

GLOBALIZATION AND THE EXPANSION OF THE CONTACT ZONE

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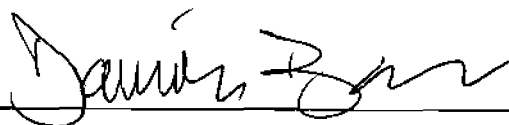
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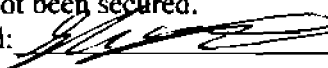
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## Introduction

On the whole, humans today regard themselves as more interconnected with people all over the world. With this comes the question “How can I help?” resounding throughout society and the media. What can I do to make the world a better place? Whether it involves travelling to another country to construct shelters, or something as simple as donating money to people deprived of food or devastated by a natural disaster, people everywhere are recognizing their responsibility to the less fortunate people. This is one of the effects of globalization. As a loosely defined term coming after the Cold War and dramatically assisted by the influence of technological advancements, globalization is a newer mindset that favors global thinking outside of political boundaries. As Dr. Hans Schattle of Roger Williams University defines it, “Rather than emerging as a noun indicating fixed membership status or permanent transfers of authority and allegiance from the nation-state to the world, global citizenship now emerges as a verb, a concept of action signifying ways of thinking and living within multiple cross-cutting communities” (3).

On most occasions, however, we can only see this globalization from the lens of the United States. As American citizens, sometimes it is difficult to escape the world that has been set as *day-to-day*. As global citizens though, we must view the world from the stances of other cultures as well. With the onset of global communication and cultural boundaries being eliminated, we must consider another factor that may shape our interaction with other countries, “the contact zone”. Mary Louise Pratt, Professor of Spanish and Portuguese Languages and Literatures at New York University, defines the contact zone as a “social spaces where cultures meet, clash, and grapple with each other, often in contexts of highly asymmetrical relations of

power, such as colonialism, slavery, or their aftermaths as they are lived out in many parts of the world today” (33). The key idea here is the asymmetrical relationships between cultures. While Pratt refers to the Maya and Spanish conquerors, this theory of the repression of one culture by another when the two meet is especially poignant in today’s society with the meshing of cultures universally. In a world of asymmetry, where we group cultures by GDP and life expectancy, one culture or a group of cultures will supersede others. Thus, while we are experiencing such growth in the contact between cultures, we need to examine how the United States and other Developed Countries relate to and assist the lesser developed. This is demonstrated well in regards to disaster relief from the many developed countries. Also, in a world of those that are being superseded, there are times that they will react to this in violent and extreme ways. It is important that we know the ways to react to these violent actions. This paper will explore the implications of globalization on the contact zone and ways that we, as responsible global citizens, must act in responsible ways in order to ensure a suitable and peaceful transition for those forced into a globalized world. This will extend far beyond the reaches of economical aide, including major questions of westernization, the reactions to it, and our responsibilities as one piece of the largest military power in the world.

### **Globalization In-depth**

So far, there have been countless books focusing on the implications of globalization and what will happen economically and militarily. Specifically, NY times columnist Thomas Friedman and Harvard Professor Samuel Huntington lead the most comprehensive and expansive studies that many come across. In *The World is Flat*, Thomas Friedman walks the reader through

the steps of globalization and thus his “flattening of the world” thesis: the destruction of the Berlin Wall, the invention of the internet, software developments, outsourcing and insourcing, and the expansion of mobile technology (to summarize his extensively researched ten steps of the World’s “flattening”). His metaphor of flattening shows the new ability of instant communication from almost any point in the world to almost any other point in the world. Distance between people has been destroyed as text, video, voice, etc. are all converted into data and streamed instantly in seconds (the time diminishing with each technological advancement).

However, the implications of this are not all positive. While people are able to get so much more done with a click of a mouse instead of a plane trip or expensive conference call, the ideas that are flowing around have huge clashing potentials as opposing ideologies and abilities are meeting in this free-floating web between people. Friedman identifies these meeting points in an economic light, seeing the whole world as a shifting scale of power where pieces are sliding all over the place trying to find their new homes in this global order. Through what he calls “the great sorting out”, the essence of globalization is captured:

(These changes) will affect how individuals, communities, and companies organize themselves, where companies and communities stop and start, how individuals balance their different identities..., how people define themselves politically, and what role the government plays in managing all of this flux. (233)

When humans are forced into this new possibility for communication, they must adapt in order to continue their survival in this remade world, especially with the continual expansion of corporations.

However, his views are strictly economical. The political implications of the personal and societal adaptations are equally important, perhaps more important as Samuel Huntington cites in *The Clash of Civilizations and the Remaking of World Order*. He cites French economist Jacques Dolors saying “future conflicts will be sparked by cultural factors rather than economics or ideology” (28). While I don’t agree in taking out the ideological importance, cultural ties are very important in thinking about the conflicts that globalization has the potential to create. In Huntington’s introduction, he states that people “identify with cultural groups: tribes, ethnic groups, religious communities, nations, and, at the broadest level, civilizations... We only know who we are only when we know who we are not and often only when we know whom we are against” (21). Before this globalization people used to identify in smaller groups, getting bigger with each advancement in communications. Before technology, wars were fought region to region, with each region identifying itself by its common interests, values, and needs. However, as technology increased, the groupings increased and thus the conflict: North versus South with faster mail transport, United States versus England with the advancement in water travel (allowing two countries an ocean away to battle), the World Wars after so many advancements. The name “World War” should carry significance that countries could be in cahoots with each other when entire continents divide them (Germany and Japan being a potent example). It is true that the World Wars were due to dictators, but at the same time, globalized communications made it possible for coordinated strikes on the axis and allied sides. Here we see the most pressing issue of globalization; these communications bring about either unity or conflict. In the case of World War II, unity against dictatorship created an alliance

that communications set the ground work for. Samuel Huntington quotes Professor of International Relations Hedley Bull to explain the unity needed in globalization:

An international system exists, Hedley Bull argued, “when two or more states have sufficient contact between them, and have sufficient impact on one another’s decisions, to cause them to behave” ... An international society, however exists only when states in an international system have “common interests and common values,” “conceive themselves to be bound by a common set of rules.” (54)

This is where the clash of cultures comes in. International relations are all about finding common ground for safe trade and coexistence. However, an international society can’t happen because the differences between the societies are so numerous that resolution of every one is, in all practical terms, impossible in any time scale that the current generations will be alive for. So what happens when cultural differences get in the way of the mutual coexistence?

### **Cultural Clash in a Globalized World**

I now return to Mary Louise Pratt’s contact zone. We’re in the middle of a cultural battlefield with each cultural grouping affecting every other one in little and big ways. In her essay on the contact zone, Pratt addresses the effects of *transculturation* when two cultures come into intimate contact. With the birth of the web, where a person in the USA can access the details of other societies through a simple Google search or interact with them on message boards and chat rooms, the lines between most cultures have been redefined as intimate. As Pratt states, *transculturation* is the “processes whereby members of subordinated or marginal groups select and invent from materials transmitted by a dominant or metropolitan culture” (34). However,

this transmission of materials is not one-sided and, to put aside the question of who is dominant for now, the affects of *transculturation* can easily be seen in the “melting pot” that is the United States. White US culture has integrated many contributions of “minority” cultures that have been grafted into it and vice-versa so much so that finding where one culture begins and another ends is quite difficult. The musical aspect alone with the birth of soul, rap, and the mixing in of rock elements (though this isn’t predominately white either) is the mixing of culture in intimate situations.

So, what are the implications of *transculturation* in a globalized world? Here Friedman and Huntington shine in their expansive research. Friedman again focuses on the economic possibilities and many are positive (or at least positive for some people). One country that stands out is India. The outsourcing and cooperation between India and America because of the growth of technology has pulled India out of agricultural business, bringing them into a technological counterpart to the “Western” world. From Information Technology departments to overseas healthcare offices supplementing American ones, India has been born into a new place of importance because of cheaper labor. In being so close to America though, *transculturation* must happen, specifically westernization (the spread of western cultural aspects). Friedman talks about classes that he visited in India where men and women are trained to speak English with American accents for call centers. This levels the playing field for international cooperation, but other countries do not embrace such cooperation.

Huntington divides the amount of cooperation into three categories: Rejectionism, Kemalism, and Reformism. Rejectionism is the most self-explanatory, being “a total rejection of



modernization as well as Westernization,” though it’s becoming increasingly hard when the world is becoming “overwhelmingly modern and highly interconnected” (Huntington 73). However, there are some countries, often Islamic ones, that still reject western technology, cited throughout *The Clash of Civilizations*. Kemalism happens when a country or culture embraces both westernization and modernization, most of the time because a culture believes that it can not modernize without adopting western culture. So, these two are the difference between abandoning culture and isolation from technological advancement, which brings us to the third and best possibility: Reformism, an “attempt to combine modernization with the preservation of the central values, practices, and institutions of the society’s indigenous culture” (74).

Herein lays the heart of how to negotiate in a globalized world. It’s quite obvious that modernization is the next step in human development and hopefully this brings about a better world for everyone with the advancement of technology and communications, but this advancement should not and can not bring about the destruction of the unique cultures of everyone but the West. Samuel Huntington considers the work of the director of the Middle East Forum at Stanford University Daniel Pipes that is borderline racist in its non-acceptance, saying that “Muslims have but one choice, for modernization requires Westernization.... Islam does not offer an alternative way to modernize... Only when Muslims explicitly accept the Western model will then be in a position to technicalize and then to develop” (74-5). This close-minded ideology merely exacerbates a thought process of *us versus them* and does not foster the cooperation that must be inherent in a global civilization and economy. Huntington states, quite truthfully, that “[t]he belief that non-Western peoples should adopt Western values, institutions, and culture is immoral,” because of the strong connection between this feeling of universalism

and old-fashioned imperialism (310). Notions of superiority of Western cultures are limiting theories and Huntington theorizes that this close-mindedness stems from:

1. feelings of superiority (and occasionally inferiority) toward people who are perceived as being very different
2. fear of and lack of trust in such people;
3. difficulty of communication with them as a result of differences in language and what is considered civil behavior;
4. lack of familiarity with the assumptions, motivations, social relationships, and social practices of other people (129)

In an age of information, reasons one and four are unacceptable for a western culture since they stand at odds with the cultural equality the West has promoted for so long. The third and second are the important matters to focus on, because there is still a real threat from some civilizations that do not accept other cultures as equal (including western cultures). Also, the differences in what is considered “civil behavior” is an important consideration, because modern society does have to judge what is moral to accept in the twenty-first century, specifically in the context of human rights.

### **Human Rights Violations: Those Who Hate Us and Those Who Hate Others**

Now while I have examined that culture shouldn't be abandoned because of the unique aspects of every culture that have founded them as distinct people, there are certain matters that, as an intellectual culture that has come far in human rights, can not be ignored. For instance, the deeply cultural practice of Female Genital Mutilation is an unsettling violation of human (specifically women's) rights. According to the World Health Organization, “An estimated 100

to 140 million girls and women worldwide are currently living with the consequences of FGM,” and “In Africa an estimated 92 million girls from 10 years of age and above have undergone FGM.” No matter how culturally engrained this practice is, there are no excuses for this psychological and emotional abuse (though women’s rights are hardly what they are in western culture). This is the stance of the World Health Organization though, which has some degree of power in declaring what is healthy and unhealthy. Based on this, we should see that the West does have an obligation to stand against this and try to educate people about the harm that it causes.

However, there are some cultural phenomena that aren’t so black and white. One of these is the Arab/Christian conflict that has been going on for centuries, going back to the Crusades and before. Now, this conflict is not only one that promotes violence in the radical sectors of each religion, it also serves as wall that takes away the West’s power to help and influence these cultures to promote equal human rights. This wall stems from “the nature of the two religions and the civilizations based on them” (Huntington 210). While there are obvious differences regarding politics (Christian separation of church and state vs. a Muslim theocracy), the similarities are the bricks that keep the wall standing. “Both are monotheistic religions, which, unlike polytheistic ones, cannot easily assimilate additional deities, .... [b]oth are missionary religions believing that their adherents have an obligation to convert nonbelievers to that one true faith” (210-1). These similarities create a mutually exclusive existence that doesn’t foster any feelings of later coexistence or change in either peoples. This means that the Arab (and other

culture's) "tendency to still treat women as a source of danger or pollution to be cut off from the public space" will stand strong without the West's ability to influence a change (Friedman 423).

Moreover, these similarities and differences are the reasons that some of the lesser developed countries react violently to Western influence. Friedman cites that this is because of their feeling "too disempowered" (546). 9/11 was one of these reactions, and unfortunately, instead of trying to improve relations (which some would argue is not possible at this time), "America transformed itself... into Godzilla with an arrow in his shoulder, spitting fire and tossing around his tail wildly" (549). While such a reaction was all that America could do in such an injured state, it pretty much sealed the communication barrier between America and much of the Middle-East.

However, this barrier is not the most important thing, because, with the latest stage of globalization, terrorism based on this barrier has a new forefront for getting supplies for potential attacks against Western cultures. The internet, as Friedman writes, "makes it much easier for terrorists to transmit their terror" (597). The video of Danny Pearl, a journalist that was beheaded by Pakistanis, was disseminated across the web faster than any bomb, and created a comparable amount of fear for peoples in the Western culture. Also, the weapons used to create real destruction and loss of life are able to be distributed much easier with the birth of a global chain of trade, as is illustrated in the later paragraphs regarding Saddam Hussein and the A.Q. Khan network of nuclear materials distribution.

The West is not the only culture who is in danger and in an era of globalization, there should be a responsibility for the lesser-developed countries that are in danger. This global consideration can be easily viewed in the actions of Americans and other world citizens with the

tragic 2004 Indian Ocean Tsunami, the fight against AIDS in Africa, the quick donations to Haiti (showing the power of globalization in eliciting a response to tragedy) and countless other programs aimed at helping those in need. However, what should the actions of these world citizens be when people are being oppressed by a brutal dictator? When a dictator or rogue military force deteriorates the quality of life of the citizens of a country, when does it become okay for other countries to use military force to oust this criminal? Through the social responsibility of the First world countries, the history of the violent acts of dictators, and the just war theory, war should be considered as a possible source of humanitarian aid in certain situations.

### **Our Role in Helping the Lesser Developed Nations**

First of all, the United States and the Developed Nations must ask ourselves, is it our responsibility to play big brother to the rest of the world? To what degree is it our responsibility to oversee the well being of those around us? One way we can determine the answer to this question is by considering what rights citizens of other countries have in relation to the developed countries and to what degree are others entitled to these same rights. The answer to whether any person, merely as a human being, deserves an equal share of the wealth and happiness that citizens of the developed countries experience is an obvious yes. Thus, it most assuredly is the responsibility of these citizens to at least strive towards increasing the quality of life of people around the globe. Perhaps this is what drives people to donate to other countries and strive to help other countries develop to the technological level that they experience in their every day lives: a want for true equality across political boundaries. With the coming of

globalization, this global-mindedness has also developed a sort of a global conscience for those around us. The implications of such wide statements and ideas are numerous; however, Hans Schattle leads us into a plethora of case studies determining the common factors a person must possess in order to be a global citizen and thus what should concern us as the developed nations. One San Francisco author Kevin Danaher, while interviewed by Schattle, made a remark that summarized the idea of a global conscience quite well:

If it were your daughter working in that factory, what would you want the conditions to be? Would you want them to have bathroom breaks? Yeah, you would. I see it at the spiritual conceptual level, at the highest level of abstraction, as erasing the division between “us” and “them”... erasing that, so it’s all “we.”

So if you approach policymaking as if it were your family that would be subjected to the policies, what would you want the policies to be? (30)

Schattle’s book, *The Practices of Global Citizenship*, is filled with people with mindsets much like this, and it pins the fundamental pillars of global citizenship as awareness, responsibility, and participation. With these three pillars, we can assume a bi-partisan “golden rule”, a sort of do unto others rule, and strive towards citizens of developing nations being able to experience the same happiness that we as citizens of developed nation experience from the start of the day to the end: a day where we don’t have to worry about if we get to eat, have shelter, or remain alive throughout the day. This should be something that no person should have to worry about, and on this, all peoples should be able to agree.

So, using this golden rule, we can bring to light the first premise of the argument that war should be a permissible means of humanitarian aid. If we can apply a do-unto-others rule on a

global level in regards to sweat shops and fighting illness, than oppression should also fall under this category. By no means should there be any reason why the human race should fight against cancer and AIDS, but not government or military forces plaguing their own citizens. If we care about people slowly dying from illness, it should be that much more potent that people are dying quickly from bullet holes and others losing their homes as militaries clear out whole towns of people. It's a question of whether or not we can call one kind of help *right* and yet another kind of help as *wrong* or detrimental. It's allowing a great evil in the world while fighting evils that we currently have no control over (AIDS to a certain degree) and thus is a savage hypocrisy.

### **Just War Theory**

To further back this premise, let us look into the precepts and implications of the Just War Theory. In light of our question of if we should be able to intervene on behalf of an oppressed nation, let us look at the reasons to the question "Why should we?" According to Michael Butler in his work *U.S. Military Intervention in Crisis, 1945-1994*, Just War is a term developed by Augustine and later built upon by Aquinas, summing into five principles delineating just war in regards to justifying resorting to war:

1. presence of just cause,
2. presence of competent authority to act,
3. right intention in action,
4. reasonable hope of success, and
5. overall proportionality of good (in ends desired) (231-2)

This theory of justifying going to war can be traced all the way back to Plato and Hebrew writings in the Old Testament, showing the extent of the knowledge that war is necessary in certain situations (Butler 231). Moreover, if a humanitarian war satisfies these five requirements (which “humanitarian” nearly implies) there should be no reason to abstain from using this as a source of aid for those that need it. From this we can establish a second premise that few people in the developed countries will deny: that in a world with evil people and forces struggling to gain power (especially in the scattered atmospheres of the lesser developed countries), the possibility for true peace without any possibility of war is absurd, at least in current times. With this and the establishment of the first premise that people should not be allowed to live in oppression, we must answer the question of whether a just war is a possible (or possibly the only) action that we can take against forces committing atrocities against their own people or others. Even in a globalized world, there are still the old concerns of what Samuel Huntington calls, “fault line wars”, “struggles over people (or) control of territory” (252). The goal of these fault line wars can be to “conquer territory and free it of other people by expelling them, killing them , or doing both, that is, by ‘ethnic cleansing’” (Huntington 252). This is a very real threat and thus, a series of short case studies of military actions against said forces should be undertaken to see if military action for the sake of humanitarian aide should be considered a possibility.

### **Atrocities Committed and Allied Responses**

To begin, in Rwanda from the beginning of April to mid-July of 1994, anywhere from 500,000 to 1,000,000 citizens were killed in a massive plot by a militant faction surfacing with



the assassination of president Juvénal Habyarimana. The global response to this atrocity was unbearably insufficient and yet, only four years later, Rwanda is hardly remembered as an occurrence. During this military takeover, the United States, the United Kingdom, and the majority of the United Nations would not admit that genocide was even occurring. According to a United Nations website reflecting the genocide in Rwanda:

Initially, the Security Council rejected the possibility of a military response to the crisis, and some Governments refused to allow UN documents to use the word "genocide" to describe the killings taking place in Rwanda. Governments who had contributed troops to UNIMIR called them home when they sustained casualties. Two weeks after the killings began, the Security Council voted to reduce UNIMIR from 2,000 to 270 soldiers. This followed the murder of 10 Belgian UN peacekeepers and the Prime Minister of Rwanda, whom they were guarding.

As the scale of the killings became apparent, the Security Council in mid-May of 1994 authorized the dispatch of some 5,500 UN troops, but few arrived before the massacres ended when the Uganda-based Tutsi-dominated Rwanda Patriotic Front took control of the country. ("Genocide in Rwanda")

It wasn't till a later push by France that a military party was able to be sent in to create a safe zone for refugees to escape to.

The repercussions of this mass genocide are still being felt in Rwanda today as refugees continue to try to make their lives normal, prisoners and prison overflows have to be dealt with, and policies are being enacted in order to return Rwanda to peace. Interestingly enough, in July of 2007, the leader of the British Conservative Party, David Cameron, visited Rwanda, where he launched his party's global poverty report, pledging its commitment to international development and poverty alleviation as well as to rebuilding Rwanda's economy. Where were these efforts for peace keeping at the time of the crisis? It is not as if humanitarian aid isn't an ever-present occurrence. In fact, according to the Nations Office for the Coordination of Human Affairs, the amount of money in 2004 accumulated for humanitarian aid was 3.3 billion and in 2003 was 6.6 billion dollars.

This ignorance of death isn't a new occurrence either; World War II was one situation that should have been stopped much sooner than occurred. For a full two years, from 1939 till 1941, Hitler had free reign of Europe until finally the United States was provoked. It wasn't until the December 7, 1941 bombing of Pearl Harbor that the United States and the United Nations officially declared war against the Axis nations. Even with clear knowledge of the atrocities being committed, there was no movement towards intervening against the military powers until the axis had provoked a response. This is the exact genocidal dictator that should have been identified and stopped merely for his crimes against humanity.

Perhaps the most relevant and modern case concerning whether or not war should be allowed against oppressive regimes is the situation of Saddam Hussein in Iraq. Alternate motives aside, there is one question regarding whether or not the military struggle for the sake of the Iraqi people was allowable: what were the alternatives? According to the US Department of State, in

1987-8, Saddam Hussein became the first leader to ever use chemical weapons against his own people. Through these two years, he “tested” mustard gas on over 40 Kurdish villages, killing 5,000 and severely debilitated (blinded, maimed, irreversibly disfigured) another 10,000 in the Halabja attack alone. According to Dr. Christine Gosden, an affiliate of Liverpool University and a person responsible for developing treatments for Halabja survivors, “Iraqi government troops would be surrounding the attack site and they would have chem-bio suits on...included would be doctors and interested observers...they would go in and find out how many people were dead...and how many survived. What ages ...did men, women or children or the elderly suffer more? From there they would shoot the survivors and burn the bodies...” (U.S. Department of State). As Tony Troughton of the *Newcastle Herald* wrote in 2003, “The regime there really does need changing. It’s evil. Saddam Hussein is a murderer. He kills his own people. As good global citizens we have a responsibility to get rid of him” (Schattle, 143).

Whether Saddam had weapons of mass destruction or not is not the question. The important thing to consider is that he committed mass murder on people within his own country and then refused to work with the UN over the next fourteen years. He played coy in disarming himself of chemical, biological, and nuclear weapons technology while still attacking the Kurds and Shiites (1991 and 1994 incidents). Furthermore, A.H. Montgomery in his essay on nuclear proliferation networks shows evidence of a post-cold war proliferation network including Iraq, Syria, Libya, Egypt, Iran, and the infamous A.Q. Khan network (Russel, 34-6). Imagine the atrocities that could have occurred had nuclear weapons become an actuality (which was a very real possibility with this proliferation network); we had already seen his use of chemical

weapons. Thus, not only did the invasion of Iraq stop the oppression of the Kurds, it further suppressed the willingness for neighboring countries to make the same mistakes.

Lastly, we come to a genocide that has been getting quite a bit of media coverage and, in turn, societal outreach against it. As the United States Holocaust Memorial website states regarding Darfur, Sudan, “In a genocide campaign that lasted from 2003 to 2005, at least 200,000 civilians died from violence, disease, and starvation. Since 2003, thousands of women have been raped and more than 2.5 million have been driven from their homes, their villages burned and property stolen”. This genocide was the Sudanese government murdering citizens profiled as the same ethnicity as rebel groups that had surfaced. Murders have decreased since UN intervention; however, the forces that are there are wholly insufficient. In a region that is “shifting [in] conflicts between government forces, proxy militias, rebels, and bandits”, there are “fewer than 10,000 personnel of the 26,000 announced, [and] the force continues to suffer from a lack of resources”; yet, no military has volunteered to step in due to the UN claiming it will stifle peace talks if this were to happen (USHMM). This is another volatile situation and one with people still getting murdered or having to remain in overcrowded refugee camps. It seems rather obvious that something should be done and it is apparent that talking is not settling the area down any time soon.

### **Reactions against Military Intervention**

Why not go to war then? Why not intervene in order to save the lives of thousands? Well there are certain objections that seem to come up quite a bit of the time: we are actually

going to war for X, Y, and Z reasons, not for the good of the country; the United Nations isn't backing us so we have no right; those people do not want us inside of their country; there are far too many casualties. One at a time, we shall see that every one of these oppositions is ludicrous when actually broken down and viewed in its parts.

***1. We are going to war for X, Y, Z, not the good of the country***

There is a simple answer to this statement. It is irrelevant. Why should anyone care if there may be other motives churning in the head of a certain politician. There is still the issue that this action is in the best interest of the country for the simple reason that lives will be saved and, in the end, the lives of the citizens of that country will be much better off without constant fear and distress. Furthermore, by the Just War Theory, there need only be a presence of a just cause. There is nothing wrong with gaining something out of war unless it oppresses the citizens of that country or takes them for granted. In fact, it is arguably more practical.

***2. The United Nations isn't backing us so we have no right***

This is also irrelevant. As Lawrence Freedman writes in an essay about war in *Foreign Policy*, "The United Nations was founded to prevent wars, not authorize them. Although Chapter 7 of the U.N. Charter contains a mechanism to enforce the views of the Security Council if 'international peace and security' are at risk, the United Nations has rarely granted permission to go to war" (18). Furthermore, he makes the point that even though Iraq committed grave atrocities against its own people and fervently opposed UN sanctions, "the United Nations [has been] reluctant to sanction a war to overthrow a member state" (18).

Along with this, the United Nations deliberates for far too long before any action is approved by all parties involved, as proved by its inaction during the Rwanda genocide. As Byron Litsey wrote in the

*San Diego Tribune* in reaction to a negative comment against the US actions without UN approval, “The United Nations keeps talking and people keep dying and rogue nations keep building... peace has had a chance in Iraq and peace has not been possible with Saddam Hussein at the helm any more than peace was possible with Adolf Hitler” (Schattle, 144). Hesitation in light of clear evidence of oppression and death only brings the possibility for more death,

### ***3. Those people do not want us inside of their country***

This is an example of another ineffective and irrelevant argument. In response to this argument, one merely needs to think of who would be saying this. It is obviously not the victims that are dying, hundreds or thousands by the day. The Iraqi peoples praised the United States as a savior from Saddam Hussein and his oppressive regime; there were news casts of people dancing in the streets when Saddam was captured. Now, there may be less people wanting us to stay there, but this is residual and has nothing to do with the act of going to war, but the act of staying to set up a stable government and the need to be independent. While beside the point, this is arguably also a necessary step in order to prevent further loss of life from another dictator or oppressive force stepping in during the chaos of being without a leader. In light of everything, the only people who would not want intervention in the beginning are the same people that are causing the loss of life or would be benefitting from the chaos brought by oppression and extortion of the people of these countries.

### ***4. There are far too many casualties***

Loss of life is tragic, but this also has to be viewed sensibly and in a cost/benefit perspective. Going back to Freedman’s article he writes,

All [the United States'] recent wars, including the war to overthrow Saddam Hussein in Iraq, have seen casualties in tens or hundreds (on the Western side), rather than thousands, which would have been considered extraordinarily low in the past... This low death toll, however, is distorted by the West's a la carte approach toward military intervention... The United States withdrew from Somalia in 1993 after a nasty incident left 18 American soldiers and as many as 1,000 Somalis dead. After that experience, the United States was loath to intervene to prevent the Rwandan genocide, in which an estimated 800,000 people died. (22)

It is obvious from this and common knowledge that there is a stigma regarding the loss of American lives. It is almost an ethics problem of how many foreign lives are worth just one American life. This can easily be illustrated by William Boetcher's experiment regarding the acceptability of war under certain circumstances. Boetcher found that 25% of participants said that no amount of lives was an acceptable loss to save 1,000 foreign lives and only 15% said any number of American lives over 100 (347). This points a potential hypocrisy that could be extended to any nation; it is arrogant, selfish, and rather pompous for anyone to say that the lives of their countrymen are worth more than the lives of others. Thus, from a perspective of how many lives are saved versus how many lives are lost, one can not use casualties as a legitimate argument against war, especially considering that, "These days, friendly-fire incidents and other accidents are just as likely as combat to cause casualties... (Freedman, 22).

### **Summation of Premises within Context of Events and Arguments**

In this new age of global thinking, global communication, and global struggles for a better tomorrow, there are certain things that have to be brought into the forefront of human considerations. We have addressed many of them, but the implications of globalization are so

many that some probably haven't even surfaced yet. However, the most important ones lie in acceptance and respect. We have to respect other people's cultures, but, most importantly, we have to respect the sanctity of human life. While we integrate all cultures together into a global community of thought, there has to be a compromise of cultural equality, but not at the price of human quality.

Who decides which things are acceptable or not is a hard question, but there is a price to modernization, and that price is the blood of fellow human beings: not more blood, but less. The UN tried unsuccessfully to talk away Rwanda, they tried unsuccessfully to sanction Iraq, and even today are and have been unsuccessful in quelling certain hotspots such as Bosnia-Herzegovina and Darfur. As shown throughout all of these conflicts, it is sometimes necessary to resort to military action in order to help the people that are being oppressed by certain regimes. Thus, following the principles of the just war theory discussed above and the principle of preserving the quality of life in need, in conjunction with the historical evidence that military intervention is sometimes the only way to handle a violent situation, we come to the conclusion that military intervention is a just and wholly needed form of humanitarian aid under certain circumstances.

Obviously, this could be a hard choice at times; however, there should be circumstances when there should be no question whether or not action is needed to save innocent human lives, such as in Rwanda, Darfur, and even the baby girls who will never have the same lives as they would without genital mutilation. Other gray areas should be handled as they come; however, they should be dealt with in a timely fashion in order to prevent the further, unneeded loss of life that hesitation can bring. Whether it be the United States, the United Nations, or all the countries



of the world, there needs to be unity in decision regarding when and where to send troops, current or future. The boundary between life and death is a fragile thing and every hour is precious in stopping the loss of life in a genocide or terrorist action. From 500,000 to over a million human beings were killed over the span of three months in Rwanda, three months of rape and murder where people were forced to kill or be killed, no doubt afraid for their very lives; three months is far too long for anything such as this to have happened. We, as a global people should have stopped them at day one; we, as a global nation should have stood up and demanded action; we had the chance and we have a chance still in Darfur and tragedies to come. Now is the time to fix our mistakes and prepare for the day when people of the world cry out in pain yet again. Now is the time where the globe can stand for peace in this new age of globalization.

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