attack is always considered to be a just cause (although the justice of the cause is not sufficient).
- Further, a just war can only be fought with "right" intentions: the only permissible objective of a just war is to redress the injury.
- A war can only be just if it is fought with a reasonable chance of success. Deaths and injury incurred in a hopeless cause are not morally justifiable.
- The ultimate goal of a just war is to re-establish peace. More specifically, the peace established after the war must be preferable to the peace that would have prevailed if the war had not been fought.
- The violence used in the war must be proportional to the injury suffered. States are prohibited from using force not necessary to attain the limited objective of addressing the injury suffered.
- The weapons used in war must discriminate between combatants and noncombatants. Civilians are never permissible targets of war, and every effort must be taken to avoid killing civilians. The deaths of civilians are justified only if they are unavoidable victims of a deliberate attack on a military target. (www.mtholyoke . edv/acadljustwar.htm)

The UN, International Security and Use of Force

One of the purposes and principles of the UN with implications for global peace and security and the use of force in State relations is Article 1 (1): "To maintain international peace and security, and to that end to take effective and collective measure for the prevention and removal of threats to the peace and for the suppression of acts of aggression, or other breaches of the peace, and to bring about by peaceful means and in conforming with the principles of justice and international law, adjustments or settlement of international disputes on situations which might lead to a breach of the peace" (Russell, 1958:2).

The fundamental principles of Non-intervention and prohibition of the use of force in States relations is enshrined in Articles 2 (4) of the charter which provides that. "All member States shall refrain from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the principles and purposes of the UN (Russell, 1958:3).

The charter provision in Article 2 (7) prohibits the United Nations from intervening in "matters which are essentially within the domestic jurisdiction of any state". One qualification to the fundamental principle is Articles 24: "to ensure prompt and effective action by the United Nations" confers on the Security Council the primary responsibility for the maintenance of international peace and security (UN Charter, art. 2(7).

It is pertinent to note that the charter provision in Article 39 of chapter VII describes the enforcement actions which the Security Council may take, and empowers it to "determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain and restore international peace and security" (UN, Charter).

Such actions which the Security Council may take may fall short of the use of force as provided for in Articles 41. However, should the Council consider such measures as inadequate, Article 42 empowers it to "take actions by air, sea and land forces as may be necessary to maintain or restore international peace and security". These measures may resort to the use of force and recourse to war.

Another provision of the UN charter permitting the use of force in state relations is Article 51 which is the universally acclaimed right of self - defence. It recognizes "the inherent right of individual or collective self defence if an armed attack occurs against a member state of the UN". It provides that such measures taken in self - defence must he immediately reported to the Security Council (UN, Charter).

In 1990 when Iraq invaded and annexed Kuwait, the U.S and the international coalition forces attacked Iraq and freed Kuwait. Again after the terrorist attack on the U.S on September 11, 2001, the U.S went to war against Afghanistan which was perceived to be the safe haven of the terrorist. These actions were carried out under collective and individual self defence (globalresearch.calglobalresearch.org). Although, the military action in Afghanistan can be regarded as America's unilateral action.

These provisions of the UN charter more often than not have been subjected to super power confrontations within the Security Council which has primary responsibility for global security. It has also reduced the ability of the UN to take prompt and active measure in the maintenance of global peace and security.

Both super powers have also acted unilaterally outside the framework of the UN by intervening in the internal affairs of sovereign states within the global system. This made a complete mockery of Article 2 (7) which prohibits intervention in the internal affairs of states. The US intervened in Vietnam in 1965 ostensibly with the aim of assisting the government of Vietnam and its armed forces against externally motivated Communist subversion. The U.S attitude to the internal conditions of South Vietnam was that of 'non-interference' in its 'internal affairs' as long as the regime did not go against American interests (Calvert, 1984: 181-184).

The view has been expressed that the Vietnam War was not about Vietnam per Se, but a protracted battle of the cold war to contain the expansion of Communism in South-East Asia. The US also displayed their

kind of attitude in its intervention in Panama. The U.S was not particularly interested in Noriega's activities as long as he continued to be useful in American efforts to prevent the spread of Communist in Central America (Goldstein, 2003 :42 & 194).

The Soviet Union also intervened in Afghanistan in 1979 with the aim of coveting Afghanistan to a Soviet satellite. In the 1980s, the UN voted on a resolution calling on the Soviet Union to end its occupation of Afghanistan but it took the Soviet Union another 10 years in 1989 to withdraw.

The prompt and effective action envisaged by the founding fathers of the UN has totally been undermined by the ideological confrontation within the Security Council. The super powers have also used their veto power to slow down actions of the UN directed at international peace and security. The former UN Secretary General, Boutros Ghali (1991) put the issue in proper perspective when he stated that "For over forty decades, the dynamics of the cold war prevented the UN from becoming more involved in the management of international peace and security. The 279 votes exercised by the Security Council during the Cold War, was evidence of the deep and longstanding divisions that prevailed within the Security Council and impaired its ability to take effective action towards resolving conflict".

The capricious use of the veto or the threat of its use, constitute the primary limitation to the effective and prompt international action in situations where quick and decisive action was required to avert or stop a major crisis.

Exceptions to the Prohibition against the Use of Force or Justifications for the Use of Force

There are two major exceptions or justifications emanating from the charter of the UN. The first is collective security which refers to actions taken by the Security Council under chapter VII and secondly, self defence by either individual states (Articles 51) or by a group of states (Articles 53).

The use of force is justified under collective security measures authorized and directed by the Security Council under chapter VII. The Security Council which is empowered with the primary responsibility for the maintenance of international peace and security can take initiative under Articles 41 and 42 and establish collective security measures against the use of force and aggression towards any members of the UN.

However, during the cold war, the ideological confrontation in the Security Council created difficulties in the establishment of the collective security system. As stated earlier, each of the permanent members of the Security Council is vested with a veto power which it can use capriciously to frustrate Council decisions that could affect their protégés negatively. The existence of regional security defence systems is further evidence of the problems of the Security Council's collective security system (Mingst, 2004:78).

The lack of unanimity of purpose in the Security Council during the Cold War gave birth to the 'Unifying for Peace' Resolution of 1950, which created an emergency special session procedure. It is under this procedure that the General Assembly can act wherever there is an operational paralysis engendered by it's internal politics. This was the basis for the establishment of UN Peace keeping operations in Korea in 1950, Egypt in *1956;* and Congo (now Zaire) in 1960 (Mbah, 2013: 115-117)

It is instructive however, to note that in the absence of the Security Council's endorsement for enforcement action for the maintenance of international peace and security; and with the General Assembly's power only recommendary, on intervention or use of force which is brought into force by the General Assembly, would clearly have powerful moral and political support.

There is one other provision of the UN Charter expressly permitting the use of force (cross-border military force). This is Article 51, which provides for the inherent right of individual or collective self-defense if an armed attack occurs against a member of the UN. It is also provided that the measures taken in self- defense be immediately reported to the Security Council. The classic definition of self-defense is that given in the Caroline case of 1841. The American Secretary of state, Daniel Webster provided the Caroline doctrine when he stated that the British attack on the Caroline could only be justified if there was "A necessity of self-defense, instant, overwhelming; leaving no chose of means and no moment for deliberation" (Daniel, 1986).

Even, if there was such a necessity, in the action taken, there is the requirement of "proportionality". The action taken must not be "immeasurable" or excessive, since the act justified by the necessity of self-defense must be limited by the necessity and kept within it. Webster's articulation has been generally accepted as the conditions under which the customary law right of self defence can be exercised. The Caroline case considered other important values, such as limiting net violence, advancing democracy, preventing human sufferings and human rights abuses.

The universally established and acknowledged right of self defence is sometime extended to include the right to launch punitive raids into neighbouring Countries that have shown themselves unwilling or unable to stop- their territory from being used as a launching pad for cross-border armed raids and terrorist attacks.

The US bombing of Tripoli and Benghazi in Libya in 1986 was aimed at terrorist installations and reducing Muamar Gadaffi's ability to export terrorism and was purportedly carried out in self-defence. After the terrorist attack of 11, September, 2001 on the U.S., the Security Council was quick to call for action in response

under Article 51 and Chapter WI. In other words U.S attack was predicated on self-defence (Mbah, 2013: 141).

In 1992 - 93, the U.S. intervened in the civil war in Somalia. In May 1993, the U.S. withdrew it's troops leaving behind one hundred and forty thousand soldiers who were members of the Peace Keeping Force. In October 1993, the soldiers of Mohammed Aided, one of the clan warlords attacked UN troops killing seventeen American soldiers. This led to American intervention in self-defence (UN Chronicle, 1993).

The third exception to the prohibition against the use of force which unfortunately is not codified in the UN charter is the issue of "Humanitarian Intervention". This is the use of force or military intervention for human protection purposes, taken against a State or it's leaders, without their consent. Article 2 (7) of the UN charter prohibits the UN from intervention in matters which are essentially with the domestic jurisdiction of any State. The principle of sovereign equality of states and the correlative norm of non intervention is enshrined in Article 2(1) of the charter. This was popular during the decolonization era (Mbah, 2013).

It is pertinent to note that the incidence of intervention for human protection purposes was low in the cold war era. The period also witnessed a high incidence of leaders of both ideological divide intervening in support of friendly leaders against local populations, while also supporting rebel movements and other opposition groups in states to which they were ideologically opposed. The emerging principle in the international community is that military intervention or the use of force for humanitarian purposes is accorded recognition when major harm to civilians; non-combatants, and gross human rights violations are involved than military intervention or use of force for strategic, military cum ideological purposes. The UN can take initiative under chapter VII of the charter for humanitarian purposes. In 1999, the NATO forces intervened in Kosovo due to UN inaction to stop the gross human rights abuses against the people. In the case of Rwanda in 1994 UN inaction, by not intervening resulted in the genocide which followed. This has led to the accusation that some lives are much more treasured than others (globalresearch.caJglobalresearch.org).

The UN also intervened in Somalia in 1992- 1993 in order to stop the civil war, save the starving people of Somalia from hunger and to secure entry points for the distribution of food further inland into Somalia. The war led to the partitioning of the capital, Mogadishu, with the different warlords in control thereby making food distribution to the starving population difficult (UN Chronicle, 1993).

Finally, there was also the U.S. intervention in Kosovo to stop the Serbian leadership of former Yugoslavia, from the systematic bombing of cities and towns, the indiscriminate attacks on civilians and possibly to prevent "ethnic cleansing" (globalresearch.calglobalreseareh.org).

Conclusion and Recommendations

The problems confronting the UN in contemporary international relations are many. Apart from the problems of conflicts, civil wars, refugees and humanitarian crisis, the UN is also confronted with widespread diseases, draught, poverty, terrorism and environmental degradation, among others. International peace and security can only prevail when widespread poverty and social inequality are reduced to the barest minimum.

It is a truism that the UN is entrusted with the primary responsibility for the maintenance of global peace and security. For it to accomplish this role, it must wake up from the operational paralysis occasioned by the use of the veto power by the five permanent members of the UNSC charged with the responsibilities of maintaining international peace. Since its inception in 1945, the five veto-holding permanent members of the Security Council remained so. This is not only undemocratic but unjust.

On the basis of the above, there is urgent need to reform the UN. The reform should begin with the expansion of the Security Council. More countries should be included from Africa, Asia and Latin America as permanent members with veto power. The prerogative to determine threat to peace and security enjoyed only by the UNSC should be vested on the General Assembly. The so called just war doctrine should be reviewed with a view to removing any clause that could be abused or misinterpreted especially by the super powers who believe that might is right. The UN must be prepared to take initiative for collective security measures. The Member States should give their unalloyed support in terms of financial contribution and peace-support operations.

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Pathology of the Role of Woman and Family System and Strategies for Recovery

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Abstract

In the modern world of globalization, family can be seen as a margrave of values. By making the family efficient and in particular by promoting the status of women in the society, historical and social upheavals are to be directed toward the more development of Islamic and humanitarian values. To this end, it is critical for the state planning and management to make diligent efforts to find, with a pathologic look, a way to amend the family structure and optimize its functions. The prime issue this study seeks to find an answer to is that why the modern society's family system seems to gradually lose its status and functions. For this purpose, results of the studies conducted so far were analyzed, bearing in mind the research questions posed here, by a secondary analysis. Among others, changes of values and beliefs, deviance of the family structure and of the micro-systems affecting the family such as mass media, education system and higher education system, and failure to satisfy affective needs of the family members were identified as factors damaging the family structure. To reinforce the family status and functions, a holistic view should be adopted, areas of expertise and execution should be tightly interconnected, a sophisticated system of statistics and information should be established, all views and opinions whether agreeing or disagreeing should be taken into consideration, a close relationship should be created and preserved among various organizations and systems, adequate attentions should be paid to the cultural issues, appropriate statutes should be ratified, extremes and passivism should be avoided and local mechanisms need to be also focused on.

Key words: pathology, women, family, solutions to the family problems

1. Statement of the Problem

Family is the smallest unit of society, operating as the underlying foundation for larger social units. Prosperity of individuals in their roles within larger social units relies tremendously on how they and their potentials are fostered within the unit of family. Islam underlines marriage and appreciates efforts made by parents and children to properly satisfy their roles to strength family pillars. Along the same line, the holly Prophet (peace upon him) states, "In Islam, no foundation is more admirable before Allah than marriage" (Majlessi, lunar year 1403, 103: 222).

According to Zusran, a French jurist, the primary signs of damage and decay appear in the family structure prior to their emergence in the stronger and larger body of government, (Civil Code of France, 1: 376).

Industrial civilization and postmodern changes seem, however, to bring about decay of the family structure, portraying a scene not pleasurable to eyes. In the Iranian society, the family unexceptionally goes forward from traditional to modern structures and drastic changes in its functions are also recognizable. Family has lost partly its economical, educational, production and skill-training functions, among others. Family has been damaged by changes in parents' interrelations, parent(s)-child relationship, and interrelations among families, named a few. Rise of paedocracy has aggravated disputes among children and parents, criteria and ways of spouse election have been altered and marriage started to be seen as a completely personal issue. Relations between wife and husband have altered and its aftermath is the appearance of a trend of merging roles of wife and husband with an ultimate goal of parity of their roles and social status. On the other hand, from a religious perspective, no balanced family functions are achieved unless the family structure is created on the basis of family members' distinctions, demands and potentials.

The genuine religious structure of the family appears to have been disregarded. Seemingly, to get free from some areas of weakness in the traditional family structure, the modern structure has been chosen to provide a relief from the then problems. However, it is this modern family structure, according to some thinkers, that has given rise to the family crises. Declined inclination of individuals to get married, short marital lives, having love affairs, growing number of natural children with unknown fathers and of one-parent families, failure to getting along well, and affective distance between parent(s) and children, named a few, can be mentioned as instances of concern in the modern society of today (Rafipour, 1999, p. 18).

There also exists a distance between today's Iranian families and the well-balanced family which serves as the building block of a sound society. Iranian families still suffer from some wrong traditions such as violence and lack of justice against women. On the other hand, modern teachings including denial of sexual

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differences, blending of roles, individualism, and hedonism have placed the family structure into a precarious susceptible position and have effected serious social damages.

Pathology of familial damages in an attempt to find strategies for prevention of these damages and for reinforcement of the unique structure and functions of the family is one of the essentials in an Islamic society. This study was aimed, therefore, at the pathology of this formation in Iran and at the illustration of features possessed by a well-balanced family established in strict accordance with Islamic teachings. The ultimate objective pursued here was to measure the extent and direction of deviance of today's Iranian family from the well-balanced Islamic family and to propose some strategies to remove, or at least alleviate, such familial damages.

2. Methodology

The method adopted by this study was secondary data analysis by analogy. Bearing in mind certain questions, the researchers scrutinized results of the studies conducted so far to seek answer to the questions. By 'results,' the researchers mean results of the studies carried out within the ambit of social familial damages. So, the statistical population of this study consisted of all the studies performed so far in the field of family pathology. Therefore, this study falls into 'documentary' category of studies and is of content analysis type.

3. Research Questions

In fulfillment of the study objectives, the following research questions are posed.
1. What is meant by 'family pathology'?
2. For what reasons do family systems of today continue to lose their importance and social status?
3. What remedies can be suggested for the familial damages?

4. Pathology of an Islamic, Iranian Family

Family pathology studies those factors bringing about social harms and damages and can be of great use in the study of family and familyology, that is, identification of factors posing threats against the family's health and strength and making a successful strong marriage fragile (Behpazhooh, 1999, p. 224). Therefore, family pathology is the identification of harmful factors whether from inside or outside of the family itself which provide the bed for emergence of disputes, conflicts and harmful feelings like anger and hatred and ultimately for breaking down of the holly formation of 'family.'

The 'family' formation is vulnerable from such various aspects as cultural, legal, physical, mental, emotional and economical. The observed rise in the age of marriage and in the number of divorces (Koleini, 2009, 5: 328) and also the reported decline in the marriage rate suggest that the family has failed to create a feeling of satisfaction in spouses and to dominate personal freedom and social and career prosperity. High rates of women seeking divorce signify that marital satisfaction has experienced higher decrease among wives than among husbands. Prevalence of emotional divorce among spouses further reveals that emotional demands of spouses are not aptly satisfied. However, religious teachings underline the importance of friendship, kindness and mercy prevailing in the family environment. Unsurprisingly, many divorces occur owing to the spouses' sexual problems, i.e. a vital function of the family which has deteriorated. Nearly 40 percent of women suffer from sexual disorders in their marital relations and 9.8 percent of sexual disorders were reported by statistics.

Blending of roles in the family has suspended various roles like those of father, husband, mother and wife. Spouses have trouble in fulfilling their roles as well. Men have lost their respect and power in action in the family and feel despondency about their familial duties. To achieve an identical social status, women have made themselves carry a burden much heavier than they can tolerate and they do not expect comprehensive support of their husbands. The family has trouble in nurturing, conveying culture to, and establishing efficient relationship with the next generation. This creates generation gaps; values appreciated by parents are not recognized by the children due to a drastic alteration in the value system. Major reason of this is that no effectual method for conveyance of culture has been adopted. Family members do not enjoy companionship of each other and children do not accept their parents' guidance in life. In past, the family used to benefit from support of relatives when encountering financial demands and familial disputes. Today, the family seeks to fill its supportive vacuum with other sources which are not of the essential efficiency (Document Fourth World Conference on Women and the Beijing Declaration, 1996).

5. Factors Harming the Family

Family is heavily influenced by social, economical and cultural structures. Individuals who have grown up within a certain social and cultural structure and their beliefs, attitudes and skills have been shaped therein naturally try to establish a family consistent with that social and cultural structure. Industrialization and changes of production patterns, extensive evolution of social structures, and effectual culture-forming presence of new technologies, among many other changes brought to our lives by modernism, have caused individuals to

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