

The Necessity of Recreating Peace with Emphasis on the Charter of the United Nations

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Peace, as the eternal ideal of humanity, is as old as history itself and serves as the guarantor of both material and spiritual development for humankind. Therefore, it is essential that peace be institutionalized within the structures and existence of states and individuals and be transformed into a universal culture so that the world may rest upon the authentic foundation of peace. However, it appears that, considering certain events and practices arising from the actions and objectives of some states and individuals, the necessity of peace for humanity cannot be assumed as self-evident. Accordingly, the main question of this study is whether the recreation of peace constitutes a necessity for humankind. The data and findings of this research indicate that, for the material and spiritual advancement of humanity, the recreation of global peace is indeed a necessity, and the United Nations can play a highly effective role in this regard. The present study seeks to explain and elucidate the necessity of recreating peace. Data and information were examined through both library-based and field methods, followed by descriptive and analytical evaluation.

Keywords: *Peace, Necessity, Recreation, Culture, Education*

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1. Introduction

To achieve a deep understanding of the research topic, the Universal Declaration of Human Rights, international organizations, laws, and treaties were carefully examined, along with theories such as John Rawls's theory of justice and Immanuel Kant's concept of perpetual peace.

It seems that the necessity of peace is not clearly understood by public opinion, and that national and international laws do not offer adequate or complementary solutions for its recreation. This becomes evident when reviewing scholarly articles and

theoretical analyses by researchers, professors, and students, as well as in observing global developments. Hence, the novelty of this research lies in addressing the necessity of recreating peace and clarifying its importance.

This study explains that for every state, individual, and legal entity seeking material and spiritual progress and development in the world, the recreation of peace is a determining factor. Peace guarantees the material and spiritual advancement of humanity; therefore, governments and individuals must adopt education and cultural development as a roadmap and base all their activities and mechanisms upon peace. Only in this way



can the roots of unrest, tension, and war be eradicated worldwide.

It appears that any attempt toward material and spiritual progress is impossible without the recreation of peace. Therefore, for the welfare of the global community, it is necessary that the directions and goals of governments and individuals, whether natural or legal persons, be grounded in peace.

2. Theoretical Framework

In this study, various schools of thought were analyzed, revealing that the interpretations and political systems derived from those schools have failed to convince people or to establish peace throughout the world (Gallie, 2012; Miri & Hedayati, 2018).

Peace and conflict studies represent a normative field aimed at reducing or eradicating violence (Bath & Gamaghelyan, 2023). Academic learning in this field has increasingly embraced participatory research as a bridge between theory and practice, while conceptually dividing the world into two distinct regions—the North and the South (Allen & Friedman, 2021). In this context, universities and research institutions have conducted valuable investigations aligned with the objectives of the United Nations, international law, and the Universal Declaration of Human Rights (Agha'i & Rahimzadeh, 2021). However, despite these efforts, the necessity of recreating global peace has not been comprehensively studied (Bhatia, 2021).

Peace is one of the essential factors ensuring the natural coexistence and equilibrium of humanity among different nations in the international arena (Hosseini Yeganeh & Fathi, 2017). States and individuals have always benefited from peace as a means to safeguard resources, achieve interests, and sustain human existence and development (Rostami & Lotfi, 2015). This study thus seeks to recognize and explain the necessity of recreating peace as a cornerstone of human survival (Karimi & Hafeznia, 2018).

Since wars—manifested in various forms—often originate from the policies and decisions of governments and international actors at global, regional, or national levels, responding to such realities highlights the urgency of peace recreation (Agha'i & Rahimzadeh, 2021). Consequently, governments and individuals may be influenced by the existing global anxieties among nations and come to accept the recreation of peace as a

fundamental human necessity (Shamshiri & Asadi, 2019).

Although peace theories have pointed to justice, morality, and the primacy of rights as means of achieving peace, they have not sufficiently explored the *rationale* behind peace itself (Gallie, 2012). Thus, this study seeks to articulate why the recreation of peace is a necessity for humanity, clarifying the interpretive and philosophical dimensions underlying this concept (Miri & Hedayati, 2018).

3. Concept of Peace

Peace has long been acknowledged and emphasized by philosophers and thinkers whose ideas ultimately led to the establishment of the League of Nations and, later, the United Nations (Fromkin, 2006; Galtung & Fischer, 2013).

Peace, like light, is intangible yet recognizable—whether through its occasional illumination or its absence. It is the essential condition for understanding other phenomena, a physical and moral reality that influences all sentient beings, and something best measured across a continuum rather than as an absolute state (Bhatia, 2021). Like all human ideals and noble aspirations, peace—though sometimes difficult to perceive or attain—exists inherently within us (Mirmohammadi, 2011). Striving for peace may appear idealistic, but that is precisely what renders it profoundly appealing (Bath & Gamaghelyan, 2023). To make peace or to reconcile is an act of heroism, a moral epic of the new millennium—and it must remain so if humanity is to survive (Charles & Johnson, 2021).

Love of peace originates within human nature. Limitations, anxieties, unrest, chaos, wars, selfishness, and inhuman disharmony all symbolize disregard for peace (Bashiri Mousavi, 2017). Peace is a doctrine that enlightens the human being, fills them with positive energy, illuminates and protects them, and connects them to the world (Eshaqiyan & et al., 2019). With genuine human dignity and moral integrity, peace manifests; violence and war dissolve; tranquility prevails; and authentic human thought and creativity emerge (Kheirkhah, 2018).

Peace is the emblem of humanity in all civilizations, cultures, and schools of thought—respected throughout history (Rostami & Lotfi, 2015). It banishes unrest,

conflict, selfishness, and disunity from the human condition (Galtung & Fischer, 2013).

4. Theories of Peace

4.1. Immanuel Kant's Theory of Perpetual Peace

The Kantian citizen is a rational being. From the perspective of the discourse of justice, Kant expounds the philosophical foundations of peace, treating states as moral persons that, like individuals, have mutual obligations within the global civil order (Chini Chian & Salahiz, 2017; Gallie, 2012). Within such a framework, the moral human becomes a legal human, and the *philosophy of right* replaces the *philosophy of morality*. To safeguard everyone's rights, the state acts as the external organizing agent of law, preventing conflicts and violence arising from divergent opinions and interests (Tavana, 2010).

Freedom, equality, and obedience to law are prerequisites for entering the realm of perpetual peace. In this pure moment of justice, peace, altruism, and human dignity emerge within society (Chini Chian & Salahiz, 2017).

Kant regarded war as the greatest evil afflicting humankind and the source of all moral corruption. He envisioned not a central confederation wielding coercive power to preserve peace, but a world where all states, through adherence to the rule of law and international rights, display their sovereignty (Gallie, 2012). Kant imagined a world in which any citizen could legally visit another country's territory for lawful purposes, such as trade or cultural exchange (Gallie, 2012).

Kant believed that humans require principles independent of experience to understand the world. Hence, he turned to *practical reason* and *moral law* to compensate for the limits of theoretical reason, which cannot prove metaphysical entities such as God (Mirmohammadi, 2011). Religion, in Kant's view, consists of propositions derived from pure practical reason.

He held that every citizen must defend their country against foreign aggression, even though such defense does not, by itself, establish justice. War, to Kant, insults the demands of reason (Shahiyan Fard, 2011). Humanity, faced with crises, is called upon through creativity, moral aspiration, and rationality—all of which constitute the greatest guarantees of peace (Kheirkhah, 2018).

At the international level, Kant argued that each state should treat others as it wishes to be treated—a categorical imperative analogous to interpersonal morality. This principle propels nations toward forming an international federation of republics, ultimately achieving perpetual peace (Mirmohammadi, 2011). In such a federation, states transcend lawlessness and hostility to attain stability and security; true civilization, he maintained, is impossible without renouncing the ideology of war (Galtung & Fischer, 2013).

Kant also asserted that democratic governments—being governments *of the people*—favor peace rather than conquest, since the people themselves suffer from war (Rostami & Lotfi, 2015). Although he rejected the idea of a world government, he believed states should preserve their sovereignty within frameworks of cooperation and convergence (Gallie, 2012).

Ultimately, Kant formulated fundamental principles for maintaining genuine peace:

- No peace treaty containing implicit grounds for future war is valid.
- No state may be acquired by inheritance or annexation, nor may any state's sovereignty be destroyed.
- No state has the right to interfere violently in another's affairs.
- During war, acts such as treaty-breaking that make peace impossible are forbidden (Chini Chian & Salahiz, 2017).

Through these principles, Kant envisioned a rational moral order in which humanity could transcend the cycle of war and achieve the ideal of perpetual peace (Gallie, 2012; Galtung & Fischer, 2013).

4.2. John Rawls's Theory of Justice

Rawls, as a foremost interpreter of twentieth-century liberalism, adds two principles to liberal individualism. The first concerns basic rights and, primarily, liberty—namely, that individuals enjoy a set of freedoms on the condition that everyone believes others also enjoy them. The second is the difference principle: one accepts that inequalities exist, yet the inequalities whose legitimacy we accept must, first, occur within a framework of equal opportunity for all and, second, be arranged so as to bring the greatest benefit to those who are least advantaged in society. On this basis, the kind of justice

that guarantees peace in society is realized (Chini Chian & Salahiz, 2017).

More specifically, Rawls distinguishes between two forms of liberalism: comprehensive liberalism and political liberalism. He argues that most liberal political philosophies begin with a moral and metaphysical (foundational or theoretical) argument about human nature and, based on that, construct their own theory of justice. In other words, Rawls maintains that liberal theories of justice are fundamentally grounded in foundational philosophical doctrines. For example, Locke asserts that humans “are all the workmanship of one omnipotent and infinitely wise Maker” and that each person is created to be “equal and independent.” Thus, the best state is one compatible with equality and independence for all. Rawls calls this type of liberal theory “comprehensive liberalism” (Tavana, 2010).

In Rawls’s view, nations are free and independent, and their liberty and independence must be respected by other nations. Peoples must honor their treaties and commitments and refrain, in conditions of full equality, from intervening in each other’s affairs. They possess the right of self-defense but not the right to wage war for reasons other than self-defense. It is also necessary to respect human rights. From Rawls’s perspective, public reason can overcome conflicts arising from cultural pluralism. On the basis of the priority of right over good, freedom, justice, and democratic peace can prevail over diversity of opinion and cultural plurality so that peace governs society. Because society is pluralistic in religion, morality, and values—and these cannot be made the basis of policy and political thought—Rawls proposes agreement on pragmatic minimal essentials of politics. In a free society grounded in democratic principles, justice—anchored in shared public reason—can lead to an overlapping political consensus wherein citizens, under conditions of freedom and equality, move beyond cultural and religious disputes and cultivate relations based on peace and friendship.

Rawls holds that, given the fact of pluralism, a law-governed democracy must possess political and social institutions that effectively guide citizens, as they mature and enter society, toward an appropriate conception of the right. If social stability is to be more than a temporary compromise, it must be rooted in a reasonable political conception of right and justice endorsed by an overlapping consensus among comprehensive doctrines.

This political conception must include a reasonable idea of tolerance derived entirely from notions proper to the political domain. Establishing social and political institutions suited to society’s needs, adopting reasonable ideas for creating a community free from tension and grounded in tolerance, and redefining political and social concepts on the basis of rationality and public agreement are among the matters Rawls advances (Chini Chian & Salahiz, 2017).

Against comprehensive liberalism, Rawls offers an alternative framework he calls “a theory of justice for political liberalism.” He contends that a liberal theory of justice does not begin from moral or metaphysical (foundational and theoretical) claims about human nature; rather, it begins from the tradition of democratic thought. In this sense, a political conception of justice does not justify itself by appeal to human nature or to God, but turns to a public culture of shared ideas and basic principles accepted within modern democracies (Tavana, 2010).

5. The Necessity of Recreating Peace

Peace takes root in human thought, reflection, and consciousness, just as war and conflict also originate in human thinking. In contemporary society, peace is a vital need for people and for modern civilization. The available signs and evidence indicate that various forces at the international level, in pursuit of their own aims and interests, seek to subjugate nations by undermining inner peace and destabilizing its related components. It is therefore necessary to identify and strengthen the components of inner peace and to safeguard and realize it to the greatest extent possible.

Enhancing consensus and inner peace within a society will erect a barrier against those who would trespass upon that society’s integrity (Tabianian & Asiabi Bakhkandi, 2019a).

From mythic times to the present, the idea of peace has consistently held an important place in the wisdom and culture of diverse peoples. At times, the idea of peace has been philosophical—linked to the public order of the cosmos; at other times, moral and axiological—considered part of a universe conceived as a moral order; sometimes allied with reason, sometimes with mystical, monistic, and religious thinking; and sometimes counted among the virtues of ethical excellence (Shahiyan Fard, 2011).

Reason, human nature, and divine religions clearly affirm peace and constitute common concerns of all states and individuals, because peace brings with it security, morality, and sound culture. Historical inquiry, reflective thought, theories, and schools of thought plainly show that with peace, human life becomes natural, thinking proceeds on a proper path, progress occurs, and equality, justice, and respect for human rights are upheld and life is ennobled; attention is given to the environment, which is one of the building blocks of peace, since environmental destruction poses a serious threat to human survival.

A dignified human life, the flourishing of talents, comprehensive advancement, and proper relations among states are all formed within the framework of peace. Hence, all laws, programs, educations, charters, and the like must be formulated and implemented on the basis of peace ([Fromkin, 2006](#)). Peace, as the greatest collective necessity, is the most important aspiration in human history, for humans—given their distinctive nature—can continue life only by creating social relations. Moreover, the persistence of war in relations among nations, states, and individuals, and the material and human losses it produces, have led to the conception of peace and peaceful relations as a cherished ideal and an unavoidable necessity, prompting manifold efforts to attain it ([Karimi, 2021](#)).

All heavenly religions, and even non-religious schools of thought—as well as scholars using computer simulations—have concluded that there is essentially no path other than establishing lasting peace across the globe; all other paths lead to the disintegration of civilization, culture, and human life ([Hosseini Yeganeh & Fathi, 2017](#)).

In the light of peace and reconciliation among nations, the necessary conditions arise for friendship, science and culture, rational deliberation, peaceful coexistence, and mutual love ([Kheirkhah, 2018](#)).

Creating and preserving peace are human values embedded in human nature. The full spectrum of human rights is realized through peace. Humanity's need to resolve disputes, reconcile differences, live together peaceably, eradicate discrimination, and uphold justice and freedom all attest to the necessity of peace. Thus, to establish orderly, lawful, and wholesome relations, true peace must be instituted so that conflicts, disagreements, and their underlying causes may be transformed into

concord. Genuine peace secures the local, national, regional, and international rights of states and of natural and legal persons.

The wars of Talut and Jalut and of the Prophet David, the Persian Empire, tribal wars in European, American, and African countries, the First and Second World Wars, the establishment of the League of Nations and then the United Nations and its specialized agencies, international treaties and laws, and ultimately the Universal Charter of Peace—all testify to the necessity of peace for humankind.

True peace yields equitable distribution and effective public services, dispels the sense of discrimination and manifests legitimacy, institutionalizes a culture of participation and dialogue, and shapes values in the public mind.

When humanity is preoccupied merely with preserving dignified life, health, and security, it lags in cultivating talents to discover and optimally use new possibilities in every dimension, and it fails to achieve genuine progress. In the absence of war—and with moral conditions and a cast of mind befitting human dignity—life in honor, health, freedom, skill, and ethics becomes the way of being, bringing about felicity ([Galtung & Fischer, 2013](#)). In the shadow of peace, we have the opportunity to live in comfort and to provide welfare, education, and health for our children; in the blaze of war, however, there is no room for welfare or ease, and no bright future can be envisioned for our children. Peace is not just a word; war is not merely a term—it is a bitter, annihilating reality ([Hosseini Yeganeh & Fathi, 2017](#)).

It seems that humanity's manifold conflicts can lead to forgetting the very principle of humaneness and to unwitting persistence in mistakes at various levels. In such a case, life in its different facets becomes challenged and damaged, like two sides of a coin ([Bhatia, 2021](#)).

Recognizing peace establishes the conditions under which logic and rationality become the axis of affairs for states and for natural and legal persons. It brings an end to the concentration of power and wealth, to corrupt culture, divergence, disequilibrium, and self-interest, and it culminates in human dignity, restoring honor to persons. Therefore, laying the groundwork for, supporting, and initiating war over nothing is futile; war exposes the recklessness of governments and individuals and leads to the destabilization of state pillars and to tensions among natural and legal persons.

When states and individuals are aware of and act upon peace, people in every land will behold security and justice. Their aspirations will not be attained through war and deceit that prescribes hidden violence, for war destroys the very structure of being human.

It appears that military and economic exertions, misalignment, and confrontation—together with the diversion of resources in pursuit of domination and supremacy over the world—bring both perpetrators and others to the brink of ruin. This condition, grounded in egocentrism and unilateralism, presupposes that some must be oppressed, subjugated, and plundered. By contrast, with peace, interests are readily secured while the rights, dignity, and honor of humanity are also upheld and respected.

The establishment of order and the observance of human rights are realized under conditions of peace. Therefore, to reduce and eliminate unrest, insecurity, and anxiety among states and among natural and legal persons—and to secure basic needs, freedom, justice, and democracy—peace is the principal remedy.

Information and communication technologies have affected every sphere of human thought and life, rendering societies highly interdependent, such that local events are influenced by occurrences elsewhere; local and national spaces across the globe have drawn closer and engage in cultural, economic, and political exchange. In the same way, turmoil, crisis, and war inflame the global atmosphere and introduce rifts into peaceful life, progress, and development. Hence, it appears that the recreation of peace is necessary.

This is because all instruments, ideas, and aspects of human life are sacrificed to war, while violences of varying degrees—together with phenomena such as climate change, global warming, pandemics like AIDS and Ebola, poverty and hunger, water scarcity, deforestation, uncontrolled migration, terrorism, populism, and more—confront human civilization with serious ruptures that corrode the spirit and life of humanity, drain genuine participation in every dimension, rationalize self-interest and corrupt culture, and eclipse humanistic values.

Human communications and needs convey the message and necessity of peace to decision-makers and interveners at the international level and influence their conduct and knowledge, for they must answer to history (Wallis, 2023).

Fulfilling human material and spiritual needs and realizing development become possible through peace and its preservation. Development therefore requires optimally transforming the social structure, reducing inequalities, and eradicating poverty—encompassing all aspects of human life and including the three notions of change, transformation, and progress.

For countries possessing military, technological, and economic capacities, peace yields highly consequential functions and supports existing scientific, research, and technological activities, generating major transformations.

In truth, peace is a value upon which all economic, social, cultural, political, and military affairs must rest and through which they must be manifested in social interactions and exchanges. In such circumstances, legislators, decision-makers, and implementers—through peace—become faithful to their duties, for without peace, human life cannot attain order.

If we view the world through a peace-based worldview, the foundational elements of a culture of peace—namely respect for human rights and freedoms—will occupy a unique position (Askari & Khosravi, 2016). On the basis of peace, humanity adopts justice, convergence, and equilibrium, and attains progress, development, and health.

Values and attitudes that reflect the authentic rights of humanity provide the context and the highest incentives for embracing true peace. With peace, human rights, freedom, security, protection from terror, due process, justice and equality, employment, education, aid to the stranded, the flourishing of talents, bringing the have-nots to the level of the haves, and similar goods are secured.

In reality, within the framework of peace, humanity's needs are answered. The welfare of the global community is secured through peace; thus, the necessity of recreating peace becomes vivid and unmistakably clear.

6. The Good of the Global Community

Human beings, under peaceful conditions, realize that their own welfare lies in a practical commitment to peace, through which they attain happiness and contribute to the well-being of others. This represents a culture devoted to human prosperity. Rationality, knowledge, and experience reveal that the world

functions like a mirror: self-interest, the expansion of dependency, coercion, and the perpetuation of state hegemony bring no true victory. States that, for any reason, become dependent or weak must reach an intellectual and moral stage where they never again enter into dependency. Over time, governments will come to understand that the path of dependency, turmoil, warfare, and domination pursued in the name of securing interests is unbalanced, destructive to humanity's genuine endeavors, and ultimately fruitless. For instance, nuclear competition leads to no good or ultimate victory and benefits neither the instigator nor the participants. Understanding and acting upon this reality heralds the promise of global peace.

The establishment of world peace does not require the abolition of national identities and is in no way inconsistent with legitimate allegiance to one's nation-state; it does not seek to extinguish the healthy flame of patriotism in people's hearts. However, the good of global peace lies in humanity's attainment of a level of consciousness at which national interests are subordinated to the collective interests of humankind, and the necessity of world peace is prioritized alongside national interests. National governments, accordingly, must be willing to delegate a portion of their unlimited sovereignty to an international system (Miri & Hedayati, 2018).

Self-awareness of family, tribe, and culture within a nation is not in conflict with national consciousness; thus, with the development of a global self-awareness, national identities need not clash, and the establishment of world peace on Earth becomes conceivable. With the formation of the European Union, for instance, a regional identity transcending borders has begun to emerge. Eminent personalities have moved beyond traditional boundaries of racial, cultural, and religious identity and have gained the admiration of peoples across nations. Nelson Mandela, after his release from prison and his ascent to the presidency of his country, was welcomed and celebrated by people worldwide—as though his success were a triumph for all humanity (Miri & Hedayati, 2018).

The realization of global peace seems difficult without social justice. One concept connected to justice is attention to the common good and the welfare of humankind at all levels of individual and social decision-making (Miri & Hedayati, 2018). Humanity must cease

viewing itself merely in terms of tribe, ethnicity, or geography and instead recognize itself as a being endowed with conscience, awareness, and cosmic consciousness. Cosmopolitan thinkers view the human being as a world citizen belonging to a single human community and therefore believe that all people must be treated equally. This perspective inherently entails a sense of identity and moral responsibility (Miri & Hedayati, 2018).

7. The Position of Peace in the Charter of the United Nations

The events of the twentieth century brought the issue of peace to the center of state attention. After World War I, influenced by that great conflict, Woodrow Wilson proposed establishing an international institution responsible for maintaining world peace and security, leading to the formation of the League of Nations. The proposal to found the United Nations also arose during World War II, inspired by Franklin D. Roosevelt. The occurrence of two devastating world wars deepened the global yearning for peace. As Kant observed, every war makes humankind more averse to war and, by the command of reason, closer to peace (Karimi, 2021).

The United Nations, established after World War II as the successor to the League of Nations, is the largest international organization entrusted—by its Charter—with the primary role of maintaining peace and security worldwide. It embodies the concept of collective security and intergovernmental cooperation and has played a significant role in establishing and maintaining peace in the world (Agha'i & Rahimzadeh, 2021).

World War I brought about the fall of despotic regimes that had hindered democracy, self-realization, and peace in Europe and the Near East, ending the Ottoman, Austro-Hungarian, German, and Tsarist Russian empires. Although the full independence of the states envisioned in the Treaty of Versailles was not achieved, the blows dealt to colonialism were profound. The catastrophes of World War II further awakened humanity's conscience, prompting steps toward peace and instilling a sense of responsibility in nations that had previously ignored it. The fear of nuclear weapons, in particular, intensified this awareness and led nations to feel the necessity of recreating peace and to show greater willingness to establish a global system to prevent war. Thus, the United Nations was founded upon firmer foundations

than its predecessor, the League of Nations (Miri & Hedayati, 2018).

Throughout its existence, the United Nations has frequently acted to prevent dangerous international crises that might have led to war, encouraging disputing parties to use diplomatic means such as negotiation instead of resorting to arms. Consequently, the UN has played a moderating and stabilizing role in numerous international conflicts (Agha'i & Rahimzadeh, 2021). Hence, adherence to and implementation of the UN Charter by states and individuals can play a vital role in the recreation of peace.

8. The Realization of Global Peace

The first step in the process of establishing peace is the emergence of the *idea* of peace. The formation, institutionalization, and transformation of such ideas into interests constitute the primary stage in shaping human action. At this stage, the realization takes hold that the establishment of peace is both a necessity and a social demand (Karimi, 2021). Sustainable global peace depends on the establishment of global justice, and true peace will exist only when oppression and tyranny have been eradicated from the world (Kheirkhah, 2018). Scholars and research institutions can contribute to this process by offering honest analysis and critique of the policies, strategies, and actions of states and individuals to promote peace.

The universality of peace as a phenomenon requires universal cooperation. Thus:

- (a) The theoretical approaches used to analyze peace must be renewed.
- (b) Peace has broad dimensions, and its support depends on comprehensive and farsighted respect that allows the blossoms of peace and well-being to flourish.
- (c) Every policy regarding peace must conform to moral, religious, and legal standards.
- (d) Global peace management requires universal participation.
- (e) It seems essential to foster a culture of just peace within the United Nations to counter wars and the latest forms of terrorism.
- (f) Commitment to safeguarding human rights arises from the principle of sovereignty and the exclusive jurisdiction of states over their territories and populations.

(g) Continuous education and the establishment of a peace-oriented population will contribute to the enduring consolidation of peace (Tabianian & Asiabi Bakhkandi, 2019b).

Progress toward peace requires that a shared sense of humanity be placed at the core of how we perceive ourselves and others. That is, being human must constitute our primary identity. A universal “we” can encompass secondary distinctions—when they are not perceived competitively or antagonistically—and harmonize them within our collective consciousness. In this view, shared human identity is considered the primary and fundamental one, while other identities—socially constructed—are secondary and, in terms of interests, subordinate to the primary identity. Individuals who internalize the unity of humankind thus view their secondary identities and interests as subordinate to the collective human interest (Miri & Hedayati, 2018).

The Institute for Economics and Peace identifies eight pillars or components of peace: good relations with neighbors, low levels of corruption, acceptance of the rights of others, high levels of human capital, a sound business environment, free flow of information, equitable distribution of resources, and effective governance (Karimi & Hafeznia, 2018).

Although self-actualization is a necessary condition for achieving peace, it is crucial in this process to shift focus away from the self; even in the pursuit of noble personal growth, excessive self-focus may foster egocentrism and loss of perspective. Enduring peace must arise and mature within societies themselves. Communities can benefit from external material and intellectual assistance from international institutions, but the framework upon which peace rests must be based on the internal capabilities and constructive forces of society—especially the capacities of individuals to manifest qualities such as compassion, justice, and altruism (Miri & Hedayati, 2018).

Peace is realized when the totality of human actions, behaviors, discourse, and values produces no rifts of self-interest, divergence, or imbalance, and when justice, rights, and dignity—affirmed by divine religions, human nature, and reason—flow throughout life and become embedded in culture. Achieving peace, therefore, requires attention to culture and education.

8.1. *Culture of Peace*

A culture of peace signifies a dynamic outlook on the concept of peace—one that advances the production and reproduction of peace. On this basis, peace, as a cultural and epistemic foundation, sustains literature, art, religion, institutions, and generations, thereby generating and regenerating itself (Eshaqian & et al., 2019).

Peace is one of the values whose guarantee and establishment are possible only through cultural formation. Because the root of violence lies in the human mind, minds must be oriented toward peaceful coexistence. A culture of peace is an approach to human life that seeks to transform the cultural roots of violence into a culture of nonviolence in which mutual respect and fairness govern social relations. Evidently, if approaches are adopted to establish a culture of peace, violence and conflict will be eradicated, and with the diffusion of a sound culture in the international community, just and sustainable peace will be established (Tabianian & Asiabi Bakhkandi, 2019b).

The world's authentic culture must be a set of shared elements among the cultures of nations—a tendency toward the spiritual unity of humankind (Shahian Fard, 2011). The establishment of peace and reconciliation requires global interaction among the societies of different nations, and organizations, international forums, and human communities must each play their part in this path. Such interaction can originate from a culture of peace and tolerance (Bashiri Mousavi, 2017). Within a culture of peace, ethnicities and races are regarded as positive and beautiful features for mutual understanding and are never proof of any cultural superiority or inferiority; rather, a “good and gracious” culture is one in which humanity is honored. Comprehending this truth—for both states and individuals—becomes a symbol of the unity of humankind in pursuit of peace.

8.2. *Peace Education*

International instruments have emphasized human rights education and its necessity. Their common theme is education, learning, and the transmission of information with the aim of building a global culture of human rights. The United Nations proclaimed 1995–2005 the Decade for Human Rights Education to

strengthen homogeneous communications among societies, to foster tolerance and mutual understanding, and especially to promote peace. UNESCO—an organization fundamentally centered on education—states in Article 1 that its purpose is to contribute to peace and security by promoting collaboration among nations through education, science, and culture (Askari & Khosravi, 2016).

Two steps are required to approach peace: first, a correct and shared understanding of peace and its dimensions; second, effective peace education (Shamshiri & Asadi, 2019). Peace education is multicultural, multi-centered, and multidisciplinary in pursuit of a culture of peace. A society must actively aspire to positive values so that different nations and cultures can coexist harmoniously. Peace education is conceived as a form of global citizenship and, in a calm and steady manner, instills the values, attitudes, and beliefs required to be a responsible member of the global community (Eshaqian & et al., 2019).

UNESCO's preamble explicitly states: “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” In this sense, the seeds of violence or peace are sown through education (Askari & Khosravi, 2016). Family, school, curricula, the educational system, and teachers are all of great importance for peace education and cultural socialization.

To build a peaceable and peace-seeking society, peace must be taught. Thus, in striving to construct and attain a democratic society, one must focus on its prerequisites: education in philosophy, instruction in philosophical thinking, training in critical thinking, and the cultivation of globally minded citizens (Shamshiri & Asadi, 2019).

The product of education in tolerance and peace is the formation of the global citizen—one who thinks globally and acts locally. Accordingly, the three major aims of education are: (1) each member of the global community should act in accordance with principles such as justice, freedom, responsibility, equality, respect, security, democracy, unity, and solidarity—principles related to the welfare and prosperity of all; (2) each member should participate actively in all matters and strive to realize an order and harmony based on cultural diversity; and (3) each member should undertake stewardship and guidance of the world, individually or collectively, and ensure sustainable security in the

future. Overall, sound education should enable members of society to exercise good judgment, and individuals' commitment to fallibilism and self-correction should be counted among the essential elements of good thinking (Bashiri Mousavi, 2017).

9. Conclusion

A worthy life and the material and spiritual progress of humankind are possible in the light of peace. Whenever peace finds expression in the culture of diverse societies and flows through governmental and nongovernmental interactions at national, regional, and international levels, the prosperity of those societies is assured. Thus, the happiness and material and spiritual advancement of humanity depend on the trajectory of peace.

Humanity's experience and reflective thought indicate that the theories of thinkers, the League of Nations, the United Nations, and international laws, treaties, and conventions have been shaped and organized on the basis of humanity's need for peace—forming the foundation of a worthy life and a platform for humanity's material and spiritual progress.

Today the world faces manifest and hidden wars and crises. Yet the necessity of recreating peace is not fully grasped by everyone. It appears that self-interest, divergence, and imbalance among states and among natural and legal persons at national, regional, and global levels have prevented this necessity from being fully and comprehensively explained, thereby hindering a realistic and correct understanding. As a result, the interests and equilibrium of the planet are not secured, and, knowingly or unknowingly, harm is inflicted upon humanity.

Therefore, despite humanity's acute need for peace, precise studies on its recreation have not been conducted; for this reason, the present research seeks to elucidate the necessity of recreating peace for humankind. Peace exists in human nature, thought, and divine religions; it is a shared aspiration of states and individuals and is interpreted as the foundation of the common good of humanity. On this basis, the United Nations was established to preserve international peace and security and can play a highly effective role in this regard.

The full spectrum of human rights is realized through peace. Peace honors human values and is an essential necessity for resolving conflicts and disputes, eliminating discrimination and injustice, and

establishing justice and fundamental freedoms. Through peace, the straight and rational path is chosen. Peace is the identity of the human being.

Expansive and easy communications and needs lead humanity to regard the entire planet as its homeland. This is completed by our common humanity and makes peace seem more tangible than ever. At the same time, sound education and culture are necessary to realize peace and will accelerate its establishment. Therefore, theories and doctrines must align themselves with the realization of peace.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

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