

**CEIPAZ**  
**2009-2010 Yearbook**  
**International Trends**

**Federico Mayor Zaragoza, 2010**

1. Transition from a culture of war to a culture of peace, the most pressing challenge

*“We, the people ... determined  
to save succeeding generations from the scourge of war.”*

*Beginning of the preamble to the United Nations Charter.*

At the close of the United Nations Summit on the Millennium Plus 5 Goals<sup>1</sup> in September 2005, the final Declaration included the following paragraph, demonstrating the recognition on the part of the Heads of State and Government around the world of the urgent need for the transition from a culture of imposition, control and violence to a culture of meeting, dialogue, reconciliation and peace:

144. “Culture of peace and initiatives on dialogue among cultures, civilizations and religions

We reaffirm the Declaration and Programme of Action on a Culture of Peace, as well as the Global Agenda for Dialogue among Civilizations and its Programme of Action, adopted by the General Assembly, and the value of different initiatives on dialogue among cultures and civilizations including the dialogue on interfaith cooperation. We commit to take action to promote a culture of peace and dialogue at local, national, regional and international levels, and request the Secretary-General to explore enhancing implementation mechanisms and to follow up on those initiatives. In this regard, we also welcome the Initiative of the Alliance of Civilizations announced by the Secretary-General on 14 July 2005.”

Four years later, on 5 November 2009, the United Nations General Assembly adopted a Resolution<sup>2</sup> on the “Promotion of

interreligious and intercultural dialogue, understanding and cooperation for peace”, in item 49 of the Agenda entitled “Culture of Peace”: “The General Assembly... approved....the celebration of the International Year for the Rapprochement of Cultures, in 2010, .... in commemoration of the International Year of Reconciliation, 2009”:

“Recognizing the commitment of all religions to peace, the General Assembly affirms that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace.”

At the end of this important Resolution, a decade is proposed, on conclusion of the decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010), dedicated to “Interreligious and intercultural dialogue and cooperation for peace.”

On 20 August 2009, within the General Assembly’s agenda item on “Culture of Peace”, the Secretary-General presented a report<sup>3</sup> on the International Decade for a Culture of Peace and Non-Violence for the Children of the World, which will come to an end on 31 December 2010.

This report details the activities undertaken up until 2008 in relation to the following aspects:

- i) actions to foster a culture of peace through education
- ii) actions to promote sustainable economic and social development
- iii) actions to promote respect for all human rights
- iv) actions to ensure equality between men and women

- v) actions to foster democratic participation
- vi) actions to advance understanding, tolerance and solidarity
- vii) actions to support participatory communication and the free flow of information and knowledge
- viii) actions to promote international peace and security

The essential role of civil society and the current mechanisms to promote mobilization through communication networks are addressed as well.

I consider the final Recommendations to be particularly relevant:

- United Nations agencies, funds and programmes are encouraged to continue focusing their programmes on the various dimensions of the culture of peace, especially at the country level.
- Member States, for their part, are encouraged to:
  - Ensure that funding quality education for all is a top priority and that the financial crisis does not serve as a justification for a reduction in the allocation of resources to education at both the national and international levels;
  - Increase investments in science and technology, especially green technologies, in order to promote a green economy;
  - Strengthen education for sustainable development, lifelong learning for all and equal access of all levels of society to learning opportunities so as to implement the principles of inclusive education;
  - Review and revise educational and cultural policies to reflect a human rights-based approach, cultural diversity, intercultural dialogue and sustainable development;
  - Strengthen efforts to remove hate messages, distortions, prejudice and negative bias from textbooks and other educational media and to ensure basic knowledge and understanding of the world's main cultures, civilizations and religions;
  - Promote school cultures and environments that are child-friendly, conducive to effective learning, inclusive of all children, healthy, protective and gender-responsive and encourage the active role and the participation of the learners themselves, their families and their communities;
  - Expand access to information and communication technologies to bring the benefits of all levels and means of education to girls and women, the excluded, the poor, the

marginalized and those with special needs in a lifelong perspective.

I have mentioned these recommendations and the decisions adopted by the Heads of State and Government at the 2005 United Nations Summit because I believe that they are a demonstration of the progressive consolidation of the concept of a Culture of Peace, of the urgency to abandon (motivated to a large extent by a “masculine” society, in which women occasionally appear on the stage of power) a culture of force and war, a culture of imposition and violence in favour of a culture of dialogue and consensus. As I never tire of repeating, for centuries we have been following the depraved proverb that says “if you want peace, prepare for war”, which has been immensely beneficial to arms producers throughout the ages, currently amounting to the unbelievable figure of 3 billion dollars a day, constituting a totally unacceptable situation as, at the same time, some 60 to 70 thousand people, more than half of whom are children aged 0 to 5, are dying of hunger and neglect.

The power gained by the war industry is so great that action on a large scale will be necessary on the part of civil society in order to achieve the progressive reduction in military weapons, with the intervention of strong United Nations, equipped with the authority, the human, technical and financial resources which are absolutely essential in order to tackle, at the dawn of this century and millennium, the major challenges of social justice and the environment. Radical changes are required for this, since, particularly over recent decades, life expectancy has increased considerably, at the same rate as the birth rate

has fallen, resulting in a drastic change in the demographic picture; the use of fossil fuels has produced an excessive amount of gas, leading to the greenhouse effect, especially carbon dioxide, the recapture of which has at the same time been effected by the reduction in phytoplankton, an essential ingredient in the great “ocean lung”...

Action today is possible because, as indicated in the recommendations reproduced above, there is modern communication technology available to enable a large number of the earth’s inhabitants to express themselves without any kind of restrictions. Within very few years, “virtual force” will bring about changes which, if there were leaders capable of realizing at this point that these changes are now inevitable, they would take the appropriate corrective measures forthwith. They would abandon the plutocratic groups with which they have attempted to replace the United Nations, which constitute the ethical and legal framework which is absolutely indispensable for national and international justice, and they would learn that the best way of guaranteeing collective security is to share (with “intellectual and moral solidarity”, as established by the Constitution of UNESCO) so that responsible citizens, who have been subjected to the designs of those in power for so long, can take the reins of destiny into their own hands.

So, within very few years the great transition from force to the word will be achieved, the security of peace will be guaranteed and never again will the peace of security be tolerated

because it is the peace of silence, of the total lack of freedom, the peace of mistrust and suspicion. In spite of today's sombre horizons, enormous changes will take place to make the equal dignity of all human beings a reality soon, so that everyone without exception can put into practice this distinguishing faculty of the human race that is its enormous creativity, the ability to invent, to decide by one's self, to act in accordance with one's own thoughts.

The change in direction is unavoidable and is best to ensure that takes place without ruptures, without restlessness. Those who are against moving with the times, against the invention of new procedures, believe that by conserving the inertia of a situation which has been so beneficial to them, the problems of today and tomorrow will be solved by yesterday's formulae. But this is not so: for the good of everyone, they must evolve quickly, that is to say, conserve what must be conserved and transform and change what must be changed. Back in 1969, I wrote on the blackboard, when explaining Biochemistry: "revolution". The students' surprise could be heard in their intense murmuring. You can well imagine, due to the context in which this occurred, the reaction of the students. I then erased the "r" to leave the word "evolution". I told them: "This is nature's way of proceeding and I believe that this is how we should proceed too. The difference between both words is just one "r", the "r" of responsibility. Let's be responsible".

We must act in order to quickly raise the percentage of those living in the prosperous area of the global village. This is not

yet 20%. All other human beings, on a different gradient, live in conditions which are humanly unacceptable. It is necessary to move from an economy of speculation and war to an economy of global sustainable development which would increase the number of “clients”, would be beneficial to a large number of people who should no longer form part of flows of despairing migrants, or of these breeding grounds where, due to the living conditions, those witnessing the promises of aid repeatedly unkept, become radicalised and fall into the temptation of resorting to violence. There is no justification for violence but we have to try to explain it in order to make amends, to rectify the current trends which have led (on committing the gravest error of substituting democratic principles, ethical values, with market laws) to a situation of great confusion, making the problems of living on this planet, access to water, to health services, to education, etc., more acute.

Within very few years, the concept of the culture of peace has been growing and establishing itself, making it possible now, over the next ten to fifteen years, for it to become a reference point for a great social movement on a worldwide scale. Aware, for the first time, of the quality of life of “the others” in all corners of the earth, we can no longer look the other way. We must assume our responsibilities and stop threatening in order to distribute, to share appropriately, to replace force with the word, to fulfil the first article of the Universal Declaration which states that we should live “in a spirit of brotherhood”.

### Origins

The Constitution of UNESCO begins, with a view to fulfilling the mission of the United Nations of avoiding “the scourge of war”, as follows: “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”.

The concept of a “culture of peace” in relation to putting this mandate into practice, originated in Yamoussoukro, Ivory Coast, on the first of July 1989, with the “Declaration on peace in the minds of men”<sup>4</sup>:

“Peace is reverence for life.

Peace is the most precious possession of humanity.

Peace is more than the end of armed conflict.

Peace is a mode of behaviour.

Peace is a deep-rooted commitment to the principles of liberty, justice, equality and solidarity among all human beings.

Peace is also a harmonious partnership of humankind with the environment.

Today, on the eve of the twenty-first century, peace is within our reach.

The International Congress on Peace in the Minds of Men, held on the initiative of UNESCO in Yamoussoukro in the heart of Africa, the cradle of humanity and yet a land of suffering and unequal development, brought together from the five continents men and women who dedicate themselves to the cause of peace.

... the Congress noted the emergence of new, non-military threats to peace. These new threats include: unemployment; drugs; lack of development and Third-World debt, resulting in particular from the imbalance between the industrialized countries and the developing countries together with the difficulties encountered by the countries of the Third World in turning their resources to account; and, finally, man-induced environmental degradation, such as the deterioration of natural resources, climatic changes, desertification, the destruction of the ozone layer and pollution, endangering all forms of life on Earth... .

Humanity can only secure its future through a form of co-operation that: respects the rule of law, takes account of pluralism, ensures greater justice in international economic exchanges and is based on the participation of civil society in the construction of peace. The Congress



affirms the right of individuals and societies to a quality environment as a factor essential to peace.

Additionally, new technologies are now available to serve humankind. But their efficient use is dependent on peace – both in their being used for peaceful purposes and in the need for a peaceful world to maximize their beneficial results.

Finally, the Congress recognizes that violence is not biologically determined and that humans are not predestined to be violent in their behaviour.

The Congress invites States, intergovernmental and non-governmental organizations, the scientific, educational and cultural communities of the world, and all individuals to:

help construct a new vision of peace by developing a Culture of Peace based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men...”

“Forging a culture of peace, as I said in the words<sup>5</sup> I uttered on that occasion, involves taking account of the various facets of life in society, life in a quality environment and the life of the mind, that is to say, the relationship between human beings and knowledge.

“From the heart of Africa in Yamoussoukro rises today  
a song of hope.

From the heart of Africa ascends today  
a hymn to peace.

In the heart of Africa is heard today  
a canticle of justice

affirming that all men are equal  
without distinction of colour or creed,  
of age or sex.

From the heart of Africa, a clamorous call of fellowship  
today goes out to all,

a commitment of reconciliation,  
to establish without delay a new relationship  
between humanity and its environment...”

The culture of peace was “born” at an appropriate time: the same year in which the Berlin Wall fell and, along with it, the Soviet Union, without a single drop of blood, thanks to the shrewdness and good will of Mikhail Gorbachev, and the countries that formed it began a long march towards a system of public liberties. In South Africa, another historical figure, Nelson Mandela, with the complicity of President F. W. De Klerk, put an end to the unsustainable and immoral situation of racial apartheid and within a few months was elected President of South Africa. And the peace process was completed in El Salvador with the Chapultepec Agreement. And, with the mediation of the Community of Sant’Egidio, a peace agreement was reached in Mozambique. And the peace process began in Guatemala...

In 1990, in Jomtien, Thailand, the First World Conference on Education took place, sponsored by UNESCO, UNICEF, the World Bank and the UNDP, with “Education for All throughout Life”<sup>6</sup> replacing the neo-colonial focus that up until that moment had been adopted by the main programme of the education sector: “Basic education and literacy”.

With such promising, hopeful signs, at a point when the cold war seemed to make way, along with the end of a fierce arms race between the superpowers, to the “dividends for peace”, to the “brotherly relationship” among the various countries in the world,

whose inhabitants were all “equal in dignity”... once again, the greed, the disproportionate ambition and the political irresponsibility of the most powerful countries on earth cut those expectations short. And so, the World Convention on the Rights of the Child<sup>7</sup>, approved by the General Assembly on 21 November 1989, was not signed by the North American Administration at the Summit convened by UNICEF at the United Nations. It was the first clear sign, following the Reagan era, that “globalisation” was in fact trying to marginalise the United Nations, avoiding what they represent as ethical references worldwide, placing market laws at the centre of the planetary economic policy rather than social justice, solidarity and international cooperation.

Suddenly, all the hopes that had been placed on the most prosperous countries on earth at the end of the cold war disappeared. Everything has been impregnated by a vision of economic control, where little importance is given to environmental impact or the gradual imbalance in the social fabric. As I mentioned earlier, the Nation-State is not only handing over financial aspects but, far worse still, political responsibilities to large private multinational corporations whilst, at the same time, moving away from the United Nations through the groups formed by the most affluent countries. “We, the people...” has been replaced by “We, the powerful...”

Nevertheless, the United Nations would continue throughout the nineties to provide, intelligently and tenaciously, “road maps” for a future in which values and multilateralism would prevail: in 1992, in Río de Janeiro, Agenda 21<sup>8</sup> proposed the directives to rectify the

dramatic environmental trends. In 1995, the commitments undertaken at the *World Summit for Social Development, Copenhagen*<sup>9</sup>, celebrated the fiftieth anniversary of the United Nations by providing some guidelines which, at the appropriate time, could be of great interest in solving the problems being created by “globalisation”.

Also, the culture of peace has continued to spread and grow stronger: by way of example, I would like to quote the “Co-operation to promote a culture of peace”<sup>10</sup>, a programme proposed in July 1992 to the Executive Council of UNESCO by the Delegate from Yemen, Mr Ahmed Sayyad, and which was unanimously approved at the meeting of the Executive Council in September. I consider it appropriate to extract some of the main points from this Decision:

“It has become clear that military force cannot solve the global problems of violence and injustice. Military force... requires peace-building, not just peace-keeping, as stated by United Nations Secretary-General, Boutros Boutros Ghali. We need peace culture, not war culture, as stated at Yamoussoukro, and now we should make this idea operational.”

On 23 April 1993, the San Salvador Appeal<sup>11</sup>, in El Salvador, one of the countries which became, as a result of the peaceful solution that it had just succeeded in reaching after so many years of suffering, one of the beacons for the culture of peace. And in December 1994, in Bujumbura, Burundi, the “Declaration by the participants in the symposium on the culture of peace in Burundi regarding the socio-political situation in the country”<sup>12</sup>. This Declaration is one of the most urgent appeals. It is like a scream pleading for the culture of imposition, violence and force to be rapidly replaced, especially in view of what had just occurred in Rwanda, by dialogue and reconciliation. Certainly, the atrocities of the neighbouring country,

encouraged by the perverse “Thousand Hills” radio station, were prevented from repeating themselves in Burundi.

A few days later, on 24 December 1994, the “General Declaration of the National Forum for the Culture of Peace in the Congo”<sup>13</sup> was held in Brazzaville:

“The Heads of State and Government of Central Africa, by their presence and contribution to the Forum, gave it a subregional dimension. They adopted a document of historical importance and laid the foundations for close co-operation in the field of security and conflict resolution. The Forum considered that:... Young people symbolize the future of the country...Women are the trustees of our values...The Forum salutes the efforts in favour of peace they have made from the start within their associations...All the religious denominations address the people with messages of neighbourly love which contribute to conflict prevention and peace-building... The National Forum for the Culture of Peace draws attention to the fact that the Congolese nation is shaped by the interdependence of all of its ethnic communities without exception. Such interdependence makes it essential for the Congolese to live together in harmony...” .

#### From 1995 to the year 2000

1995 was a particularly important year as it was the fiftieth anniversary of the United Nations, and of UNESCO, as already mentioned. Throughout that year, the concept of the culture of peace grew considerably stronger. The Khartoum Declaration<sup>14</sup>, in April 1995; the Tbilisi Appeal for Peace and Tolerance<sup>15</sup>, in Tbilisi, Georgia, on 14 July 1995; the Declaration on the Principles of Tolerance<sup>16</sup>, unanimously approved by the General Conference of UNESCO on 16 November 1995, Article 1 of which, on the meaning of tolerance, says:

“Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes

peace possible, contributes to the replacement of the culture of war by a culture of peace.

Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others."

By Resolution of the General Assembly 50/173 of 27 February 1996<sup>17</sup>, UNESCO was asked to prepare a report on the promotion of education for peace, human rights, international co-operation and tolerance. At the beginning of 1997, the corresponding document was submitted to the Secretary-General of the United Nations: "Report on educational activities in the framework of the UNESCO transdisciplinary project entitled *Towards a culture of peace*"<sup>18</sup>. Of the main programmes on a global scale, I would like to highlight "Linguapax", "Associated Schools" and "UNESCO Chairs".

On 23 April 1997, as Director-General of UNESCO I published a document of particular importance for the "implementation of the disciplinary project towards a culture of peace"<sup>19</sup>, with the aim of providing a response with specific actions to the aspirations already expressed in so many countries in the various continents.

On 22 November 1995, at the Norwegian Nobel Institute in Oslo, a particularly important conference took place: “Towards a culture of peace”<sup>20</sup>.

From 1996 to 1999, the year in which the General Assembly of the United Nations approved, on 6 October, the Declaration and Programme of Action on a Culture of Peace<sup>21</sup>, in addition to those already mentioned, a series of declarations and documents followed one another. By way of example only, I am mentioning some of these below:

- “Symposium on Conflict Resolution<sup>22</sup>. The Humanitarian Dimension: the Case of the Sudan” (22.05.1996).
- Bamako Declaration<sup>23</sup>, Bamako, Mali, 28.05.1997.
- Maputo Declaration<sup>24</sup>, (Maputo, Mozambique, 4.09.1997).
- Culture of Peace<sup>25</sup> – Resolution adopted by the General Assembly (A/RES/52/13, 15.01.1998), which calls for “the promotion of a culture of peace based on the principles established in the Charter of the United Nations and on respect for human rights, democracy and tolerance, the promotion of development, education for peace, the free flow of information and the wider participation of women as an integral approach to preventing violence and conflicts,..” .
- Forging the Future: towards a Culture of Peace<sup>26</sup> – Greece – Turkey.. Turkey – Greece (Paris, 13.05.1998).
- Kishinev Declaration<sup>27</sup> “For a Culture of Peace and Dialogue of Civilizations”, Kishinev, Republic of Moldova, 18.05.1998.
- Tashkent Declaration<sup>28</sup> (Tashkent, Republic of Uzbekistan, 6.11.1998).

- Caracas Declaration<sup>29</sup> for a Culture of Peace, Caracas, 3.03.1999.
- Panama Declaration<sup>30</sup>, Panama City, 22.03.1999.
- Niamey Declaration for a Culture of Peace and Non-Violence<sup>31</sup> (Niamey, Republic of Niger, 20.03.1999).
- Tripoli Appeal<sup>32</sup> for the Establishment of a Culture of Peace in Africa on the Threshold of the Third Millennium (Tripoli, 12.04.1999).
- Antigua Declaration, Guatemala<sup>33</sup> USAC-UNESCO. Antigua, Guatemala, 11.05.1999.
- Moscow Appeal for the Year 2000<sup>34</sup> Moscow, Russian Federation, 15.05.1999.

Of particular importance was the Resolution of the General Assembly of the United Nations on the International Decade for a Culture of Peace and Non-Violence for the Children of the World, (2001-2010)<sup>35</sup>, in November 1998:

*“Aware that the task of the United Nations to save future generations from the scourge of war requires transformation towards a culture of peace, which consists of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society,*

*Recognizing that enormous harm and suffering are caused to children through different forms of violence at every level of society throughout the world and that a culture of peace and non-violence promotes respect for life and dignity of every human being without prejudice or discrimination of any kind,*

*Emphasizing that the promotion of a culture of peace and non-violence, by which they learn to live together in peace and harmony which will contribute to the strengthening of international peace and cooperation, should emanate from adults and be instilled in children...”*



The Declaration and Programme of Action on a Culture of Peace<sup>21</sup>, the most important declaration established by the General Assembly of the United Nations, indicates the actions to be taken for the great turning point in history from the age-old “preparation of war” to the “building of peace with our daily behaviour”:

*“Article 1*

A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on:

- Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation...
- Full respect for and promotion of all human rights and fundamental freedoms...
- Efforts to meet the developmental and environmental needs of present and future generations...
- Respect for and promotion of the right to development...
- Respect for and promotion of equal rights of and opportunities for women and men...
- Respect for and promotion of the rights of everyone to freedom of expression, opinion and information...

*Article 2*

Progress in the fuller development of a culture of peace comes about through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations;

*Article 8*

A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations;

The actions for effective implementation are:

- Actions fostering a culture of peace through education.
- Actions to promote sustainable economic and social development.
- Actions to promote respect for all human rights.
- Actions to ensure equality between women and men.
- Actions to foster democratic participation.
- Actions to advance understanding, tolerance and solidarity.
- Actions to support participatory communication and the free flow of information and knowledge.
- Actions to promote international peace and security.

In 1999, along with the establishment of the Millennium Goals, the Manifesto 2000<sup>36</sup> summarises, very briefly, the most outstanding points of the new culture of peace:

*Respect all life.* Respect the life and dignity of each human being without discrimination and prejudice.

*Reject violence.* Practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economical and social, in particular towards the most deprived and vulnerable such as children and adolescents.

*Share with others.* Share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression.

*Listen to understand.* Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation and the rejection of others.

*Preserve the planet.* Promote consumer behaviour that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet.

*Rediscover solidarity.* Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

It was signed by more than 100 million people all over the world as it was considered to be logical to begin the new century and millennium with the essential transition from force to the word, from imposition to dialogue.

The Manifesto, with the slogan “Peace is in our hands” - “*Cultivemos la paz*” and “*Cultivons la paix*” in Spanish and French respectively – was initially signed by the following Nobel Peace Prize laureates: the Dalai Lama, Adolfo Pérez Esquivel, Mairead Corrigan Maguire, Rigoberta Menchú Tum, José Ramos Horta, Mikhail Gorbachev, Joseph Rotblat, David Trimble, Elie Wiesel, Norman Borlaug, John Hume, Shimon Peres, Desmond Tutu, Jody

Williams, Nelson Mandela, Carlos Felipe Ximenes Belo, Óscar Arias Sánchez, Kim Dae Jung. And by Rita Levi-Montalcini, Nobel laureate of Medicine, as well as by 38 Heads of State and Government (including Vaclav Havel, Jacques Chirac, ....).

It is also important to highlight the emergence at the same time of what I believe to be one of the documents which continue to be most relevant to the great change that is imminent: "The Earth Charter"<sup>37</sup>. It consists of Four "Principles" (I. Respect and care for the community of life; II. Ecological integrity; III. Social and economic justice; IV. Democracy, nonviolence and peace), a preamble (Earth, Our Home; The Global Situation; The Challenges Ahead; and Universal Responsibility), and an epilogue (The Way Forward). I think it is important, due to both its conceptual and practical content, to transcribe the first and last paragraphs of the Earth Charter below:

"We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment.

To realize these aspirations, we must decide to live with a universal sense of responsibility, identifying ourselves with the whole Earth community as well as our local communities.

Everyone shares responsibility for the present and future well-being of the human family and the larger living world...

As never before in history, common destiny beckons us to seek a new beginning".

In 2000, the International Year for the Culture of Peace, the document "UNESCO undertakes to promote a culture of peace"<sup>38</sup> was published, giving rise to numerous actions for raising awareness. The strategy comprised:

- In 2001 – understanding, tolerance and solidarity, within the framework of the Year of Dialogue among Civilizations.
- In 2002 – sustainable social and economic development (World Summit on Sustainable Development); International Year of Ecotourism and United Nations Year for Cultural Heritage.
- In 2003 – participatory communication and the free flow of information and knowledge (Madrid Summit on the Information Society).
- In 2004 – respect for human rights (the United Nations Decade for Human Rights Education).
- In 2005 – equality between men and women (follow-up to the World Conference on Women, in Beijing, 1995).

Also in the year 2000, in the month of December, a meeting was held in Madrid and was attended by various Nobel Prize laureates, national and international figures and, at its close, the Madrid Declaration<sup>39</sup> was signed, particularly characterised by the provision of what may be the most urgent actions for the transition which, at the beginning of this century and millennium, appeared to be capable of rectifying the trends deriving from "globalization".

#### Period from 2001 to 2010

I am not going to describe now the extremely grave events that took place internationally, beginning with the suicide terrorism of September 11<sup>th</sup> 2001, which swooped on the economic, political and military power of the United States of America. The reaction on the part of the North American Administration to that moment led to retaliation, to some extent understandable, but also to aggressions, such as the invasion of Iraq, based on pretence and lies and bringing so much suffering and death.

What is certain is that the first few years of this new century have been characterised by the exacerbation of the culture of war, simultaneously with the disappearance of peace-building and the role that civil society, as a true protagonist, must play in this.

And there lies our faith, because all living beings are predictable and measurable, with the sole exception of the human being. And the fact is that all of us have an exclusive and wonderful ability, which is the ability to create. For this reason, the human being is unpredictable and immeasurable, always capable of surprise. The human being is not predestined; he is free and the master of his own destiny. This is our great hope: in times of greatest tension and crisis, he is capable of bringing out the best in himself.

In order to make the transition from the culture of force to the culture of the word, we must use all the means made available to us by new knowledge and new technology. The culture of peace in cyberspace is one of the aspirations which could undoubtedly contribute towards making these intentions a reality. The future we aspire to can only

be built and guaranteed by means of shared ethical principles, by means of values that serve as a basis for future generations. Not with financial schemes or political decisions, let alone prefabricated formulae. If reason, dialogue and understanding cannot achieve the essential change, if they cannot prevent investments from being made in arms and drugs and bring about investment in books, computers, medication, homes, in protecting the environment and in the fight against misery, in improving the quality of life in rural areas, thus preventing mass migrations which are then of so much concern to us... if we are not capable of preventing all of this, let's not fool ourselves; in a few years' time they will come knocking at our doors again to recruit our children once more to defend with force what could not be defended with wisdom and foresight.

- Coordinated by David Adams, the "*World Report on the Culture of Peace*"<sup>40</sup> – *Civil Society report at midpoint of the Culture of Peace Decade*, sponsored by the Foundation and with the support of the International Institute for Peace of the Government of Catalonia.

The Report reflects the commendable efforts invested, in spite of everything, by more than 700 non-governmental associations and organisations for the implementation of the Declaration and Programme of Action on a Culture of Peace, during the first half of the International Decade. It also reflects the obstacles encountered in the defence of the values and principles that inspire it. The Report represents a stimulus, at a time of such desolation and predominance of war, in a tenacious attempt to bring about the advent of a new era of peace and harmony.

- By *Law 27/2005 of 30 November, on the Promotion of Education and the Culture of Peace*<sup>41</sup>, the promotion of the culture of peace in Spain is unequivocally established:

“The 20<sup>th</sup> century has been a century of profound contradiction. It has been a century of unimaginable advances in many spheres of life. From technological advances which could help us overcome many diseases, reduce poverty and eliminate starvation, to changes in political culture which have enabled authoritarian government forms to be replaced by other, democratic, forms. However, and in spite of these advances, we have watched the 20<sup>th</sup> century become one of the bloodiest centuries in History. Two great wars, the Cold War, genocidal outbreaks in countries such as Bosnia, Rwanda or Kosovo, and great economic crises which heightened the differences between those who have the most and those who have nothing, are clear indicators of the great contradictions of the century we have just left behind.

In summary, it was a century noticeably dominated by a culture of violence... . This law, acknowledging the absolutely decisive role of education as a driver of the evolution of societies in the framework of the International Decade for a Culture of Peace (2001-2010) proclaimed by the United Nations, aims to provide a starting point from which to replace the culture of violence which has defined the 20<sup>th</sup> century with a culture of peace which must characterise the new century”.

- In July 2006, the General Assembly of the United Nations, in the paragraph of its agenda relating to the “Culture of peace”, deals with the Report<sup>42</sup> that UNESCO transmitted to the Secretary-General in compliance with that established in the *International Decade (2001-2010)* and in the Resolutions on the promotion of interreligious dialogue and cooperation in favour of cultural understanding... . It consists of the actions undertaken throughout the world on education for peace and human rights; social economic development; gender equality;

democratic participation; mutual understanding; freedom of expression... .

- On 7 November 2008 a broad debate took place at the General Assembly on the activities being undertaken on the occasion of the Decade 2001-2010<sup>43</sup>. It was unanimously recommended that the States and civil society should promote greater participation on the part of citizens, whilst at the same time taking note of the actions carried out (as referred to in the aforementioned Report) by hundreds of civil associations.
- A few days later (12-13 November 2008) a high-level meeting was held at the United Nations headquarters in New York on the culture of peace. In addition to President Miguel D'Escotto and the Secretary-General Ban Ki-Moon, the meeting was attended by<sup>44</sup> the Kings of Saudi Arabia and Jordan, the President of Israel, Shimon Peres, the President of the Senate of Spain, Francisco Javier Rojo, the Prime Minister of Turkey, Recip T. Erdogan, ... .
- In October 2009, the General Conference of UNESCO adopted a *Resolution on the culture of peace*<sup>45</sup>, which may represent the reactivation on an institutional scale of its fundamental mission which, over recent years, in spite of repeated appeals by the United Nations, has faded in favour of "personal security".
- Finally, I must mention that in November 2009, the *Nobel Peace Prize Laureates* reaffirmed at their eighth *World*



*Summit*, the urgent need to adopt a culture of peace and non-violence, in their “Charter for a World without Violence – Violence is a preventable disease<sup>46</sup>”:

“our destiny is a common destiny.... *creating a culture of peace and nonviolence...is necessary... .* Affirmation of the values contained in this Charter is a vital step to ensuring the survival and development of humanity and the achievement of a world without violence.”...

- In the “Peace as a culture, sources and resources of a pedagogy for peace”, to be published shortly, Manuel Dios Diz has accomplished a true work of synthesis on the meaning of peace as a culture and culture as a foundation and essence of peace. It describes the origins, history and essential references of the concept of the culture of peace; the Declaration and Programme of Action on a Culture of Peace of 1999; outcomes of the Declaration on a Culture of Peace (the Earth Charter; the Madrid Declaration of 2000; the Alliance of Civilizations;... national laws and those of the Autonomous Communities...; the teaching of peace: educating for a culture of peace, educating on affection, stopping violence...)

#### Thematic culture of peace:

Before concluding this general review of the culture of peace and non-violence to date, I would like to highlight the progress made in its practical inclusion in a series of fields which are true cornerstones of the possible new world that we long for:

- Education:

- *Declaration of the 44<sup>th</sup> session of the International Conference on Education, held in Geneva, Switzerland, in October 1994:*

“Convinced that education policies have to contribute to the development of understanding, solidarity and tolerance among individuals and among ethnic, social, cultural and religious groups and sovereign nations, Convinced that education should promote knowledge, values, attitudes and skills conducive to respect for human rights and to an active commitment to the defence of such rights and to the building of a culture of peace and democracy...,”

they submitted for the approval of the General Conference of UNESCO, at its 28<sup>th</sup> session in Paris, in November 1995, the “*Integrated Framework of Action on Education for Peace, Human Rights and Democracy*”<sup>47</sup>:

- Strategies
- Content
- Teaching materials and resources
- Teacher-training
- Higher education
- Non-formal education

Of all of these I would like to highlight, in view of their particular importance, the following paragraphs:

“Education must develop the ability of non-violent conflict-resolution. It should therefore promote also the development of inner peace in the minds of students so that they can establish more firmly the qualities of tolerance, compassion, sharing and caring.

Education must cultivate in citizens the ability to make informed choices, basing their judgements and actions not only on the analysis of present situations but also on the vision of a preferred future...”.

- *Statement on the Role of UNESCO Chairs in the Promotion of a culture of Peace*<sup>48</sup> - Stadtschlaining, Austria, 25.04.1998.

- *World Declaration on Higher Education in the Twenty-First Century*<sup>49</sup>: Vision and Action. UNESCO, Paris, 9.10.1998.
- *World Conference on Education and Sport for a Culture of Peace*<sup>50</sup>. UNESCO, Paris, 30.7.1999.
- Human Rights, the Human Right to Peace and Democracy:
  - *Declaration of Antigua Guatemala on Human Rights and the Culture of Peace*<sup>51</sup> (Antigua, Guatemala, 30.7.1996).
  - *The Human Right to Peace*<sup>52</sup>. Declaration by the Director-General of UNESCO. Paris, January 1997.
  - *Universal Declaration on Democracy*<sup>53</sup> (Cairo, Egypt, September 1997).
  - *Stadtschlaining Appeal to Promote Human Rights, Peace, Democracy, International Understanding and Tolerance*<sup>54</sup> (Stadtschlaining, Austria, 25.04.1998).
  - *Rabat Declaration, "For an Arab Strategy on Human Rights Education"*<sup>55</sup> (Rabat, 20.02.1999).

The Human Right to Peace has followed a long path of progressive consolidation, corresponding to the implementation of Article 3 of the Universal Declaration of Human Rights: "Everyone has the right to life, liberty and security of person". However, as I have mentioned previously on many occasions, it is clear that we are talking about the security of peace and never again the peace of security, because that is the peace of silence, of zero liberty, of suspicion, of fear. Among the advances made in relation to the human right to peace, those accomplished by Professor Carlos Villán and his colleagues are worth mentioning,

particularly the work undertaken with UNESCO-ETXEA in Bilbao, Spain, which very recently published<sup>56</sup> an excellent report on the path taken and on the next stages in achieving its formal approval.

- Religion

- *Declaration on the Role of Religion in the Promotion of a Culture of Peace.*<sup>57</sup> Barcelona, 18.12.1994:

“Deeply concerned with the present situation of the world, such as increasing armed conflicts and violence, poverty, social injustice, and structures of oppression;

[We] Declare: We live in a world in which isolation is no longer possible. We live in a time of unprecedented mobility of peoples and intermingling of cultures. We are all interdependent and share an inescapable responsibility for the well-being of the entire world....

We believe that peace is possible. We know that religion is not the sole remedy for all the ills of humanity, but it has an indispensable role to play in this most critical time... Unless we recognize pluralism and respect diversity, no peace is possible... We understand that culture is a way of seeing the world and living in it... Religions have contributed to the peace in the world, but they have also led to division, hatred, and war. Religious people have too often betrayed the high ideals they themselves have preached...

We commit ourselves to resolve or transform conflicts without using violence, and to prevent them through education and the pursuit of justice... We commit ourselves to work towards a reduction in the scandalous economic differences between human groups and other forms of violence and threats to peace...

Our communities of faith have a responsibility to encourage conduct imbued with wisdom, compassion, sharing, charity, solidarity, and love; inspiring one and all to choose the path of freedom and responsibility. Religions must be a source of helpful energy...

- *Declaration of Montserrat on “Religions and the Building of Peace”*<sup>58</sup>, Montserrat, Barcelona, 10.04.2008. This Declaration is a truly urgent appeal, formulated from all religions and

beliefs, in favour of the peaceful solution of conflicts, of dialogue, of reconciliation.

- *European Council of Religious Leaders. "Religions for Peace". Lille Declaration on a Culture of Peace*<sup>59</sup> (27.05.2009).

An extraordinarily interesting document which addresses the spiritual, ethical, social and cultural dimensions of religions and incorporates the "commitments" to work towards a Culture of Peace on a daily basis.

- Culture

- *Universal Declaration of Linguistic Rights*<sup>60</sup> (Barcelona, 9.06.1996). This is a highly valuable document as it clarifies many of the conceptual principles required to strengthen linguistic pluralism, preventing cultural uniformity. It is, without doubt, a necessary reference for the further development of linguistic rights and of the conservation of the various forms of expression that form part of mankind's heritage.

- Women's equality

- *"Statement on Women's Contribution to a Culture of Peace"*<sup>61</sup>, at the United Nations 4<sup>th</sup> World Conference on Women, Beijing, China, 4-15 September 1995:

"To replace unequal gender relations with authentic and practical equality between women and men is imperative in order to allow for the true participatory democracies... Ours is still an armed and warring planet. In the first half of this decade alone, more than 90 conflagrations of various kinds have taken a vast toll of human life, impeded social and economic development and depleted the world's resources. Women continue to experience systematic violations of their human rights and to be largely excluded from decision-making. In situations of war and military occupation, women are to an alarming degree the victims and targets of atrocities and aggression...

A culture of peace requires that we confront the violence of economic and social deprivation. Poverty and social injustices such as exclusion and discrimination weigh particularly heavily on women. Redressing the flagrant asymmetries of wealth and opportunity within and between countries is indispensable to addressing the root causes of violence in the world... Equality, development and peace are inextricably linked. There can be no lasting peace without development and no sustainable development without full equality between men and women”.

- *“Male Roles and Masculinities in the Perspective of a Culture of Peace”*<sup>62</sup>, Expert Group Meeting, Recommendations (Oslo, Norway, 24.09.1997).
- Young people
  - *Declaration on the Responsibilities of the Present Generations towards Future Generations*<sup>63</sup> (General Conference of UNESCO, 12.11.1997).
  - *“Young Protagonists of Peace. Maloca Declaration”*<sup>64</sup> (Melgar, Colombia, 3.05.1999).
- Journalism and communication
  - *Declaration of Puebla: Meeting of Publishers and Editors of Latin American Newspapers for a Culture of Peace*<sup>65</sup> (Puebla, Mexico, 17.05.1997). The participants at this important meeting express:
 

“... their concern at the concentration of the media internationally, which threatens the freedom of expression and imposes restrictions on the diversity of information and opinion, which are the foundations of a culture of peace; ... Proclaim that the freedom of the press includes the right of citizens to information; ...”
  - *Moscow Declaration of Journalists for a Culture of Peace*<sup>66</sup> (Moscow, Russian Federation, 14.11.1998.)
- Military

- *Declaration of the Central American Military Forum for the Culture of Peace*<sup>67</sup> (San Salvador, El Salvador, 27.06.1996).
- *Declaration of the Second Central American Military Forum for the Culture of Peace and Non-Violence*<sup>68</sup> (Guatemala, 17.4.1998).
- Inclusion in Constitutions
  - *Bolivia. New Political Constitution of the State*<sup>69</sup>. October 2008. In Title III, Duties, article 108 states: “The duties of Bolivian men and women are... 4.To defend, promote and contribute to the right to peace and to foster the culture of peace”.
- Culture of Peace in the Statutes of Autonomy of Spain

Much has been achieved in relation to the Statutes of Autonomy:

Thus, in the *Statute of Autonomy for Andalusia*, Organic Law 2/2007 of 19 March<sup>70</sup>, on Reform of the Statute of Autonomy for Andalusia, Article 10 of the Preliminary Heading on “Basic Objectives of the Regional Government”, states in its third paragraph: “...*the Regional Government, in the defence of general interests, shall exercise its powers with the following basic objectives: ... 22. The promotion of a culture of peace and dialogue among peoples*”.

The “*School, a Space for Peace*”<sup>71</sup> Programme is also very important in Andalusia. Andalusian Education Plan for the Culture of Peace and Non-Violence.

The Department of Education and Science of Andalusia, by means of this Andalusian Education Plan for the Culture of Peace and Non-Violence, inspired by the numerous experiences in practising and researching an education and Culture of Peace, reaffirms its wish to contribute even more towards the achievement, for present and future generations, of a fairer and more tolerant Andalusian society. With the involvement of all members of the education community, it is developing a set of actions which undoubtedly form part of the directive of building a Culture of Peace. The initiatives within this project include:

1. Project "School: a space for peace". An annual public announcement to drive and support projects relating to the objectives of this plan and in which the centre is collectively involved.
2. Focus of education on values, the basis of the Culture of Peace, through education innovation projects.
3. Observatory on coexistence in schools.
4. Teacher Training. Training activities on the Culture of Peace and Non-Violence will be encouraged.
5. Collection and creation of teaching materials.
6. Conferences, sessions and seminars. Organisation and staging of conferences, sessions and seminars in order to exchange experiences and information in this field. To this end, the Department of Education and Science will encourage the help and collaboration with peace institutions and research centres.
7. Stability of teaching teams who are developing specific programmes in this area.

The Department has adopted the following measures:

1. Creation of the teacher/mediator figure.
2. Improvement of the team of staff and reduction in the ratio in certain teaching centres.
3. Improvement of the perception that pupils have of their own centre and of the teaching they receive in it and enhancement of the centre's relationships within its environment.
4. Improvement of security conditions around the schools.
5. Legal advice and support for teachers.

From 2002 to 2009 the overall data on centres, teaching staff and pupils within the "School: a space for peace" network indicates that it now consists of:

1896 centres

56,340 teachers

657,300 pupils

47.71% of schools in Andalusia



*Statute of Autonomy of Aragón (Organic Law 5/2007, of 20 April, on Reform of the Statute of Autonomy of Aragón)<sup>72</sup>:*

CHAPTER II. Governing principles of public policies

Article 30. Culture of democratic values.

The public powers of Aragón shall promote the culture of peace, by means of incorporating values of non-violence, tolerance, participation, solidarity and justice, especially in the education system.

*Statute of Autonomy of Castile and León (Organic Law 14/2007, of 30 November, on Reform of the Statute of Autonomy of Castile and León)<sup>73</sup>:*

TITLE I. Rights and Governing Principles

- CHAPTER IV. Governing principles of the public policies of Castile and León.

Article 16. Governing principles of public policies. 25. The promotion of the culture of peace, tolerance, respect and democratic civic behaviour, rejecting any attitude which may incite violence, hatred, discrimination or intolerance, or which, in any other way, may be detrimental to the equality and dignity of individuals.

*Statute of Autonomy of Catalonia (Organic Law 6/2006, of 19 July, on Reform of the Statute of Autonomy of Catalonia)<sup>74</sup>:*

TITLE I:

- CHAPTER V. Governing Principles

Article 51. Cooperation for promotion of peace and cooperation for development.

1. The *Generalitat* shall promote a culture of peace and actions that foster peace in the world.

*Xunta (Autonomous Government) of Galicia*

During the first quarter of 2010, a specific law on the Promotion of the Culture of Peace is about to be passed. The basic reference text is that of the Galician Seminar of Education for Peace (Culture of Peace Foundation) and has been adopted by the three parliamentary groups (Popular Party, Socialist Party and the Galician Nationalist Party, BNG).

Activities scheduled for 2010. Among others, we would like to highlight the following: 2010 Forum, to be held in Galicia from 3 to 16 December, to conclude the Decade of Peace and Non-Violence and to initiate, still within the context of the culture of peace, the decade of intercultural dialogue worldwide.

The following congresses will be held at the 2010 Forum: *Meeting of the Members of the High-Level Group for the Alliance of Civilizations; International Congress on Information and Human Rights; International Congress on the Human Right to Peace; International Congress on Historical Memory, Reconciliation and Culture of Peace; and World Forum on Education.*

Another important activity at this time is the *March for the Culture of Peace* which will take place, on the instigation of the tireless Flavio Lotti, from Perugia to Assisi.

Time for action to make “a new beginning” possible

It is time for action. It is time to speak up. It is time to unite voices and hands. Eduardo Galeano, who is a constant inspiration to us, wrote that the “grandfathers of mankind survived against all odds because they were capable of sharing and knew how to defend themselves together”.

If we do not act with intrepidity and haste, in no time, those involved in tax havens and supranational trafficking (of arms, drugs, patents, capital... people!), those who continue imposing an

economic system based on market laws rather than on social justice and the “democratic principles” clearly established in the Constitution of UNESCO, will once again be those who are “in control”.

No more bystanders! No more obedient and resigned receivers. The transition from a culture of war to a culture of peace requires another profound, personal transition: the transition from subjects to participatory citizens, to “educated” citizens who act in accordance with their own thoughts, who do not allow themselves to be won over by faraway instances of media power. The power of the media which, combined with military, economic and technological power, instils fear in a large number of people, must now receive a firm and clear message: the time of silence is over. The time of lies, façades and fear has come to an end because newly-emancipated civil society, conscious of its power and aware of the true situation, will no longer agree to be a passive witness of the abuse of power.

The culture of peace is the culture of principles, of temperance, serenity and non-violence, but of firmness. It is the culture of the manifestation of the power of the citizen who now, for the first time in history, does not have to be present, thanks to modern communication technology.

Achieving global sustainable development as a basis for a new world economic system is the best way of expressing the solidarity of present generations with future generations, to whom we owe a voice and action.

The time, then, has come to move resolutely from imposition, control, violence and war to meeting and conversation. From force to the word. So simple, and yet so difficult, as this means overcoming the age-old inertia and achieving the involvement of the people. Peace is possible if the people stop being witnesses and receivers and take the reins of destiny into their own hands.

Yes, peace is possible. Peace based on justice, liberty, equality and solidarity. Everyone different, everyone equal. No one subjected, no one accepting inertia or assumptions which lead to the acceptance of the unacceptable, to living repressed and not as citizens who participate, who agree or disagree, who build democracy every day with their behaviour.

Day by day, step by step, establishing a culture of peace, serenity, reflection, of forming one's own opinions, without acting on the orders of anyone.

Education is the best antidote to extremism, fanaticism, arrogance and intransigence.

Yes, peace is possible. It is possible to transform an economy of war into an economy of generalised development, in which investments are reduced in arms and increased in new sources of renewable energy; in the production of food and water; in health; in the protection of the environment; in eco-friendly housing; in electric transport; in education...

The human race is capable of inventing its own future.

Federico Mayor Zaragoza

March 2010.

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