The Role of the United Nations and African Union in Promoting International Peace and Security: *A Liberal Perspective*

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Abstract

Which theory of IR would explain the role and aspiration of the United Nations (UN) and the African Union (AU) in promoting peace and security in Africa? Although this question is difficult to answer and no single theory can fully capture the complexities surrounding the issue, this article contends that liberal ideas have profoundly influenced the creation of the UN and the AU and their roles in international and regional peace and security. To that purpose, this article adopts a qualitative critical literature review method in which thematically and contextually analyzed material illustrates how liberalism molded the premise and goals of the UN and AU to promote peace and security in Africa. This is tied to UN-led global action, which, when paired with the AU's considerable continental role, illustrates liberalism's impact on their foundation and aspiration, allowing them to cooperate. However, there is a disputed link between the Constitutive Act of the AU and the rules-based structure of the UN Charter, which poses special operational challenges due to the global power rivalry regime found not only in the implementation or operationalization of specific policies but also in their design. Despite this, liberalism provides the AU and the UN with an opportunity to invest in progressive cooperation to achieve their respective and joint aspirations, such as the AU Agenda 2063 and the 2030 UN Sustainable Development Goals (SDGs), which desire a mutual determination for the improvements in human security under a deepened and strong multilateralism context

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Introduction

The Cold War ended, bringing the rhetoric of peaceful coexistence to the forefront of the world's agenda. Following that, the conceptualization of human security and the responsibility to protect emerged, allowing states to collaborate through institutions to improve cooperation and interdependence (Toksöz, 2017; Meiser, 2018). This compelled the UN and AU to collaborate with a vested interest in conducting more effective

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cooperation in promoting peace and security on the African continent (Coning, 2017; Sousa, 2018). This, as a result, has received scholarly attention that has become increasingly important in peace and security studies (Forti & Singh, 2019).

Despite prior collaborations, they have lately built cooperation based on complementarity, yet gaps in collaboration, strategic thinking, and oversight remain on the ground (Tchie, 2023). This hints that a closer analysis is required to understand how to build coherent operational coordination, since the AU's Peace and Security Council (AUPSC) continues to complain about an uneven relationship and being marginalized in the UN Security Council (UNSC), indicating a multilateralism crisis (ISS, 2022). Despite the disagreements, this underexplored relationship provides insights into IR theories, and this article investigates the role of the UN and AU in promoting peace and security via liberalism by investing in and promoting deeper and anticipated collaboration between them for the following reasons.

First, African security crises have dominated the UNSC agenda since 2002, demonstrating that the UN's peace and security action in Africa has compelled the AU and the UN to embrace a joint approach to fostering peace and security. Following the 2006 *Framework for the Ten-Year Capacity Building Programme* for the AU, the establishment of the *UN-AU Joint Task Force on Peace and Security* in 2010, and the 2017 *Joint UN-AU Framework for Enhanced Partnership in Peace and Security*, both the UN and AU made a declaration to enhance their cooperation, recognizing the need for working together to resolve Africa's peace and security challenges. Second, given the comparative benefits and integrated structure of the 2030 Agenda and Agenda 2063, where 17 SDGs neatly fit into Agenda 2063's 20 objectives, African nations adopting Agenda 2063 should be satisfying global responsibilities under the SDGs (MIF, 2019). Thirdly, to adapt to evolving conflict dynamics and the continent's demanding human security needs, a partnership between the AU and the UN as immediate responders to African crises requires stronger collaboration as a strategic imperative, constituting a substantial contribution to the global common good.

Considering this, this paper explores the strategic collaboration between the AU and the UN from a liberal theoretical viewpoint. It contends that their partnership can be defined and explained in terms of several IR theories; however, liberalism is best suited to understanding the foundations and roles of the UN and AU to facilitate their strategic cooperation and resolve the challenges they face in promoting peace and security in Africa from a position of complementarity and multilateralism.

The paper is organized as follows: section one presents a brief review of the UN-AU relationship, including the history, accomplishments, and problems faced by both organizations in promoting peace and security in Africa. Section two describes the paper's study approach and the methods used to acquire and evaluate secondary data from various sources. The third section addresses theoretical literature on the role of international organizations in peace and security, referring to the IR theories to evaluate how the interaction between the AU and the UN might sustain peace and security in Africa. Section four leverages liberalism to promote international peace and security, describing the foundations and duties of the UN and AU from a liberal standpoint in fostering peace and security at the institutional, strategic, and operational levels. The final portion contains conclusive thoughts.

Methodology

This article uses the qualitative critical literature review method to explore the relational agency of the UN and AU's founding and partnership in promoting peace and security. To explore how the AU-UN relationship may be understood and developed from a liberal standpoint, gray-released data sources were used to explain UN-AU collaboration through the lens of liberalism. The works of literature were examined both conceptually and contextually to explore the establishment of the UN and AU's foundational and complementary functions in achieving their goals and objectives from a liberal perspective, to investigate their connecting aspects, and to reduce conflicting operational concerns by providing liberal values and experience with the AU-UN cooperation.

Findings

The Role of International Organizations in Peace and Security: *The State-of-the-Art in IR Theories*

As IR theories provide a framework and perspectives on how international organizations operate and foster peace and security, understanding realism, liberalism, constructivism, feminism, and neo-Marxism can help explain the role of the UN and AU in promoting peace and security.

First, for realism, IR is conflictual, that is, resolved through war, balance of power, dominance, or hegemony (Jackson & Sørensen, 2013). Mearsheimer (2001, p. 29) asserts that "great powers" view security as a "zero-sum game" in which they are constantly looking for ways to increase power over their competitors, with hegemony as their ultimate objective. In this perspective, IR is a competition for dominance among self-

interested states struggling for security, influence, and reputation (Kolodziej, 2005; Filipec, 2019). This could happen both at the global and continental levels within the UN and AU institutional structures. At the global level, the UNSC represents a more realistic approach, as the Permanent Five (P5) vote gives the member states an effective veto (Engel & Pallas, 2015). Even an integral part of P5 has a distinction between a P3 (France, the United Kingdom, and the United States of America) and P2 (China and Russia) configuration to moderate the UNSC's excesses, particularly when there are sharp political and ideological undertones behind matters before the Council (PAPS, 2022). Among others, the situations in Libya (2011), Syria (2012), the Central African Republic (CAR) (2014), and Ukraine (2022) revealed this division among the P5 affecting the decision of the UNSC. At the continental level, this hampers the coherence between the UNSC and AUPSC when P5 members pursue their national interests or assert the UNSC's primacy over AUPSC members' positions. This is evident as members of the UNSC's P5 and A3 have clashed on multiple occasions, like in the Libya, Mali, DRC, and Somalia crises, leading to a strained relationship between the UN and the AU (Ayodeji, 2012). Moreover, at the regional level, power rivalries of neighboring states and regional hegemons can make or break a peace accord. In this regard, Chad's case in the Darfur conflict, Egypt's abstentions from votes on the UN Mission in South Sudan (UNMISS), and Burundi can be recalled (Lehmann, 2008; Forti & Singh, 2019). Besides, as Lanz (2009) and Obina (2016) assert, the material interest and competition of neighboring and intervening states for their national interests in the AU Mission in Somalia and the UN-AU Mission in Darfur.

For realists, the consequences of power distribution in the international system, where states compete for power through and over peacekeeping and institutions serve as hegemonic extensions, lead to a fearful and confrontational approach (Malik, 2015; Basrur & Kliem, 2021). This perspective affects the collaboration between the UN and the AU, which does not occur in a political vacuum (Tadesse, 2021). Realist perspectives not only make cooperation between the UN and the AU unlikely due to power dynamics and politics, but it also prioritizes conflict over peaceful collaboration and underestimates the significance of non-state actors in Africa's peace and security concerns.

Second, constructivism advocates IR as governed by historical and social concerns and treats peace and security as social constructs (Vrey, 2005). Constructivism, as symbolized by Alexander Wendt's "anarchy is what states make of it" (Wendt, 1991, p. 391), broadens the space for potential change by challenging the realist perception of unalterable reality, where international institutions play a critical role in spreading global norms and retreating normative discourses (Kolodziej, 2005; Filipec, 2019). In this constructivist lens,

officials shape and interpret the normative framework within which they operate, and the interpersonal working relationships have served as the pivot of UN-AU engagement (Engel & Pallas, 2015; Forti & Singh, 2019). For instance, former African UN Secretary Generals, like Boutros Boutros-Ghali and Kofi Annan, have recognized the need for greater international cooperation in preparing the 2000 *Brahimi Report and* the 1992 *Agenda for Peace* (Forti & Singh, 2020). Despite officials' efforts to lead the AU-UN partnership, the UN and AU's failure to promote peace and security raises concerns about the sustainability of cooperation due to personnel change and other leadership issues (Gardiner, 2007; Murithi, 2012). Furthermore, constructivist thinking regards cooperation and conflict as thought structures that serve little purpose other than to stimulate new thinking (Basrur & Kliem, 2021), while the UN and AU are also capable of making alternative decisions based on contextualized awareness and power competition.

Third, (neo)Marxism analyzes IR in terms of the dominant political-economic contradictions, state position in global and regional power order, poverty, inequality, aid, and dependency (Sapkota, 2021). This perspective focuses on the agencies behind cooperative interventions and acts of resistance (Arkin, 2022) in a world where states compete and seek to dominate each other, with developing countries facing unequal exchange with wealthy capitalist states (Cox, 1987). This was evident in the UN and AU's cooperation in peacekeeping missions in Africa. For instance, though the UNSC votes to establish and renew peacekeeping operations in Africa, there is always a lack of quick response due to competition over logistics and authorization (Dyani-Mhango, 2012; Holt & Shanahan, 2005). Peacekeeping missions are frequently cash-constrained in implementing their protection mandates (Blanchfield *et al*, 2019; Vermeij *et al*, 2022). Similarly, the AU's reliance on partners for peace and security expenditure limits its capacity to conduct operations when there is a convergence of interests with its partners, suggesting a hierarchical categorization of the AU-UN relationship (Coning, 2019). Moreover, the peacekeeping scandals like in Congo (Gardiner, 2007) and France's military interventions in Côte d'Ivoire, the CAR, and Mali are bolstered by their substantial economic interests that hamper the relationship between the UN and AU (Einsiedel *et al*, 2015). With such structural dominance viewed from neo-Marxist perspectives, the relationship between the UN and the AU has remained limited by a lack of equal partnership and cooperation on how to improve regional capacity for effective partnerships.

Fourth, feminism provides an alternative view of IR, focusing on hierarchy and coercive power rooted in gendered and class relations (Oksamytna & Karlsrud, 2020). It suggests that gender norms and inequalities underpin connections in insecurities and offer a

potentially transformative vision of peace and security (Malik, 2015; Almagro & Bargués, 2022). The *Women, Peace, and Security (WPS) Agenda* and related UNSC landmark resolutions, such as 1325 (2000), have helped to mainstream gender in peacekeeping operations and post-conflict situations (Coomaraswamy, 2015; Cohn, 2017). Although feminism applauds the UN and AU for recognizing gender as a component of security governance, much work remains to be done to broaden and deepen gender equality in peace and security (Almagro & Bargués, 2022). The deployment of troops into conflict zones has not ended conflict-related sexual violence. For instance, the UN peacekeepers in Congo, Sudan, CAR, and South Sudan have committed and faced numerous allegations of sexual assault and abuse (Nagel *et al*, 2021; Alvarez-Espada *et al*, 2022). Despite normative commitments, violence against women and girls (VAWG) takes many forms, making the WPS agenda provisions difficult to translate into transformative peace (Kezie-Nwoha, 2020; Urrutia *et al*, 2022). A major challenge is that the majority adopts a vision of what peace looks like for women from the perspective of a state-centric approach, which focuses on combatants silencing guns and sending peacekeepers to war zones.

While all the previously discussed theories were used to examine the functions and partnerships of the AU and UN in promoting international peace and security, they have limited capacity to comprehensively explain the peace and security partnerships between the AU and UN. Instead, liberalism is more subtle in characterizing the foundation and role of these institutions with the goal of fostering peace and allowing more cooperative arrangements, as presented below.

Liberalism in Promoting International Peace and Security

In the more cooperative IR, liberalism believes in the prospect of cumulative improvement in human affairs and the peace-promoting impacts of local and transnational institutions, meaning that world politics is a cultivable garden (Filipec, 2019). Liberals, while accepting the significance of states, think that non-state actors such as intergovernmental organizations (IGOs) exist and contribute to interdependence, lowering the danger of war and increasing the odds of peace among nation-states (Jehangir, 2012; Toksöz, 2017). These assumptions emphasize collaboration to construct peace via institutions that develop norms and concepts of cooperation (Horness, 2018; Arkin, 2022) to promote international peace and security at the heart of the liberal world and liberal peace.

First, cooperation, interdependence, and multilateralism are terms used in the liberal worldview that stresses peace and progress (Horness, 2018; Sousa, 2018). These liberal

values constrain governments' violent conduct as institutions persuade states not to wage war on other countries (Meiser, 2018). This remarks the establishment of the UN that fosters collaboration and interdependence, providing reciprocal benefits for the parties involved while reducing the risk of conflict and raising the possibilities for peace (Jehangir, 2012; Horness, 2018).

Second, the predominance of liberal peace ideologies created the framework for believing in world peace. Kant's concept of *Perpetual Peace*, which originally emphasized the importance of peace between people supervised by institutions (Horness, 2018), has resurfaced as a reformed doctrine in post-World War II as a liberal movement gaining traction (Jehangir, 2012; Meiser, 2018). Pantheism and humanism have influenced this liberal peace driven by international cooperation, which felt that the world had a common destiny (Attia, 2016; Ghaderia, 2011). This has led to a liberalistic culture of conflict resolution, with international institutions overriding state behaviors for greater benefits of collaboration (Zkeçeci-Taner, 2002; Pereira, 2019), reflecting the idea that democracies seldom go to war due to institutional constraints and cultural norms that favor peaceful modes of conflict settlement (Zkeçeci-Taner, 2002; Attia, 2016). Therefore, the concept of a liberal world and peace suggests that states can collaborate through supranational institutions such as the UN and AU to promote peace and security, implying specific measures being developed to create better synergies in multilateralism.

The Foundation and Roles of the UNs: *A Liberal Perspective*

The UN was founded in 1945 with the approval of the UN Charter by fifty-one member nations, following the failure of the 1815 Concert and 1919 Treaty of Versailles to avert two world wars (Kutbay, 2015; Mazzar *et al*, 2018). The Kantian pacifist vision and imperative have had the greatest influence on the historical foundation of the UN, aligning with the liberal peace idea (Friedrich, 1947; Rauber, 2009). For example, the Charter specifies the nations joining the organization, stating that all peace-loving governments that accept the requirements (Article 4(1)) enjoy sovereign equality (Article 78) and vowed to resolve their disagreements peacefully to keep future generations safe from the scourge of war (Mosial, 2018).

This UN Charter also defines the fundamental framework to preserve peace and security and economic and social cooperation (Engel & Pallas, 2015). The mechanism established in the Charter to ensure international peace and security indicates that governments in liberal settings are expected to observe the rules of the institutions of which they are members (Kutbay, 2015). The UN's development of the collective security regime as part of the responsibility to protect (R2P) in managing international crises is seen as a key

milestone of global peace in liberal thought (Gottschalk, 2012; Trent & Schnurr, 2018).

Article 33 of the Charter expressly emphasizes the primacy of conventional diplomatic tactics (Morgenthau, 1946), which is another liberal concept reflected in the Charter. The General Assembly, the primary deliberative and policy-making organ of the UN, demonstrates a form of liberal democracy by including representation from all member states and non-state actors (Rich & Newman, 2004; Engel & Pallas, 2015). At the operational level, liberalism's influence on the UN was also demonstrated by the Universal Declaration of Human Rights (UDHR), which was followed by the adoption of international human rights treaties, the Millennium Development Goals, and the SDGs (Engel & Pallas, 2015). The UN's efforts to promote democracy demonstrate its commitment to democratization, peace, and security, which is part of liberal tenets (Rich & Newman, 2004; Cevheri, 2019).

The foundation of the UN system exemplifies liberalism, which emphasizes institutions as a means of encouraging cooperation among states and peace through peaceful means. Besides, the UN's multidimensional peacekeeping mandates and peacebuilding agenda have been heavily influenced by liberalism (Cavalcante, 2014; Jordaan, 2016). Regardless of the prevailing challenges, suggesting that liberal states formed a cooperative partnership to create a zone of peace that could potentially extend to the entire globe.

The Foundation and Roles of the African Union: ***A Liberal Perspective***

The Organization of African Unity (OAU) was created in 1963 to protect African states' sovereignty and strengthen their institutional capacity. However, it has been unable to sustain demands and act in time to prevent and manage disputes, leading to poor results (Yihdego, 2011; Vanheukelom, 2016). To transform the OAU into the AU, empowering it as a stronger organization, the historic milestone routes were characterized by momentous events from the 1980 drafting of the Lagos Plan of Action to the 2001 1st AU summit in Durban, where critical decisions were made. The passage of the Constitutive Act in 2002 created a new chapter in Africa's history regarding peace, security, and democracy (Powell, 2005; Moolakkattu, 2010).

The new AU was created to promote basic liberal principles, expand regional integration, support democracy and human rights, maintain peace, security, and stability, and advance economic development (Ibrahim, 2012). Article 4(h) empowered the AU to intervene in member states under dire circumstances, influencing the idea of collective security (Jordaan, 2016). The R2P was preserved in the AU-CA, paving the way for the pan-African peace and security agenda to strengthen solidarity and collaboration aligned

with the liberal approach (Tieku, 2019).

The AU built institutions to execute these newly accepted standards and was endowed with an African Peace and Security Architecture (APSA) (Moolakkattu, 2010; Sousa, 2017). The AUPSC was founded as a permanent decision-making body on peace-related matters. This allowed the AU to raise its profile and position itself as a key player reflecting African unity's security values and goals to foster solidarity and collaboration (Powell, 2005; Sousa, 2017). The CA firmly established a strong framework with these, capitalizing on the strengths of African regional institutions and the UN (Powell, 2005; Yihdego, 2011).

The AU was also founded to ensure that its decisions and actions represent the most pressing needs of the African people (ISS, 2023). It was granted institutional procedures and instruments to conduct its objectives, such as the African Charter on Democracy, Elections, and Governance, the African Peer Review Mechanism (APRM), and the Pan-African Parliament (PAP) (Yihdego, 2011; Omotola, 2014). These efforts to create continental norms for acceptable political behavior, and their contribution to democratization, reflect the influence of liberalism (Yihdego, 2011; Khadiagala, 2018). Besides, the New Partnership for African Development (NEPAD) development principles, the AU's contact with civil society, and the African regional integration and cooperation system (Murithi, 2007; Vanheukelom, 2016) are all indicators of liberal ideals and norms that embrace the AU's foundation for interstate cooperation. The AU's peace and security regime is represented by socializing liberal ideals such as international collaboration, peaceful transfers of political power, and institutional decision-making procedures (Yihdego, 2011; Tieku, 2019). These all signify the AU's foundation and importance for the aspiration of a peaceful and prosperous continent, attesting liberalism as a crucial pillar for accomplishing the 2063 Agenda.

The Relationship between the UN and AU in Promoting Peace and Security

The UN-AU collaboration on peace and security has a long history, dating back to 1945. Chapters VIII and VII of the UN Charter provide the legal framework for the partnership. Article 48 calls for regional organizations to be involved in the implementation of UN Chapter VII resolutions, Article 52 allows member states to use regional arrangements to settle regional disputes before referring them to the UNSC, and Article 53 indicates the UNSC is tasked with encouraging regional settlements (Pergantis, 2016; Berhe & Waal, 2017). The AU-CA and Protocol relating to the Establishment of the AU Peace and Security Council (PPSC) explicitly acknowledged the need for collaboration with the UN (Trautmann, 2018). For instance, Article 16 of the PPSC states that the AU has primary

responsibility for African peace and security, while Article 17 of the PPSC addresses the AU's relationship with the UN, referring to Chapter VIII of the UN Charter.

Policy developments such as the 1992 *UN Agenda for Peace*, the 2003 *Policy Framework for the Establishment of the African Standby Forces and the Military Staff Committee*, the 2004 *Solemn Declaration on a Common African Defense and Security Policy*, and the 2015 *Comprehensive Review of UN Peacekeeping Operations* emphasized the importance of the AU and called for the strengthening of links with the UN. These frameworks have enabled the UN and AU cooperation scheme to be characterized by a complementarity logic for a joint framework signed in 2017 in terms of strategic, institutional, and operational aspects (Forti & Singh, 2019). The UN and AU's collaboration in collective security measures demonstrates that the UN is systemically linked to the AU (Holt & Shanahan, 2005; Forti & Singh, 2019). As the majority of the UNSC's agenda has been occupied by issues in Africa, both institutions recognize the UNSC's primary role and acknowledge that they alone cannot cope with the continent's multitude of peace and security challenges (Weiss & Welz, 2014; Williams & Boutellis, 2014). This highlights the imperatives of liberalism for cooperation through interdependence and the expansion of international institutions.

As a result, at the strategic level, institutional contacts between the two organizations have grown exponentially, as evidenced by the 2006, 2010, and 2017 frameworks to coordinate strategic cooperation and partnership in peace and security (Vanheukelom, 2016; Pergantis, 2019). The UN has also played a vital role in the formation of the ASF and the development of the continent's Early Warning System. The A3 is an important link between the UN and the AU, providing African perspectives and collective stances on important global issues. It has been instrumental in aligning PSC and UNSC decisions and coordinating and defending common African positions (Powel, 2005; Sousa, 2017). In addition, in the *Framework for a Renewed UN/AU Partnership on Africa's Integration and Development Agenda (PAIDA)* from 2017 to 2027, as a successor to the Ten-Year Capacity Building that is anchored on the AU Agenda 2063 and its Ten-Year Implementation (Tchie, 2023). These frameworks enable both parties to pool resources, increase working-level coordination, and undertake frequent meetings and joint assessment missions to develop shared views on Africa's peace and security concerns (ISS, 2023). These are among the liberal tenets that have recently been represented in the AU-UN cooperation.

At the operational level, over time, the UN increasingly established a more initiative-taking policy of sharing duties, such as taking over operations led by regional organizations (Bellamy & Williams, 2005) or deploying alongside these missions (Yamashita, 2012). This can be a symbiotic division of labor in conflict prevention and

crisis management on the continent, with African situations dominating the UNSC agenda from 2002 to 2020, accounting for 47.65% of all UNSC decisions in 2020 (Tadesse, 2021; Amani Africa, 2021). While the UNSC authorizes a peace operation in Africa, the AU continues to develop its peace operations capacity by intervening first in situations where there is no peace to keep, and the UN deploys its peacekeeping forces later to consolidate the peace (Coning, 2017; Pergantis, 2019). This sequential deployment model has been used in the cases of Burundi (2003-4), Sudan (2004-7), Mali (2012-3), and the CAR (2013-4), where the AU operation forces were re-hatted and became UN peacekeepers (Coning, 2017). This ensures the comparative advantages in which the UN turns to the AU as the first responder to stabilize violent conflicts in Africa.

However, these relations have been challenged by illiberal values and norms throughout history. First, during the UN's inception, when its Charter was drafted, only four African countries participated, indicating that African voices were not sufficiently heard (Murithi, 2007; Lehmann, 2008). Second, while much is said about Africa, little is said about Africa and its position at the UN (Vanheukelom, 2016; Berhe & Waal, 2017). Third, the failure to intervene early in Rwanda, as well as conflicts in Liberia and Sierra Leone, among others, prompted African leaders to reform the OAU into the AU, establish the APSA, and develop the African Standby Force concept (Tchie, 2023), putting the fundamental spirit of collaboration to the test (Powell, 2005; Conning, 2019). Fourth, the strategic and political relationship between the UNSC and the AUPSC, the bureaucratic and organizational interaction between the two councils, and intra-AU dynamics are the main obstacles to more effective AU-UN collaboration on peace operations (Williams & Boutellis, 2014; Tadesse, 2021).

Regardless of the obstacles posed by illiberal actions that contravene liberal ideals, the AU and UN, as legitimate actors and partners, should strengthen and deepen their partnership from a liberal perspective to achieve their mutual and common aims of promoting peace and security on the continent. Because no one organization can address these difficulties alone, inter-institutional collaboration is viewed as a strategic policy option based on common liberal principles of legitimacy, burden sharing, and accountability. The AU-UN collaboration's decisions to improve human existence, as described in their 2030 SDGs and 2063 Agenda, must address issues such as securing UN-managed PSOs, ensuring Africa's equal representation at the UNSC, and institutionalizing AU-led peace operations to address African peace and security crises.

To (re)enforce Chapter VIII of the UN Charter and represent the AU’s fair functions in the UNSC, liberal ideas and norms provide mutual benefit for both the UN and the AU

to ensure peace and security. Among others, consensus building, burden sharing, multilateral collaboration, and synergy for mutual benefit are required for strategic collaboration and strong cooperation. First, a shared understanding of conflicts, their prevention, and early detection is crucial for effective multilateralism as it encourages collaborative approaches to conflict analysis and prevention, adapting to complex dynamics in the African peace and security context. Second, leveraging local agencies and experiences that reveal alternative knowledge about partnerships and external assumptions about appropriate benchmarks to understand the global-local interface of conflict emphasizes the need for the UN and AU to respond pragmatically and collectively to peace and security threats in Africa. Third, in the face of shifting global dynamics, the goal of fostering peace and security in Africa remains a valuable tool for the UN and AU's current multilateral collaboration to evolve. Fourth, a combined strategic collaboration, as well as a shared and institutionalized financial structure, would mark a significant step forward in the two organizations' relationship in achieving African peace and security.

Conclusion

Effectively addressing the increasingly complex peace and security concerns demands the UN and the AU's strengthened and deepened relationship viewed through the lens of liberalism for multilateral cooperation. Although there have been several disagreements in the history of AU/PSC-UN/UNSC collaboration, increasing cooperation and improving prospects for their future relationship are critical. Deepening their collaboration and synergy for the alignment of joint priorities enables their partnership's effectiveness and limits the illiberal values that are partially restraining their strategic and operational partnership to promote multilateralism.

The essential liberal concepts and values benefit a greater and deeper relationship between the UN and the AU in solving the evolving complex peace and security problems across the world, as neither can oversee the continuing difficulties alone. Using liberalism's ideas to build a one-of-a-kind partnership built on complementarity, shared commitment, and ownership has become a cornerstone of multilateralism tailored to both global and local circumstances. This allows them to capitalize on their comparative advantages and ensure coherence among their strategy nuances to improve cooperation, coordination, and efficiency in dealing with persistent and evolving difficulties that impede the efficacy of their cooperation, as well as reap additional peace and security benefits.

For a collective desire and responsiveness for their future agency and synergy to seek out potential collaborative interactions, liberalism provides the UN and AU's foundations and their roles in promoting global peace and security. The challenges can be minimized by developing a method for forging and implementing more effective and deepened relationships that serve as a shared blueprint for the UN and AU's mutual determination. This promotes peace and security on the continent and beyond, now and in the future, through a reformed and deepened multilateralism, to achieve both the UN's 2030 SDGs and the AU's 2063 Agenda, both of which share common liberal aspirations and values for the improvement of human security.

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