

UNESCO and a Culture of Peace:
Promoting a Global Movement



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U N E S C O
and a Culture
of Peace

Promoting
a Global Movement

Cultures of Peace Series

U N E S C O P U B L I S H I N G

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All requests for further information should be addressed to:

The Director, Culture of Peace Programme.

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Preface

In the aftermath of the Second World War, intellectual and diplomatic leaders from around the world founded UNESCO and gave the Organization the mandate of building the defences of peace in the minds of men and women. It is not enough, they argued, to base peace upon economic and political agreements; it must be founded upon the intellectual and moral solidarity of humanity.

Now, as we emerge from the Cold War, the world needs intellectual and moral solidarity to shape our priorities and to inform decisions which are perhaps more critical than at any previous moment of history.

At the top of the priorities for action is a transformation that is probably the most difficult and far-reaching in history: the shift from a culture of war and violence to a culture of peace. It is a change which in earlier times would have been dismissed as utopian. But today, it can be seen as both feasible and indispensable for the future development and even the survival of humanity.

Not only is a culture of peace both feasible and indispensable but, as the following pages describe, it is already in progress. Since UNESCO launched its Culture of Peace Programme in February 1994, people from all walks of life and from all continents are rallying to the challenge of moving from imposition to discussion, from monologue to dialogue, from privilege to sharing, from force to reason, from plutocracy to democracy. They are showing that conflict can be settled peacefully if all the parties try to understand each other, to listen to each other's arguments, to defend their views steadfastly but without violence.

The concept of a culture of peace, based on the principles

enshrined in UNESCO's Constitution, has grown so rapidly that I am sometimes asked in bewilderment whether the culture of peace has any specificity, or is it rather 'all things to all people'. For this reason, I am very pleased to introduce this monograph, which is a detailed report on the actions for a culture of peace and which shows that it is a very specific concept, both a product of this particular moment of history and an appropriate vision for a future that is in our power to create. Because, in fact, the culture of peace represents an everyday attitude of non-violent rebellion, of peaceful dissent, of firm determination to defend human rights and human dignity.

To save succeeding generations from the scourge of war, as proclaimed by the United Nations Charter, is our concern and mission. Our supreme task is to spare humanity the suffering and death produced by the culture of war and violence. It is to build peace permanently, in our families, in the schools, in the media, in sports. The key word is 'prevention'. The best way is to identify the roots of conflict and to take steps to deal with them at the outset. For there can be no peace without development, just as there can be no development without stability and security. Peace is the premiss.

To ensure that the culture of peace movement remains always linked to the pursuit of social and economic justice for all, everyone has to become involved. To provide the needed solidarity, both intellectual and moral, to unite people working around the world for peace and justice, to inspire hope and persistence for the common task, a vision is needed. UNESCO invites everyone to join with us in the creation of this vision and its realization as a culture of peace.



Federico Mayor
Director-General of UNESCO

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1. Introduction

The twentieth-century revolutions in communications, transport, medicine, agriculture and other fields stand as proof of humanity's ingenuity in confronting and overcoming seemingly insurmountable challenges. But the rapid acceleration of material progress for some stands in increasingly stark contrast to the environmental degradation, poverty, overpopulation, massive forced migration, intolerance and the increasingly unequal distribution of global resources endured by the majority of humankind.

At the threshold of the new millennium, millions of people in the developing and developed world are faced daily with the promise of freedom from fear and want and the reality of deprivation, disease, illiteracy and insecurity. At the furthest extreme, millions of people are caught in continuing cycles of violence and war, which destroy lives and livelihoods and paralyse human development.

Contemporary wars are fought more often within than between states and 90 per cent of casualties are civilian. They are often sustained by the manipulation of ethnic and other tensions among people whose livelihoods and identities are under threat. They are further fuelled by a largely unregulated arms trade and by the absence or weakness of legitimate institutions to manage or transform conflict. As well as the physical and psychological devastation inflicted disproportionately on women, children, and the elderly, contemporary warfare has caused incalculable material and environmental destruction, as well as unprecedented flows of internally displaced persons and refugees.

In light of the human suffering caused by war and our broad experience of peaceful and constructive change, it is now recognized

The goal of a culture of peace is a world in which the rich diversity of cultures is cause for appreciation and co-operation.

that we can and must transform the values, attitudes and behaviour of societies from cultures of war to a new and evolving culture of peace, which is the subject of this monograph. Peace, once defined as the absence of war, has come to be seen as a much broader and more dynamic process. It includes non-violent relations between states, but also non-violent and co-operative relationships between individuals within states, between social groups, between states and their citizens and between humans and their physical environment.

The goal of a culture of peace is a world in which the rich diversity of cultures is cause for appreciation and co-operation. There is already mounting evidence of initiatives reflecting such positive diversity at all levels, from the local to the international. There is also a growing belief that the culture of war, which has characterized the dominant civilizations of the past, can now be replaced by a culture of peace. In this emerging culture, the multiple challenges related to war are addressed by complex and multidimensional responses which engage people locally, regionally and internationally.

As humans we have the capacity to transform threat and difficulty into challenge, co-operation and growth. Just as we have met threats at the local and national level with concerted mobilization, we now have the challenge and potential to meet threats through global mobilization. Signs of effective, multilevel co-operation are emerging. With the end of the Cold War, the threat of world war and nuclear holocaust has receded, revealing the potential for a massive transfer of human and economic resources from military to civilian use. While often weak, the vast majority of states are now independent, while between two-thirds and three-quarters of the world's population are also living under relatively pluralistic and democratic regimes. The United Nations is more active for peace than ever before, and regional organizations are also taking on new responsibilities.

Underpinning these higher-level processes, civil society is being mobilized through tens of thousands of non-governmental organizations, including well-established movements for disarmament, equitable and sustainable development, the environment and the rights of women and indigenous peoples. A common theme runs through these social movements – that all people are interdependent and that universal rights to a peaceful and fruitful existence must be respected for current and future generations, and for all life on our planet. The old way of looking at the world – seeing others as enemies or potential enemies and diverting resources to armaments and

military defence – is now perceived as an obstacle to the international co-operation that is required.

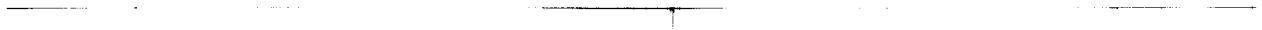
The abundance of peace-related social and institutional initiatives – intergovernmental, governmental and non-governmental – indicate that there is a role in the process for every member of the human family to join with others in its planning and implementation.

Because positive social transformation requires the acquisition of certain values, attitudes and patterns of behaviour, it is a task for teachers and opinion-makers as much as for political leaders. Therefore, it is appropriate that UNESCO, the United Nations Educational, Scientific and Cultural Organization, should take the lead in promoting a culture of peace. This is today's expression of the original purpose of the Organization: 'to construct the defences of peace in the minds of men'.

Since UNESCO launched its Culture of Peace Programme (CPP) in February 1994, it has emerged as a means of linking together the various movements for a peaceful future. It is hoped that this monograph will contribute to this process.

Firstly, we look at the concept of a culture of peace, its context, content and history. Secondly, we examine the Culture of Peace Programme, which is given a high priority in UNESCO's medium-term strategy, acting as a catalyst for key activities and a locus for the exchange of ideas. Thirdly, we consider how UNESCO as an organization has adopted the culture of peace as the theme of a new transdisciplinary project in which the CPP is joined by the various sectors of the Organization, engaging their respective competences in education, science, culture and communication. Fourthly, we describe the National Culture of Peace Programmes of El Salvador, Mozambique and Burundi, in which UNESCO is collaborating with government and civil society to help transform a culture of war through a range of peace-building practices and a continuing process of participation, dialogue and co-operation. Recognizing that the construction of a culture of peace is perhaps the most urgent task of the international community, we then consider the roles in this process of United Nations Specialized Agencies, other intergovernmental organizations, and individual national governments. Finally, we consider the work of a few of the tens of thousands of non-governmental organizations (NGOs), which are the principal point of access for millions of ordinary people to involvement in peace-building.

By limiting our focus to these institutional structures, we have not given as much attention to the actions of other sectors of society which are contributing in a wide variety of ways to a culture of peace. Educational systems, both formal and non-formal, the media, arts, science, religion, various professions and the family are all actively involved. They will be referred to frequently in the following pages as essential components of the emerging culture of peace.



PREAMBLE OF THE UNIVERSAL DECLARATION
OF HUMAN RIGHTS *(excerpts)*

- ▶ **Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,**
- ▶ **Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,**
- ▶ **Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law . . .**
- ▶ **Now, therefore, the General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance . . .**

10 DECEMBER 1948

(See the Appendix for the full text of the Universal Declaration of Human Rights.)

2. The evolving concept of a culture of peace

Basic principles

A culture of peace consists of values, attitudes and modes of behaviour based on non-violence and respect for the fundamental rights and freedom of all people. These rights have been recognized in the Universal Declaration of Human Rights, the full text of which is given in the Appendix to this book. In a culture of peace, power comes not from the barrel of a gun, but from participation, dialogue and co-operation. It encourages a caring society that protects the rights of those who are weak, such as children, the handicapped, the elderly and the socially disadvantaged.

Although its fundamental principles are clear, a culture of peace is a complex concept that is evolving and growing through practice. As a movement, it is like a great river, fed from diverse streams from every tradition, culture, language, religion and political perspective. Its goal is a world in which this rich diversity of cultures exists together in an atmosphere marked by understanding, tolerance and solidarity. People assume a global identity, which does not replace, but is built upon, other identities – gender, family, community, ethnic group, nationality, etc.

The full participation and empowerment of women is essential to the development of a culture of peace. It was the monopolization of warfare by men that led to the exclusion of women from power. But women's skills of exchange, co-operation and solidarity, as well as their experience of giving birth, bringing up the next generation and managing informal economies, are all essential to the evolution of a culture of peace.

A culture of peace is a body of shared values, attitudes and behaviours based on non-violence and respect for fundamental rights and freedoms, on understanding, tolerance and solidarity, on the full participation and empowerment of women and on the sharing and free flow of information.

A culture of peace is marked by the sharing and free flow of information. Secrecy, restrictions on the flow of information, and the exclusive use of knowledge for profit and power have been part of a culture in which the 'other' is seen as a target for exploitation or a potential enemy.

A culture of peace cannot be imposed. It is a process that grows out of the beliefs and actions of people and develops differently in each country and region, depending upon history, culture and tradition. As a village elder in Mozambique told UNESCO: 'You can bring us the culture of war in a plane and humanitarian aid in a truck, but you can't bring us the culture of peace, because it is a tree with its roots deep in our land.' It is a long-term process that must be cultivated and nurtured.

A culture of peace cannot be defined as the absence of conflict. In a diverse and complex world, conflict will always be part of life. Instead of fearing it, we must learn to appreciate and cultivate its positive non-violent aspects, which include creativity and the redress of injustice. As stated by the UNESCO Executive Board when the Culture of Peace Programme was inaugurated in 1992: 'Conflicts are unavoidable, necessary and they can even have their benefits in innovation and activity, identity and reflection. But the benefits will depend on our ability to manage conflicts, to resolve them fairly, and to prevent their violent destructive manifestations.'

In practice, the key to a culture of peace is the transformation of violent competition into co-operation for shared goals. It requires that conflicting groups work together in the development process itself. It may be understood as the management of conflict through the sharing processes of development.

A culture of peace can only flourish in an environment where war has been eliminated and its functions replaced by positive alternatives. Constituting such a culture is a vast project, multidimensional and worldwide in scope. It is linked to: (a) economic security and development; (b) political security and democracy; (c) military security and disarmament; (d) cost-benefit efficiency and economic conversion; and (e) the development of global solidarity.

Economic security and development are fundamental. Research suggests that in the beginning, war probably served as a last resort for societies faced with starvation through drought or other natural disasters. Under such conditions, it was worth the risk to plunder the food supplies of neighbouring societies rather than to suffer death

by starvation. Peace can only be assured when people are free from the fear of hunger. Today's world has the resources to ensure that every person has enough to eat. Although this goal has not yet been realized, the obstacles are no longer technological; instead, they concern the organization of society, the division between rich and poor.

As war, impoverishment and vulnerability are closely connected, the various initiatives for a culture of peace must be linked with endogenous, equitable and sustainable development. If development is not endogenous, it risks undermining the cultural and economic context of people's lives. If it is not equitable, it may perpetuate injustices that lead to violent conflict. If it is not sustainable, it will undermine the human and environmental resource base, or else contribute to population growth which outstrips productive capacity.

Political security and democracy can be ensured through institutions and patterns of behaviour that mitigate against the conflicts inherent in human interaction, destroying the integrity and effective functioning of society. In the past it has typically been dependent on a state monopoly on violence and, in the last resort, by the use of force. As a culture of peace takes hold, political security is increasingly provided by systems of participative democracy. In these systems, conflict is managed less through the threat and control of violence and more through participation, dialogue, mediation and compromise.

Military security was a priority in the past when the world resembled an armed camp, with each society nervously maintaining armed forces in order to defend itself. Such an arrangement breeds fear and suspicion, and maximizes the potential for destructive violence. With the development of a culture of peace, international and regional organizations facilitate cross-societal dialogue and mediation between nations and peoples, making it possible to reduce the reliance on military power and to take steps towards disarmament.

The cost-benefit efficiency of peace must be realized if war is to be eliminated. This is important because war has always been fuelled largely by the profits it generates, not only for the victors, but also for dealers in the materials of warfare. If a culture of peace is to prove successful, it is essential that incentives be established which create profitable alternatives to violence. Conversion from military to

A culture of peace is a vast project linked to economic security and development, political security and democracy, military security and disarmament, cost-benefit analysis and economic conversion, and the development of global solidarity.

civilian production and trade will play a large role in such a process. It can also provide the resources for human-development programmes to promote economic and political security.

Solidarity and courage must be as much a part of the culture of peace as they ever were for a culture of war. A century ago, the philosopher/psychologist William James argued that war would not be abolished until a substitute could be found for the psychological needs it fulfils, such as comradeship, loyalty and courage. War channels these attributes in action against an enemy. The culture of peace can fulfil such psychological needs equally well through collective struggle against common threats. Non-violence, as described by Mahatma Gandhi and Martin Luther King Jr, is not passive, but active. It requires great courage and strength, harnessed into the struggle against injustice. Moreover, while the culture of war primarily activates young men, the culture of peace provides a focus for everyone – men and women, young and old.

In summary, a culture of peace is a body of shared values, attitudes and patterns of behaviour based on non-violence and respect for fundamental rights and freedom, on understanding, tolerance and solidarity, on the full participation and empowerment of women, and on the sharing and free flow of information. While it does not deny the conflicts that arise from diversity, it demands non-violent solutions, and promotes the transformation of violent competition into co-operation for shared goals. It is both a vision and a process, a vast project, multidimensional and global, which is linked to the development of positive alternatives to the functions previously served by war and militarism.

Developing the concept of a culture of peace

The elaboration of the concept of a culture of peace is one of the basic functions of the Culture of Peace Programme (CPP). This development evolves from practice and consultation, including a continuous dialogue within UNESCO and with its various partners. Of particular importance are the experiences of national programmes, both those initiated by UNESCO (see Chapter 5), and those initiated by national governments themselves (see Chapter 8).

The idea of a culture of peace was first elaborated for UNESCO at the International Congress on Peace in the Minds of

Men, held at Yamoussoukro, Côte d'Ivoire, in July 1989. UNESCO was urged by the Congress to 'construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men'. The Yamoussoukro Declaration called on UNESCO to promote education and research on peace, and to develop measures for the 'enhanced application of existing and potential international instruments relating to human rights, peace, the environment and development'.

Since the CPP was first proposed in 1992, it has been widely discussed by the UNESCO Executive Board, and also by the General Conference of UNESCO at its twenty-seventh session. The Executive Board considers it an expression of the fundamental mandate of UNESCO to 'contribute to peace and security by promoting collaboration among the nations through education, science and culture'. UNESCO's role is an integral part of the overall responsibility of the United Nations family contributing to the construction of peace. The Director-General of UNESCO, Federico Mayor, has adopted the culture of peace as a personal priority, making it the dominant theme in his book *The New Page* (UNESCO, 1995). He emphasizes that it requires a reorganization of society:

A movement away from war to peace . . . means a transition from societies dominated by the State, sole organizer of security in a dangerous world, to the civil society of everyday life. . . . It must welcome and promote citizen participation in national and international affairs. It must construct 'peace in the minds of men' and women by linking the individual to global networks of shared interests and local communities to the international.

A number of forums organized by the CPP have further elaborated the concept. These have included the Round Table of Eminent Persons on 'The Agenda for Peace: A Challenge for UNESCO', which was held in Paris in July 1993, the first International Forum on the Culture of Peace, held in February 1994 in El Salvador, the 'Venice Deliberations' of May 1994, and the first Consultative Meeting of the Culture of Peace Programme, held in Paris in September 1994. A second 'International Forum' was convened in the Philippines in November 1995, where an expert group meeting on 'Women's Contribution to a Culture of Peace' had also been hosted the previous April.

GENERAL CONCLUSIONS FROM THE FIRST INTERNATIONAL FORUM
ON THE CULTURE OF PEACE

- (a) **the objective of a culture of peace is to ensure that the conflicts inherent in human relationships be resolved non-violently;**
- (b) **peace and human rights are indivisible and concern everyone;**
- (c) **the construction of a culture of peace is a multidimensional task requiring the participation of people at all levels;**
- (d) **a culture of peace should contribute to the strengthening of democratic processes;**
- (e) **the implementation of a culture of peace project requires a thorough mobilization of all means of education, both formal and non-formal, and of communication;**
- (f) **a culture of peace requires the learning and use of new techniques for the peaceful management and resolution of conflicts;**
- (g) **a culture of peace should be elaborated within the process of sustainable, endogenous, equitable human development; it cannot be imposed from the outside.**

Participants at the 1993 Round Table stressed the link between a culture of peace and human development. They also emphasized the importance of peace-building in post-conflict situations within the context of the United Nations activities outlined in *An Agenda for Peace* (see Chapter 6). The unique contribution of UNESCO, they proposed, was to integrate activities in education, communication, culture and science to promote the 'fundamental and pervasive adoption of the values and daily behaviours of peace and strengthen the conditions which can guarantee that the peace is sustainable'.

Presentations, debates and papers at the El Salvador forum offered a wide range of suggestions for the CPP, including the set of conclusions presented in the box above. Experiences were presented not only from El Salvador and other Latin American countries, but also from Cambodia, Mozambique, India, Egypt, Angola, Belarus, Israel, Palestine and the Philippines. In his opening remarks, President Cristiani of El Salvador characterized the culture of peace as 'a programme of work for the benefit of the future'. It must have a 'distinctly universal inspiration' as 'a deep-rooted culture which finds its way into all the attitudes of mind and institutional forms which shape the course of reality'.

The Venice Deliberations highlighted the changing nature of security, and how it can be addressed in the framework of a culture of

peace. Distinguished personalities from a wide range of backgrounds engaged in a multidisciplinary discussion, which came to focus on the transformation of military organizations for new and positive roles in the decades ahead.

An operational concept of the culture of peace was further refined at the Paris Consultative Meeting, where some twenty international experts discussed the concept and proposed substantial activities that they considered the CPP should undertake. First-hand accounts from participants in national programmes provided some background on the achievements and difficulties of such activities. Methods of conflict management from various cultural traditions were invoked, discussed and recommended by the Consultative Meeting. These included the *palabre*, a method of conflict resolution well established throughout West Africa, the Gandhian approach to non-violent struggle of constructive activity, conciliatory activity and combative non-violence, as well as mediation techniques from contemporary Western traditions. The importance of reconciliation and time for healing were also underlined, but the past, it was said, must not be ignored. In South Africa, the call has been for 'amnesty, not amnesia', as a culture of peace can only rest on a firm basis of justice.

The Expert Group on Women's Contribution to a Culture of Peace brought together women from all parts of the world and all strata of society. It developed a formulation of the culture of peace for the Beijing World Conference on Women in September 1995, which stressed the necessity of replacing male-dominated structures and unequal gender relations with authentic equality between women and men. This will require basic changes in access to power and governance and could be operationalized through a strengthening of participatory democracy and key institutions within civil society.

Dialogue with development agencies is an important task of the programme. Since a culture of peace demands the conscious inclusion of people across lines of conflict in the analysis, planning and execution of development activities, what is required is the systematic integration of conflict resolution approaches in development processes. Although this is bound to prove difficult, in the long term it should produce sustainable results, rooted in shared 'ownership' of the process by all parties.

DECISION ADOPTED BY THE EXECUTIVE
BOARD AT ITS 140TH SESSION (*excerpts*)

- ▶ **Recalling** that the purpose of UNESCO, by virtue of its Constitution, is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations,
 - ▶ **Decides** that an action programme shall be established, aimed at promoting a culture of peace, in particular by strengthening and co-ordinating activities that have already been carried out in this connection under the various major programme areas . . .
-

3. UNESCO's Culture of Peace Programme

UNESCO has engaged in peace-building activities since its foundation in the aftermath of the Second World War. With the end of the Cold War and the renewed capacity of the United Nations to reach consensus decisions on war and peace, it became evident that the Organization needed a new approach to contribute more effectively to changing United Nations peace efforts.

In October 1992, the Executive Board of UNESCO, at its 140th session, debated an operational programme for the promotion of a culture of peace. The proposal (140 EX/28) was submitted by the President of the Board's Programme and External Relations Commission, Ahmed Sayyad. Placed in the framework of *An Agenda for Peace*, issued by the United Nations Secretary-General in 1994, it called for local activities of reconciliation and co-operation in countries where peace-keeping operations had been implemented or could be anticipated. It envisioned this as a process in which the energies of people are channelled into a common struggle for the benefit of all. Inspired by the proposal, the Executive Board adopted a decision (140 EX/Decision 5.4.2) which invited the Director-General to consult leading experts in the field and submit an action programme for promoting a culture of peace. In the debate of the twenty-seventh General Conference of UNESCO in November 1993, the Member States supported the Action Programme, stressing its linkage to a culture of democracy and human rights. They made provisions for its activities in UNESCO's Programme and Budget for 1994-95.

In February 1994, the Director-General established a Unit for the Culture of Peace Programme under his direct authority, assigning it the following functions:

- To co-ordinate the refinement, through reflection, research and evaluation, of a methodology for the fostering of a culture of peace (see Chapter 2).
- To provide an integrated approach to the activities in the various units and field offices of UNESCO which contribute to the promotion of a culture of peace.
- To develop national and subregional programmes of a culture of peace.
- To co-ordinate these activities with those of the United Nations system and of intergovernmental and non-governmental organizations.

In order to provide an integrated approach to UNESCO's activities for a culture of peace, an intersectoral committee was established in April 1994, chaired by the Director-General. On a day-to-day basis, the Culture of Peace Programme Unit works closely with other sectors and units at UNESCO Headquarters and in the field, making recommendations to avoid obvious overlap between programmes, signalling gaps that could be covered, and helping to develop joint activities. The liaison office of UNESCO at the United Nations in New York also provides a constant source of dialogue between the CPP and the various institutions of the United Nations system, while representing the programme in a range of international forums. In other cities with United Nations centres, UNESCO offices serve a similar function.

National Culture of Peace Programmes are characterized by broad-based participation, dialogue and co-operation.

National Culture of Peace Programmes have been initiated in El Salvador, Mozambique and Burundi (described in Chapter 4). Support has also been provided to the National Culture of Peace Programme in the Philippines. This programme, along with other national initiatives, is described in Chapter 8. Among these other national initiatives are a number of colloquia in which UNESCO has helped to develop processes of reconciliation between parties to the conflicts in Congo, Sudan and Somalia. The basis for subregional culture of peace programmes has been established in southern Africa and Central America, where discussions are under way in Guatemala, Honduras and Nicaragua. As broad-based participation, dialogue and co-operation are central to all these programmes, the unit is working with donor countries to develop new methods of project evaluation which consider process variables alongside the analysis of project outcomes.

The task of linking national and regional culture of peace programmes with the actions of other United Nations institutions,

intergovernmental and non-governmental organizations is shared with UNESCO field officers and those managing national programmes. To aid this process, the CPP is developing an information and networking system which links up the many institutions promoting a culture of peace throughout the world. This is discussed in the final chapter of the monograph.

All of these tasks reflect the catalytic role of the Culture of Peace Programme. Its role is not to construct a culture of peace by itself, but to initiate and support ongoing, long-term processes in UNESCO and in the framework of a broad social movement. It is expected that this movement will take on a life of its own and become a self-sustaining, irreversible process. This is why the CPP emphasizes 'multiplier processes' such as education, the training and deployment of individual 'peace promoters', and the transformation and development of institutions and organizations.

UNESCO'S CONSTITUTION DECLARES:

- ▶ **That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;**
 - ▶ **That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war;**
 - ▶ **That the great and terrible war which has now ended was a war made possible by the denial of the democratic principles of the dignity, equality and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice, of the doctrine of the inequality of men and races;**
 - ▶ **That the wide diffusion of culture, and the education of humanity for justice and liberty and peace, are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern;**
 - ▶ **That a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.**
-

4. UNESCO's transdisciplinary project: Towards a Culture of Peace

The Culture of Peace Programme is being greatly expanded in the Medium-Term Strategy of UNESCO for the years 1996–2001. In the 1996–97 biennium, plans have been made to extend it into a new transdisciplinary project, entitled 'Towards a Culture of Peace'. This project builds on the contributions already being made by the various sectors and field units of UNESCO, including a number of innovations made since the programme was established. The strategy considers the culture of peace as the contemporary expression of UNESCO's constitutional mandate, which calls for the Organization to contribute to peace and security by promoting collaboration between nations through education, science and culture in order to further universal respect for justice, for the rule of law and for human rights and fundamental freedoms.

In this chapter, a brief overview will be given of the past activities of UNESCO which form a significant foundation for a culture of peace. This overview will address the work of UNESCO in respect of the four fundamental principles of a culture of peace: non-violence and respect for human rights; intercultural tolerance and understanding; sharing and free flow of information; and full participation and empowerment of women. Next, consideration will be devoted to innovative, intersectoral projects that were initiated in 1995 and 1996, and which are being incorporated into the new transdisciplinary project. Examples are given of related activities undertaken by UNESCO field offices. Finally, although they are officially independent of the organization, mention is made of the various peace efforts of the worldwide network of UNESCO Clubs, Associations and Centres.

RECOMMENDATION CONCERNING EDUCATION
FOR INTERNATIONAL UNDERSTANDING,
CO-OPERATION AND PEACE AND EDUCATION
RELATING TO HUMAN RIGHTS AND FUNDAMENTAL
FREEDOMS: GUIDING PRINCIPLES (*excerpts*)

- (a) **an international dimension and a global perspective in education at all levels and in all its forms;**
- (b) **understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;**
- (c) **awareness of the increasing global interdependence between peoples and nations;**
- (d) **abilities to communicate with others;**
- (e) **awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;**
- (f) **understanding of the necessity for international solidarity and co-operation;**
- (g) **readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.**

The traditional work of UNESCO

*Non-violence and respect
for human rights*

Non-violence is supported in principle by all UNESCO activities. The Organization has a long tradition of promoting the basic principles of peace and disseminating the international norms and covenants on human rights and fundamental freedoms to the widest possible audience. It continues to base its work on the principles adopted in its 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (see box).

The role of education in promoting human rights and democracy was discussed by some 250 participants from more than 60 countries at the International Congress on Education for Human Rights and Democracy, held in Montreal in March 1993. UNESCO's Director-General in his opening remarks to the Congress said that:

Education for human rights and democracy in the last analysis means the empowerment of each and every individual to participate with an active sense of responsibility in all aspects of political and social life. [UNESCO's role is a part of the] continuing process of fostering attitudes and behaviours conducive to that 'art of thinking independently together' which is at the heart of the democratic ethos and which is antagonistic to discrimination and injustice.

The Congress produced a 'World Plan of Action' based on international human rights and humanitarian law which promoted learning about tolerance and acceptance of others, participatory citizenship, solidarity, and the importance of building mutual respect and understanding.

UNESCO has traditionally supported collaboration between social scientists from around the world in research, exchange and publication for non-violence and peace. The International Peace Research Association (see Chapter 9) was founded with support from UNESCO and has maintained close ties with the organization. UNESCO regularly convenes meetings of peace institutes for the exchange of research findings and also offers an annual peace education prize which publicizes significant educational initiatives that promote a non-violent approach to conflict resolution.

The much repeated assertion that violence is inherent in human nature has led many to believe that war is inevitable. At the request of the Spanish National Commission for UNESCO in 1986, the 'Seville Statement on Violence' (see box overleaf) was written by an international team of scientists to address what many see as a pseudo-scientific myth. Coming from the relevant disciplines of animal behaviour, psychology, brain research, genetics and anthropology, they responded to the question: 'Do modern biology and social sciences know of any biological factors that are an insurmountable or serious obstacle to the goal of world peace?' They concluded that

biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with the confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. . . . The same species that invented war is capable of inventing peace. The responsibility lies with each of us.

Since it was adopted by the General Conference in 1989, UNESCO has publicized and disseminated the Seville Statement on Violence.

THE SEVILLE STATEMENT ON VIOLENCE (1986)

Based on rigorous scientific evidence, the Seville Statement refutes the myth that human beings are predisposed to violence through five key propositions.

It is scientifically incorrect to say:

- ▶ **that we have inherited a tendency to make war from our animal ancestors;**
- ▶ **that war or any other violent behaviour is genetically programmed into our nature;**
- ▶ **that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour;**
- ▶ **that humans have a violent brain. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently;**
- ▶ **that war is caused by instinct or any single motivation.**

Over 100 specialists and institutions, including a number of professional associations of scientists comprising thousands of members, have formally confirmed their agreement with its terms and helped to disseminate it broadly to the general public.

*Intercultural understanding,
tolerance and solidarity*

From its foundation UNESCO has worked to develop dialogue between cultures – an essential element in building a culture of peace. The importance of this dialogue is underlined in UNESCO's Constitution, which recognizes that peace must be founded upon the intellectual and moral solidarity of mankind. UNESCO activities for cultural pluralism and intercultural dialogue include:

- International projects for school children promoting intercultural understanding.
- Fostering multilingualism and cultural expression by minorities and indigenous people in multicultural societies.
- Promoting values which consolidate intercultural dialogue for peace and which secure the participation of women and young people.
- Intercultural projects for dialogue and exchange between cultural areas.

The Associated Schools Project (ASP) is a pillar of UNESCO's educational activities for intercultural understanding, tolerance and solidarity. Working through teaching guidelines, handbooks, pilot projects on subregional or regional bases, seminars and workshops for

educators and students, the ASP links some 3,200 schools in over 120 countries at preschool, primary and secondary level, as well as teacher-training institutions.

Helping to preserve the cultural heritage of indigenous peoples, UNESCO supports programmes that train their leaders to design projects and represent their communities in dealings with national and international institutions. Related programmes promote bilingual education, contemporary indigenous literature, local crafts, and the enhancement of traditional knowledge regarding environmental protection. The Mundo Maya Programme supports the development of Maya peoples in a number of Central American countries.

There has been growing recognition in recent years of the important role of 'cultural tourism' in increasing understanding between peoples. This includes not only exposure to other cultures, but the sharing of ideas and experiences, through research, seminars, cultural activities and dialogue.

Four international expeditions of UNESCO's Silk Roads Project – the Desert Route, the Steppe Route, the Maritime Route and the Nomad's Route – have been carried out since 1990. A fifth, retracing the Buddhist Route through Nepal, India, Pakistan and Central Asia to China, is being prepared. At each stopping point, the members of the expedition meet with local experts and communities, and visit sites, museums and monuments. Initiatives such as research programmes, exhibitions, publications and research centres (for example, the International Institute for Central Asian Studies in Samarkand) have been stimulated by the expeditions.

The Silk Roads project has inspired a number of related initiatives which aim, by promoting a better awareness of history, to eliminate the ignorance that obstructs world peace. One of them, the Slave Route, launched for the International Year of Tolerance, seeks to ensure that the slave trade is the subject of an international, multi-disciplinary study, leading to greater understanding and 'a revival of co-operation' between peoples. Also in the framework of the Silk Roads project, the World Decade for Cultural Development has initiated Roads of Faith, which focuses on Jerusalem's 'eternal mission . . . to promote peace and understanding among people' by concentrating on the Jewish, Christian and Muslim roads of pilgrimage that lead to the city. The project hopes to promote knowledge of Jerusalem's 'unique role in the world and its essential contribution to human dignity'.

Intercultural projects such as the Silk Roads Project create new opportunities for dialogue and exchange between cultural areas.

To address persistent myths of racial inequality and superiority, UNESCO has supported and disseminated a series of Statements on Race, beginning in 1950. In these statements, scientific experts from around the world have emphasized that race is a social construction linked to general physical appearance, rather than a scientific fact based on specific biological data. They have asserted the fundamental unity of humanity and declared that we all belong to the same species. In 1978, based on the Statements on Race, UNESCO issued the Declaration on Race and Racial Prejudice. Since that time, member states have reported annually on their progress towards equal opportunities for their citizens.

Sharing and free flow of information

Only a pluralistic, independent and accessible media can ensure the free flow of ideas essential for a culture of peace.

Only a pluralistic, independent media accessible to all can ensure the free flow of ideas needed for the development of a worldwide culture of peace. In pursuing this goal, UNESCO maintains close relations with press and journalists' organizations, provides technical advisers to assist Member States in preparing media legislation and proposes structures for editorially independent public service broadcasting.

The International Programme for the Development of Communication is UNESCO's principal vehicle for promoting a free, independent and pluralistic media. Since the programme first became operational in 1982, it has supported roughly 600 communications projects in more than 100 countries, establishing national and regional news agencies, providing audiovisual equipment for radio and television stations, and setting up training courses for the production of newspapers, books and films. Today, one of the major projects concerns the development of an independent and pluralistic press in Africa. This programme involves forty-seven countries and promotes the development of rural communications, professional ethics, application of new information technologies, the management of independent media, and a training curriculum emphasizing human rights, democracy, peace and tolerance. The programme also funds the International Freedom of Expression Exchange, an electronic early-warning system run in co-operation with press freedom groups including Reporters Sans Frontières, Index on Censorship and the Committee to Protect Journalists.

Science, as a social institution and tradition, is dependent on the free flow and sharing of information. Moreover, scientists are joined together in an international network which exchanges information across all national and ethnic, religious and ideological frontiers.

However, the ethical conduct of science is of great importance to ensure that it contributes to a culture of peace. If conducted in secretive regimes and harnessed to construct weapons of war or utilized for profit regardless of social consequences, it can have a destructive impact. By facilitating the international sharing of scientific knowledge and co-operation, UNESCO helps to ensure the constructive use of science and its contribution to a culture of peace.

*Full participation
and empowerment of women*

Since 1948, when the United Nations declared it a fundamental human right, UNESCO has become an international advocate of education, with a special focus on the needs of girls and women. As shown by many studies, the schooling of girls and women leads to smaller, more literate families and to greater opportunities for economic development and democracy. In UNESCO's work in this field, special emphasis is placed on improving the access of women to science education, which helps to meet both their practical and strategic needs.

Within the framework of the United Nations Conferences on Women (Mexico City, 1975; Nairobi, 1985; Beijing, 1995), UNESCO has made improving the status of women a priority in all its programmes and projects and has specifically promoted civic and political rights for women, increased participation at all levels in the media, and efforts to combat violence directed against them.

Innovative intersectoral activities

A number of intersectoral initiatives have been initiated in the past two years to expand UNESCO's work for a culture of peace. These activities, along with those of the Culture of Peace Programme Unit, constitute the foundation of the new transdisciplinary project.

At the 44th session of the International Conference on Education (ICE) held in Geneva in October 1994, education ministers from around the world considered new approaches to promote the culture of peace in educational systems. Federico Mayor, Director-General of UNESCO, told the conference:

We must provide our children and peoples with a different vision of history. We should disarm history. There are too many battles, too much power, too many generals and soldiers. We sometimes forget all those people whose

PROPOSALS FOR A CULTURE OF PEACE
PRESENTED TO THE INTERNATIONAL CONFERENCE
ON EDUCATION (GENEVA, OCTOBER 1994)

- (a) **Training and practice of conflict resolution and mediation in school systems, among staff and students, and extension through community involvement to the rest of society.**
- (b) **Linkage of school activities to ongoing activities in the community which promote participation by all in culture and development.**
- (c) **Incorporation into curricula of information about social movements for peace and non-violence, democracy and equitable development.**
- (d) **Extension of the sense of community not only to all peoples but also to all life on the planet, with the aim of preserving both the world's cultural diversity and its ecology for future generations.**
- (e) **Systematic review and renovation of curricula to ensure an approach to ethnic, racial and cultural differences which emphasizes their equality and unique contributions to the enrichment of the common good.**
- (f) **Systematic review and renovation of the teaching of history, to give as much emphasis to non-violent social change as to military aspects of history, with special attention given to the role of women in history.**
- (g) **Teaching of science in terms of its relation to culture and society, as a tool which can be used for war or for peace, for exploitation or for co-operative development.**

creative capacity became a turning-point for their countries: the writers, artists and philosophers.

Specific proposals for a culture of peace were included in the working document of the conference (see box) and the subject was addressed at a special workshop.

In the Declaration on Education for Peace, Human Rights, and Democracy adopted by the ICE, ministers agreed to 'base education on principles and methods that contribute to the development of pupils, students and adults who are respectful of their fellow human beings and determined to promote peace, human rights and democracy'. An Integrated Framework of Action was then drafted to define procedures for implementing the Declaration, and submitted to UNESCO's 1995 General Conference for approval. The framework recommends including peace, human rights and racial equality in the curricula at all educational levels, formal and non-formal. In countries undergoing crisis or conflict, emergency measures should

include appropriate further training for teachers, security forces and the police.

A number of innovative projects have been initiated through the UNESCO Associated Schools Project (ASP), which has launched an interregional pilot project 'No to violence!', with a view to preparing a brochure in each of five participating countries and a synthesis booklet for international distribution. The participating countries are Brazil, Estonia, Haiti, Sri Lanka and Zaire.

A series of subregional children's culture of peace festivals was also organized in 1995, co-sponsored by the CPP and the ASP. These festivals, involving children between the ages of 11 and 13, included a range of activities, discussion and debate. They were held in Cook Islands, Costa Rica, Greece, Grenada, Jordan, Thailand and Zimbabwe. As a follow-up to the festivals, multimedia teaching materials will be prepared and shared between countries and regions.

The Culture of Peace Programme Unit is also working with the ASP on a new approach to the problem of violence in major urban centres. The Interregional Project of Schools to Promote Community Conflict Management in Violence-prone Urban Areas is being developed to link a network of schools located in cities plagued by violence. Through it, initiatives are developed to train students, teachers, parents and the surrounding community in methods of mediation and non-violent conflict resolution. Because unemployment is at the root of much urban violence, another priority of the programme is skills training and job placement for students.

UNESCO Chairs are being established at universities linked to the Organization's UNITWIN network, with programmes specifically devoted to the teaching of human rights and peace studies. In South Africa, a UNESCO Chair for the Culture of Peace has been established at the University of Durban-Westville. Related chairs have also been set up at São Paulo University, Brazil, and at the University of Oran in Algeria.

A number of communications projects linked to a culture of peace have also been established in several countries. In Rwanda, Burundi and the republics of the former Yugoslavia, UNESCO contributes to United Nations peace-building efforts by supporting independent media and helping rebuild structures based on the principles of press freedom and pluralism.

In Rwanda, where the Mille Collines radio station broadcast war propaganda which fanned the 1994 genocide, UNESCO, in co-operation with Reporters Sans Frontières, supported the establish-

UNESCO will support a network of schools in violent neighbourhoods of cities where training in mediation and conflict management is an integral part of the curriculum.

ment of Radio Agatashya, which means literally 'the swallow that brings good news'. This station, which began broadcasting in August 1994, provides Rwandan refugees in nearby countries with information concerning food, water and medicine distribution. With the help of the French NGO Équilibre, over 3,000 portable radios were dispatched to the refugees so they could listen to the station.

The long-term development of independent media in Rwanda is also receiving support. This includes daily and weekly publications and assistance to the government to help transform national radio and television into public service stations with editorial policies independent of political and ethnic power groups.

In Burundi, where there has been a risk of bloodshed comparable to that of Rwanda, journalists are being sensitized by UNESCO on the role that non-partisan and pluralistic information can play in the peace process. Some sixty decision-makers and representatives from all media currents took part in a seminar organized by UNESCO and the International Programme for the Development of Communication. The seminar took place in May 1995 at the home of the UNESCO National Culture of Peace Programme in Bujumbura. It issued recommendations to the Government of Burundi, to the National Council of Communication, and to the international community, appealing to them to underwrite press freedoms and the free flow of information. As an immediate result, the Ministry of Communication provided premises for a new Press Club. UNESCO will equip these premises with training and operational facilities, so that journalists can meet there and discuss issues freely.

In the republics of the former Yugoslavia, UNESCO has supported independent media seeking to bridge ethnic divisions. Newsprint and equipment have been flown into Sarajevo to keep alive the independent newspaper *Oslobodenje*, which came to symbolize the multi-ethnic harmony of that city. Support is also being given to other independent newspapers threatened with censorship or suppression, including the satirical weekly *Feral Tribune* in Croatia, the critical daily newspaper *Nasa Borba* in the Federal Republic of Yugoslavia, and the Belgrade newspaper *The Right to Pictures and Words*, which deals with the difficulties faced by the media in the region. Also through a UNESCO initiative, NTV 99, the only independent television station in Sarajevo, began broadcasting early in 1995, providing daily information and education programmes. It is run by journalists from the different communities and presents a non-partisan perspective. A system of exchange is being established

between the station and other independent media in former Yugoslavia, so that stories and images can be transmitted and shared.

During the twenty-seventh session of General Conference of UNESCO, many Member States raised the issue of violence and television, and expressed their concern that UNESCO 'must not keep silent about this problem'. Hence, in the coming years, UNESCO is placing new emphasis on the problem of on-screen violence and its impact, especially on the young. In this field, young people themselves are taking the lead. Through the World Organization of the Scout Movement and other NGOs, they are participating in an international survey of young peoples' perception of on-screen violence. Their findings will be brought to the attention of designers, directors and producers of electronic games, television and video programmes.

In April 1994, on the 125th anniversary of the birth of Mahatma Gandhi, the Government of India hosted an international round table in New Delhi on non-violence, tolerance and television. The round table was organized jointly by the government, UNESCO, and the International Programme for the Development of Communication. This meeting emphasized self-regulation and considered the use of guidelines such as those employed by the British Broadcasting Corporation (BBC) for its television programming. When the BBC is to air a programme, fiction or non-fiction, its programmers are required to acknowledge their responsibility for the frequency and manner in which violent sequences are portrayed. The guidelines stipulate that the need to reflect the diversity of life means that scenes of violence must be balanced with a proportionate portrayal of 'the humour, celebration, warmth and kindness' of life. The decision to include violence in fictional programmes involves making a series of fine judgements. Questions which much be considered include:

- Is the violence essential to the story?
- Can the violence be implied rather than shown?
- Are the brutal consequences of violence also apparent?
- Is violence being glorified?

Faced with such questions, it is hoped that the media will begin to pay more attention to peaceful conflict resolution than it now does to violence.

Social scientists from around the world are increasingly addressing a culture of peace with support from UNESCO. At its biennial meeting in 1994, the International Peace Research Association featured the subject in its plenary discussions. Similarly, the Peace

Cognizant that UNESCO 'must not keep silent about this problem', the Organization is placing new emphasis on the problem of on-screen violence and its impact, especially on the young.

Committee of the International Union of Psychological Sciences is directing its attention to psychological aspects of a culture of peace. Of special importance are the meetings on 'The Contribution of Religions to the Culture of Peace', organized with the UNESCO Catalunya Centre in Barcelona. At the 1994 meeting, the participants, representing all major religious groups, issued a declaration calling upon all religious and cultural traditions to unite their efforts to spread the message of peace. Along the same lines, a volume in the Peace and Conflict Issues series has been published entitled *From a Culture of Violence to a Culture of Peace*.

Research in social science becomes useful only after its results are known and applied to practical problems. Hence, UNESCO's priorities in this field are the establishment of sustainable links between the scientific and policy communities and an emphasis on the relevance of social science research for policy formulation. The Management of Social Transformations (MOST) Programme is UNESCO's response to the challenges facing policy-makers and researchers. MOST activities fall under three research areas, all of which are related to sustainable development and a culture of peace: (a) multicultural and multi-ethnic societies; (b) cities as arenas of accelerated social transformation; and (c) coping locally and regionally with economic, technological and environmental transformation.

The new transdisciplinary project of UNESCO for Environmental and Population Education and Information for Development also contributes to a culture of peace by promoting global solidarity and consciousness. One of its central objectives is to improve education and training programmes to raise awareness of the environmental threats that endanger everyone and which require concerted action.

UNESCO Field Offices

Through the field offices of UNESCO, the Culture of Peace Programme is able to operate in every corner of the globe. In Africa, the regional office for education (BREDA) has organized an inter-regional colloquium in conjunction with the National Commission for UNESCO of Côte d'Ivoire on 'Present-day Conflicts and the Culture of Peace'. BREDA has responded to demands among its partners (non-governmental organizations, UNESCO Clubs, schools, teachers) for information on the culture of peace and has distributed hundreds of UNESCO brochures. The same is happening with the

UNESCO office in Cairo, Egypt, which has found a good deal of interest among its national and regional partners.

In Latin America, the regional centre for higher education (CRESALC) is instituting a UNESCO Chair at the University of Venezuela entitled La Catedra Planeta Libre – Hacia una Cultura de Paz. The Chair emphasizes the nurturing of values and practices appropriate to a culture of peace. The UNESCO office in Brazil has also carried out CPP activities, delivering a presentation to 500 heads of public schools around Brasilia and to the meeting in São Paulo of the International Association of Students in Economic Sciences. The UNESCO office in San José, Costa Rica, has played a key role in the initiation and support of national culture of peace programmes in Central America. Not only has it been instrumental in the creation of the El Salvador programme, but also in the design of programmes for Guatemala, Honduras and Nicaragua.

In the Caribbean, the UNESCO office in Kingston, Jamaica, has undertaken a series of symposia to address the rising problems of alienation, crime and violence. These have led to a mediation project of the Bar Council of Jamaica and a project of conflict resolution in the schools. In Barbados, the Carneid Co-ordinating Centre of UNESCO is planning a regional consultation of trainers from the Eastern Caribbean to develop teaching and curricular materials promoting a culture of peace. The UNESCO office in Haiti, in collaboration with the Minister of Education, has promoted a series of seminars contributing to the democratic process in that country and to the introduction of the concepts of peace and democracy in the basic education curriculum. The office also prepared and distributed a document entitled *Ideas for the Elaboration of a New Approach to Education and a Culture of Peace*.

In Beijing, China, the UNESCO office has organized meetings with diplomats posted in the city to examine the implementation of culture of peace programmes in multicultural contexts.

Through the field offices of UNESCO, the Culture of Peace Programme operates in every corner of the globe.

UNESCO Clubs, Centres and Associations

Although the 4,800 Clubs are formally independent of UNESCO, their operations in over 100 countries make them the most effective multipliers of the organization's work. In June 1995, the World Federation of UNESCO Clubs gathered in Romania for its fourth World Congress, and decided to plan its future activities around the

TEN BASES FOR A CULTURE OF PEACE

1. **Satisfaction of basic human necessities, including not only material needs, but also those which are political, social, juridical, cultural, etc.**
2. **Education for change, promoting values which guide people's actions in daily practice.**
3. **Freedom from myths, especially the myths and symbols which prevent people from taking personal responsibility for the future.**
4. **Demilitarization of defence, recognizing that the solution of conflicts does not necessarily require military force.**
5. **Demystification of threats, recognizing that others are not necessarily our enemies.**
6. **Feminization of culture, replacing the war system which is characterized by male-dominated social hierarchy and authority.**
7. **Disobedience as a virtue, not in the form of irresponsibility but a critical consciousness engaged in the resolution of conflicts.**
8. **Respect for cultural identity, reversing the effects of imperialist and colonial policies and avoiding any tendency to impose a universal culture.**
9. **Overcoming the logic of blocs such as the East-West conflict, accepting a world of pluralism, diversity and tolerance.**
10. **Empowerment of the 'small' – the people in the face of the state, human rights in the face of 'state security' – making possible the encounter of the human being with his surroundings in equilibrium and freedom from oppression.**

Source: Defence Alternatives and Culture of Peace, by Vicenç Fisas of the UNESCO Centre of Catalunya, Spain.

theme 'Towards a World Charter of UNESCO Clubs for a Culture of Peace'. Over 260 representatives from 50 countries participated in the Congress, which was hosted by the Romanian Federation of UNESCO Clubs, in co-operation with the UNESCO National Commission of Romania.

At a Congress round table on the culture of peace, the National Federation of UNESCO Clubs in Burundi was acclaimed for its project, 'Travelling School for Peace'. This project addresses schools and universities through audiovisual programmes, the organization of tournaments between classes and schools, the provision of teaching materials, the distribution of illustrated human rights brochures in French and Kirundi and through networks with other youth organizations such as Scouts and Guides. The round table

showed that, even in situations of conflict, UNESCO Clubs can provide space for people to listen to those with different perspectives in an atmosphere of dialogue and tolerance.

The Canadian Association of UNESCO Clubs presented to the Congress a list of club activities contributing to peace. These include:

- Poetry, music and the exchange of educational toys for war toys.
- Youth meetings from various cultures and between nations.
- Friendship between sports teams to promote peace.
- Days of reflection for youth.
- Peace education, including mobile peace schools.
- International youth festivals.
- National reconciliation forums.

There are UNESCO Centres in many European countries. At the Centre of Catalunya in Barcelona, Spain, Vicenç Fisas has recently published a book entitled *Defence Alternatives and a Culture of Peace* (see box). Meanwhile, the French Federation of UNESCO Clubs, largely composed of students, dedicated their annual study conference in 1994 to the theme 'UNESCO for a Culture of Peace'. In 1995, in common with other European clubs, they initiated a number of actions contributing to the International Year for Tolerance.

5. National culture of peace programmes

National programmes put the basic concepts of a culture of peace into action at a local level. They provide a setting in which all sides to a conflict can meet around the same table to design and implement human development projects from which all people in the country will benefit. They are based on building trust between parties, reflecting the basic finding in social psychology that the most effective method of resolving conflict is to promote co-operation towards a mutual goal. As mentioned earlier, putting the basic concepts of a culture of peace into practice on a national scale involves:

- the non-violent management of conflicts based on traditional methods;
- the development of democratic processes and respect of human and political rights for all;
- the participation and co-operation in development of all parties to the conflict to ensure that development is sustainable, endogenous and equitable.

Workers in the projects function as 'peace promoters', who enable parties from all sides of the conflict to participate and benefit from the process. This is not an easy task, but it is key to the success of a national programme. For this reason, it is essential to develop support systems for peace promoters so that they receive regular information and periodic training and encouragement. The training and networking of peace promoters may include UNESCO project workers, as well as staff from other agencies, teachers and community workers.

The first national culture of peace programmes are under way in El Salvador, Mozambique and Burundi. El Salvador and

STRATEGIC GUIDELINES OF THE EL SALVADOR
CULTURE OF PEACE PROGRAMME

- ▶ ***National programme*** – addressing the needs of Salvadorean society and involving the full participation of national actors.
- ▶ ***Participative and co-operative programme*** – involving governmental and non-governmental institutions to establish the design, programming and execution of all projects, and to keep them in permanent communication and co-ordination.
- ▶ ***Teaching-learning programme*** – maintaining at all times a process in which participants learn and teach peace-building values, attitudes and behaviours.
- ▶ ***Decentralized programme*** – experienced as integral to the daily lives of people with a structure, mechanisms and norms that promote local initiatives.
- ▶ ***Integrated programme*** – an organic whole rather than isolated projects, co-ordinated by information and communications systems specifically implemented for the purpose.
- ▶ ***Well-defined programme*** – priorities will be the populations, sectors, institutions and processes that were most affected by the previous conflict, with special provisions for the participation of women and youth.

Mozambique were chosen to pioneer national programmes because they were both engaged in United Nations-sponsored peace processes. Burundi was chosen to reduce the potential for an outbreak of the extreme violence which engulfed Rwanda. The first steps towards establishing programmes in Honduras, Nicaragua and Somalia are also considered in this chapter, as well as the challenges of funding such programmes.

For the local management of the existing national programmes, UNESCO has established offices in San Salvador, Maputo and Bujumbura. The San Salvador office is headed by a UNESCO representative, who is responsible for the programme. The Maputo office has both a UNESCO representative and a national officer, while the Bujumbura office is staffed by one international expert and four national officers.

An increasingly important aspect of national culture of peace programmes is the relationship between peace-building and the development of a culture of democracy. While the debates of electoral campaigns often divide political parties along diverging views, discussions on the culture of peace may serve as a point of convergence and general agreement. Thus in forums of electoral campaigns associated

with several of the national programmes, campaigning political parties have found common ground in the 'conflict-free zone' nourished by culture of peace programmes.

El Salvador

The pioneer national programme was launched in El Salvador in 1993 during the process of national reconciliation based on the 1992 Chapultepec Peace Accords. The accords, brokered by the United Nations, ended a bitter armed conflict between the government and guerrilla movements united in the Farabundo Marti National Liberation Front (FMLN). UNESCO's initiatives took place in the framework of an extensive military peace-keeping operation and a broad post-conflict peace-building programme.

The programme has developed and depended on a process of consensus-building, formalized in a Memorandum of Understanding from the April 1993 Forum for Education and Culture of Peace in San Salvador. The Forum was co-sponsored by UNESCO and the El Salvador Ministry of Education, with the presence of the Director-General of UNESCO and a wide range of organizations from Salvadorean society, including the FMLN.

Following the Forum, UNESCO helped to mediate the process by which the government and civil society have worked together in designing the strategic guidelines of the programme (see box), as well as its constituent projects. Once an expression of interest is obtained from donor countries, it also helps elaborate detailed project documents in further multisectoral sessions. Of twenty-three projects proposed by early 1995, seven were elaborated as detailed project documents. These initiatives include projects to support Salvadorean indigenous communities, youth, disabled children and children affected by the armed conflict. A literacy initiative for a culture of peace is also being developed, as well as a general information project to support the programme.

The first project to be implemented provides for national women's radio programmes. This project corresponds to the strategic guidelines that emphasize a national and co-ordinated approach and which give priority to those who suffered most in the war. Radio, with its largely female audience, has been found to be an effective means of reaching the poorest women, very often illiterate, who are most in need of orientation, information and support. The project, through its daily half-hour broadcasts, provides information about

the services and activities available to women, seeking to increase their awareness of basic rights and to enable them to improve their lives. It also aims to break down gender stereotypes that, in the past, have been perpetuated through the media.

Keeping in mind that the aim of a culture of peace is to reconcile people and consolidate peace, the radio project has been challenged to maintain a constant process of participation, dialogue and consensus. It therefore takes considerable time and many meetings to resolve the various conflicts between project actors. However, while progress on many aspects of the project can be slow, the decisions, once made, are 'owned' by all participants and, therefore, broadly supported.

UNESCO representatives have also played a central role in the establishment and functioning of several institutional structures designed to underwrite the participation process by which all parties take part in the development projects. These include:

- A National Co-ordination Council, responsible for definition and policy for the programme as a whole. The council was established by presidential decree, and is made up of equal numbers of high-level representatives from government and non-governmental organizations. An Executive Committee of the Council is responsible for the direct execution of tasks.
- Technical committees, dealing with the substance of each particular project. In the case of the radio project, the technical committee is composed of representatives of women's NGOs, the radio stations and the government. The work of technical committees is complemented by further cross-party teams responsible for specific technical tasks such as broadcasting and production.
- A producers' team, responsible for the production of the radio broadcasts. It is composed of three people each from the women's NGOs, the radio stations and the government.

The role of UNESCO representatives has developed during the course of the work on the radio project from arbitration through mediation to facilitation. This progression illustrates what might be called the 'culture of peace process'. The principles and methods used will be based on the local tradition of peace promoters (*promotores de paz*) – young people in the region from the churches, schools and universities, who have engaged in social activism and human development campaigns – and who are now providing a dynamism that is being harnessed for non-violent change. In the long term, the pro-

To enable those who have been in conflict to work together, the 'peace promoter' functions as arbitrator, mediator and facilitator to transform their relationship from conflict to co-operation.

gramme plans to train more 'peace promoters', including actors in the various projects, to play the role of engaging all parties to the conflict in planning and implementation processes.

Mozambique

In response to the Rome Peace Accords of October 1992, the people of Mozambique spontaneously set to work constructing peace after more than twenty-five years of armed struggle. The United Nations assisted in the demobilization of the two conflicting armies, in the preparation of the national elections of October 1994, and in the administration of humanitarian aid. Within the context of these events, the national culture of peace programme was designed to support grassroots peace initiatives in a multistage process.

The first phase, which took place in 1994, was organized by the Mozambican National Commission of UNESCO (NCUM), and was advised by a Steering Committee representing a broad range of interests from government ministries to NGOs and international agencies. Through this stage, NGOs received support for projects of national and community mobilization and for the gathering and dissemination of materials concerning the Mozambican experience with peace-making. Community mobilization projects were conducted by women's and musicians' organizations, while the NCUM organized a seminar on culture, democracy and peace, involving political, religious and intellectual personalities from all provinces in preparation for the national election campaign. Gathering and dissemination of materials – traditional stories of reconciliation, life-history research, radio plays on peace in seven national languages – was conducted by associations of writers and social scientists.

The second phase of the programme was designed in 1995 with strategic guidelines informed by the process in El Salvador (see box overleaf). In addition to supporting specific culture of peace projects, the programme buttresses a number of existing or planned development projects outside its immediate remit. For this phase, eight projects were identified to be carried out in partnership with government ministries, the United Nations, other international agencies and Mozambican NGOs as follows:

1. Training parliamentarians and other leaders in principles of democratic governance and human rights.
2. Empowering demobilized soldiers for peace-building through training and participation in peace-related activities.

National culture of peace programmes give support to grass-roots initiatives through which people are striving to fulfil the promise of peace accords.

STRATEGIC GUIDELINES OF THE MOZAMBIQUE CULTURE
OF PEACE PROGRAMME

- ▶ ***National and participative programme*** – Mozambican actors are engaged fully at all levels of planning and implementation, and local control is emphasized at the community level.
- ▶ ***Cross-cultural, cross-conflict and multi-language programme*** – to ensure that development is equitable as well as endogenous, projects engage in a common task people from different ethnic and language groups, and from all sides of the previous conflict.
- ▶ ***Long-term education and training programme*** – the emphasis is to be placed on education of the general population, especially youth, and on the training of 'peace promoters', teachers, women activists, demobilized soldiers, social workers, media workers and development workers.
- ▶ ***Endogenous capacity-building programme*** – supports existing governmental and non-governmental institutions, providing additional training to their personnel, based on both universal and indigenous methods of peace-making.
- ▶ ***Well-defined programme*** – targets those with the potential to change the attitudes of the entire country from a culture of war to a culture of peace: demobilized soldiers, media workers, community and elected leaders, teachers, women, youth, development workers and scientists. Emphasis is on training at a local level, especially in rural areas.
- ▶ ***Holistic and systematic programme*** – at every level, from the National Steering Committee to local peace promoters, the programme is designed to provide a constant interchange of experience and inspiration.
- ▶ ***International programme*** – designed to facilitate linkages with related subregional, regional and global initiatives, with a special emphasis on exchange with other southern African countries.

3. Enabling a new generation to help build peace through decentralized, formal, basic education.
 4. Training and empowering rural women for a greater role in the consolidation of peace.
 5. Making science and technology accessible for rural sustainable development.
 6. Increasing awareness and communication for peace.
 7. Forging a new generation in favour of peace through culture and sports for youth and demobilized soldiers.
 8. Training of peace promoters and co-ordination of support networks.
-

The training of peace promoters in Mozambique is to include traditional practices such as *Milando*, which is a variant of the *palabre* found in many African cultures. Among the Makua people of Mozambique, the *Milando* is a judicial process which takes the form of a public debate presided over by the chief and involving the parties in conflict, their families and neighbours. The *Milando* follows a patient question-answer procedure which moves through the telling of traditional stories and proverbs by the two parties. Indirectly, it establishes the causes of the conflict, weaving a web of traditional wisdom, to the point that the resolution of the conflict becomes self-evident. This process may take considerable time, but it has the great benefit of preserving and strengthening community wisdom.

The first project to be implemented in the second phase of the Mozambique programme provides newly-elected members of the Mozambican Assembly of the Republic to reflect on democracy, human rights and peace-building. An initial activity involved a group of twelve parliamentarians, representing all parties and provinces, travelling to South Africa and Malawi to meet their counterparts in those countries, and to examine ways in which they could co-operate to create social legislation. During the trip, tensions gradually eased as the parliamentarians discovered they came from similar areas, spoke the same language, and shared similar interests. Despite their political differences, they agreed that the tour helped to illustrate how parties in opposition can still work together in the national interest in a spirit of mutual respect. The delegation was accompanied by representatives of the Mozambican press, who publicized the results to provide greater public awareness of peace and democracy.

The role of women in Parliament received special attention during the study visit. In South Africa, because the African National Congress established quotas for its electoral list, 25 per cent of all parliamentarians in the National Assembly are women. In Mozambique, the figure is even higher, at 26 per cent. In this regard, African parliaments are now in the forefront in the world, surpassed only by the Scandinavian countries. There remains a need, however, to make parliaments more convenient for women members through such changes as the provision of day-care facilities and meeting times which are more compatible with family life. The members of the study visit advised a follow-up regional workshop for women Members of Parliament to exchange experiences and to strengthen their capacity to perform parliamentary tasks.

In a culture of peace, parliamentarians in opposing parties work together in the national interest, in a spirit of tolerance and mutual respect.

STRATEGY OF BURUNDI CULTURE OF PEACE PROGRAMME

- ▶ **The programme will be executed in total collaboration with the national authorities, local associations and communities, and non-governmental organizations, as well as international partners present in the country. The approach is to stimulate the active participation of the local populations and authorities, both in the conception and in the execution of projects. This participation will ensure that the people feel part of the process of re-establishing peace. The projects and activities identified in this programme will be put in operation in all regions of the country, according to the needs expressed in the course of the Colloquium of December 1994, and respecting the evolution of local situations.**
- ▶ **Overall, the programme begins by establishing the confidence of the people in their own capacity to resolve conflicts through support for their own cultural values and traditional modes of conflict resolution. Traditional institutions such as the *Bashingantahe* constitute one of the most important elements of local culture that must be revived. The programme also works to re-establish the confidence of populations toward public institutions providing information and education to better understand and contribute to the democratic mechanisms and functions of the new republic.**

Burundi

The national programme in Burundi was launched in December 1994, with the opening of a House of a Culture of Peace in Bujumbura, staffed by a multi-ethnic team. The house provides both a symbolic expression of the national desire for peace and a material structure with the means and institutional power to put it into practice. It has already become a centre for many individuals and groups working for peace. Despite the violence that has afflicted the city, work has continued on peace seminars for journalists, government administrators, educators and representatives from NGOs and the United Nations.

The first activity in the Burundi programme was a national forum in Bujumbura involving 160 leading political, religious and academic figures from both ethnic groups and all strata of society. In addition to the Prime Minister, the forum was presided over by the Minister of Secondary and Higher Education, the Minister of Primary Education and Literacy, and the Minister of Culture, Youth and Sports. This forum made a series of recommendations for programmes in education and communication, a number of which are being implemented. These programmes aim to:

- re-educate Burundians in democratic values at all levels from the family to the political authorities;
- create peace committees at all levels beginning with the *collines* and neighbourhoods;
- re-establish the institution of *Bashingantabe* (traditional leaders), as peace promoters within the modern context to mediate conflicts and guarantee moral values;
- introduce education for a culture of peace into all curricula from primary school to higher education;
- convene seminars, colloquia and days of reflection for all strata of society on the theme 'Education for Peace';
- produce educational documents on themes of peace (stories, novels, comic strips);
- depoliticize the family and youth, and rehabilitate evening school for the family through stories, fables, riddles, etc.;
- train journalists and communicators to engage in educating the public for a culture of peace; and
- develop a policy for reinsertion and reinstallation of refugees and displaced or dispersed populations.

A comprehensive strategy for 1996–2000 is currently being submitted to donor agencies. The strategy (see opposite) and the specific projects follow the recommendations of the national forum in 1994.

Nicaragua

Following an agreement between the President of the Republic and the Director-General of UNESCO, and with the support of the Minister of External Relations and the United Nations office in Nicaragua, UNESCO sent a mission in November 1994 which prepared a preliminary national culture of peace programme. A number of short-term activities were launched in 1995, including the training of peace promoters, who will work in the areas of education, culture, communication, environmental protection and citizenship training, with an emphasis on working with youth, women and demobilized soldiers. A set of long-term projects to be submitted to donor agencies is being elaborated through workshops involving both governmental and non-governmental organizations.

Honduras

Local forums were held throughout Honduras in preparation for a National Culture of Peace Forum late in 1995. The UNESCO office in Costa Rica assisted in this effort. These forums originated as an initiative of the Honduran armed forces, concerned to deal with the roots of the military conflicts that have beset the nation. Subsequently, the initiative was taken up by the Ministries of Culture and External Relations.

Somalia

With the withdrawal of United Nations forces from Somalia at the beginning of 1995, urgent action was required to refocus attention on the plight of the Somali people and to support their efforts for peace. In response, UNESCO, with the help of the Yemen National Commission for UNESCO, organized a symposium on the culture of peace in Sana'a, Yemen, in April 1995. The symposium attracted sixty-seven Somali intellectuals coming from within Somalia and from other countries. They were joined by representatives of international agencies, and by members of the media. Debate involved three themes: (a) rebuilding Somali society; (b) rehabilitating the Somali state; and (c) reintegrating Somalia in its international environment.

The meeting achieved a consensus on principles and recommendations, despite the many different perspectives of the participants. A final appeal, report and recommendations were accepted by acclamation. Participants indicated that it was the most positive meeting of its type since the disintegration of the Somali Government and hoped that it would initiate a new process to reconstitute Somali society.

The recommendations placed a high priority on strengthening local and regional administration and democratic culture. They also promoted basic education and support to civil society, focusing on women's groups, non-governmental organizations, professional organizations and intellectuals. A special emphasis was placed on the potential role of Somali artists, poets and singers to promote traditional themes of peace and reconciliation. In their final appeal, the participants:

- affirmed that only peace can guarantee Somalia's future and only its construction in the minds of men can assure its durability;

The Somali people place a special emphasis on the role of artists, poets and singers to promote traditional themes of peace and reconciliation.

- appealed to the full force of the Somali nation, political leaders, intellectuals, women, elders and youth to put an end to the spiral of violence and engage in a genuine process of peace and reconciliation.

They also urged the international community, and UNESCO in particular, to sustain the peace process in Somalia and to include it in the framework of UNESCO's Culture of Peace Programme.

Management and evaluation

Management of a culture of peace programme is complex. Not only is it necessary to implement a concept and a programme with few historical precedents, but previously warring parties must be persuaded to take part as equals in this pioneer process. Managing national programmes also involves co-ordination with a range of United Nations institutions and other intergovernmental and non-governmental organizations. In addition, managers are the leading edge of the fund-raising activities for proposed projects, and have special responsibilities for the further development of the concept of the culture of peace.

The evaluation of culture of peace projects is a participative process. Whereas traditional methods of development evaluation have emphasized the product of a project, the Culture of Peace Programme is working with donor countries to develop new methods of project evaluation which consider both the product and the participation of various parties in project planning and implementation. These methods place a priority on people from all sides of a conflict learning to work together for goals they could not achieve working alone or in competition with each other.

The challenge of funding

Despite the end of the Cold War, a large proportion of national and intergovernmental funds are directed towards the military. The resources devoted by nations to military expenditure are the equivalent of the total income of half of the world's population, whereas the United Nations devotes 80 per cent of its resources to peace-keeping and emergency assistance, it spends relatively little for conflict prevention and peace-building. Meanwhile, major donors are suffering from 'donor fatigue', a condition continually aggravated by the combination of limited funds and increasing demands.

The success of national culture of peace programmes depends upon funding. It ultimately demands a global reallocation of priorities from military aspects of peace-keeping to a greater emphasis on peace-building.

Within this context, the culture of peace is still not high on the list of global funding priorities. In response to applications, major donors typically emphasize that demand far outstrips available funds. Moreover, because the planning process of CPP depends upon the achievement of a broad consensus, preparing funding requests requires a lot of time, money and patience, which further frustrates donors. In short, securing funding for the culture of peace remains a major challenge.

However, once combatants lay aside their mistrust and commit themselves to building a new society, we have an obligation to support this process. If we fail to do so, we run the risk of creating disillusionment and sparking a return to violence. This has consequences for the efficacy and credibility of humanitarian interventions, and for national, regional and global security. If we are to achieve a culture of peace, we must pay the price for it. We cannot be successful without a global reordering of priorities in which the present emphasis on military peace-keeping is matched by a commitment at least as great to non-violent peace-building.

PREAMBLE OF THE CHARTER
OF THE UNITED NATIONS

We the peoples of the United Nations, determined

- ▶ to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
 - ▶ to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large and small, and
 - ▶ to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
 - ▶ to promote social progress and better standards of life in larger freedom
and for these ends
 - ▶ to practise tolerance and live together in peace with one another as good neighbours, and
 - ▶ to unite our strength to maintain international peace and security, and
 - ▶ to ensure by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
 - ▶ to employ international machinery for the promotion of the economic and social advancement of all peoples,
 - ▶ *have resolved to combine our efforts to accomplish these aims.*
-

6. The United Nations and its Specialized Agencies

In the twentieth century the world has moved towards an order in which it is possible for the rule of international law and justice to replace reliance on military power. With the end of the First World War, the League of Nations was set up. The end of the Second World War saw the United Nations established. At the end of the Cold War, the United Nations greatly expanded its peace activities in the hope that it could finally achieve its founding purpose: 'to save succeeding generations from the scourge of war'.

The United Nations' initial emphasis on peace-keeping operations, based on keeping peace between states, is increasingly being extended with a focus on peace-building, conflict prevention and the construction of a culture of peace. Two documents, *An Agenda for Peace* and *An Agenda for Development*, have defined and expanded the concept of peace-building (see boxes on pages 58 and 59). In addition to its importance for countries emerging from conflict, peace-building concerns countries in transition that can use it to place themselves on the path of sustainable development, and for those high on the scale of wealth and power who 'must hasten the process of partial demobilization and defence conversion'.

Actions for a culture of peace correspond more closely to the concept of peace-building than to peace-keeping. Peace-keeping is designed to guarantee the cessation of violence, hopefully through short-term operations, and to create an atmosphere in which long-term peace-building becomes possible. Peace-building, on the other hand, is a sustained process which addresses the underlying causes of conflict and places peace on a durable foundation. Whereas peace-keeping involves the deployment of military and/or police per-

AN AGENDA FOR PEACE (*definitions*)

- ▶ Preventive diplomacy is action to prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occur.
- ▶ Peace-making is action to bring hostile parties to agreement, essentially through such peaceful means as those foreseen in [Chapter VI of] the Charter of the United Nations.
- ▶ Peace-keeping is the deployment of a United Nations presence in the field, hitherto with the consent of all the parties concerned, normally involving United Nations military and/or police personnel and frequently civilians as well. Peace-keeping is a technique that expands the possibilities for both the prevention of conflict and the making of peace.
- ▶ Peace-building is action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict. Only sustained, co-operative work to deal with underlying economic, social, cultural and humanitarian problems can place an achieved peace on a durable foundation.

(Note: Although the initial formulation in *An Agenda for Peace* was in terms of post-conflict situations, the Secretary-General has since broadened the concept of peace-building to be applied in pre-conflict and conflict situations as well.)

sonnel, peace-building puts a priority on non-military endogenous capacity building, the strengthening of democracy and local institutions and the training of local personnel.

The Secretary-General of the United Nations, Boutros Boutros-Ghali, speaking to the Global Diversity Conference in Australia in 1995, noted that

A truly global culture of peace – based on mutual respect and creative exchange . . . is at the heart of the great historical enterprise that is the United Nations . . . The *raison d'être* of the United Nations is to foster the integrity of cultures and upon this basis, to promote information, dialogue, understanding and co-operation among the peoples of all the world's diverse cultures. Upon this foundation, the United Nations can proceed toward the realization of the three pillars of a global culture: a culture of peace, a culture of development, a culture of democracy.

From the beginning of its Culture of Peace Programme, UNESCO has kept in close contact with the United Nations and its Specialized Agencies. In response to a letter from the Director-General of UNESCO, Federico Mayor, in February 1993, Secretary-General Boutros-Ghali invited UNESCO to work in a co-ordinated fashion

AN AGENDA FOR DEVELOPMENT

(excerpts concerning peace and development)

- ▶ **Development is a fundamental human right. Development is the most secure basis for peace.**
- ▶ **While there is war, no State is securely at peace. While there is want, no people can achieve lasting development.**
- ▶ **Traditional approaches to development presuppose that it takes place under conditions of peace. Yet that is rarely the case. . . . Because the United Nations is active at the forefront of humanitarian aid, refugee assistance, and the range of peace operations, it is deeply and inextricably involved in peace as a fundamental dimension of development.**
- ▶ **Development cannot proceed easily in societies where military concerns are at or near the centre of life. Societies whose economic effort is given in substantial part to military production inevitably diminish the prospects of their people for development. The absence of peace often leads societies to devote a higher percentage of their budget to the military than to development needs in health, education and housing. Preparing for war absorbs inordinate resources and impedes the development of social institutions.**
- ▶ **Pulling up the roots of conflict goes beyond immediate post-conflict requirements and the repair of war-torn societies. The underlying conditions that led to conflict must be addressed. As the causes of conflict are varied, so must be the means of addressing them. Peace-building means fostering a culture of peace. . . .**

with all other United Nations Agencies on the peace-building challenges outlined in *An Agenda for Peace*. He pointed out that 'the concept of peace-building is complex and can apply to pre-conflict, conflict and post-conflict situations'. Since that time, the Culture of Peace Programme has taken part in numerous meetings with the United Nations, its Specialized Agencies and individual staff, both in the context of the national culture of peace programmes and in international conferences.

Given the extensive work of the United Nations system, it is only possible to describe a few examples in the following pages. The examples are chosen to illustrate how the United Nations helps establish different aspects of human security. Economic security is addressed by institutions such as the United Nations Development Programme (UNDP), the World Health Organization (WHO), the United Nations Children's Fund (UNICEF), the Division for the Advancement of Women and the United Nations Research Institute for Social Development (UNRISD). Political security is addressed by

the Centre for Human Rights, the Division of Electoral Assistance and the United Nations University (UNU). Disarmament and economic conversion are dealt with by the United Nations Institute for Disarmament Research and the Report on Economic Conversion.

United Nations Development Programme

The 1994 Human Development Report of the UNDP considered four new challenges for addressing the problem of economic security. These are: (a) sustainable human development; (b) new dimensions of human security; (c) capturing the peace dividend; and (d) developing a new design for development co-operation.

Sustainable human development addresses economic and social security by putting people at the centre of development. A society that spends its income on armaments, or over-exploits the productive capacity of the environment, cannot attain sustainable development. Instead, income should be used to enhance the living conditions of the poor and provide services which they can use. By investing in human capital, especially through education, productivity can be enhanced both now and in the future. The essence of sustainable human development is that everyone should have equal access to development opportunities.

New dimensions of human security include economic and social security as well as military security, and security from the threat of nuclear war. These new dimensions require an assured basic income, access to basic food, good personal health, a healthy physical environment, freedom from the threat of violence, cultural identity and the support of the community, and respect for human rights. To provide human security, the international community must find ways of addressing the growing threats of population growth, disparity in economic opportunities, excessive international migration, environmental degradation, drug production and trafficking, and international terrorism.

In its section on *Capturing the peace dividend*, the Human Development Report addresses economic conversion from military to civilian production, providing an alternative to the profits that support a culture of war. In 1992, world military spending, at \$815 billion, was equal to the combined income of half the world's population. Although there has been some reduction in military spending since the end of the Cold War, it has not been used to

increase development aid. Therefore, there is need for a new and firm commitment to the reduction of military spending and that the savings made be devoted to sustainable and equitable development.

The peace dividend depends upon both conversion from military to civilian production in the industrial countries and reduced military spending by the developing countries. To achieve conversion of military industries, it is necessary to provide alternatives to the arms producers, to the employees of defence plants and to the military itself. To reassure developing countries, it is necessary to increase their security through guarantees of their territorial integrity, and through sustainable development and democracy.

A new design for development co-operation should encompass not only development aid, but all international flows, including private investment, labour, and international trade and finance, including debt payments. If aid is to genuinely benefit the poor, it must be more participatory and people-centred. An open public debate on aid can allow people to decide whether their country needs aid, and who should benefit in order to reduce disparities rather than reinforce them.

Increasingly, in its development projects, the UNDP is recognizing one of the basic principles of a culture of peace; that development projects can be made more sustainable by bringing together those who have been in conflict. This includes:

- The participation of parties on all sides of a conflict in the planning and implementation of development programmes, with the assistance of trained peace promoters.
- The evaluation of development programmes in terms of the participatory process, as well as of the product achieved.

A good example of participatory development has been the Development Programme for Refugees, Returnees and Displaced Populations in Central America (PRODERE). PRODERE was established by the UNDP within the framework of the Special Plan of Economic Co-operation for Central America, designated by the United Nations General Assembly to express its support for peace agreements in Central America. The Government of Italy provided the financial backing.

PRODERE has operated in conflict-affected areas of Central America to facilitate the reinsertion of uprooted populations into their communities of origin, or their long-term integration into host communities. This involves various state institutions and NGOs in each of the Central American countries, as well as other United Nations agencies such as the Pan American Health Organization,

To genuinely benefit the poor, development aid must be participatory and people-centred, including an open public debate allowing people to decide who should benefit in order to reduce disparities rather than reinforce them.

WHO, the International Labour Organisation (ILO), the United Nations High Commission for Refugees (UNHCR), the World Food Programme and UNICEF. PRODERE has stressed local mechanisms to combat social exclusion and to establish the basis for socio-economic recovery. It has supported the development of local health systems, local education systems, local economic development agencies and local mechanisms for the protection of human rights.

The role of women in development is specifically promoted by the United Nations Development Fund for Women (UNIFEM). It provides direct financial and technical support to women in developing countries, who are striving to raise their standard of living. It was established in 1978 in autonomous association with the UNDP.

UNIFEM recognizes that displaced and refugee women have particular needs and concerns, from food distribution through health care to protection from sexual abuse. Since 1990, a number of activities related to displaced women have been initiated, including 'Planning and Afghan Women'. This programme, undertaken in collaboration with UNICEF, focuses attention on the plight of Afghan women, examining the possibility of including gender concerns in development planning.

African Women in Crisis (AFWIC) is a UNIFEM umbrella programme, designed to protect and empower African women who, through crises, have been displaced from their home communities. AFWIC seeks to promote a 'gender-sensitive development' which ensures that women are viewed as both crucial resources and participants in disaster prevention and mitigation.

World Health Organization

Health care can provide a common goal for those who have been in conflict, as shown by the experience of programmes, such as that of the World Health Organization in Mozambique. Under WHO auspices, mobile health teams and programmes including an extended immunization project have been set up in several provinces. In the province of Zambezia, an emergency programme and a development programme, both with the aim of improving community health, are currently under way.

Both sides from the previous war took part in the planning and implementation of these initiatives. Following a joint preliminary assessment of rehabilitation needs, committees were formed to discuss strategies for meeting them. To counter fears that one or the

other would receive preferential treatment, volunteers from both sides were trained as health workers. Through this programme, it became possible to provide health care to areas which had been inaccessible for ten years.

United Nations Children's Fund

As women and children are most vulnerable to the suffering and destruction of war, UNICEF programmes include many activities that promote peace. For example, UNICEF's Education for Development Programme promotes solidarity, not only between people of different lands, but also between former enemies. It includes education for peace projects which promote tolerance among students in countries afflicted by rising xenophobia, provide support for children traumatized by war, and help build bridges between young people of diverse communities. The projects offer training in conflict resolution techniques, teaching young people not only that peace is possible, but how to make it happen.

In Bosnia and Herzegovina, children share their hopes for peace on *Colourful Wall*, a one-hour radio programme broadcast twice each weekday in Sarajevo. In Sri Lanka, Education for Conflict Resolution offers children alternatives to violence, training educators to develop in their students the ability to empathize, co-operate and think critically.

In Lebanon, a group of teenagers at Volunteer Development Camps have been planting cedar trees in areas of their country damaged by war. The camps have united young people from different backgrounds, combining useful environmental restoration with a sense of pride and responsibility. As one Education for Peace trainer said: 'The camp gives a new set of goals, a common way of life . . . to erase the ugly memories of war.'

Other UNICEF peace education projects include Kukatonon Children's Peace Theatre in Liberia and the Circo da Paz in Mozambique.

Education for Development promotes solidarity, not only between peoples of different lands, but also between former enemies.

Division for the Advancement of Women

Women's definitions of security involve a preference for constructive rather than destructive power. This entails a conception in which power is used for the benefit of all in order to achieve common goals. This depends upon a bottom-up rather than a top-down understanding of power.

Women's participation can make a qualitative difference in the nature and effectiveness of policies related to peace and security.

These are among the conclusions of a meeting convened in December 1994 by the United Nations Division for the Advancement of Women in preparation for the Fourth World Conference on Women in Beijing.

The meeting produced a number of recommendations that would make women's capacities for peace-building more available to the United Nations system. It called for a female Secretary-General and equal numbers of male and female candidates for United Nations posts, especially in those dealing with peace-keeping and peace-building activities. Among the other suggestions were the use of gender-sensitive practices for United Nations peace-keeping, training in gender sensitivity for personnel working in peace and security activities and the establishment of a worldwide women's television channel and radio frequency band, which could function as part of an early-warning system to prevent violence. The meeting concludes:

It is evident that men's efforts have not been sufficient, that belief in the efficacy of violence is misplaced, and that women's participation provides breadth and makes a qualitative difference in the nature and effectiveness of policies related to peace and security. . . . We believe that the interests of human security can best be served by an intentional transition from the culture of war, which now prevails, to a culture of peace.

United Nations Research Institute for Social Development

UNRISD is an autonomous United Nations Agency that conducts multi-disciplinary research to provide a better understanding of the effects of development policies and processes on economic, social and environmental conditions among different social groups.

UNESCO's Culture of Peace Programme has been co-operating with UNRISD in its project on 'Rebuilding Wartorn Societies'. This project provides systematic analysis of the experience and practice of post-conflict peace-building. As UNRISD explains:

The task which begins once fighting has stopped is, in most cases, more complex and costly than was the fighting. A fragile cease-fire must be transformed into a lasting political settlement . . . and a process of political, economic, social and psychological rebuilding initiated to lay the basis for future sustainable development.

Country studies are being planned for Mozambique, Eritrea, Guatemala and Somalia.

UNRISD provides policy advice as a continuous process integrated with its research. It also links the various agencies involved in rebuilding war-torn societies in a global network to promote dialogue and facilitate exchange of experiences.

United Nations Centre for Human Rights

The United Nations programmes of consultation and technical assistance for human rights, which were launched in 1955, received a boost in 1992 with the World Conference on Human Rights, held in Vienna. This conference called for the application of coherent national action plans designed to:

- reinforce institutions that defend human rights and promote democracy;
- reform penal and correctional establishments;
- assure judicial protection of human rights;
- assure theoretical and practical human rights training for administrators, lawyers, judges, and security forces;
- educate and inform the general public to promote respect of human rights;
- facilitate other activities which contribute to the functioning of a society by the rule of law.

The Human Rights Centre responds to the requests of Member States by making a detailed evaluation of their needs in the domain of human rights and elaborating and implementing appropriate programmes of assistance. In 1994, the United Nations assisted comprehensive national human rights programmes in seventeen countries: Albania, Armenia, Azerbaijan, Benin, Bhutan, Burundi, Cambodia, Malawi, Mongolia, Nepal, Papua New Guinea, Romania, Russian Federation, Rwanda, São Tomé and Príncipe, and the United Republic of Tanzania. A national United Nations office for human rights was established in Guatemala to aid in refugee repatriation. In addition, assistance was being given to many other countries for human rights initiatives.

In Burundi, the United Nations assisted in the following human rights initiatives in 1994: (a) organization of two workshops for teachers; (b) a seminar on reconciliation; (c) a seminar on justice; (d) a workshop on conflict resolution; (e) production of multimedia

materials and information documents; (f) a manual designed for primary schools; (g) monthly radio broadcasts on human rights; and (h) evaluation on human rights needs for police, army and the national guard. In order to co-ordinate these activities, a United Nations office for human rights was established in the capital, Bujumbura.

Department of Peace-Keeping Operations/Division of Electoral Assistance

While the United Nations Department of Peace-Keeping Operations is concerned primarily with peace-keeping, some of its activities also address peace-building, in particular those of its Electoral Assistance Division.

A tradition of free and fair elections is an important component of building the political security fundamental to a culture of peace. In the past, elections have been considered the exclusive concern of governments themselves. Today, however, the international community is increasingly being asked to monitor or assist in elections in order to increase the confidence of citizens in the fairness and objectivity of the electoral process and its results.

The range of electoral services provided by the United Nations to its member states is very broad. During 1994 it included:

- major electoral missions within peace-keeping operations in El Salvador and Mozambique, involving over 800 and 2,000 observers, respectively;
- a major co-ordinating role in the international observation of South Africa's first general elections, with 2,120 observers;
- assistance to elections in Malawi, including provision of a secretariat which provided technical assistance in boundary delimitation, civic education, constitutional law, human rights and the training of poll workers;
- support and training of domestic observers for Mexico's national elections;
- various other missions and technical assistance to Member States, including training of election administrators and observers, logistics and civil registration, assistance with constitutional reform, electoral materials and civic and voter education.

The electoral activities of the United Nations continue to expand. In May 1995, there were ongoing electoral assistance activities in sixteen countries. To an increasing degree, these actions are undertaken in

Increasingly the United Nations is asked to assist in elections in order to increase the confidence of citizens in the fairness and objectivity of the electoral process and its results.

partnership with intergovernmental and non-governmental organizations such as the European Commission, the International Foundation for Electoral Systems, the International Republican Institute and the National Democratic Institute. To facilitate this process, the division publishes a regular report on its work through the Electoral Assistance Information Network.

United Nations University

Ethnic conflict is a key problem in the development of a culture of peace. Therefore, in 1993, the United Nations University, in collaboration with the University of Ulster in Northern Ireland, United Kingdom, established the Initiative on Conflict Resolution and Ethnicity (INCORE). INCORE aims to integrate research, training, practice, policy and theory on the growing problems associated with ethnic violence.

An INCORE colloquium on multi-ethnic and multicultural societies, in collaboration with UNESCO's Management of Social Transformations Programme, identified the theme of women and ethnic violence as a priority area. In another project, INCORE is collaborating with the University of Limerick, Ireland, and the Austrian Study Centre for Peace and Conflict Resolution to examine the training of United Nations military and civilian peace-keepers.

Other research initiatives of INCORE include: (a) a comparative assessment of approaches to mediation; (b) the anticipation and prevention of violence; (c) conflict transformation and the management of divided cities; and (d) the relationship between economic factors and ethnic conflict. An Internet database has also been established which provides a guide to documentary resources on conflict and ethnicity.

United Nations Institute for Disarmament Research

United Nations efforts to promote military security are being studied systematically by the United Nations Institute for Disarmament Research (UNIDIR). The institute has three main lines of research:

- Disarmament and conflict resolution processes, concentrating on the disarmament of warring parties as an integral part of peace-keeping operations.

- Non-proliferation of weapons of mass destruction, notably in view of the 1995 Extension Conference of the Non-Proliferation Treaty and the implementation of the Chemical Weapons Convention.
- Regional security issues, mainly arms control and confidence-building measures in the Middle East.

Through a process of workshops and expert meetings, UNIDIR is producing and disseminating a series of six policy papers concerned with the disarmament of warring parties through peace-keeping operations.

United Nations Report on Economic Conversion

Although there had been considerable progress in the scientific and technical aspects of military-to-civilian conversion in earlier years, it did not become politically feasible until the late 1980s. Since then, a number of United Nations conferences have addressed the subject and some conversion activities have been undertaken by Member States, as reported by the United Nations Conference on Trade and Development (UNCTAD).

The Russian Centre of Aerospace Complex Conversion promotes conversion of the Russian aerospace industry. The centre, created in 1993 as an outgrowth of a conference organized by the United Nations and the Government of the Russian Federation, works with aerospace corporations and financial and scientific institutions, as well as with United Nations agencies. One example of aerospace conversion is the joint venture of the Russian space-technology company Sojuz and a German company to produce diamonds using the explosives from shells and ammunition. In general, according to the Russian experience, enterprises oriented towards production in medium-level military technology have found it easier to find civilian markets. China, according to the UNCTAD report to the Economic and Social Council of the United Nations, has converted a large part of its arms industry to the production of civilian goods.

The tasks of environmental protection in particular can be assisted by converted military technology. Two examples are the use of missile technologies in the Russian Federation to fight industrial fires and to reverse the depletion of the Aral Sea. Environmental applications are also highly appropriate for the sophisticated information technology developed by modern military establishments. An

The highly sophisticated information technology of the modern military can be converted to serve sustainable development and environmental conservation.

example of this is the tracking of whales by means of a US system developed originally to monitor Soviet submarines.

Economic conversion often has large short-term costs. Therefore, planning must be done on a long-term basis in order to see its overall benefits and opportunities. Although it needs to be practised by individual countries, there is also a need for international co-ordination and co-operation. In particular, the sharing of experiences and technology is needed, especially from the industrial to the developing countries. One such initiative is the computer network for conversion for sustainable development set up by the Institute for Environmental Protection of the University of Dortmund, Germany, in co-operation with the United Nations.

ORGANIZATION FOR SECURITY AND CO-OPERATION
IN EUROPE: CODE OF CONDUCT ON
POLITICO-MILITARY ASPECTS OF SECURITY (*excerpts*)

- ▶ **The participating States commit themselves to co-operate, including through development of sound economic and environmental conditions, to counter tensions that may lead to conflict. The sources of such tensions include violations of human rights and fundamental freedoms and of other commitments in the human dimension; manifestations of aggressive nationalism, racism, chauvinism, xenophobia and anti-semitism also endanger peace and security.**
 - ▶ **The participating States stress the importance both of early identification of potential conflicts and of their joint efforts in the field of conflict prevention, crisis management and peaceful settlement of disputes.**
 - ▶ **The participating States consider the democratic political control of military, paramilitary and internal security forces as well as of intelligence services and the police to be an indispensable element of stability and security. . . .**
 - ▶ **Each participating State will at all times provide for and maintain effective guidance and control of its military, paramilitary and security forces by constitutionally established authorities vested with democratic legitimacy. . . .**
 - ▶ **The participating States will not use armed forces to limit the peaceful and lawful exercise of their human and civil rights by persons as individuals or as representatives of groups nor to deprive them of their national, religious, cultural, linguistic or ethnic identity.**
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7. Other intergovernmental initiatives

Although bearing primary responsibility for international peace and security issues, the United Nations also recognizes the important role of regional organizations. With the end of the Cold War, these organizations have in many cases been able to shift from military concerns to those of peace. In Europe, the Organization (formerly Conference) for Security and Co-operation (OSCE) and the Council of Europe have been able to extend their actions on the basis of East-West co-operation. In Latin America, the Presidents and Parliaments of Central America have taken the lead in working for a culture of peace, and there is also a new initiative by the Organization of American States (OAS). In Africa, the Organization of African Unity (OAU) has established a Mechanism for Conflict Prevention, Management and Resolution. Other initiatives have been pursued by the Commonwealth Secretariat and the International Committee of the Red Cross (ICRC). The North Atlantic Treaty Organization (NATO) has also been involved in promoting conversion from military to peaceful production.

By supporting co-operation between nations on a regional basis, these organizations enhance the military security of their member states and allow for a diminution of the need for standing armies, military purchases and production. Economic co-operation within them often contributes to economic security and freedom from hunger, thus diminishing one of the major causes for violent conflict. In many cases, special programmes and projects are being undertaken to enhance the strength and effectiveness of democratic institutions, thus contributing to the political security needed for peace. Special attention is being paid to the development of peaceful uses for military technology and personnel.

With the end of the Cold War, regional organizations have been able to extend their actions for peace, contributing to economic, political and military security, to economic conversion, and to international solidarity among their citizens.

Organization for Security and Co-operation in Europe (OSCE)

The end of the Cold War made possible the development of a new mechanism for peace, originally called the Conference on Security and Co-operation in Europe, and renamed as an organization in 1994. Founded under the Helsinki Accords in August 1975, it has grown in size since the end of the Cold War (now involving fifty-three participating states), and has been transformed from a forum for negotiation and dialogue to an active operational structure for peace.

Important arms-control agreements were signed by the organization in 1990 and again in 1992. The first, the Treaty on Conventional Armed Forces in Europe, limits non-nuclear ground and air forces from the Atlantic to the Ural mountains. The latter established confidence- and security-building measures and an 'open skies' treaty.

The OSCE has committed its members to early warning, conflict-prevention and crisis-management. Under the terms of the 1992 agreement, conflict-prevention and crisis-management missions are sent to areas of potential or actual conflict. As of May 1995, long-term missions were engaged in Estonia, Georgia, Latvia, the Republic of Moldova, Sarajevo, Skopje (Macedonia), Tajikistan and Ukraine.

The following excerpt from the OSCE annual report describes the work of the mission to Skopje, which was deployed to help avoid a spillover of the war in neighbouring Bosnia and Herzegovina:

In an increasingly complex political environment, the Mission maintains good contacts with all parties and groups. In June, the Mission assisted the authorities and the Council of Europe in the holding of the long-awaited census. Through its permanent presence, it has contributed to the creation of a broad political acceptance for the census by all ethnic groups and to its overall successful implementation. In October, the Mission played an active role in presidential/parliamentary elections, providing, *inter alia*, co-ordination and consultancy to international observers, and trying to ensure the representative and democratic character of both rounds of the elections.

Recognizing that ethnic tensions have the potential to escalate into major conflicts, the OSCE has established a High Commissioner on National Minorities who meets regularly with national leaders in an attempt to predict and prevent such conflicts. The High

Commissioner's mandate corresponds to the general principles of a culture of peace. It is tailored to each local situation and generally calls for the establishment of good contacts with local representatives and the further strengthening of dialogue, once it has been started, between the parties concerned. The High Commissioner has spoken in Albania with government officials, local authorities and representatives of the Greek minority, concerning their rights to Greek-language education. In Kazakstan and Kyrgyzstan, he has focused on questions of citizenship provisions, use of the Russian language, achieving ethnic balance among public officials, and on mechanisms to address complaints of ethnic discrimination. Similar issues have been raised during missions to Estonia, Hungary, Latvia, Macedonia, Romania, Slovakia and Ukraine. The office is also addressing the rights of the Roma people in Europe.

Election monitoring and the building of democratic institutions is being co-ordinated for the OSCE by its Office for Democratic Institutions and Human Rights. In 1994, international observers were provided for elections in Belarus, Hungary, Kazakstan, Latvia, Macedonia, the Republic of Moldova, the Russian Federation and Ukraine. Assistance was given for the drafting of constitutions in Armenia, Georgia and Tajikistan.

Political security in a culture of peace means that the conflicts that arise within countries must be managed not only without violence, but also without the threat of violence. This requires that non-violent conflict resolution must be used instead of armed forces, national police and intelligence services. This principle was recognized by the OSCE countries, adopted at their meeting in Budapest in December 1994, and enshrined as the Code of Conduct on Politico-Military Aspects of Security.

The Council of Europe

The Council of Europe exists to protect human rights and promote pluralistic democracy. Established in 1949, it now comprises twenty-two countries from Western, Central and Eastern Europe. The Council promotes a sense of international solidarity among its citizens which is the fundamental basis for a culture of peace.

The Council has recently initiated a European Youth Campaign against Racism, Xenophobia, Anti-semitism and Intolerance. The campaign is neatly summed up in its slogan: 'All Different, All Equal.' It operates through national committees in participating coun-

Through actions such as the European Youth Campaign against Racism, Xenophobia, Anti-semitism and Intolerance, the Council of Europe promotes the sense of intercultural solidarity among its citizens which is the fundamental basis for a culture of peace.

tries throughout Europe. These committees are composed of people from minority and anti-racist groups, youth organizations and government representatives, who are responsible for organizing activities at the national level and for co-ordinating local and regional operations.

The European Week of Action against Racism, in March 1995, was the first all-European mobilization of the campaign. In Amsterdam 8,000 people demonstrated against racism under the slogan: 'The Netherlands are Now in Colour.' Festivals against racism took part throughout Germany and in Luxembourg. In Sweden, business leaders and students took initiatives, including seminars for representatives of industry and for representatives of the Swedish student movement. Other actions took place in the United Kingdom, Belgium, Lithuania, Spain, Greece, Slovenia and France.

In the summer of 1995, six specially hired 'youth trains' crossed Europe, bringing hundreds of young people to Strasbourg for International European Youth Week. A full programme of educational and cultural activities was organized in each train, and public happenings – concerts, public debates, street theatre, etc. – greeted the trains at each stop.

The biggest music fair in Europe, 'Popkorn', was held in Cologne, Germany, under the logo: 'All Equal, All Different.' It included information stands, a special venue for anti-racist videos, and a stage with performances by musical groups who contributed a CD recording dedicated to anti-racism.

Faced with the war in Yugoslavia, the Council of Europe launched a programme in 1993 to mobilize people in cities throughout Europe to establish 'local democracy embassies' in agreement with local authorities in areas of the former Yugoslavia. These 'embassies' are staffed by permanent employees sent by the participating cities across Europe to encourage the democratic process through intermunicipal confidence-building measures.

Following a decision by its Vienna Summit of 1993, the Council of Europe moved to sponsor a series of pilot projects within civil society to increase tolerance and understanding among peoples. Among the projects that have been initiated are: an intercultural centre at Timisoara, Romania; an independent bilingual (Italian/Croatian) radio station at Rijeka, Croatia; a project named 'SPOLU' to improve inter-ethnic relations and living conditions for the Roma peoples of the Czech Republic and Slovakia; and a project of co-operation in the Carpathian region for local or regional authorities in Hungary, Poland, Romania, Slovakia and Ukraine.

OSCAR ARIAS SANCHEZ' GLOBAL DEMILITARIZATION FUND

Oscar Arias Sanchez, former Costa Rican President and 1987 winner of the Nobel Peace Prize, has proposed a Global Demilitarization Fund which would 'add dynamism' to the current demilitarization trend by rewarding disarmament efforts.

In practice, the Fund would have three distinct components: a restitution account, which would provide financial support for such undertakings as demining, armed forces demobilization and reintegration, refugee repatriation and post-conflict reconstruction; a transformation account, predicated on the adoption of international accords that would mandate sharp reductions in weapons; and a peace-building account which would assist in the establishment of new international institutions and mechanisms for such activities as disarmament verification, peace-keeping, conflict mediation, election monitoring, and other purposes.

Arias' plan proposes that developed countries earmark one-fifth, and developing countries one-tenth of their peace dividend, although, as Arias says, the actual numbers are not important. What is important is the principle of committing a portion of the peace dividend to promote global demilitarization.

Central American integration

Emerging from a period of bloody civil wars, the countries of Central America have initiated a process of regional integration which includes a commitment to peaceful resolution of conflicts. The process involves the presidents and parliaments of Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua and Panama. The Nobel Prize for Peace in 1987 was granted to Oscar Arias in recognition of his contribution to the peace and integration process in Central America. Noting that few regions of the world had suffered worse violence in recent years, the Nobel Committee said: 'For these people there is now a hope. On the 7th of August this year the Presidents of Nicaragua, El Salvador, Guatemala, Honduras and Costa Rica signed a peace plan for Central America. . . . The main architect behind this plan is this year's prizewinner, the President of Costa Rica, Oscar Arias.'

In accepting the Prize, Arias said: 'We seek in Central America not peace alone, not peace to be followed someday by political progress, but peace and democracy, together, indivisible, and an end to the shedding of human blood, which is inseparable from an end to the suppression of human rights.' By implication he condemned the Cold War which had made the region into a battleground between East and West when he said: 'Let Central Americans decide the

TREATY ON SOCIAL INTEGRATION IN CENTRAL AMERICA

Principles (Article 6)

- (a) **The respect for life in all its forms and recognition of social development as a universal right.**
- (b) **The concept of the human being as the centre and objective of development, which calls for an integral and explicit vision between its different features, in order to promote sustainable social development.**
- (c) **The consideration of the family as the essential nucleus of society and axis of social policy.**
- (d) **The promotion of peace and democracy, as basic forms of human co-existence.**
- (e) **No discrimination on the basis of nationality, race, ethnic origins, age, illness, disability, religion, sex, ideology, civil or family status or any other types of social exclusion.**
- (f) **Harmonious coexistence with the environment and respect for natural resources.**
- (g) **The condemnation of all forms of violence.**
- (h) **The promotion of universal access to health care, education, food, leisure, as well as economic activity which is suitable and justly remunerated.**
- (i) **The maintaining and encouraging of cultural pluralism and ethnic diversity in the Region, marked by respect for human rights.**
- (j) **The active support for community participation in managing social development.**

future of Central America. Leave the interpretation and implementation of our peace plan to us. Support the efforts for peace instead of the forces of war in our region. Send our people ploughshares instead of swords, pruning hooks instead of spears.'

The regional peace plan which eventually emerged was formalized in the Protocol of Tegucigalpa in December 1991. Meeting again in March 1995, the presidents of the six countries signed a Treaty on Social Integration in Central America. The treaty's ten basic principles correspond to a vision for a culture of peace.

In June 1994, the Central American Parliament (PARLACEN), in collaboration with UNESCO, organized the First National Encounter for Peace and Reconciliation in Guatemala. This brought together over 100 participants from all sectors of Guatemalan society, as well as from international agencies. Five basic conditions were identified in relation to national reconciliation and the construction of peace:

- The process of reconciliation is unique to each country and

must include the mobilization of the forces of civil society as co-authors of the process.

- Elucidation of the truth is an indispensable basis for national reconciliation in order to make it a credible process.
- The objective identification of the structural causes of conflict is essential to develop the social agreements that are needed.
- The state itself must be restructured in the face of the new challenges of the coming century.
- National reconciliation is a process from which no one must be excluded – all must be actors if the obstacles are to be overcome.

Elucidation of the truth is an indispensable basis for national reconciliation and the construction of peace.

Organization of American States

In April 1995, the Inter-American Defense College in Washington, D.C., hosted a symposium on peace-building and peace-keeping co-sponsored by the Organization of American States (OAS) and UNESCO's Culture of Peace Programme.

In addition to the obvious use of the military for peace-keeping, it was pointed out that it can also contribute unique skills and capabilities to peace-building. As one participant, a military officer with experience in peace-keeping operations, stated:

We have restored electricity, rebuilt community water supplies, provided medical supplies, fixed up roads and bridges, restored ports. We have fixed up and started schools taught by our own military people. And very often military logistics officers in United Nations contingents have managed sea-ports, airports, truck delivery systems, and warehouses.

A case in point was the use of United Nations military forces to undertake the complex and difficult logistical tasks of the election campaign in Cambodia.

The attitudes and perspectives of the military need to be transformed to contribute to a culture of peace. Thus, the symposium suggested that short courses on peace-keeping should be introduced at the Inter-American Defense College, and that a network of military war colleges and research institutions should be established to address the new security agenda. Several symposium participants pointed out that the military has been isolated from the new thinking about the changing nature of security and that in the future it needs to be systematically included.

The military has been isolated from new thinking on the changing nature of security. In the future, it needs to be systematically included.

Organization of African Unity

The Organization of African Unity has created a Mechanism for Conflict Prevention, Management and Resolution.

Meeting in July 1990, the member states of the Organization of African Unity (OAU) dedicated themselves to work together towards 'the peaceful and speedy resolution of all conflicts on the continent'. The African leaders adopted the 'Declaration of African Heads of State and Government on the Political and Socio-economic Situation in Africa and the Fundamental Changes taking Place in the World'. This led to the creation of a Mechanism for Conflict Prevention, Management and Resolution. The UNESCO Culture of Peace Programme, along with a number of other international organizations, has contributed to consultations in Africa for the mechanism's development. Both at Cairo in May 1994 and in Addis Ababa in September 1994 at meetings sponsored by the International Peace Academy and International Alert, respectively, the culture of peace has been presented and discussed in relation to the OAU mechanism. Its first application has been in Burundi, where a mission has been deployed to help re-establish confidence and promote dialogue in order to facilitate the process of national reconciliation. In addition to the mission, which was upgraded from forty-seven to sixty-seven officers in June 1995, several ministerial delegations of the OAU have travelled to Burundi to add their support to the peace process. In response to the urging of the OAU, the President and Prime Minister of Burundi have engaged consistently in campaigns of public sensitization for the promotion of peace and security.

Commonwealth Secretariat

In 1995, when parliamentary rule in Lesotho was threatened by the military, the Presidents of Botswana, South Africa and Zimbabwe intervened in defence of democracy. The negotiations were conducted by the Secretary-General of the Commonwealth, Chief Emeka Anyaoku, who met with the armed forces, police and National Security Service of Lesotho in March 1995, and obtained the release of two senior officers who had been held captive. In helping to resolve the constitutional crisis, the Secretary-General also met with King Moshoeshoe II, Prime Minister Mokhehle, cabinet members and opposition leaders.

It was no accident that the conflicting parties of Lesotho asked the Commonwealth Secretariat to handle the negotiations. The organization had won the trust of the people of Lesotho through its

support for the 1993 elections process. It had supplied the chief election officer who established the preparations for the election. It had also sent a number of planning missions to provide advice in preparation for the election and an observer group to oversee the process.

The case of Lesotho and the Commonwealth Secretariat illustrates a transformation in interstate relations: issues of political and military security have become not only the internal affairs of the country concerned, but also the concern of the international community. In this case, the concern was not expressed in terms of military force, but rather in terms of electoral assistance and readiness to follow up that assistance with third-party negotiation and non-violent conflict resolution when crises emerged.

International Committee of the Red Cross

The International Committee of the Red Cross (ICRC) is the promoter and guardian of international humanitarian law and of the Geneva Conventions. It acts as a neutral intermediary between conflicting parties, helping and protecting victims of hostilities and alleviating their physical and moral suffering. Because of its role in international law and its consistent humanitarian action on the battlefield, the ICRC is often included in meetings of the United Nations and other intergovernmental organizations, and has come to symbolize the peace work of the international community. In recognition of its humanitarian work, the ICRC has been awarded the Nobel Peace Prize three times – in 1917, 1944 and 1963.

The work of the ICRC is exemplified by its role in treating children as a 'conflict-free zone' in the recent war in El Salvador. Working closely with Swedish Save the Children and with UNICEF, the ICRC obtained a number of ceasefires in the war which enabled children to receive immunization against avoidable diseases. The negotiation process was complex, and involved many players in the conflict. What was needed was not just a ceasefire of three days a month, but a few days of peace before the campaign started, so that people felt confident to leave their homes and travel some distance with their children. The Vatican was involved through Archbishop Arturo Rivera Damas in El Salvador, who accepted the role of mediator on two conditions: that the immunization campaign should not become, nor be seen to be, a political stratagem of the government,

Treating children as a 'conflict-free zone', the warring parties in El Salvador took their fingers off the trigger long enough to enable UNICEF and the International Red Cross to immunize children against six killer diseases.

APPEAL TO THE INTERNATIONAL COMMUNITY FROM A ROUND
TABLE OF INSTITUTIONS WHO HAVE WON THE NOBEL PRIZE
FOR PEACE (*excerpts*)

Peace is not only the absence of armed conflict, it is also a dynamic set of relationships of coexistence and co-operation among and within peoples, characterized by the respect for the human values set forth particularly in the Universal Declaration of Human Rights with the concern to provide the greatest possible well-being for all.

Peace is increasingly threatened each day by the accumulation of weapons of mass destruction, by the great economic and social inequalities which divide mankind, and by contempt for basic human rights and the dignity of the individual.

Peace requires ever greater efforts to overcome these threats. It is only possible in a world in which the observance of international law replaces violence, fear and injustice, in which states voluntarily agree to limit their national sovereignty in the general interest, and in which states employ existing procedures for the peaceful settlement of disputes between nations. To build such a peace, everyone must feel a responsibility and should be educated in that sense from childhood. . . .

Finally, the round table asks the mass media to employ to a greater extent their skills and immense resources towards building and maintaining peace, to foster a spirit of equity and solidarity among peoples and to draw attention to the personal and collective sacrifice inherent in the pursuit of those ideals.

Source: Issued by representatives of the following: Institute of International Law, International Peace Bureau, International Committee of the Red Cross, Friends Service Council, Office of the United Nations High Commissioner for Refugees, League of Red Cross Societies, United Nations Children's Fund, International Labour Organisation, and Amnesty International, Geneva, April 1978.

and that it should cover the entire country, not just government-held areas. In the end, more children than ever before were vaccinated.

To celebrate the anniversary of the birth of its founder, Henry Dunant, the ICRC convened a meeting in 1978 with the other eight institutions who had been awarded the Nobel Peace Prize. At this meeting, special attention was paid to the role of education and the media in establishing peace. In education, emphasis needs to be put on both quality and content. It should particularly take into account the role of women, who generally teach children the elements of social life and can develop in them a spirit of peace. Teaching should rise above nationalistic traditions and the military feats of the past, should examine a range of civilizations, and address the major problems confronting mankind such as world hunger and the arms race.

The mass media, it was said, has a pivotal role to play by drawing the attention of the public to work for peace being carried out by international organizations. It is therefore important that these organizations provide useful and usable information to the press on a systematic basis.

North Atlantic Treaty Organization

Although the North Atlantic Treaty Organization (NATO) continues to be primarily a military and political force, since the end of the Cold War, it has begun to develop a 'Third Dimension' which contributes to a culture of peace. The NATO Science Programme is a major component of this Third Dimension.

Disarmament technology is one priority area. It seeks solutions to scientific questions arising from the disarmament of nuclear, biological, chemical and conventional weapons. The aim is to examine science and technology which can facilitate the dismantling, destruction and conversion of these weapons in an effective and environmentally sound manner.

A key question is the disposal of radioactive material currently used for nuclear warheads. A proposal under study by the NATO Science Programme would convert this material into fuel for nuclear power plants. One method, by which it is converted to mixed oxide fuel, is already under development in Canada, Japan, the Russian Federation and four European countries.

A second priority area, high technology, promotes the conversion of defence-related technologies to peaceful purposes. The list of such technologies is long, ranging from new materials that better withstand heat and other stresses, to methods of automation, electronics and biotechnologies.

Environmental security, another of the programme's priority areas, facilitates East-West collaboration to clean up contaminated military sites and address regional environmental problems. In particular, the projects address the extensive environmental damage, including nuclear and chemical pollution, caused by military activities during the Cold War.

The work of NATO's Third Dimension is carried out in partnership with its member countries, aiding their own efforts towards disarmament, economic conversion and environmental cleanup. Hence, the Science Programme links NATO scientists through a computer network with those of partner countries to facilitate co-operation.

NATO's 'Third Dimension' makes use of science and technology for disarmament, economic conversion and protection of the environment. . . . The conversion of defence-related technologies to peaceful purposes involves a wide range of applications from new materials that better withstand heat and other stresses, to methods of automation, electronics and biotechnologies.

8. Governmental programmes and initiatives

National governments are still widely relied on to provide economic, political and military security. In recent years, however, these responsibilities are increasingly being shared with international organizations, including the United Nations, and with civil society and non-governmental organizations. As a result of these trends, the provision of human security may increasingly be achieved through processes of participation and consensus-building.

Creating a culture of peace is a people-centred process, rooted in the struggle for justice and peace. Thus, it is appropriate that a prominent role be adopted by countries in which the people themselves have overcome repressive regimes, and established a process of reconciliation and peace-building. Two such cases, the Philippines and South Africa, will be considered here in some detail. The Middle East peace process and the peace forum undertaken by the Government of the Congo will also be examined, together with initiatives to make national development assistance work for a culture of peace. The chapter concludes with a summary of some of the National Culture of Peace initiatives undertaken through UNESCO's Associated Schools Project and through the United Nations Year of Tolerance.

The Philippines

In 1986, the people of the Philippines freed themselves from dictatorship in a process marked by non-violent resistance. During the years of martial law from 1972 to 1986, a movement arose which was characterized by a vast informal network utilizing faxes and photo-

The Philippine Revolution, based on non-violence and the extensive involvement of the citizenry, laid the basis for a culture of peace in that country.

copiers to expose killings, army movements, and information on corruption. At the bottom of each sheet was written *'ipakopiya at ipasa'* (copy and pass along). During the elections of 1986, the people came onto the streets in their millions, confronting the tanks and surrounding the radio and television stations to demand the true election results. These results showed that the resistance candidate, Corazón Aquino, had clearly won the vote.

The success of the Philippine Revolution as a non-violent transformation, won through democratic means and by popular use of various media, provides the basis for a culture of peace process in that country.

The new government led by Aquino strove to heal the wounds of chronic warfare and to strengthen the gains of democracy by releasing political prisoners and opening talks with the various rebel groups. Eventually, however, peace talks with two rebel groups, the National Democratic Front and the Moro National Liberation Front, broke down. At the same time, a new threat arose from the ultra-rightist Reform the Armed Forces Movement, and various coup attempts had to be put down.

When Fidel Ramos was elected President in 1992, he made it his top priority to establish a just, comprehensive and lasting peace. To this end, his administration created first the National Unification Commission, and later the Office of the Presidential Adviser on the Peace Process. Negotiations carried out by the government with all three rebel groups have led to a series of accords which commit the parties to a process of ceasefires, reforms and further agreements. These include The Hague Joint Declaration (with the National Democratic Front), the Tripoli Agreement (with the Moro National Liberation Front), and the Agreement on Electoral Reforms signed with rebels in the armed forces.

Beginning in 1992, the National Unification Commission conducted public consultations throughout the country, with meetings in seventy-one of the seventy-six provinces. Five major causes of conflict were identified: (a) massive poverty and economic inequity; (b) poor governance; (c) injustice and abuse of power; (d) control by a few of political power; and (e) exploitation of cultural communities and lack of recognition of their ancestral domain.

'Six paths to peace' were also recommended by the National Unification Commission and have been incorporated into the Government's Executive Order No. 125. They commit the country to a long-term process of reform, consultation and reconciliation, and

to the building of a positive climate for peace. These six paths include:

- social, economic and political reforms to address the root causes of insurgency and social unrest;
- consensus-building and empowerment for peace which makes consultation with the people an effective and regular part of governance;
- peace talks with the different rebel groups that aim at final, negotiated settlements of the conflicts;
- reconciliation, reintegration into society and rehabilitation of all rebels which provides amnesty and addresses their needs;
- protection of civilians and de-escalation of conflict, including recognition of peace zones and protection of human rights;
- the building of a positive climate for peace, which includes peace advocacy and education for Philippine society as a whole.

With the visit of President Ramos to UNESCO in September 1994, an agreement was reached on UNESCO support for a Philippine National Culture of Peace Programme. This programme complements the 'six paths to peace'. While the paths concentrate on changes in social structures and social interactions, the programme focuses on a transformation of concepts, values and attitudes, which can help lay the foundation for a durable peace.

The Social Reform Agenda (SRA), embodied in a package of legislation, has become a key provision of the peace process. It is administered by the Office of the Presidential Adviser on the Peace Process, and is addressed to the basic sectors: farmers and landless rural workers, fisherfolk, the urban poor, indigenous peoples, workers (especially in the informal sector), and other disadvantaged groups, including women, youth and children, the disabled and the elderly. The agenda includes:

- agrarian reform and agricultural development;
- natural resource management and conservation;
- protection of ancestral domains of indigenous peoples;
- socialized housing for the urban poor;
- protection for workers in the informal sector;
- social services for disadvantaged groups;
- expansion of credit, including for the poor;
- employment and livelihood programmes;
- strengthening of participation in local governance.

The SRA came out of a series of consultations which included the National Peace Conference, the People's Caucus, the People's Agenda

for Development and Democracy, and the Social Pact of March 1993. It illustrates how a culture of peace must emerge from a process of dialogue and compromise among all parties to a conflict.

A dialogue between UNESCO's Culture of Peace Programme and the Office of the Presidential Adviser on the Peace Process contributes to the enrichment of each. During 1994, the Executive Director of the Philippine Office contributed to the first International Forum on the Culture of Peace in San Salvador, and to the first Consultative Meeting of the Culture of Peace Programme in Paris. In return, the Director of the UNESCO Programme visited the Philippines and toured the country to observe the peace process. The Philippines hosted the Second International Forum on the Culture of Peace in November 1995.

South Africa

After struggling for many years against the apartheid system, the African National Congress (ANC), with the support of the international community, succeeded by the end of the 1980s in obtaining an agreement for free elections to determine the future of the country.

The South African peace process began with the signing of the National Peace Accord in September 1991, and extended through elections in April 1994, and the establishment of a government of national unity. Nelson Mandela, the leader of the ANC, exemplified this process, when he said:

I saw my mission as one of preaching reconciliation, of binding the wounds of the country, of engendering trust and confidence. . . . I reminded people again and again that the liberation struggle was not a battle against any one group or colour, but a fight against a system of repression. At every opportunity, I said all South Africans must now unite and join hands and say we are one country, one nation, one people, marching together into the future.

The National Peace Accord was signed by the White-minority government and the National Party, the ANC, and the Inkatha Freedom Party, all of whom had been locked in combat for a generation. It engaged the entire country in the search for non-violent conflict management, a process without precedent on a national level, which can provide lessons for the rest of the world.

The following rules and institutions were established by the accord:

- A code of conduct for political parties and organizations. This committed them to principles of democratic tolerance, open communication, co-operation with law-enforcement officers and to refrain from violence or threats of violence.
- A code of conduct for the South African police. This committed them to neutrality, non-discrimination and the minimum use of violence. It also laid out procedures for investigating and adjudicating violations.
- A commission of inquiry regarding the prevention of violence. This commission was empowered to investigate the causes of violence and propose steps to prevent it. Its impartiality and effectiveness were essential for assuring people that the peace process was accompanied by justice.
- The National Peace Committee. This committee, charged with supervising the implementation of the accord, was composed of one representative and one alternate from each signatory.
- The National Peace Secretariat. A broad set of regional and local peace committees was established throughout the country, uniting representatives from political organizations, trade unions, business, churches, police and security forces to resolve disputes at local and regional levels.

The work of the regional and local peace committees was at the heart of the Accord. It directly engaged people in conflict management at grass-roots level throughout the country. At their peak, there were 11 regional committees and over 100 local committees, with an annual budget of almost \$12 million.

In view of their personal roles in this process, Nelson Mandela and F. W. de Klerk, President of South Africa, were together awarded the Nobel Peace Prize in 1993. Prior to that, in February 1992, they received jointly the first Houphouët-Boigny Peace Prize at UNESCO (see box overleaf). In awarding the prize, the Director-General of UNESCO, Federico Mayor, said:

Thus Nelson Mandela and President De Klerk have arrived, by different paths and from different directions, at an area of common ground where dialogue based on the mutual recognition of freedoms can take place. They have set in motion a dynamic of democracy that, if it can be sustained, could ultimately derive enrichment from the very diversity of its sources. They have wagered on freedom when decades of history and ingrained habit could have condemned them to a continuum of violent conflict.

THE FELIX HOUPHOUËT-BOIGNY PEACE PRIZE

The Felix Houphouët-Boigny Peace Prize was set up in 1989 by the General Conference of UNESCO at its twenty-fifth session 'to honour individuals, bodies or institutions that have made a significant contribution to promoting, seeking, safeguarding or maintaining peace', in the spirit of UNESCO's Constitution and the Charter of the United Nations.

The prize was awarded to Nelson Mandela and F. W. de Klerk in 1991, to the Academy of International Law of The Hague in 1992, and to Shimon Peres, Yasser Arafat and Yitzhak Rabin in 1993.

The winners, selected by eleven eminent personalities, headed by former US Secretary of State Henry A. Kissinger, receive a prize of 800,000 French francs, a gold medal and a certificate signed by the Director-General.

Felix Houphouët-Boigny, the late President of Côte d'Ivoire, for whom the prize is named, was a leader in the struggle for independence of the former French colonies of Africa. In the words of the Director-General of UNESCO, Federico Mayor, he was 'a distinguished son of Africa, a champion of co-operation and dialogue between peoples and cultures . . . one of the fathers of African independence . . . a sage who has always worked for the peaceful settlement of conflicts in Africa'.

The Middle East

In South Africa and in the Middle East, leaders have resisted internal pressures in order to arrive at an area of common ground where dialogue can take place based on the mutual recognition of freedom.

The Middle East peace process between Israel and the Palestinian Liberation Organization, launched with the Washington Agreement of 13 September 1993, has illustrated many aspects of a culture of peace. As in South Africa, it required a process of dialogue at all levels, with leaders on both sides resisting internal pressures against the necessity of compromise.

For their role in the dialogue the 1994 Nobel Prize was awarded to Yasser Arafat, Chairman of the Palestinian Liberation Organization, and Prime Minister Yitzhak Rabin and Foreign Minister Shimon Peres of Israel. In announcing the award, the Nobel Committee said they had made 'substantial contributions to a historic process through which peace and co-operation can replace war and hate'.

Earlier, the three leaders were honoured with the 1993 Felix Houphouët-Boigny Peace Prize for their roles in the peace process. The Director-General of UNESCO, Federico Mayor, presented the prize not only to the initiative of the three outstanding leaders, but also to the communities they represent. In December 1993, UNESCO hosted Israeli, Palestinian, Arab, European and American

REMARKS BY THE DIRECTOR-GENERAL OF UNESCO
ON THE OCCASION OF THE AWARD OF THE 1993
HOUPHOUËT-BOIGNY PEACE PRIZE (*excerpts*)

... If this prize is a tribute to the exemplary initiative of three outstanding leaders, it may also be seen as an encouragement to the communities they represent to take up the challenge of peace. For, as UNESCO's Constitution affirms, a secure peace is one that is rooted in the hearts and minds of men and women who are prepared to accept its difficult accommodations, to cultivate tolerance and to accord to others those basic rights they claim for themselves. I do not doubt that the Israeli and Palestinian peoples, drawing on rich traditions of civilization to overcome long and deep divisions, will prove equal to this historic challenge.

In doing so, they will be making a major contribution to peace worldwide. Soon it will be time for us to plant olive trees on our borders. The memory of the future will prevail over the memory of the past. And in our diversity we shall follow the same paths: from a culture of war we shall move to a culture of peace to be lived by our children and by our children's children.

intellectuals in a Round Table dedicated to the theme, 'Peace, The Day After'. Their dialogue led to a rich set of recommendations for common actions to foster a culture of peace in the region.

The UNESCO programme of assistance to the Palestinian people was given special priority. The programme covers all aspects of the education system and cultural institutions. Specific projects already under way include rehabilitation of schools, opening of a kindergarten, establishment of a curriculum centre, training for educational policy formulation and management, establishment of Palestinian television, university exchanges, and projects for the restoration of historic sites at Jericho and Bethlehem.

The Congo

Faced with national crisis and stagnation of the democratic process, the Government of the Congo, in co-operation with UNESCO, held a National Forum on the Culture of Peace in Brazzaville in December 1994. Participants included leaders of political parties, and representatives of Congolese civil organizations and associations. The forum provided an opportunity to begin a dialogue on peace between leaders who had been in sharp conflict for the previous two years.

The National Forum for a Culture of Peace in the Congo was seen by participants as a renewal of national dialogue and an expression of the collective will of the people to seek peace through consensus.

In preparation for the forum, UNESCO engaged a consultant to travel among the various regions and ethnic groups of the country, to talk with the people about their concerns and priorities, and to sensitize them to the concept of a culture of peace. The mission found a convergence of opinion on the kind of future people are seeking; a future characterized by dialogue, reconciliation and social priorities, which include the peaceful resolution of conflicts.

The forum was seen by its participants as an important moment in the political life of the country, marking the beginning of a process of reflection and collective action for peace and development. In agreeing on a final statement, the participants recognized 'the absolute necessity of taking urgent measures to sustain the will for peace'. They endorsed an immediate action programme to reorganize the armed forces and police, and to rehabilitate judicial services. A committee was also charged with proposing a programme for the disarmament of the various paramilitary forces associated with political groups. These forces are composed primarily of young men. Their economic reintegration into civil society was given a high priority.

Three commissions worked extensively during the forum: peace and education; peace and democracy; and peace and sustainable development. They each elaborated detailed sets of recommendations which may be used as the basis for the development of a national culture of peace programme in the Congo.

Heads of state from the neighbouring countries of Central Africa attended the forum and gave their full backing to its decisions. Among the leaders present, alongside the Director-General of UNESCO and the President of the Congo, were the presidents of Burundi, the Central African Republic, Equatorial Guinea, Gabon, Rwanda, São Tomé and Príncipe, the Prime Minister of Chad, and the President of the Economic and Social Council of Cameroon. These leaders affirmed their commitment to dialogue and consensus, and their adherence to a culture of peace as defined by UNESCO. They signed a Communiqué of Heads of State and Government of Central Africa, committing themselves to the realization of the dynamic process of conflict resolution envisaged by the Forum.

Haiti

The culture of democracy and culture of peace were developed as UNESCO themes at the International Colloquium on the Democratic Transition held in Haiti in July 1995. The colloquium

DEFINITION OF PEACE

Peace is dynamic. Peace is a just and non-violent solution of conflicts. It generates an equilibrium in social interactions, so that all of the members of society can live in harmonious relations with each other. Peace is good for society. Where there is violence there is no peace. Where there is injustice and absence of liberty, there is no peace. In order for there to be an equilibrium in the dynamic of social interactions, peace must be founded on justice and liberty.

Source: Cultura de Paz, published by the Peruvian Permanent National Commission for Peace Education.

was sponsored by the President of Haiti, the Minister of Culture and the various United Nations organizations present in the country. Recommendations from the debates are expected to lead to future actions for a culture of peace.

Peru

In 1986, to address serious problems of violence, the Permanent National Commission for Peace Education in the Ministry of Education of Peru commissioned and published a major work on the culture of peace. The book, *Cultura de Paz*, produced under the direction of Felipe MacGregor, S.J., explains through illustrations and in simple language the origins and types of violence, the basic principles of a culture of peace, and a programme for peace education. These concepts were later incorporated into the Yamoussoukro Declaration. Father MacGregor served on the preparatory meetings for the Yamoussoukro Congress and on the Committee at the Congress which elaborated the Declaration. It was from there that they made their way into the UNESCO programme. *Cultura de Paz* is being widely translated and adapted for specific country contexts. For example, a Portuguese edition with new illustrations is currently being prepared by the National Culture of Peace Programme in Mozambique.

Bulgaria

The Bulgarian National Commission of UNESCO is carrying out a number of activities promoting a culture of peace. The 1994 Seminar for Balkan students and specialists showed that this can be not only a

national but a regional project as well. According to the organizers, the 'Balkan Encounters' unite people from the whole region speaking Greek, Serbian, Croatian and Albanian as well as Bulgarian. Their objective is to safeguard the mutual respect of cultures and ethnic nationalities. The 1995 Seminar included language lessons and consultations in the various languages, a lecture course on ethnic and religious identity in the Balkans, the study of folk songs and dances, and an international round table dedicated to holy places in the Balkans.

Costa Rica

Costa Rica abolished its standing army fifty years ago. It is now planning to consolidate a culture of peace through a pilot project called 'Learning Without Frontiers'. This project is designed to develop modern information techniques which can help identify and alleviate poverty and the associated problems of people living in rural and marginal-urban areas.

Slovenia

In December 1995, the Slovenian National Commission, in co-operation with the UNESCO Office for Women's Policy, organized a meeting on women and a culture of peace. In co-operation with the UNESCO SHARE programme for refugee education, it sponsored a book of poems by refugee children 'in which you can feel the cry for the culture of peace in which these children would like to live'. In co-operation with the Peace Institute, they are also promoting plans for the use of former Yugoslav army barracks for peace activities, including a museum and a meeting place for youth and culture.

Togo

In the face of inter-ethnic violence, the Togolese Ministry of Human Rights, Democracy and Peace has organized a series of travelling seminars throughout the country to promote peace and national unity. In August 1993, meetings were held at Dapaong, Kara, Atakpame and Kpalime, dedicated to dialogue between different populations. In August 1994, further meetings were convened at Sotouboua, Kazaboua, Agombio, Blitta, Kara and Pagouda to sensitize displaced populations for the peaceful resolution of conflicts

to facilitate their repatriation. In October and December 1994, in response to the continuing crisis following presidential and legislative elections, seminars were held in Lomé and Kara on the human rights provisions in the Constitution of the Fourth Republic. Finally, in January 1995, meetings were held at Kpalime on human rights and national reconciliation, including the new amnesty law.

Germany

The German National Commission of UNESCO sponsored a seminar on intercultural conflict management in conjunction with the Berghof Research Centre for Constructive Conflict Management in Berlin. The UNESCO Culture of Peace Programme participated in this seminar, which took place in Berlin in December 1994. Other presentations were made by International Alert (London), and by a number of specialists in conflict management from Germany and the United States. Participants came from a wide range of governmental and non-governmental organizations who are dealing with intercultural conflict, both within Germany and in countries where Germany is providing development assistance.

Argentina

The National Commission for UNESCO of Argentina was instrumental in the distribution of 10,000 copies of the Seville Statement on Violence to schoolchildren in the country.

Sudan

The Sudanese National Commission for UNESCO convened a regional seminar for the culture of peace in April 1995. The seminar, opened by the President of the Republic, also included the Director-General of UNESCO, the Secretary-General of the Organization of African Unity, and delegations from the Central African Republic, Djibouti, Ethiopia, Somalia and Uganda. In four days of discussion, the participants considered the experience of various culture of peace programmes, the efforts for peace by the Sudanese, the role of key social groups, including youth, women and prominent public figures, and the outlines of an education for peace programme.

In many countries, National Commissions for UNESCO take the lead in sponsoring culture of peace initiatives. These range from meetings and studies to the establishment of new institutions often concerned with methodologies and applications of conflict resolution.

Colombia

In 1993, responding to a crisis of violence, the Ministry of Education of Colombia, with the assistance of UNESCO, launched an investigation on 'the construction of a culture of peace'. The results of this investigation made clear the roots of both violence and peace, and were followed up in 1994 by a workshop sponsored by UNESCO with teachers of the Associated Schools Project. In this workshop, participants elaborated a series of projects which are now being carried out in the school systems of the country. These include innovative teaching methods which develop skills of citizenship in students through their participation in the learning process.

Austria

The European University Centre for Peace Studies contributes to the development of a global culture of peace through training in peace-making and conflict resolution. It was established in 1989 with the help of the Austrian National Commission and representatives of universities and peace research institutions. With support from UNESCO, the centre offers three-month postgraduate programmes for international students, at least half of whom come from developing countries. The University is located at the Austrian Study Centre for Peace and Conflict Resolution at Schlaining, Austria. The centre conducts research, and hosts frequent conferences and training programmes for civilian peace-keeping and peace-building.

Côte d'Ivoire

'It is our duty to do everything possible without delay to invent the commitment to peace – the culture of peace'. – President Henri Konan Bédié of Côte d'Ivoire.

In June 1995, President Henri Konan Bédié opened a seminar on the culture of peace sponsored by the National Commission for UNESCO and the UNESCO regional office with the words: 'It is our duty to do everything possible without delay to invent the commitment to peace – the culture of peace.' The seminar united Côte d'Ivoire and neighbouring countries in examining how religious and political leaders, the media, women and youth can all be enlisted in the quest for peace in the subregion.

Jamaica

The Government of Jamaica invited UNESCO's office in Kingston to assist in their efforts to address a rapid escalation of violence and the deterioration of attitudes and values. From this collaboration, a national consultation was held in February 1994. To facilitate the consultation, the government adjourned Parliament for a day in order that all parliamentarians could participate. Some 1,400 persons joined in, including the Church, the judiciary, community leaders, teachers, health workers, representatives of the security forces, youth organizations, the media and women's groups.

The response to the workshop was very encouraging. It was carried live by the electronic media and stimulated a flood of letters to the press on questions of values, attitudes and peace. Since the national consultation, five regional ones have been held where concerns around the establishment and maintenance of peace have been taken to communities for action at the local level. Fourteen projects have been formulated with the objectives of preventing alienation, crime and violence, especially among youth, and rehabilitating those who have served in correctional institutions. The UNESCO Kingston office organized a donors' meeting with agencies of the United Nations system, bilateral agencies, foreign embassies, the private sector and selected NGOs, from which a number of projects received support.

Malawi

In order to deepen democracy and enhance a culture of peace, the Malawi National Commission for UNESCO, in co-ordination with organizations of Catholics, Protestants and Muslims, is conducting civic education initiatives during the transition from one-party rule to multi-party democracy.

National development assistance for a culture of peace

A number of national governments are revising their criteria for development assistance in a way that encourages a culture of peace. The following example is drawn from Germany, though it could just as well derive from a number of other European countries.

In 1991, the German Ministry for Economic Co-operation formulated policy criteria, based on two new elements:

1. Development policy in the 1990s must focus on people, including the fight against absolute poverty and the promotion of education.
2. Such a strategy requires conditions which include not only an economic system based on market principles, but also a political climate characterized by respect for human rights, popular participation in political decision-making, and the rule of law.

In particular, the new criteria demand that the recipient government must give priority to improving the economic and social situation of the poorer sections of the population, preserving natural life-sustaining resources and taking appropriate action to limit population growth. At the same time, the recipient country must limit its military spending to a reasonable ratio with respect to spending on education and health.

These principles are further elaborated in a 1995 discussion paper. This paper suggests that priority should be placed on 'participatory development' in which government bodies work together with self-help groups and there is a complementarity of action by governmental and non-governmental organizations. The ministry is supporting the first funded project of the El Salvador National Culture of Peace Programme, the radio project for rural women. Discussions are under way to evaluate the process of 'participatory development' on this project.

National actions through the Associated Schools Project

National Commissions for UNESCO often stimulate culture of peace activities through UNESCO's Associated Schools Project (ASP):

- In the Russian Federation, students at Angarsk Secondary School No. 27 have undertaken a simulation of the United Nations to deal with national conflicts in former Yugoslavia. In order to play their assigned roles, the students had to research the problem by studying encyclopedias, yearbooks, and other historical, cultural and economic sources. At School No. 1016, students have participated in several drawing contests for peace, have worked on ecological problems in the surrounding city, and have taken part in courses on human rights and ecology. Students from many Russian schools joined others from Ukraine and Germany at the International Children's Computer Camp hosted by the Russian Academy of Sciences.

At the camp, a computer link-up between Russian and Japanese schoolchildren was presented in which the students exchanged stories, legends and ecological awareness, as well as friendly correspondence.

- In Zaire, teachers and students at the Lycée Motema-Mpiko are working together to define and understand tolerance, and to express it through essays, drawings, and a theatre project concerning the family, school and street children. The Mgr Bokeleale primary school has organized colloquia and seminars which included parents and specialists as well as teachers, and which resulted in the publication of a book entitled *For a Democratic School*.
- In Portugal, the Nossa Senhora de Paz school in Porto has chosen the theme 'Against violence, solitude and indifference: the earth a universal family' for consideration throughout the school year, with activities that include a book exhibition, conferences and theatre days.
- In Israel, the Beit-Berl teacher training college and the Kay College of Education are working to reduce prejudices, stereotypes and tensions between Jewish and Arab students. The colleges host Jewish, Bedouin and Arab students, and run special programmes in addition to regular academic studies in order to improve relations between the three groups. These include the use of value-clarification techniques, dilemma-solving methods, role-playing, and simulations.
- In Argentina, the Florida School dedicated its work in 1994 to the theme 'contribution to the well-being of the family by strengthening peace'. The Colegio Paula A. de Sarmiento ran drawing competitions, theatre plays, dances and games, while the Colegio Nacional No. 1 has been working on a programme in peace education. Students also wrote essays and took part in debates for the seminar 'Education for Peace, Life, and the Rights of Indigenous People'.
- In Croatia, Tin Ujevic primary school has a broad programme of peace education. One of the many aspects of this programme involves a three-day seminar on 'the language of the snake and the giraffe' which explores 'warm and cold language' in order to help children to get to know each other, to understand each other's motives and actions.
- In the Philippines, education modules are being developed and students are being trained to conduct workshops for intercul-

The Associated Schools Project encourages initiatives which pair schools, such as those in Slovenia, Norway and Sicily, leading to a summer camp promoting world peace through education for tolerance and understanding.

tural awareness, gender sensitivity and human rights education. This is being co-ordinated by the Peace and World Order Studies Unit of the Philippine Normal University.

- In both Costa Rica and Cuba, ASP schools and UNESCO Clubs devoted 1994, the International Year of the Family, to initiatives that link the family to peace through arts festivals, seminars and other cultural activities.

The Associated Schools Project encourages initiatives which pair schools from across the world. To give one such example, schools in Haiti (College de l'Étoile in Port-au-Prince), Switzerland (CO Voirets in Geneva), and Benin (Lycée Houffon) are collaborating on a multi-cultural theatre play with the aim of learning to work and live together. Each group rehearsed separately, exchanging video and audio cassettes, and then met for the first time to present the play, which combines their different cultures in text, dance, movement and song.

Another pairing initiative involves the Ciril Kosmac elementary school in Slovenia with the Fjell School in Norway, and another sister school in Italy. This relationship led to the 1993 summer camp at Piran, Slovenia, which brought Slovenian students together with students from Norway, Austria, Croatia and Bosnia. The camp's objectives are to promote conservation and world peace through education. The Ciril Kosmac school works all year round with a primary school for Bosnian refugees, showing solidarity with the refugees and engaging with them in a common programme for peace and co-existence.

National actions for the United Nations Year of Tolerance

Many initiatives related to a culture of peace were undertaken in 1995 by UNESCO National Commissions in the context of the United Nations International Year of Tolerance, for which UNESCO was the lead agency. Activities included:

- Regional meetings of the Year for Tolerance hosted in Brazil, India, Italy, the Republic of Korea, the Russian Federation, Tunisia and Turkey by the National Commissions of those countries.
- Press conferences accompanied by promotional materials for tolerance organized by National Commissions in the Netherlands and the Republic of Korea.
- A six-month long cultural-artistic festival celebrating the

cultural diversity of Costa Rica organized by the Associated Schools and UNESCO Clubs in co-operation with the Commission of Co-operation with UNESCO.

- The International Global Diversity Conference to mark the Year of Tolerance and the fiftieth anniversary of the United Nations organized by the National Commission of Australia.
- Poster competitions and exhibitions on themes of tolerance organized by National Commissions in Germany and Australia.
- A school essay competition on the subject of tolerance organized by the UNESCO Club Movement and the National Commission of Uganda.
- Seminars and forums on tolerance in Viet Nam and Chile organized by the National Commissions in those countries.
- Special days or weeks of awareness on tolerance sponsored by National Commissions in Germany and Spain.
- An international conference dedicated to counselling and tolerance with the patronage of the National Commission of Malta.
- A 'Conference on Human Rights and Tolerance: An Asian Perspective' organized by the National Commission and the Human Rights Commission of Pakistan.
- An 'International Conference against Racism, Violence and Discrimination', organized with the help of the Austrian Commission for UNESCO.
- 'A Culture for Tolerance', an international symposium in Germany organized with the help of the German National Commission.
- An anthology, entitled *Tolerance and the New Middle East*, to be published in co-operation with the National Commission for UNESCO of Israel.

In the context of the International Year of Tolerance, National Commissions have undertaken many initiatives which promote a culture of peace.

1992 NOBEL PRIZE LECTURE BY RIGOBERTA
MENCHU TUM (*excerpts from Introduction and Conclusion*)

I consider this prize, not as an award to me personally, but rather as one of the greatest conquests in the struggle for peace, for human rights and for the rights of indigenous people who, for 500 years, have been split, fragmented, as well as the victims of genocides, repression and discrimination. . . .

We have in mind the deepest felt demands of the entire human race, when we strive for peaceful co-existence and the preservation of the environment.

The Struggle we fight purifies and shapes the future.

Our history is a living history, which has throbbed, withstood and survived many centuries of sacrifice. Now it comes forward again with some strength. The seeds, dormant for such a long time, break out today with some uncertainty, although they germinate in a world that is at present characterized by confusion and uncertainty.

There is no doubt that this process will be long and complex, but it is no Utopia and we, the Indians, have new confidence in its implementation. . . .

By combining all the shades and nuances of the *ladinos*, the *garifunas* and Indians in the Guatemalan ethnic mosaic, we must interlace a number of colours without introducing contradictions, without becoming grotesque or antagonistic, but we must give them brightness and a superior quality, just the way our weavers weave a typical *guipil* shirt, brilliantly composed, a gift to humanity.

9. Non-governmental organizations

Today more than ever before, civil society is experiencing a proliferation of non-governmental organizations (NGOs) in which individuals can engage in non-violent action for peace and justice. Moreover, with the emerging world communication network, they are increasingly able to link their struggles on a global scale. These are perhaps the most important developments in the movement for a culture of peace, because the transition must take place primarily in the minds of individual men and women through a process of action and growth.

We begin this chapter by describing two NGO initiatives associated with the names of individuals; Rigoberta Menchu Tum of the Committee of Peasant Unity, and Muhammad Yunus, of the Grameen Bank. The power and effectiveness of these organizations clearly comes from the co-operative activity of many people, but it should also be remembered that they began as the work of only a few. Next, owing to the important role of their constituencies, the actions of women's, youth, professional, peace research, and religious organizations are described, with a special place for international NGOs who address the specific tasks of preventive diplomacy and post-conflict peace-building. We then consider the place of national and local NGOs. Because of their proximity to people at the grass roots, these groups are particularly well equipped to build effective and durable peace. As such, their work is often the most important of all. The chapter concludes with a consideration of the global linkages between NGOs that have been established recently at the various summit conferences of the United Nations.

There are many NGOs contributing to a culture of peace that

are not represented in the following pages. It is hoped that this monograph will stimulate them to contact and share their information with the Culture of Peace Programme in the near future.

Rigoberta Menchu Tum and the Committee of Peasant Unity

The 1992 Nobel Prize for Peace recognized Rigoberta Menchu Tum for her efforts on behalf of the human rights of the indigenous peoples of Guatemala and neighbouring countries. Two years previously she had been awarded the UNESCO Prize in Education for Peace.

The Committee of Peasant Unity (CPU) was founded in 1977 by activists for the rights of the Quiché Indians. One of its founders was Rigoberta Menchu's father, Vicente Menchu. As she describes in her autobiography:

We started thinking about the roots of the problem, and came to the conclusion that everything stemmed from the ownership of the land. The best land was not in our hands. It belonged to the big landowners. Every time they see that we have new land, they try to throw us off it, or steal it from us in other ways.

Because of repression at the hands of the landowners' allies in the military government, life was difficult for the activists and their families, who were forced to live in hiding. By 1980, Menchu had lost much of her family because of the repression. Her brother was dragged from the village by the army and burned alive in view of the community, including Menchu and her family. Her mother was kidnapped, raped, tortured and left to die. Her father was killed in an attack by government soldiers when he and other activists occupied the Spanish Embassy to publicize their case to the world.

In response to these tragedies, Rigoberta Menchu did not give up, but became even more active in the CPU. She figured prominently in large demonstrations in the capital and in a strike organized by the committee for better conditions for farm workers. She taught herself Spanish and a range of Mayan languages, led the international activity of the committee, and became a member of its National Co-ordinating Committee in 1986.

In awarding the Peace Prize, the Chairman of the Nobel Committee spoke of the vicious circle in which violence breeds vio-

lence and hate breeds hate. While the committee could not judge or condemn: 'what we can do is to point to the shining individual examples of people who manage to preserve their humanity in brutal and violent surroundings. . . . Such people give us hope that there are ways out of the vicious circle.' He referred to the autobiography of Rigoberta Menchu as 'an extraordinary human document. . . . Its driving force is moral indignation.' In her acceptance speech, Rigoberta Menchu announced that the United Nations would proclaim 1993 the International Year of the World's Indigenous People; a year of specific actions to place Indian peoples within their national context, and to make them part of mutual international agreements.

Muhammad Yunus and the Grameen Bank

In 1976, Muhammad Yunus, a university economics teacher in Bangladesh, was not happy with what he was teaching. His theories, for all their elegance, clearly did not address the harsh realities of everyday poverty. He decided to go out to the surrounding villages and talk to the poor people, mostly women, who sold their work at the market. He met one very poor woman who was earning the equivalent of two US cents a day making bamboo stools. Since she didn't have the capital to buy bamboo from the market, a trader lent her the money, with the condition that she would sell her product to him at the price he decided.

'I was shocked by the simplicity of the solution which the situation required,' he later said. 'Poverty is not created by the poor, poverty is created by the existing world system, which denies fair chances to the poor.' Within a year, he had created the Grameen Bank, which now works in 34,000 villages (half the villages in the country), and serves nearly 2 million borrowers, 94 per cent of whom are women. The bank lends money for any kind of income-generating activity. The average loan is around \$100, lasts one year, and is repaid in weekly instalments at a 20 per cent interest rate. To get a loan from Grameen, the potential borrower selects five people. This group acts as a loan committee, as well as a monitoring, supervising and problem-solving body. In 1994, nearly \$500 million was disbursed in housing and income-generating loans, with a repayment rate of roughly 99 per cent.

Muhammad Yunus presented the Grameen approach to UNESCO in February 1995, where he was personally hosted by the

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SUGGESTIONS FOR MOVING TOWARDS A CULTURE OF PEACE

- ▶ **Revisit history to discover how people contributed to their cultures.**
- ▶ **Research non-military actors and make them models to be emulated.**
- ▶ **Research women's role in the development of their societies, and the causes and consequences of violence against women.**
- ▶ **Promote peace goals as the dominant factor in all forms of art.**
- ▶ **Teach the need to be aware of, and take responsibility for, the consequences scientific discovery can have for society as a whole.**
- ▶ **Promote responsibility for the well-being of the local and global community, including protection of the natural environment.**
- ▶ **Promote gender-specific analysis in all areas of human activity, encouraging women to organize themselves to make an impact on decisions that affect society.**
- ▶ **Teach co-operation rather than competition, solidarity for mutual support, and appreciation for the rich diversity of multicultural societies.**
- ▶ **Combat racism and discrimination, teach respect for human rights, for human life and the dignity of the person.**
- ▶ **Promote economic, social, cultural, civil and political rights to create conditions for peace, disarmament and the peaceful resolution of conflicts.**

Source: *International Peace Update*, April 1995, newsletter of Women's International League for Peace and Freedom.

Director-General, and met with an assembly of UNESCO staff. During the visit, he held a special meeting with the Culture of Peace Programme, at which it was agreed that there are many points of convergence between the CPP and Grameen, which should be pursued in the future.

Women's organizations

A leading role in the construction of a culture of peace is being played by women's organizations. One such organization is the Women's International League for Peace and Freedom (WILPF). WILPF works around the world to 'bring together women of different political and philosophical tendencies united in their determination to study, make known and help abolish the political, social, economic and psychological causes of war, and to work for a constructive peace'. Two of its founding members have been awarded the Nobel Peace Prize.

The WILPF newsletter *International Peace Update* considered,

in April 1995, the role played by women in the transformation from militarism to a culture of peace. It states that 'women, in all societies the transmitters of the history, customs and traditions of their people, are the key to the development of a culture of peace, which cannot be imposed upon society, but must evolve from it'. Special attention is given to education, which should treat history not as a tale of battles, but as the 'accumulation of human experience, of labour, of the efforts to harness nature, of compassion and construction, of artistic expression in which both women and men have their part. Not only teaching but art, music, news reporting, television programmes, games and recreation need to be so oriented.'

Chapters of WILPF are active around the world on projects related to a culture of peace. In Nepal, women convened symposia in seventy-five districts and prepared a national paper on the status of women for the fourth World Conference on Women in Beijing. In Sri Lanka, they have been active in the struggle against the war and the large-scale violations of human rights in that country. In Australia, they are involved in the women's peace action against military production. In Peru, WILPF members have been active in trying to find a peaceful solution to the recent outbreak of violence over the national borders of Peru and Ecuador. In Israel, WILPF helped organize the 'Women, War and Peace' conference, with participants from Israel (both Jewish and Palestinian), Palestine and seventeen other countries.

Women, in all societies the transmitters of the history, customs and traditions of their people, are the key to the development of a culture of peace, which cannot be superimposed upon society, but must evolve from it.

Youth organizations

It is up to young people to take up the task of building and cultivating a culture of peace in the next generation. By taking action at an early age, they can gain vital experience of the practical problems of this task.

It is of special significance then that the World Organization of the Scout Movement is devoting its energies worldwide to the building of a culture of peace and tolerance. At the World Jamboree of the Scouts held in the Netherlands in August 1995, young people from all over the world engaged in simulations exploring the principle that by sharing common challenges, groups previously in conflict can learn to work together. Commitment to this principle will be recognized in future through a culture of peace merit badge.

A similar peace initiative has also been taken by the World Association of Girl Guides and Scouts. The initiative, undertaken

from 1993 to 1996, comprises a series of learning modules for association members in 129 countries. These modules address topics such as culture and international understanding, pluralism and diversity, conflict resolution, reconciliation and rebuilding, and women as peacemakers. The initiative emphasizes basic principles of peace in everyday life. It states:

A commitment to peace is not just about signing declarations and high-profile intervention work; it is more often about the day-to-day behaviours and interaction that individuals have with family, friends and colleagues, and the attitudes held towards those with whom they do not immediately identify.

The association emphasizes that in the past education was designed to make people (men) strong, rich and intelligent, 'in order to dominate and progress at the expense of others'. Today,

the very basis of the educational system must change. The principle of strength must be replaced by the principle of mutual help. Everyone must be educated for peace. All must be taught that it is essential to go beyond selfish behaviour and commit ourselves to the development of others, to justice and to establish amicable relations between human beings.

Professional organizations

In many cases, professional organizations are already linked through worldwide communications and are engaged in joint activities which promote a sense of global solidarity. Two examples of this are the international organizations of physicians and psychologists.

In 1985, the Nobel Peace Prize was awarded to the International Physicians for the Prevention of Nuclear War (IPPNW). The IPPNW is a federation of more than 145,000 physicians worldwide who are dedicated to mobilizing the influence of the profession against the threat of nuclear weapons. The impetus for its formation was a chance meeting at the height of the Cold War of two leading cardiologists, Dr Bernard Lown of the United States and Dr Yevgeny Chazov of the former Soviet Union. The IPPNW pledged to involve physicians from both East and West, 'to protect life and preserve health . . . as a consequence of their professional commitments'.

In accepting the Nobel Prize, Dr Chazov proposed the inclu-

sion in the Hippocratic Oath of a commitment to fight the danger of nuclear war, adding that such an amendment had already been made to the Soviet physicians' oath. Echoing UNESCO's Constitution, he said, 'IPPNW are aware of the fact that wars start not from bombs dropped or shots fired – they start in the minds of people and are the result of political decisions'. Dr Lown compared nuclear build-up to a cancer, and quoted Albert Einstein, who said: 'Peace cannot be kept by force. It can only be achieved by understanding.'

The psychological sciences have a special role to play in the culture of peace, as they can provide practical principles by which peace can be 'constructed in the minds of men and women'. The Peace Committee of the International Union of Psychological Sciences (IUPS) links the various national associations, bringing together psychologists from every continent. Activist work is carried out by the related organization, Psychologists for Social Responsibility.

At the 1995 American Psychological Association annual meeting in New York, the head of IUPS, Dr Michael Wessells, hosted a presentation by the Culture of Peace Programme. He also wrote on the theme in a special issue of *UNESCO Sources*, presenting the 'Robber's Cave Experiment'. This experiment illustrates how the most effective way to reconcile those in conflict is to enable them to work together on a common goal (see box overleaf). As a direct practical contribution to the CPP, the IUPS plans to send a delegation of specialists in the recovery of children from trauma to develop a project with the National Culture of Peace Programme in Burundi.

Psychological sciences provide basic principles for the work of constructing a culture of peace.

Peace researchers

The International Peace Research Association (IPRA) unites international peace researchers in a network of co-operation designed:

- To promote national and international studies and teaching related to the pursuit of world peace.
- To facilitate contacts and co-operation between scholars and educators throughout the world.
- To encourage the worldwide dissemination of the results of peace research.

The association took up the theme of a culture of peace at its biennial meeting in Malta in 1994. As a result of a plenary discussion on the topic, it established the Peace Theories Commission. This commission is devoting its initial activity to the systematic study of the theo-

THE ROBBER'S CAVE EXPERIMENT

Twenty-two White, middle-class, 11-year-old boys who did not know each other were sent on a summer camp at the Robber's Cave State Park in Oklahoma. The boys were unwittingly the star cast in a classic experiment conducted in the 1950s by psychologist Muzafer Sherif. Sherif had divided the boys into two groups of eleven and arranged experiences that would amplify, then resolve, destructive conflict between them.

In the first stage, each group spontaneously developed its own rules, leadership and identity. Near the end of this stage, each was made aware of the others' presence in the camp. By design, Stage Two amplified the competition between the young warriors through a series of contests. By the end, hostilities ran extremely high.

Stage Three aimed at resolving the conflict. To build peace, it was necessary to induce co-operation on shared goals. A series of urgent problems was devised which the boys could solve only by working together. The camp's water was cut, for example, and staff announced a possible leak in the supply pipe. The boys had to inspect the 1.6 km pipe and finally discovered a clogged valve at the tank. They rejoiced together when the problem had been solved. On another occasion, they had to join forces to start a truck which had broken down. By the time the third stage had ended, the two groups were reconciled.

This conclusion has far-reaching implications for building a culture of peace. Simply stopping the fighting or bringing hostile groups together is not enough. Rather, hostile groups must be encouraged to work together on shared goals. Co-operation must be nourished at diverse levels in the social system, building the sense of positive interdependence that lies at the heart of a culture of peace.

Source: Adapted from an article by Dr Michael Wessells in UNESCO Sources, October 1994.

retical foundations for a culture of peace. It includes researchers from Germany, Guatemala, India, Norway, the Russian Federation and the United States, as well as representatives from UNESCO.

While conducting studies and surveys of topics related to a culture of peace, researchers are often involved as activists themselves. For example, Elise Boulding, former Secretary-General of IPRA, has edited a newsletter that exchanges information about the many initiatives for mobilizing international volunteers for service in the cause of non-violence.

Several regional associations of peace researchers linked to IPRA have adopted the culture of peace as a major priority for action. Establishing a new network in Latin America, peace researchers met in Guatemala in August 1995 under the theme 'Construction of

THE CONTRIBUTION OF RELIGIONS TO THE CULTURE
OF PEACE (*appeal*)

Grounded in our faith, we will build a culture of peace based on non-violence, tolerance, dialogue, mutual understanding, and justice. We call upon the institutions of our civil society, the United Nations system, governments, governmental and non-governmental organizations, corporations, and the mass media, to strengthen their commitments to peace and to listen to the cries of the victims and the dispossessed. We call upon the different religious and cultural traditions to join hands together in this effort, and to co-operate with us in spreading the message of peace.

Barcelona, 12–18 December 1994.

Peace, a Culture of Peace and Democracy'. The meeting was co-sponsored by the Institute of International Relations and Investigations for Peace (IRIPAZ), the Guatemalan Minister of Foreign Relations, by several universities, and a number of academic networks. Invited speakers, panels and forums addressed a range of issues including:

- Changes in the international system in the post-Cold War era.
- United Nations, peace-building and the international system.
- Globalization, free trade and integration processes.
- The peace process in Central America.
- Peace processes, social development and democratization.

In Lebanon, in co-operation with UNESCO and International Alert, IPRA has been engaged in developing training workshops for conflict resolution. The objectives are to enhance the capacities of Lebanese NGOs, to increase their co-operation with international NGOs in conflict resolution and reconciliation, and to explore and enhance approaches relevant to the cultural environment of the Middle East. A training manual is being prepared as a result of the workshops.

Religious organizations

Representative figures from the world's various religions have met annually since 1993 under the sponsorship of the UNESCO Centre of Catalunya, in Barcelona, Spain. At their second meeting in 1994, the participants issued a Declaration on the 'Contribution of Religions to the Culture of Peace'. Recognizing that religious activity can at times lead to division, hatred and war, they agreed to 'promote dialogue and harmony between and within religions, recognizing and respecting the search for truth and wisdom' in all traditions. The

BUILDING A CULTURE OF PEACE:
THE CHURCH'S CONTRIBUTION (*guidelines*)

Building peace requires the creation of a tough spirituality for a long difficult struggle. . . . The Church must contribute to the formation of a peace mentality and spirituality which

- ▶ **rejects violence as a solution to conflicts;**
- ▶ **rejects the belief that war is inevitable;**
- ▶ **grounds itself in justice;**
- ▶ **lifts up the values of freedom, mercy and tolerance;**
- ▶ **stresses the importance of repentance and forgiveness.**

Building peace requires a defining and sustaining community. Churches and all their expressions – clergy, lay, congregations, official voices, ecumenical networks – have to be involved actively:

- ▶ **using the gifts, experiences and authority of all;**
- ▶ **sharing indigenous stories, rituals, analyses and actions;**
- ▶ **making available models of constructive Church involvement in situations of conflict;**
- ▶ **co-operating with governments for the promotion of peace, while standing ready to challenge them when they are intransigent.**

The Church should encourage respect for others' values, opinions, perspectives and perceptions, embracing the humanity of 'the other':

- ▶ **Neither governments nor anyone else can be allowed to define the enemy for others.**
- ▶ **Recognize that the presence of fear in ourselves and in others is a key component in conflict.**

Source: Corrymeela Consultation of World Council of Churches, 1-5 June 1994.

declaration concluded with a final appeal to the different religions to unite their efforts in order to propagate the message of peace (see box on page 109).

The World Council of Churches (WCC), meeting in January 1994 in Johannesburg, South Africa, established a 'Programme to Overcome Violence'. The purpose of this programme was 'to challenge and transform the global culture of violence in the direction of a culture of just peace'. One of the first steps in establishing this programme was a consultation held at Corrymeela, Northern Ireland, United Kingdom, in June 1994, entitled 'Building a Culture of Peace: The Church's Contribution'. In addressing the consultation, which involved sixty-three peace-makers from forty-one countries,

the General Secretary of the WCC underlined the need for a reorientation of emphasis from peace-keeping to peace-building. Peace-building, he went on to declare, has been the focus of the ecumenical religious movement from its inception. The final report of the consultation stressed that 'many programs to overcome violence are under way already and need to be supported'. The role of the WCC should be to 'listen, identify, challenge, stimulate, link and help sustain local, regional, and national church initiatives'.

International peace-building organizations

International Alert was founded in the mid-1980s as a non-governmental organization to link the related fields of human rights and conflict resolution. The organization, under the direction of Secretary General Kumar Rupesinghe, engages in a wide range of activities including fact-finding missions to conflict areas, training seminars on early warning and conflict transformation, and the development of mechanisms for effective preventive diplomacy. It emphasizes wide participation in peace-making, stressing how citizens, once mobilized, can play a key role in securing and maintaining peace, especially when supported by international networks. Programmes are ongoing in Africa, Latin America, Sri Lanka and in countries of the former Soviet Union.

Recently, the organization has been especially active in Africa. The Conference on Peacemaking in Africa, sponsored by International Alert and held in Addis Ababa in September 1994, drew participants from a wide range of organizations, including CPP and the Organization for African Unity. The latter was represented by its Secretary-General, Dr Salim A. Salim, who provided the keynote address. A conflict-resolution training workshop was also co-organized by International Alert in Mombasa, Kenya, in 1994. This gathering drew political actors from opposing sides of the conflicts in Angola, Burundi, Cameroon, Liberia, Mozambique, Nigeria, Somalia, Togo and Zaire. Under the leadership of trainers from the Nairobi Peace Initiative and the Mennonite Central Committee, the participants drew on their experiences, perceptions and definitions of conflict to establish proposals for conflict resolution. Agreeing a joint appeal for peace, the participants went home with a mission of conflict resolution and the establishment of African networks to support it.

Citizens, if supported by international networking, can play a key role in peace-building.

The African Centre for the Constructive Resolution of Disputes (ACCORD) is applying the methodologies of conflict resolution that have been refined in South Africa in recent years. It brings together community workers, politicians, religious leaders, academics, legal and social workers for programmes of training, intervention and research for conflict resolution. With the return of South Africa into the community of African nations, ACCORD now offers its services to the entire continent. In March 1995, it hosted the African Conference on Peacemaking and Conflict Resolution, which focused on the nature of the African state, the issue of sovereignty as it relates to conflict intervention, and the reciprocal responsibilities of states and individuals. The conference drew a wide range of government policy-makers, academics and practitioners, as well as non-governmental and intergovernmental organizations, including CPP.

ACCORD's Director, Vasu Gounden, currently holds the UNESCO Chair for a Culture of Peace at the University of Durban-Westville, South Africa. The chair is dedicated to preventive diplomacy and is responsible for teaching, training courses for diplomats, and the development of curricula, case studies and handbooks.

The Centre for International Studies in Nicaragua has been training peace promoters throughout the country and has established a network of peace teams in twenty-seven rural communities. To date, over 1,200 peace promoters have been trained, most of whom are ex-soldiers from both sides of the civil war. Some ninety-seven ex-soldiers, both men and women, act as the core of the initiative and have formed their own organization, the Peace and Development Network. This organization is preparing a programme of civic activities for communities in conflict zones.

The effect of the initiative on its participants is remarkable. As explained by one of the core members, an ex-soldier from the Resistencia side of the civil war:

When I was at my first workshop, it was an incredible thing: 'Contras and Sandinistas here together!' someone said. 'What's this?' We had to talk and have relations with our former enemies; the truth is that we felt strange. But after three workshops together, it has changed. Now we feel differently. We have confidence in each other. Now we are part of a great network of peace promoters. We work together because without reconciliation there can be no development.

There are four aspects of the training programmes:

- Conflict transformation, which includes methods of conflict resolution, active non-violence, mediation and negotiation, stress management, non-violent communication, gender sensitivity, and international peace-building.
- Community relations and management, which includes knowledge of local organizations and municipal authorities, and skills such as crisis administration, team-building, and managing diversity and organizational conflict.
- Planning and implementation of small projects, which involves training and periodic follow-up for the planning, funding, and management of projects to reduce unemployment and increase incomes.
- International exchange of peace-building experiences – each year the programme organizes an international meeting for groups involved in community peace-building and the reintegration of demobilized soldiers.

The international links of the centre have facilitated exchanges with similar programmes in a number of countries from as far away as Mozambique. As a consequence, plans are now under way to establish an international network of peace and development promoters drawn specifically from the ranks of ex-combatants.

Local and national NGOs

Among the thousands of non-governmental organizations working for peace, many are adopting the culture of peace as an explicit priority.

In France, an organization called Les Amis d'une École de la Paix à Grenoble has launched a series of books on the culture of peace. In announcing the series, it states:

It must be shown that the adventure of peace is worth attempting. Without trying to avoid different points of view, this collection invites men and women engaged in action, research or power to draw lessons from their experience, and express themselves on the steps they believe necessary to construct a world of peace. We are, in effect, at a moment of great changes in the world and not the least of these is the difficult passage from a culture of war to a culture of peace.

Also in France, the Mouvement de la Paix organization has engaged 100 French and foreign graphic artists to contribute posters to an

THE RECONCILIATION HORIZON (*excerpts*)

In the world today, there is a longing for reconciliation, both on a social and an individual level, based upon people's understanding of the need to build the future on an acceptance of close contact with other people from whom they have been cut off by terrible injuries, wounds, fears and hatreds. . . .

A peace culture should offer a reconciliatory environment in which, over time, those who have been injured can realize the ultimate futility of vengeance and look towards the future together with the perpetrators of the injury and look back at the past without hostility. . . .

Reconciliation must firstly be prepared to wait until the work of justice is fulfilled, secondly inspire that work, and thirdly stand back from its execution. It is fundamental to peace which, without it, is precarious and, with it, replete. . . .

It is rich in symbols and mysterious but has been proved possible beyond a shadow of a doubt, by the testimonies of reconciliation, both between people and between nations.

There are examples of horizons of reconciliation in Ireland, Guatemala, Nicaragua, El Salvador, Croatia, Serbia, Bosnia, Lebanon, the Basque Country and many other countries.

Source: From the approach of Gernika Gogoratuz as explored by the 1995 International Convention on Culture and Peace.

exhibition entitled *1995: For a Culture of Peace*. This exhibition will tour France and other countries in conjunction with international organizations, local communities and cultural centres.

In Spain, the NGO Gernika Gogoratuz hosted in April 1995 an International Convention on Culture and Peace. The convention linked the message of UNESCO's Culture of Peace Programme with Gernika as a symbol of reconciliation, and with grass-roots peace efforts from Colombia, Chiapas (Mexico), Guatemala, El Salvador, Northern Ireland and the Basque region of Spain. The convention addressed four themes: humanizing conflict; the reconciliation horizon (see box); the transformation of ethics which support and justify violence; and the influence, function and responsibility of the media in the evolution and outcome of conflicts.

In Nicaragua, the Martin Luther King Institute for Research and Social Action is publishing a four-monthly review entitled *Culture of Peace*. The review is devoted to related themes in the context of that country's struggle for reconciliation and peace after its long and bitter civil war.

In Japan, the Hiroshima Peace Culture Foundation works to ensure that nuclear weapons are never again employed against people. The foundation supports the efforts of the citizens of Hiroshima to tell their story to the rest of the world and to urge the abolition of all nuclear weapons.

The Afrique Jeunesse network, based in Burkina Faso, publishes a liaison bulletin for African youth organizations. It headlined a culture of peace in its 1995 issue and included a description of the UNESCO Culture of Peace Programme.

In Germany, the Gesellschaft Kultur des Friedens (Culture of Peace Society) held the first International Congress of a Culture of Peace in 1988 at Tübingen. Since that time, it has initiated projects in education, culture and development in many parts of the world, including Chile, Colombia and the former Yugoslavia. These projects include partnerships between schools in Colombia and Europe to combat the glorification of violence, and between European towns and communities and Bosnia and Herzegovina. The Second Culture of Peace International Congress was held in 1995 at Tübingen and Stuttgart, where a concert featured a cantata for the culture of peace.

NGOs and the United Nations

Increasingly, the energy and scope of NGOs are linked directly to the United Nations system, both as a source of ideas and inspiration, and as a powerful multiplier force for its universal principles. The UNESCO Culture of Peace Programme has placed a priority on working with non-governmental organizations, especially those in consultative status with UNESCO and the United Nations. In Paris, the programme meets regularly with the Joint UNESCO/NGO Group 'Education for the Rights of the Person, for Tolerance, Democracy and Peace', as well as with the Science and Ethics working group. It also takes part in the annual NGO Conference. In New York, the programme has presented the culture of peace concept to the annual meeting of NGOs held by the United Nations Department of Information.

In recent years, United Nations summit meetings have brought opportunities for NGOs from around the world to gather together and exchange information. Individual summits have addressed children's rights, the environment, population, social development and the status of women. At each, NGO forums have become

Increasingly the energy and scope of non-governmental organizations is linked directly to the United Nations, both as a source of ideas and inspiration, and as a powerful multiplier for the universal principles of the organization.

as important as the meetings themselves, often issuing complementary or alternative declarations of their own.

There has not been a United Nations summit conference on disarmament since 1988, but NGOs gathered in the spring of 1995 to discuss the issues in conjunction with the United Nations meeting on the Nuclear Non-Proliferation Treaty. Meeting with the United Nations NGO Disarmament Committee at UNESCO Headquarters in Paris in preparation for this conference, the Culture of Peace Programme presented a message from the Director-General of UNESCO, Federico Mayor. This message called for the diversion of resources into peace-building from the portions of national budgets currently devoted to arms production. It also recognized that disarmament requires a political will that can only come from a faith that peace is not only desirable but possible. 'This is a faith that can only grow and thrive in an atmosphere of common security, a trust in the common task of building a culture of peace.'

Concluding this meeting, the NGOs singled out three initiatives which give hope to the movement for disarmament. These were: (a) the new regional institutions for peaceful dispute resolution such as the Organization for European Security and Co-operation; (b) the challenge to the legality of nuclear weapons currently before the International Court of Justice; and (c) the UNESCO Culture of Peace initiative. Among their specific recommendations were:

- the eradication of poverty and exclusion, which are root causes of war and violence, and which are exacerbated by the squandering of resources on nuclear and other armaments;
- the use of conflict resolution as an alternative to violent confrontation techniques which are becoming more sophisticated and effective;
- the development of a positive and sophisticated vision of peace to complement opposition to war;
- the use of international volunteers as peace-keepers, both within traditional forces and as unarmed mediators in conflict situations;
- a new dialogue between the peace movement and decision-makers, including the military, where there are more open doors and opportunities than in the past;
- a time-table and programme for the total abolition of nuclear weapons as an integral part of the non-proliferation treaty.

The 1992 United Nations Conference on Environment and Development (the 'Earth Summit'), held in Rio de Janeiro, attracted

THE EARTH CHARTER – PRINCIPLES* (*slightly abridged*)

1. **We agree to respect, encourage, protect and restore Earth's ecosystems to ensure biological and cultural diversity.**
2. **We recognize our diversity and our common partnership. We respect all cultures and affirm the rights of all peoples to basic environmental needs.**
3. **Poverty affects us all. We agree to alter unsustainable patterns of production and consumption to ensure the eradication of poverty and to end the abuse of Earth . . .**
4. **We recognize that national barriers do not generally conform to Earth's ecological realities. National sovereignty does not mean sanctuary from our collective responsibility to protect and restore Earth's ecosystems . . .**
5. **We reject the build-up and use of military force and the use of economic pressure as means of resolving conflict. We commit ourselves to pursue genuine peace, which is not merely the absence of war but includes the eradication of poverty, the promotion of social justice and economic, spiritual, cultural and ecological well-being.**
6. **We agree to ensure that decision-making processes and their criteria are clearly defined, transparent, explicit, accessible and equitable.**
7. **. . . those who have expropriated or consumed the majority of Earth's resources or who continue to do so must cease such expropriation or reduce such consumption and must bear the costs of ecological restoration and protection . . .**
8. **Women constitute over half of Earth's population. They are a powerful source for change. They contribute more than half the effort to human welfare. Men and women agree that women's status in decision-making and social processes must equitably reflect their contribution . . .**

* Prepared by the non-governmental organizations gathered together at the Rio Summit, June 1992.

the largest number of heads of state ever assembled, as well as the largest gathering of environmental NGOs. While the official debates tended to avoid mention of militarism and peace, the NGOs were forthright on this matter. In their 'Declaration of the Peoples of the Earth: An Agenda of Action for the Future', the NGOs stated that they were leaving the deliberations with the profound feeling that 'in the richness of our diversity, we share a common vision of human society that is based on the values of simplicity, love, peace and respect for life'. They pledged themselves to work for the elimination of the military forces of the world, which have become 'instruments of protection of the interests of the élite'.

STATEMENT ON WOMEN'S CONTRIBUTIONS
TO A CULTURE OF PEACE* (*excerpts*)

On the eve of the twenty-first century, a dynamic movement towards a culture of peace derives inspiration and hope from women's visions and actions.

Women bring to the cause of peace among people and nations distinctive experiences, competence, and perspectives. Women's role in giving and sustaining life has provided them with skills and insights essential to peaceful human relations and social development. Women subscribe less readily than men to the myth of the efficacy of violence, and they can bring a new breadth, quality and balance of vision to a joint effort of moving from a culture of war towards a culture of peace.

To this end, we, the undersigned, commit ourselves to:

- ▶ support national and international efforts to ensure equal access to all forms of learning opportunities;**
- ▶ promote relevant quality education;**
- ▶ encourage new approaches to development that take account of women's priorities and perspectives;**
- ▶ oppose the misuse of religion, cultural and traditional practices for discriminatory purposes;**
- ▶ seek to reduce the direct and indirect impact of the culture of war on women;**
- ▶ increase women's freedom of expression and involvement in the media;**
- ▶ promote knowledge and respect for international normative instruments concerning the human rights of girls and women;**
- ▶ support governmental and intergovernmental structures as well as women's associations and NGOs committed to the development of a culture of peace based on equality between women and men.**

*** Drafted by UNESCO and signed by participants at the Fourth World Conference of Women, Beijing, September 1995.**

During the International Conference on Population and Development held in Cairo in September 1994, an International NGO Youth Consultation of more than 100 young people produced the Cairo Youth Declaration. This declaration pledged a commitment to environmental awareness, human rights and reproductive health, and to a wide range of action projects including workshops, seminars, leadership training, music, drama, employment creation, vocational training, lobbying, networking and information sharing. Most importantly, the declaration served as a reminder that 'young people's voices must be heard if the United Nations is to respond to the changing needs of our world'.

At the World Summit for Social Development in Copenhagen in March 1995, more than 800 organizations in the NGO Forum drafted an Alternative Declaration, criticizing the summit for not going far enough in challenging global distortions of development. The Alternative Declaration states that the 'dominant neo-liberal system as a universal model for development has failed'. It asserts that the policies of indiscriminate trade liberalization, privatization, deregulation, wage suppression and credit reduction have sharply concentrated wealth around the world at the expense of the poor, under 'a system that places growth above all other goals . . . and leads to an unequal distribution in the use of resources between and within countries'. The declaration also took a strong stand against militarization which, it says, 'creates enormous waste of human, natural and financial resources'.

The Fourth World Conference on Women, sponsored by the United Nations and held in Beijing in September 1995, was the first world summit to specifically address the culture of peace. The Statement on Women's Contributions to a Culture of Peace (excerpts of which are reproduced opposite), was presented by UNESCO, and signed by participants at the Conference, led by its Secretary-General, Gertrude Mongella, who said: 'I have been talking a lot about peace and I mean it . . . It is an idea we need to put into action. I am in full support of UNESCO's initiative.' Among the other leaders who signed the document were Prime Ministers Begum Khaleda Zia of Bangladesh, Benazir Bhutto of Pakistan, Tansu Ciller of Turkey, and President Mary Robinson of Ireland. However, the most powerful multiplier force for the commitments made in the statement promises to be the thousands of women who attended the forum of non-governmental organizations associated with the Beijing Women's Conference.

10. Towards a global movement and vision

The transformation from a culture of war to a culture of peace represents a radical and far-reaching historical change. Every aspect of social relations can be affected, from the relations between nations to those between women and men. Everyone, from the centres of power to the most remote villages, may be engaged and transformed.

The culture of peace is both a process and a vision. As people engage in a common process, they come to embrace a common vision. This can take place through economic and social development where those who work together on projects come to share a vision of endogenous, sustainable, equitable change. It occurs in the democratic process, as people across the lines of conflict participate in decision-making for development and peace. It comes about in the struggles for non-violent alternatives to military action and power, for conversion of military economies to peaceful production, and for preservation of the environment. It also develops in the movements for the equality of women, indigenous peoples, and of all who have been denied their full human rights.

In the vision of a culture of peace, the process of history itself is transformed. Rather than unfolding through cycles of suppression and explosion, it can move forward without violence. Instead of being determined by the few, it can be determined by the many. Instead of being driven from the top down, it can be driven from the bottom up, from a local level tied to a global consciousness. In this vision, the determining factor in history can become the social consciousness of the people themselves.

In this monograph, we have considered many of the organizations involved in the movement for a culture of peace, beginning

In moving from a culture of war to a culture of peace, every aspect of social relations and every person, from the centres of power to the most remote villages, may be engaged and transformed.

with UNESCO and extending to the United Nations system, to intergovernmental and national organizations, and to NGOs. There is indeed a role for everyone in the process. Hopefully, this monograph will inspire its readers to take action and to link their efforts with those of other individuals and institutions.

UNESCO's Culture of Peace Programme is growing and changing in its function as a catalyst for the movement. Its initial role in developing the concept of a culture of peace is increasingly shared by other institutions. As a stimulus for the culture of peace at UNESCO, it has now become part of an expanded transdisciplinary project. National programmes which it helped to initiate are taking on a life of their own, and may evolve into subregional programmes. The programme is now being challenged to promote education and communication in the developed countries, where violence afflicts urban settings, in the media and through the continued manufacture and export of arms.

The UNESCO programme is dedicated to the free flow of information among all parts of the movement. To facilitate this flow, it is developing a database and networking system. Information about the activities of organizations is being entered into the database, and will be used in periodic publications, including a newsletter which we expect to send out two or three times a year. In addition, the programme will continue to disseminate information on its own activities, in brochure form, and through occasional publications and reports. Readers, whether individual or as representatives of organizations or institutions, are invited to take part in the information and networking system by sending material for the database, and by entering their co-ordinates on the mailing list and on the proposed Internet linkage. This work of networking is essential, for, in the final analysis, the task of constructing a culture of peace is accomplished by thousands of individuals, working on their own and through institutional structures.

Despite the range of imaginative activities already undertaken to establish a culture of peace, securing funding for peace-building remains a formidable task. While the necessity of eliminating violence and the thought processes that underpin it is widely recognized, achieving this demands a considerable commitment of political will and financial resources. It is clear that success depends largely on a global re-allocation of funding priorities in which the present emphasis on military peace-keeping is matched by a commitment at least as great to non-violent peace-building.

The path to a culture of peace is already well under construction, with the involvement of millions around the world. With the redoubled efforts of all these people and the renewed backing of the international community, a major step forward for humanity is within grasp. UNESCO aims to play a key facilitating role in this movement. To quote the Director-General of UNESCO, Federico Mayor:

To provide the needed solidarity, both intellectual and moral, to unite people working around the world for peace and justice, to inspire hope and persistence for the common task, a vision is needed. UNESCO invites everyone to join with us in the creation of this vision and its realization as a culture of peace.

Appendix

The Universal Declaration of Human Rights

Universal Declaration of Human Rights

Adopted and proclaimed by the United Nations
General Assembly Resolution 217 A (III) of 10 December 1948

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the people of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of uni-

versal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now therefore, The General Assembly proclaims this

UNIVERSAL DECLARATION OF HUMAN RIGHTS

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and

reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitations due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

3. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in the Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth again.

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