the desire of people for peace continues to be a distant dream, because human society inherits problems from the biggest ones that harm its security and its existence itself. The human society continues to suffer a big number of severe problems as, consequences of globalism, having different levels of technological development between developed countries with an advanced industry and the majority of undeveloped countries, of financial conflicts because of utilization of raw material from developed countries, conflict from politic causes or because of cultural, religious differences, without mentioning the conflicts that may be stimulated from threatening, insults and discrimination. The efforts for the establishment of democracy are efforts for the organization of societies, in order to support the triumph of new social values and the functioning of the state of law in full harmony with them. A number of new circumstances, for example, the development of industry and the inventions in military field in the majority of most developed countries of Europe, encouraged from ambition for supremacy and possession of other territories or new colonies and for the utilization of natural sources, of raw material and workforce, were transformed in a lightened wick for the explosion of different wars. Enough agreements and treaties of unilateral or multilateral agreements had just avoided temporarily war explosions.

In a paradoxical glance, disappearing the conflict from the universe that we live in, means disappearing human life itself. As far as we live, we will have conflicts, the world we live in is a world of diversity, different ideas and viewpoints, which we cannot avoid, they can frequently became a starting point for conflicts. From this proceeds the idea that, the duty of an organized society is not the disappearance of conflicts, but their management and finding solutions which cause little loss and have low cost. The philosophy of XXI century refers "with loyalty" to human generations, models of the topics of their achievements of philosophical thoughts of the past, with their picks and brightness, but also having conservative outlooks or load ones, that just move around in emptiness, chew and re-chew the knowledge of past philosophy, more as a purpose in itself, than as a viewpoint that arms today society to face the conflicting topics of today's world.

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