jurisdiction. Military humanitarianism provides a bridge between Cold War military capabilities and the vision of new world order proponents.³

It was in this heady atmosphere that UN Secretary General Boutros Boutros-Ghali published his Agenda for Peace, which in its prescription for a comprehensive approach to peace called not only for peacekeeping but for peace enforcement.. Old and respected UN hands like Sir Brian Urquhart -- also known as Mr. Peacekeeping -- called for the establishment of voluntary UN military brigades to undertake enforcement activity especially in cases of gross transgressions of human rights.⁴ But very quickly, this sense of optimism that the UN could enforce peace and would intercede to prevent humanitarian disasters was dashed on the shores of conflicts in Bosnia, Somalia, and Rwanda. The new world order was tested -- along with many of the new assumptions about forceful peacekeeping -- and found wanting.

Out of this crucible of failure one thing became abundantly clear: Peace cannot be imposed on warring societies but must be a shared desire sincerely committed to by combatants if the effort is to stand a reasonable chance of success.⁵ It also became clear that internecine and internal armed conflicts would be a primary feature of the international landscape unless and until the root causes underlying them were addressed. While enthusiasm for peace enforcement-type activities began to recede, peacebuilding rose to the fore as method for addressing deeprooted conflict.

Defining Peacebuilding

Thomas G. Weiss and Kurt M. Campbell, "Military Humanitarianism." Survival,. Vol. 33 No. 5 (Sept./Oct. 1991), p. 463-464.

Brian Urquhart, "For a UN Volunteer Military Force." The New York Review of Books, 10 June 1993.

See, for instance: Thomas Franck, "A Holistic Approach to Building Peace." in Olara Otunnu and Michael W. Doyle, *Peacemaking and Peacekeeping for the New Century*, New York: Rowan and Littlefield Publishers Inc. (1998), p. 278.