

PREVENTIVE DIPLOMACY AS A TOOL OF CONFLICT PREVENTION

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1. How preventive diplomacy affects conflict prevention

The idea of preventive diplomacy is that all potential conflicts in different parts of the world are resolved preventively, roughly in similar ways to the ways in which people take care of their car, trying to see as soon as possible signs of malfunction and solve problems before they become bigger. This is the approach taken by Dr. Joseph Montville, (psychodynamic expert on ethnic conflicts) director of the CSIS Washington Center for Preventive Diplomacy.

The concept of preventive diplomacy is not a novelty in the modern world, but there is present around us, however, the ways in which the governments or the states respond are different and each has its own specificity depending on the approach to solving the problem. One example is that the US government solely responds to already existing crises, while their small crises, or as they are often called 'little fires', are not attracting attention.

Preventive diplomacy focuses on small fires, even to the very sparks or smallest indication of smoke, using the concepts of political psychological analysis. On the basis of these signs a diagnosis is made. Then we analyze the existing problems in a more comprehensive way in relation to what we can achieve with traditional politics, diplomacy or the theory of international relations.

Part of the PD program is also the so-called soft intervention in terms of positioning human resources that have the appropriate moral weight in the communities concerned, for example, an ethnic conflict that ticks for a period, in which they will have the potential to have some real influence on their communities. But these human resources must accept values of tolerance, diversity ... and similar.

When it comes to political conflicts, it is very often that both sides have already been victims and perpetrators in the course of history. Both of them carry psychological experience with them that historical misconduct had been committed against them. And from here, both sides are drawn out, so both of them see a right to aggressive self-defense. In various conflicts this has a very big role because historical memories and the influence of them on peoples is huge, even in cases when something has happened several centuries ago. This means that between the two sides in the conflict, feeling of injustices have not been adequately addressed and corrected and there has been no genuine or meaningful reconciliation between them.

In my opinion, there are always historical conflicts that have not been resolved. For example, in the Balkans, there is a great deal of competition of these 'psychology victims' on different ethnic sides, and this has to be resolved. There are processes that need to be started and I deeply believe in the processes of reconciliation through informal, unofficial dialogues of people who have moral and intellectual capacities to speak honestly and to accept responsibility for the crimes and mistakes that were committed. When these reconciliation dialogs begin, acceptance of the vision of the future will begin, on the basis of accepting responsibility for what has happened in the past and building up the vision of a common future.

UN Secretary General Butros Butros Gali is one who actively has supported PD in the UN Agenda for Peace in 1992. He set the PD in the ranks with concepts such as "peacekeeping, peace building and peace making." Since then, preventive diplomacy has become a high political priority for the United Nations. Although the term preventive diplomacy belongs to 'modernity' in recent years, this is certainly not a new concept. Diplomacy in the real sense is the first line of defense against the emergence of threats to national and international security. Professional

diplomats are working on a day-to-day basis to eliminate the crisis or prevent their emergence or counterfeiting [1].

Preventive diplomacy functions are: the early warning of conflict and the possibility of mediation. Measures of preventive diplomacy include: building confidence, building rules of behavior (as a pathos), and improving communication channels. Researchers engaged in preventive diplomacy focus on three key elements:

1. Stakes - that is, what matters to the conflicting parties - what is the price and what is the benefit of the conflict, ie costs and benefits, and this changes because there are various evaluations of certain controversial issues;

2. attitude (attitudes) -pd affects the attitudes of the parties to the conflict and tries to change them by searching for common touch points;

3. tactics - real moves to undertake at the right time. And this implies an assessment of timing, terms and toughness. The most important principles for implementing preventive diplomacy are:

- operation on the basis of daily consultations and consensus;
- activities that build trust;
- volunteerism;
- application to all types of conflicts between the states;
- to instantiate universally recognized basic principles of international law.

The effectiveness of preventive diplomacy is not simply a matter of pointing to logic based criteria, however, but that the parties to the dispute agree and act in accordance with the agreement they deem most compatible with their interests.

2. Transformational diplomacy

Changes which had affected all segments of human activity, in all areas, have influenced the manner in which foreign policy been formulated to represent state interests. It influences the gathering of information and the delivery of reports for the new direction of foreign policies in line with contemporary challenges at the international /global/ -legal level.

US Secretary of State Condoleezza Reiss described the ultimate goal of transformational diplomacy as "Cooperation with partners around the world with the goal of building and maintaining democratic, well and good governing systems." [2]

Based on this statement, it can be said that the concept of transformational diplomacy is the basis of cooperation with aims to influence changes within states, that should, through improvement of governing structures, have an impact on better improving the living conditions of all citizens of one particular state.

The constituent parts of transformational diplomacy are a) the application of the comprehensive deployment of human resources and reorganization in foreign policy bodies, b) assistance in development and democratization, which involves primarily the redirection of representatives in foreign service (emigration outside the capital cities where embassies are located); c) new ways of providing foreign support in terms of transformational development (by strengthening democracy and democratic processes leading to the improvement of citizens' lives while at the same time strengthening the security and stability of domestic institutions as well as international security in relations with other countries); d) fostering democracy (various programs are encouraging the establishment of the rule of law, the rule of law, the division of power, etc.); e) promoting the durability and perseverance of the established changes.

3. Soft power and Public diplomacy

Nye, Joseph S. Jr. 2002. The paradox of American Power: why the world's only superpower can't go it alone. Oxford University Press, Inc., p.2

He wrote: «One of the main notions in international relations since the earliest political writings of Thucydides and Machiavelli has been power and it remains perhaps among the

most important and least understood concepts in political theory.»

In other words, power is the ability to effect the outcomes you want, and if necessary, to change the behavior of others to make this happen. The ability to gain the results one wants is usually associated with the scope of different resources such as territory, population, natural resources, military force, strength of economy, political stability. Joseph S. Nye Jr. has elaborated the concept of the influence that derives from intangible sources, like culture, basic principles and values, public diplomacy defined by him as “soft power”.

As Nye claims, “soft power” is an important reality today implementation of its tools does not guarantee absolute success and incredible power or authority as other states can render cultural resistance and unacceptance of imposed norms, values and institutions. Public diplomacy the cultivation by governments of public opinion in other countries; the interaction of private groups and interests in one country with those of another. Central to public diplomacy is the transformational flow of information and ideas.

Joseph Nye: «Governments use military power to issue threats, fight, and with a combination of skill and luck, achieve desired outcomes within a reasonable time. Economic power is often a similarly straightforward matter. Governments freeze foreign bank accounts overnight, and can distribute bribes or aid promptly, (although economic sanctions often take a long time, if ever, to produce desired outcomes). Soft power is more difficult, because many of its crucial resources are outside the control of governments, and their effects depend heavily on acceptance by the receiving audiences. Moreover, soft power resources often work indirectly by shaping the environment for policy, and sometimes take years to produce the desired outcomes.»

Effective public diplomacy is a two-way street that involves listening as well as talking. Soft power rests on some shared values. That is why exchanges are often more effective than mere broadcasting. By definition, soft power means getting others to want the same outcomes you want, and that requires an understanding of how they are hearing your messages and fine-tuning it accordingly. It is crucial to understand the target audience.

Not only do actions need to reinforce words, but it is important to remember that the same words and images that are most successful in communicating to a domestic audience may have negative effects on a foreign audience.

4. Cultural Diplomacy

Hon. Charles Clarke, Former Home Secretary of the United Kingdom³, said that «The core point about Cultural Diplomacy is the need for different groups of people, whether religions, faiths, political groups, or ethnic groups, to understand others and to understand what they are trying to achieve, and what they're preoccupied with.» And that's a large part of what I think Cultural Diplomacy is all about. It's about respecting other people individually, other people's cultures. But I think there's another dimension to it too which is very important, and which for me is summed up in a book by Amartya Sen, called Identity and Violence.

What he said was that each of us has within us a whole series of different forms of identity-being man, being British, being white, and so on. And I have the right to decide which of those identities I promote in my own life, and take forward in my own life. I think that's a very important belief and I think it has big implications for Cultural Diplomacy, because you stop classifying people just as being a woman, a black woman, a white women, a white man, or whatever, but say that actually every individual has a whole set of identities which they chose for themselves in the way they want to express themselves. That has implications for Cultural Diplomacy, and I think it is the way we should be looking at the world much more these days... [3]

And H.E. Amb. Of Canada to Turkey, Mr. John Holmes once says: «Cultural Diplomacy can play a number of roles; I see it mostly in terms of conflict prevention. I think often when you have interstate conflict, it can happen as a result of lack of understanding- prejudices that have

existed for many years- and if you don't have a situation where there is dialogue- where there is an understanding between different groups as to what the problems are, how can we dialogue to solve the problems, how our people can work to prevent an escalation of this situation- then there are real risks of a violent conflict breaking out.»

Taking into account the basis on which diplomacy is based, in this part of the presentation, the focus is on indicating how preventive, soft, public and cultural diplomacy can influence the ecology of political consciousness, and proceeds from the following questions: Realistic view of the present global reality, Relieving awareness from the "old models"of the perception of "others the Fourth Technological Revolution - digitalization and robotics and the media.

A realistic view of the present global reality

We are living today in a time when it is clear that we have geostrategic confrontation of the "great super powers". A number of today's conflicts are related, more or less, to the economic interests. One of causes of the conflicts is the crisis of global liberal capitalism, which Professor Kalus Schwab, the founder of WEF, says can be overcome if the basic concept of liberal capitalism will be changed radically, with «constructively thinking of the future and catching up with the existing problems. Instead of hacking and spreading pessimism it is more important to examine what concrete measures should be taken to overcome the problems. One thing is clear: market liberal capitalism has to be changed, but still we simply do not have a better system for the development of democracy that this one.»

«Representatives of the elite and leaders have so far mostly missed because they adjusted their activities according to the needs and contexts of the short-term solutions. Instead, they should have long-term visions. For example, since the outbreak of the finance crisis and its consolidation, state indebtedness has grown globally by more than 250Relieving awareness from the "old models"of the perception of "others"

The essential difference between American and our (Russian) view of reality is deeply ethical-philosophical. The American system of society is based on the individual person and values of the individual, and the Russian is directed from the individual's position in terms of the collective. And this is one of the basic philosophical problems between us. But there are many common values, common interests, common visions around which we need to build bridges of cooperation and finding a compromises.[4]

In the release of old, obsolete, perception models, the media play a big role as well. If you look at and analyze the European media coverage of the Winter Olympics in Sochi, it's obvious that attention was focused on "security problems"and less on the positive sides of the organization of the Games. This suggests that there is a still and very strong present of stereotypes in the observation of the Russian Federation, and vis-a-versa.

Each stereotype leads into a black and white view of reality, which inevitably increases the conflict potential between the two sides. Thus, for many, especially Western analysts and media, incompatible readiness for the sacrifice of an Islamic radicalist who at the cost of personal self-destruction will provoke a terrorist attack. Here again we have a problem of misunderstanding of the ways of thinking, ideals, values, and all that characterize this kind of behavior.

Why is that? Because it starts from its own models of life and behavior as universal and only right. And this is some kind of autism. Autism inevitably leads to ignoring the real reality and deepening of worldly causes and crises. Exit is a real objective view of both our own and other positions. This way, one can redefine each of the recurrent, old, models of observing one Russian, American, German or Muslim. When we get rid of these relapses, we can find the bridges of building everything that is common to us, which connects and connects us and does not share it.

Fourth technological revolution - digitalization and robotics

The technological revolution is one of the elements that increasingly connects an individual

in a global village. Today we live in the era of real and virtual reality, when technology pushes us towards the inevitable redefinition of the basic principles of everyday life. Production and manufacturing will be slowly taken over by automated systems, people will have more time for free activities and enjoyment in life, while robots and artificial intelligence will take control over services, traffic management, production, manufacturing and education.

This requires a new definition, a new paradigm of human values that must be tackled. Basically, the world of today lacks a new utopia, new visions and ideals for which most will fight and believe in them. An inverse interpretation of religious principles produces a variety of forms of religious radicalism and fundamentalism, sometimes very destructive. So far, the so-called Islamic radicalism is the most prominent, but the emergence of Christian fundamentalism is also very noticeable. Each human being as an individual by his nature has to believe in something, that is the ultimate human need. The spirituality that does not follow the development of the fourth industrial revolution will condemn the society to the brutal struggle of individuals - such as ants - for existential survival. Rather than using a higher amount of time for development of each personality, its development, spiritual growth, this inevitable high time in modern society will lead to the development of numerous destructive features of an individual, and that will inevitably develop all those forms of destruction - from crime to cruel struggle for increasing enrichment. The world must turn to the development of a new utopia, a utopia of connection, and solidarity with others, without asking, "What do I have, what benefit is there for me if I help someone?" We need new utopia and the new philanthropy.

In a same time growing gap between the underdeveloped part of the human population, whose number grows rapidly and is increasingly poorer, and the developed part of the world - is from day to day enormous.

And now there is a crossroads - whether to follow the indirect course of Maltus' theory of "forced reduction/depopulation/ of the population by all means" (which is a crazy solution that cannot bring good to anyone in the final end, neither to those who want to do it, nor to the one to whom it relates) or a new utopia and the development of multidimensional forms of global integration (which is logical and all the more necessary).

Solution: we urgently need to start with finding and reexploring all (and new) aspects that connect us and who are common for each one.

And a good start to initiating positive changes can be the introduction, throughout the world, of Universal Basic Income, which will eradicate absolute poverty and overcome all that can arise as a negative occurrence of the introduction of robotization into the production process. People will, instead of feeling threatened, begin to do more to engage in creating new types of jobs and with more optimism to look at the future. Positive examples can already be seen in countries like Iran, Finland or three regions of Canada, who have already been introduced as pilot programs of UBI.

Positive repercussions for the States will include higher inflows of taxes, as well as a reduction in the pressure on a budgetary balloon that has already been overtaken. In a comparison between Gross national product GDP and public debt of the states PD is sometimes incredibly catastrophic, example of Germany where PD is over 80

Conclusions

On the basis of the above, I come to a series of concluding positions that diplomacy is «a need among states» and that international relations are being created today on a daily basis. There are more and more threats for world peace and stability, both inside states and between states, and in a present global turmoil we have more and more crises that grow up into conflicts.

The Global world need urgent development of a new type of political and social dynamics and relations, in which the main principle (in practice, applied) would be a ban on any form of armed conflict. For this, it is necessary at UN or G20 level, according to Boutros Boutros

Boutros Galli, ex UN Gen Sec, to form "international UN military force for the peace prevention, peace making and peace keeping ". Such forces would be combine all elements of preventive, transitional, cultural, soft and public diplomacy, with the maximum assistance of the so-called diplomacy of 'ordinary' citizens with aims to establish long term visions of better future, peace and stability. An essential fact to realise and grasp is that there are no substantive differences between people by color of skin, religion or nation. Such precieved barriers and dividers can be overcome. As soon as this fact is realized to everyone, it will be clear that there is no conflict if individuals directly cooperate, talk and work not only on conflict prevention, but also on building a whole new system of values that connect all of us human beings.

In human history Utopias have always been the drivers of positive changes. Let's give them, at this time of the Global Chaos (neither war nor peace) a real chance to influence and make a difference. Perhaps utopians succeed in the world to shift from the directions of the global conflict, to which we are increasingly approaching each day because of the four apocalypse riders, the apocalypse driven by incurable greed, to Global peace. Whether conflicts or wars will disappear, the answer to this question can be more dimensional, but there is always some interest, so the goal of preventive diplomacy is to dedicate these interests, in order to avoid major conflicts. Who will be at the end of the day winner, whether ultimately the appetites of greed or derivatives of preventive diplomacy, it remains to be seen.

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