PRELIMINARY CONSOLIDATED REPORT TO THE UNITED NATIONS ON A CULTURE OF PEACE

SUMMARY

This document is a preliminary version of the consolidated report containing a draft declaration and programme of action on a culture of peace as requested by resolution A/RES/52/13 of the United Nations General Assembly. It is to be submitted to the fifty-third session of the General Assembly by the Secretary-General in co-ordination with the Director-General of UNESCO. The Director-General accordingly submits this version to the Executive Board for consideration.

An executive summary is presented at the beginning of the report.

Decision required: paragraph 129.

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EXECUTIVE SUMMARY

The United Nations is challenged to take up with renewed commitment and resources its fundamental task - to save future generations from the scourge of war. This task requires transforming not only the institutional structures and manifestations of war, but also its deep cultural roots, the culture of violence and war, into a culture of peace.

The transition from the culture of war to a culture of peace has been taken up as a priority by UNESCO and it is already being promoted at many levels as we enter the twenty-first century. A culture of peace 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, 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.

Rather than intervening in violent conflicts after they have erupted and then engaging in post-conflict peace-building, it is more humane and more efficient to prevent such violence in the first place by addressing its roots - this is the essence of a culture of peace approach.

The challenge of promoting a culture of peace is so broad and far-reaching that it can only be met if it becomes a priority for the entire United Nations system. While education, in its broadest sense, is the leading modality for action, to be successful, it must be associated with social justice and sustainable human development. The United Nations is already making major contributions in this regard, as exemplified by the results and follow-up of its recent world conferences, including those which addressed human rights at the Vienna Conference, sustainable human development at the Rio and Copenhagen Conferences, and gender equality at the Beijing Conference.

The promotion of a culture of peace provides a common task which can foster an atmosphere of true equality and unity among the Member States of the United Nations. It focuses on the fundamental values for which the United Nations was created and for which it has laboured and on the translation of these values into attitudes and behaviours at all levels of society. Unlike many other challenges facing the world today, it is one in which every nation, large or small, is equally rich in the contributions it can make. Similarly, the attainment of a culture of peace will benefit every nation and its people without diminishing any other.

This report describes first the UNESCO activities carried out under its transdisciplinary project 'Towards a culture of peace'. Emphasis is placed upon education, including non-formal and informal as well as formal education, and the basic principles of education for peace and human rights. Attention is given first to activities carried out at a global level and then to activities carried out at national and regional levels, especially in post-conflict situations, where they are co-ordinated with the peace-building efforts of the United Nations.

As requested by General Assembly resolution 52/13, the following draft declaration and programme of action for a culture of peace extend the culture of peace from a UNESCO project to a priority for the entire United Nations system. The elements for a declaration indicate the historical basis and consider the meaning and significance of a culture of peace and the major fields and main actors for its promotion. The elements for a programme of action include the relevant aims and the strategies and actions needed to implement each of these aims. They include actions to promote non-violence and respect for human rights,

democratic participation and sustainable human development, equality between women and men, the free flow and sharing of information and knowledge, and understanding, tolerance and solidarity among all peoples and cultures.

In order to promote a global movement, partnerships for a culture of peace are proposed with various intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliamentarians and mayors, religious communities, artists and organizations of youth and women. To put an emphasis on the next generation, who face a rapidly and deeply changing world characterized by the growing importance of ethical issues, it is proposed to formulate in everyday words and disseminate to young people a coherent vision for a culture of peace, inviting them to join with the United Nations in its quest.

Further contributions to this text have been invited from the United Nations system and the Member States. At the international level, the implementation of the programme of action will require special co-ordination measures at the level of the United Nations system in order to achieve a synergy among the wide range of activities which promote a culture of peace. At the national level, the Member States are encouraged to establish their own national action plans. Finally, the programme of action may be launched in the year 2000, which has been proclaimed by the United Nations General Assembly as the International Year for the Culture of Peace.

I. INTRODUCTION: PROMOTING A CULTURE OF PEACE AS A CHALLENGE FOR THE UNITED NATIONS SYSTEM

1.   In response to General Assembly resolution 52/13, the Director-General of UNESCO submits herewith a consolidated report containing a draft declaration and programme of action on a culture of peace. This report builds upon the previous report (A/52/292) which the Director-General submitted to the Secretary-General of the United Nations. It shows how the activities and programmes of UNESCO, being carried out within the framework of the transdisciplinary project 'Towards a culture of peace', impart added value to fostering a culture of peace which is the contemporary expression of UNESCO's mandate to build peace in the minds of men. This added value consists of the co-ordination of a wide, transdisciplinary range of perspectives and actions in a synergetic fashion and the co-operation of actors from a wide range of views and affiliations who are enabled to work together in the implementation of these actions, despite their differences and conflicts, for common goals.

2.   The present report is set within the framework of United Nations actions for peace-building, including the United Nations Decade for Human Rights Education (1995-2004), follow-up of the United Nations Year for Tolerance (1995) and the International Year for the Culture of Peace (2000) recently proclaimed by the United Nations General Assembly in resolution 52/15, as well as the programmes of action adopted by recent United Nations world conferences.

3.   With the end of the Cold War, the United Nations is challenged to take up with renewed commitment and resources its fundamental task - to save future generations from the scourge of war [1]. This task requires transforming not only institutional structures and manifestations of war, but also its deep cultural roots, the culture of violence and war, into a culture of peace.

4.   The transition from the culture of war to a culture of peace has been taken up as a priority by the 28th session of the General Conference of UNESCO in 1995. Having considered the initial experiences of the Culture of Peace Programme which it had established in 1993, the General Conference declared that this transition was the greatest challenge facing the world at the end of the twentieth century and dedicated UNESCO's Medium-Term Strategy for 1996-2001 to its promotion [2]. This was seen as the contemporary expression of the Constitutional mandate of UNESCO which declares that peace requires more than political and economic arrangements of governments; peace must be founded upon the intellectual and moral solidarity of humankind [3].

5.   A culture of peace, as formulated by the UNESCO General Conference and the United Nations General Assembly, is already being promoted at many levels as we enter the next millennium. It consists of the 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, 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 [4].

6.   The challenge of promoting a culture of peace is so broad and far-reaching that it can only be met when it is adopted as a priority by the entire United Nations system and the Member States. Therefore, it is appropriate that the draft declaration and programme of action have been requested by the General Assembly resolution 52/13 for the United Nations system as a whole. Also, in proposing the year 2000 as the International Year for the Culture of

Peace, ECOSOC, in resolution 1997/47, emphasized the central role that the United Nations system could play in establishing and promoting a culture of peace.

II. REPORT ON THE ACTIVITIES OF UNESCO TO PROMOTE A CULTURE OF PEACE

A. The basic principles of education for peace, human rights, democracy, international understanding and tolerance

7. Reflecting its fundamental purpose, to construct the defences of peace in the minds of men and women, a culture of peace requires that education be the principal means of accomplishing this task. This includes not only formal education in schools, but also informal and non-formal education in the full range of social institutions, including the family and the media. As expressed in the report to UNESCO by the International Commission on Education for the Twenty-First Century, the goal is learning to live together [5]. Furthermore, as the World Commission on Culture and Development reported to UNESCO, it is through culture that we can develop diverse and peaceful ways of living together [6].

8. These basic principles have been established over the years in a number of standard-setting instruments, declarations and action plans. These include: the Recommendation concerning Education for International Understanding, Co-operation and Peace, and Education relating to Human Rights and Fundamental Freedoms (Paris, 1974); the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993); the Declaration and Programme of Action of the World Conference on Human Rights (Vienna, 1993); the Declaration and the Integrated Framework of Action on Education for Peace, Human Rights and Democracy (Paris, 1995); and the Plan of Action for the United Nations Decade for Human Rights Education (1995-2004). Implementation of these action plans is the subject of UNESCO's Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance.

9. The Declaration and Platform for Action of the Fourth World Conference on Women (Beijing 1995) and the System-Wide Medium-Term Plan for its follow-up have emphasized women's 'contribution to fostering a culture of peace' [7] and recognized that persisting gender inequalities must be overcome in order to achieve a culture of peace. The UNESCO Statement on Women's Contribution to a Culture of Peace, launched at the Fourth World Conference on Women, was recognized by the 28th session of the General Conference of UNESCO as a basic text to guide the conception and implementation of activities relating to women and peace [8]. The Statement is being signed and used in a wide variety of contexts.

B. Actions at the global level

10. At the global level, UNESCO continues to publish and disseminate educational and reference materials in many languages which promote human rights, equality, democracy and intercultural understanding. An updated list may be found in Appendix I of this report.

11. Special attention is given to the role of textbooks and other teaching materials for a culture of peace. Accumulated experiences in textbook research and revision have recently been reviewed in a guidebook issued by the Georg Eckert Institute (Germany), and activities are being carried out in many regions. In Seoul (Republic of Korea) in September 1997, a number of National Commissions for UNESCO took part in a forum on history textbooks for

the twenty-first century. In the Middle East, a study has been carried out on 'The narrative of the Palestinian refugees in Israeli and Palestinian history and civic textbooks'. Other studies are being planned on primary and secondary textbooks used in the Balkan countries. The history of Latin America will be presented in terms more conducive to a culture of peace as a result of a series of meetings and initiatives: Rio de Janeiro, September 1996; Cartagena, November 1996; and subregional meetings with editors and publishers of history textbooks and the Government of Colombia, in collaboration with the Andean Pact and the Andrés Bello Commission.

12.   In order to promote intercultural understanding, UNESCO has been producing a multi-volume series of history books which shed light on human development in its full complexity. These books show that history is more than battles and conquests. Titles include: *History of Mankind, General History of Africa, History of the Civilizations of Central Asia, Aspects of Islamic Cultures, General History of Latin America, History of the Caribbean and Contribution of Arab Civilizations to Latin American Culture via the Iberian Peninsula.*

13.   Special projects on education for human rights and democracy, funded by DANIDA, are currently taking place in Central America (Costa Rica, Guatemala, Honduras, Nicaragua, El Salvador and Panama) and in southern Africa (Mozambique, Namibia and Zimbabwe). They focus on the production of learning materials, both at formal and non-formal levels, and the training of educators.

14.   The UNESCO Associated Schools Project (ASP) Network continues to grow: as of March 1998 some 4,700 institutions, in 147 countries were participating, and they are beginning to be linked via an electronic network. ASP schools take part in a number of regional and thematic projects including: the Western Mediterranean Sea project; an ASP Partnership Solidarity Twinning project; a world campaign on 'Future Scientists - Women and Men'; the UNESCO Slave Road project (with the assistance of the Norwegian National Commission for UNESCO). Seven subregional culture of peace festivals for children took place in 1995 in Cook Islands, Costa Rica, Greece, Grenada, Jordan, Thailand and Zimbabwe. Based on results of these festivals, ASP has prepared a 'Peace Pack' with a wide variety of illustrated educational resource materials for primary-school classroom activities which has been requested by more than 70 Member States. Many ASP schools are taking part in the Second Worldwide Project Day of Solidarity in favour of human rights.

15.   Peace is promoted through activities which support multilingual education, carried out by the LINGUAPAX and LINGUAUNI university networks in partnership with the UNESCO Chair in linguistics at Mons, Belgium, and the UNESCO Centre in Catalunya (Spain). Among the projects of the networks are the promotion of the national language Khmer in Cambodia (in co-operation with the European Union), English language teaching in the Libyan Arab Jamahiriya, and bilingual education in Latin America.

16.   At the university level, UNESCO Chairs in human rights, democracy and peace promote an integrated system of research, training and information activities and facilitate subregional and regional co-operation. Chairs have now been established in more than 30 countries of Africa, Europe, the Arab States and Latin America, along with a regional network in Latin America and the Caribbean. A network of UNESCO Chairs in freedom of expression is also being created. In Nicaragua, the quarterly magazine, *Culture of Peace,* published by the Polytechnic University, is an example of how academic institutions can widely propagate the ideals and actions against violence and its root causes.

17.   UNESCO is celebrating in 1998 the fiftieth anniversary of the Universal Declaration of Human Rights. A plan of action for the celebration emphasizes the mobilization of the Organization and its partners and focuses efforts on educational and awareness-raising activities. Planning for this celebration was high on the agenda of meetings in March 1997 and March 1998 of more than 50 human rights institutes and UNESCO Chairs in education for human rights, democracy and peace. The meetings also discussed implementation at a national level of the United Nations Decade for Human Rights Education (1995-2004) and its international co-ordination by the High Commissioner for Human Rights. A regional conference on human rights education in Europe held in Finland, September 1997, recommended a European implementation strategy, and similar conferences are planned for other regions.

18.   The 1996 UNESCO Prize for Human Rights Education was awarded to Mr Jean-Bertrand Aristide, former President of the Republic of Haiti, and its 1997 Prize for Peace Education was awarded to Mr François Giraud (France). The first prize of Mayors for Peace in the Latin America and Caribbean region was awarded during the international congress 'Cities and Education for a Culture of Peace' (Rio de Janeiro, September 1996) to Ms Gloria Cuartas Montoya, Mayor of the City of Apartado, Colombia.

19.   Gender-related factors that hamper or inspire development towards a culture of peace are being addressed by a series of initiatives of UNESCO in close co-operation with relevant United Nations and non-governmental organizations. Priority is given to supporting women's initiatives for peace, enhancing women's participation in democratic processes, notably in political and economic decision-making, mobilizing artists, and encouraging new expectations of men and egalitarian partnerships between women and men. An Expert Group Meeting on Male Roles and Masculinities in the Perspective of a Culture of Peace (Oslo, Norway, 1997) recommended that in the upbringing of boys, qualities such as emotional response, caring and communication skills should be given more importance so that young men can meet frustrations and life changes without resorting to violence.

20.   A draft Declaration on the Human Right to Peace was examined by an international consultation of governmental experts at UNESCO in March 1998 as requested by the 29th session of the General Conference of UNESCO. Conceiving peace as the aspiration of humankind, the consultation recognized the essential link between peace and respect for human rights and a moral and ethical commitment to peace as a general principle to promote the cause of a culture of peace. In a message to the consultation, the United Nations Secretary-General underlined the importance of such 'an emerging right'. Consideration of the results of the consultation by the 154th session of the UNESCO Executive Board will carry this process further.

21.   The proclamation of the year 2000 as the International Year for the Culture of Peace by the United Nations General Assembly was initially suggested by publishers and editors of Latin American newspapers, meeting at Puebla (Mexico) in May 1997. Meetings of media professionals for a culture of peace, similar to that which took place at Puebla, are being planned for other regions of the world.

22.   In the framework of the implementation of the Follow-Up Action Plan to the United Nations Year for Tolerance, the first two regional tolerance networks were established in the Mediterranean-Black Sea and the Asia-Pacific regions. The objective of these networks is to link UNESCO's National Commissions, educational institutions, NGOs and regional organizations in order to collaborate on concrete activities and exchanges ranging from the

publication of 'Classics of Tolerance', to inter-religious and intercultural dialogue and scholarships for young researchers. The UNESCO Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence was awarded on 16 November 1996, the International Day of Tolerance, to Pro-Femmes Twese Hamwe, a consortium of 32 women's non-governmental organizations in Rwanda.

23.   As a global movement, culture of peace is also important for those serving in the military. Following up the Central American military forum for a culture of peace in 1996, UNESCO is assisting in the establishment of an armed forces library, and the creation of a Culture of Peace Chair to train officers in peace, human rights and democracy. Similar meetings were held by UNESCO in April 1996 with the armed forces of the seven West African countries of ANAD (Agreement on Non-aggression and Assistance in Africa) and in June 1996 with the Institut des hautes études de défense nationale of France on the theme 'From Partial to Global Security'. A training manual on peace, human rights and democracy is being prepared by UNESCO for armed forces and police and security forces.

24.   A South-South programme in which demobilized soldiers train other demobilized soldiers as peace promoters is being supported by UNESCO and includes veterans from Nicaragua, Guatemala, Mozambique and Zimbabwe.

25.   Following up the Declaration on the Role of Religions in the Promotion of a Culture of Peace (Barcelona, Spain, 1994), a dialogue between three monotheist religions to promote a culture of peace was held in Rabat, Morocco, in February 1998 under the auspices of the Director-General of UNESCO and His Majesty, the King of Morocco. The Barcelona Declaration, which has been widely disseminated, commits religious communities to resolve or transform conflicts without violence, and emphasizes education for peace, freedom and human rights, and religious education to promote openness and tolerance.

26.   To encourage intercultural dialogue, a series of UNESCO-sponsored projects has focused on the routes that linked cultures and civilizations through history. The first of these projects, the 'Integral Study of the Silk Roads', organized international expeditions and colloquia, produced studies, publications and films, launched international research programmes and institutes, and promoted cultural tourism in countries from the Pacific to the Mediterranean. More recent projects are built on its success: the Slave Route which studies the causes, modalities and consequences of the Atlantic slave trade in Africa, Europe, the Americas and the Caribbean; the project of 'Spiritual Convergence and Intercultural Dialogue' linking the Arab world, Europe and sub-Saharan Africa; and the Iron Route based on the role of iron in traditional and modern African societies.

C.   Actions at regional and national levels

27.   Reflecting the origins of the UNESCO Culture of Peace Programme, which was associated with United Nations efforts to resolve the proliferation of armed conflicts which followed the end of the Cold War, UNESCO assists its Member States to carry out national culture of peace programmes and initiatives which contribute to peace-building. In programmes such as those in El Salvador, Burundi, Mozambique and Somalia, UNESCO engages those previously in conflict to work together in the planning, execution and evaluation of human development projects, transforming conflict to co-operation. Increasingly, the actions at a national level are aimed at the prevention of violent conflict as well as post-conflict peace-building, and to that end, educational activities, both formal and non-formal, are emphasized.

28. In El Salvador, the community radio broadcast 'Buenos Tiempo Mujeres', providing information on women's rights and promoting consciousness-raising for poor women, is now carried by 45 stations and integrated with a grass-roots educational campaign involving voluntary community peace promoters. The El Salvador initiative has been from the beginning a joint venture of UNESCO with both government ministries and organizations from a diverse spectrum of the civil society. The increasing acceptance of a culture of peace in El Salvador is reflected in other initiatives, including annual festivals for culture of peace and a 'salon cultura de paz' in the Parliament of El Salvador. Many of these initiatives are linked to the rights of women, such as competitions of literature by young women writers, the establishment of a Salvadorian Institute for Women's Development and the presentation in the Parliament of a draft law against family violence.

29. The peace agreements signed in Guatemala in 1996 include a special responsibility for UNESCO to provide support and continuity to the educational systems developed by indigenous peoples during the years that they were uprooted and displaced. In Haiti, UNESCO, working with government authorities and United Nations agencies, is contributing to a culture of peace through community radio projects and the formation and training of UNESCO Clubs at national and provincial levels. A series of workshops with women leaders of non-governmental organizations was organized in Latin America in 1996-1997 under the special project 'Women in the service of civil peace'.

30. Participants at an Ibero-American meeting of Human Rights Ombudsmen held in 1996 in Antigua, Guatemala, signed a declaration committing themselves to promote justice and respect for human rights and established a network of Human Rights Ombudsmen for a culture of peace.

31. The DEMOS project, based upon experiences in five 'laboratories' in Latin America and the Caribbean, culminated in the Regional Summit for Political Development and Democratic Principles in Brazil (July 1997). Based on this, UNESCO submitted a document to the sixth Ibero-American Summit of Heads of State and Government in Santiago, Chile (November 1997). The DEMOS project arose from the idea that conflict prevention is the best way of establishing the security and stability that are essential to democracy. The project will encourage and support through the appropriate regional structures and initiatives relating to governance and democracy in other regions, including southern Africa and Eastern Europe.

32. In Burundi, the UNESCO House of the Culture of Peace is carrying out activities which engage all parts of the society in peace education, training and promotion of democracy and human rights as well as supporting the activities of local associations. The House works closely with a wide range of United Nations agencies, multilateral and bilateral donors. In neighbouring Rwanda, peace and human rights education is linked to assistance for the reintegration of returning children into the national school system.

33. In Mozambique, the culture of peace programme produces educational and training materials and works with a variety of partners in the civil society to train peace promoters, ranging from journalists and human rights organizations, to returning refugees and organizations of demobilized soldiers. At the invitation of the President of Mozambique, UNESCO helped organize an international conference on the culture of peace and governance in September 1997, which adopted the 'Maputo Declaration'.

34. Responding to a request from the President of Mali, UNESCO co-organized a forum on the culture of peace (March 1997), in conjunction with the government and United Nations

agencies. The forum adopted the 'Bamako Declaration' in support of peace, and made recommendations concerning democratic principles, governance and human rights, endogenous bases for a culture of peace, peace education and the role of the various social actors. In Côte d'Ivoire, UNESCO has provided technical and financial assistance to the UNESCO National Commission to organize a subregional meeting on 'conflict and culture of peace in Africa', and to create a subregional Chair at the University of Cocody for the culture of peace.

35.   Also in Africa, following a request of the government and the United Nations Verification Mission in Angola (UNAVEM III), UNESCO has been assisting in the development of an education campaign for culture of peace and has supported the project 'the Angolan Peace Song,' written and performed by musicians from both sides of the conflict in that country. Seminars of youth associations for culture of peace have been held in Angola by the National Commission for UNESCO and in Burkina Faso by Afrique Jeunesse with the support of UNESCO as well as on a regional level in Togo for the Pan-African Conference of Associations and Clubs of UNESCO. Actions to promote a culture of peace which have been requested by meetings of representatives of various groups of Somali society are building upon the experience of UNESCO's Programme for Emergency Educational Reconstruction (PEER) which has provided education to Somali refugees and displaced populations in recent years. They are implementing recommendations made by a series of UNESCO-sponsored symposia which have brought together Somali intellectuals from all sides of the conflict in that country (Sana'a, Yemen, April 1995; Addis Ababa, June 1996).

36.   UNESCO has been designated the lead agency for a component of the United Nations System-wide Special Initiative on Africa, entitled 'Communications for peace-building'. Two system-wide consultations were held (Paris, November 1996 and Addis Ababa, June 1997) to adopt a strategy and launch activities in six selected pilot countries. Emphasis is being placed on the development of local capacity in media and communication, provision of technical advisory services and the diffusion of locally produced radio broadcasts. This initiative complements UNESCO's ongoing work to strengthen independent media in Rwanda and Burundi where press houses have been established to provide technical and moral support to media professionals in the subregion.

37.   A special project on 'Women and a culture of peace' in Africa includes inter-agency women's peace missions to conflict areas in order to strengthen women's roles as peace-promoters and amplify local women's voices for peace. Case studies and information materials on women's best practices in peace-building are being developed in a number of countries, including Burundi and Congo.

38.   In the context of the national culture of peace programme of the Philippines, to which UNESCO has given assistance and as a follow-up to the historic peace agreement signed in September 1996 between the government and the Moro National Liberation Front in Muslim Mindanao, the President of the Philippines has created a working group to develop a Centre for the Culture of Peace. Also, at the request of the President of Sri Lanka, UNESCO is supporting a programme including peace education and conflict resolution to promote a culture of peace at the community level in the northern part of the country.

39.   The German Commission for UNESCO dedicated its fifty-seventh General Assembly (June 1997) to UNESCO's culture of peace programme. The resolution adopted by the Assembly expresses support to UNESCO in its efforts to strengthen its endeavour for a culture of peace through further development of its conceptual basis and through

action-oriented programmes in states which are in transition or emerging from conflict. Support was expressed to efforts of 'Initiative of civil peace-service', especially training programmes. Actions were advocated to counter tendencies of marginalization or exclusion of immigrants by facilitating their economic, social and political integration and thus contributing to a culture of peace in Germany.

40. In the former Yugoslavia, UNESCO has been the lead agency in the United Nations system for assistance to the independent media during the reconstruction period. The UNESCO SOS MEDIA programme includes a television programme bank which provides all Bosnian television stations with 300 hours of free quality programmes promoting a culture of peace, tolerance, mutual understanding and democracy. An antenna of the Programme Bank now supports local productions with funding and professional advice, based on the same principles.

41. Actions to promote a culture of peace in the Russian Federation were recommended by an international conference 'From the stereotypes of war to the ideals of peace through culture and education' held in Moscow in December 1997 in the Ministry for Nationalities and the Federal Relations of the Russian Federation, and are being followed up by a network of co-operating educational and academic institutions for a culture of peace in the Russian Federation.

42. In partnership with the Council of Europe, the European Commission and other intergovernmental and non-governmental organizations, UNESCO has undertaken a comprehensive programme for the support of civic education in Central and Eastern Europe. The programme addresses the recommendations made by the 1995 Conference on Curriculum Development: Civic Education in Central and Eastern Europe organized by UNESCO in Vienna in October 1995 and a series of related conferences and workshops held since in Turkmenistan, Austria, Bulgaria, Estonia, Poland, Georgia, Russian Federation, Finland and Denmark. Activities include publication and dissemination of civic education textbooks and teachers' manuals, teacher-training seminars, inter-school projects, and a weekly supplement on civic education for the widely read Russian *Teachers' Newspaper.*

43. In Central and Eastern Europe and Central Asia activities for a culture of peace continue to be carried out in the framework of the International Forum for Solidarity against Intolerance, for a Dialogue of Cultures (Tbilisi, 1995). UNESCO is assisting in the creation of the Tbilisi International Centre for Dialogue between Cultures for Peace and Tolerance and the Central Asian Centre for Conflict Prevention (Kyrgyz Republic). Two issues have been prepared of a new quarterly magazine, Education for Culture of Peace and Tolerance and Conflict Prevention in Central Asia. An international forum, 'For a Culture of Peace and Dialogue of Civilizations, against a Culture of War and Violence' is planned for 1998 in Kishinev, Republic of Moldova, and a second international conference on culture of peace is planned for Baden-Baden, Germany, in August 1998 (the first took place in August 1997 in the framework of the ninth International Conference on Systems Research and Informatics).

D.   Towards the future

44. The UNESCO transdisciplinary project 'Towards a culture of peace' was revised and strengthened by the 29th session of the General Conference in October 1997. The framework of this project has three main lines of activity: (1) education and training for peace, human rights, democracy, tolerance and international understanding, including elaboration and dissemination of teaching materials and pedagogical aids in different languages;

(2) policy-oriented research, advocacy action, and exchange and dissemination of information; and (3) capacity-building and technical support for national, subregional, regional and international projects. All UNESCO sectors contribute to this project.

45. Recognizing the need for the development of a global movement, UNESCO is giving a priority to the development of partnerships for a culture of peace with other intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliamentarians and mayors, intellectuals, the armed forces, religious communities, artists and women's initiatives for peace and non-violence.

46. While UNESCO will continue to play its role in the promotion of a culture of peace, especially in its educational tasks, meeting the challenge requires the full involvement of the entire international community, and in particular the United Nations itself. The active participation of all governments and the transformation of their policies and actions is required. A culture of peace can be promoted and developed to a great extent by non-governmental institutions and individuals and an important role must be played by multinational economic institutions. However, in the final analysis, it is the beliefs, attitudes and behaviours of nations that will determine if the twenty-first century is to become the century of a culture of peace and non-violence.

47. It is in this perspective that this draft declaration and programme of action are presented for debate and discussion by the Member States and the United Nations General Assembly as a step towards their adoption in final form. Their implementation by the United Nations system, the Member States and other partners could make a major contribution to the transition from a culture of war and violence to a culture of peace and non-violence.

III. DRAFT DECLARATION ON A CULTURE OF PEACE

A. Preamble

48. Recalling that the United Nations Charter proclaims: 'We the peoples of the United Nations determined to save succeeding generations from the scourge of war, ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, ... to promote social progress and better standards of life in larger freedom, ... to practise tolerance and live together in peace with one another as good neighbours' [1].

49. Recalling that the Constitution of UNESCO states: '... since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed; ... 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 [...] peace must therefore be founded if it is not to fail, upon the intellectual and moral solidarity of mankind ...'[3].

50. Recalling that the Universal Declaration of Human Rights is based upon the premise that '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' [9] and that it proclaims, *inter alia*, 'Everyone has the right to life, liberty and security of person' (10), ... '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' [11], 'Everyone has the

right to education ... Education shall be directed to the full development of the human personality and to 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 17

ctivities of the United Nations for the maintenance of peace' [12],

51.   Bearing in mind relevant international instruments of the United Nations Organization [13] and UNESCO [14],

52.   Noting that the Seville Statement on Violence, the wide dissemination of which was decided by the UNESCO General Conference at its 25th session (1989), affirms that it is scientifically incorrect to say that war is genetically programmed into our human nature and 'the same species who invented war is capable of inventing peace' [15],

53.   Recognizing the Statement on Women's Contribution to a Culture of Peace, prepared by UNESCO for the Fourth World Conference on Women (Beijing, 1995), as a basic text to guide the conception and implementation of activities relating to women and peace,

54.   Considering that the end of the Cold War has opened new perspectives for international peace and security, co-operation and understanding among nations and peoples, and for furthering respect for human rights and democratic principles both in international relations and within nations,

55.   Expressing its deep concern about the persistence and proliferation of violence and conflicts in various parts of the world between ethnic, religious, linguistic and other groups, the rise of xenophobia and aggressive nationalism, of fanaticism and fundamentalism of different kinds, of terrorism and organized crime, exclusion and discrimination directed against vulnerable groups within societies, proceeding from a culture of violence and war,

56.   Considering that in an increasingly interdependent world, threats to civil peace and security at any level have serious consequences at other levels, and therefore peace must be pursued with as much commitment and effort at an intra-national as at an international level,

57.   Considering that while peace is not the absence of differences and conflicts, it is a positive, dynamic, participatory process linked intrinsically to democratic principles, justice and development for all by which differences are respected, dialogue is encouraged and conflicts are constantly transformed by non-violent means into new avenues of understanding and co-operation,

58.   Considering that the task of abolishing war, which must remain at the centre of our priorities as it is more than ever a scourge, requires transforming not only its institutional structures and manifestations, but also its deep cultural roots, the culture of violence and war, into a culture of peace,

59.   Solemnly proclaims this Declaration on a culture of peace to the end that governments, authorities, educational, cultural and other institutions, non-governmental organizations and the civil society as a whole may constantly be guided in their activity by its provisions and contribute to promoting a global movement for a speedy transition from a culture of violence and war to a culture of peace.

B.   Meaning and significance of a culture of peace

60.   Based on the broadest and positive meaning of peace, a culture of peace is the set of values, attitudes, traditions, modes of behaviour and ways of life that reflect and inspire:

(a)   Respect for life, for human beings and for all human rights;

(b)   Rejection of violence in all its forms and commitment to the prevention of violent conflicts by tackling their root causes to solve problems through dialogue and negotiation;

(c)   Recognition of the equal rights and opportunities of women and men;

(d)   Recognition of the rights of everyone to freedom of expression, opinion and information;

(e)   Attachment to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals;

(f)   Dedication to a caring society which protects the rights of those who are weak through sustained, long-term action for human-centred, mutually supportive development; and

(g)   Commitment to full participation in the process of equitably meeting the developmental and environmental needs of present and future generations.

61.   A culture of peace is not only an aim, an ultimate goal to be achieved. It is also a comprehensive process of institutional transformation and a long-term action to construct the defences of peace in the minds of men and women. A culture of peace is the transition from the logic of force and fear to the force of reason and love. It constitutes the framework for the global implementation of the human right to peace.

62.   A culture of peace is a process that grows out of beliefs and actions of the people themselves and develops in each country within its specific historical, socio-cultural and economic context. A key to a culture of peace is the transformation of violent competition into co-operation based upon the sharing of values and goals. In particular, it requires that conflicting parties work together to achieve objectives of common interest at all levels, including the development process.

63.   A culture of peace creates the will and encourages efforts to eliminate poverty and sharp inequalities within and between the nations, and to act with perseverance to promote participatory, sustainable human development, which is necessary to place the culture of peace on a solid foundation.

64.   The transformation from a culture of war and violence to a culture of peace and non-violence is already under way. The creation of the United Nations system based upon universally shared values and goals has been *per se* a major act of a culture of peace. The international instruments adopted under its auspices and the declarations and action plans of its recent world conferences reflect the development and deepening of commonly shared

norms, values and aims which may be considered as the core of the evolving concept of culture of peace.

65.   These norms, values and aims constitute the basis of a global ethics and show that fundamentally many of most important values are common to all great moral traditions and that there is no sharp cleavage between values of various groups of countries, between the North and the South, the East and the West. Indeed, the construction of a culture of peace requires every state to take part in a spirit of equality and unity.

66.   In a rapidly and deeply changing world characterized by the growing importance of ethical issues, a culture of peace provides future generations with values which can help them to shape their destiny and actively participate in constructing a more just, humane, free and prosperous society and a better, peaceful world.

C.   Major fields and main actors for promoting a culture of peace

67.   The task of constructing a culture of peace requires comprehensive educational, cultural, social and civic action, in which each person has something to learn and something to give. It addresses all ages and groups; it is an open-minded, global strategy with a specific purpose: to make a culture of peace inseparable from culture *per se;* and to take root in people's hearts and minds.

68.   The state, having prime responsibility for ensuring respect and protection of human rights and fundamental freedoms, has a very important role in establishing and consolidating, in co-operation with all partners of the civil society, the conditions and prerequisites for the development of a culture of peace.

69.   Education, in the broadest meaning of the term, is the principal agent in efforts to build a culture of peace. Every aspect of education should be mobilized - its content, methods, organization, relations between administrators, educators and students, between educational institutions and families, the community and the world of work.

70.   The civil society, including those involved in its political, economic, social and cultural life, needs to be fully engaged to promote democratic principles and harmony between the society, the individual and the environment as a basis for a culture of peace.

71.   The media have an essential part to play since, in addition to their powerful educative role, they play a decisive role in ensuring the exercise of freedom of opinion, expression and information which is a vital factor in the strengthening of peace and international understanding and in promoting a culture of peace.

72.   In promoting a culture of peace, the role of those whose activity has a direct and multiplier impact on the minds is of prime importance. These are, in particular, political leaders, members of government, of parliament and of other elected bodies, especially at the community level; teachers at every level of educational systems and those engaged in non-formal education of children and adults; journalists; the intellectual community as a whole; religious leaders; those having managerial functions at various levels; non-governmental organizations, especially of women and youth. They may become 'peace promoters', learning, practising and teaching the values, attitudes and behaviours of a culture of peace. Partnerships between them deserve to be encouraged since it increases considerably the effectiveness of their actions.

73.   All who are engaged in scientific, philosophical and creative activity have a special role to play in promoting a culture of peace by devoting their energies to the dynamic, open-ended development and sharing of knowledge, research and artistic production which promote a culture of peace.

74.   The development of international co-operation based on the principles embodied in the United Nations Charter and in the constitutions of United Nations specialized institutions, and extending it to new categories and new fields, are important means for the promotion of values and norms reflecting and fostering a culture of peace.

75.   The further empowerment of the United Nations system for conflict prevention and of its capacity of advising in the matters of conflict prevention and conflict resolution, as well as promoting the values and practices of a culture of peace and assuring full participation in the development process are needed for the system to meet challenges of the rapidly changing world and should constitute a major dimension of its reform.

IV.   DRAFT PROGRAMME OF ACTION ON A CULTURE OF PEACE

This draft programme of action, although prepared initially by UNESCO, is designed for the entire United Nations system and its Member States, as requested by the United Nations General Assembly in resolution 52/13. Following consultations between the UNESCO Director-General and the Secretary-General of the United Nations and the heads of the other United Nations Specialized Agencies, it is expected that the following text will be considerably enriched by their specific contributions and suggestions, as well as those coming from the UNESCO Executive Board and directly from the Member States.

76.   The transformation from a culture of war and violence to a culture of peace and non-violence is a process that is *already under way* in initiatives at many levels as we enter a new millennium. War and its culture are increasingly seen to be obsolete as more and more people come to realize that power based upon respect for human rights, participation, consensus, and non-violent social change is more effective than power based on force and violence. *Recent initiatives of the United Nations system*, including its various world conferences, have already put forward action plans which address the aims of a culture of peace, for example, human rights at the Vienna Conference; sustainable human development at the Rio and Copenhagen Conferences, youth at the Vienna Forum and gender equality at the Beijing Conference.

A.   Aims

77.   Responding to the proliferation of violent conflicts of a diverse nature in various parts of the world, actions for a culture of peace address the root causes of violence in order to prevent its occurrence in the first place. Rather than intervention after armed conflicts have already erupted followed by engagement in post-conflict peace-building, the *prevention* of violent conflicts is more humane and more efficient.

78.   A programme to transform the culture of war and violence into a culture of peace requires changing the values, attitudes and behaviours of individuals and institutions from those which have been shaped by and supported war and violence to *values, attitudes and behaviours* which promote non-violence. Non-violence, in this sense, does not deny the existence of conflict and the need for social change, but it insists that conflicts be resolved in a just way and that social change should take place through dialogue and negotiation rather than violence.

79.   Changing the concept and practice of power from violence and force to *non-violence and respect for human rights* is at the heart of the transformation to a culture of peace. There needs to be a global effort of education and training, supported by the United Nations, which empowers people at all levels with the peacemaking skills of dialogue, respect for human rights, mediation, conflict transformation, consensus-building and co-operation. This campaign should be based upon universal principles of human rights, democratic principles and social justice, and at the same time, build upon the unique peacemaking traditions and experiences of each society.

80.   In order to forge an inextricable link between peace and social justice, without which no peace can be durable, the authoritarian structures and exploitation of the culture of war must be replaced by *democratic participation and sustainable human development for all*. As declared by the World Summit for Social Development (Copenhagen, 1995), social development, social justice and the eradication of poverty are indispensable for the achievement and maintenance of peace and security within and among our nations. In turn, these cannot be attained in the absence of peace and security or in the absence of respect for all human rights and fundamental freedoms [16]. Rather than equating development with overall national economic performance, it is essential to measure it in human terms. People need to be empowered, assisted to fully participate in setting goals, designing development programmes, implementing activities and evaluating performance so that these programmes produce benefits for everyone [17], including those who have been in conflict.

81.   As recognized by the Fourth World Conference on Women (Beijing, 1995), there is an inextricable linkage of peace with *equality between women and men* [18]. Only the linkage of equality, development and peace can replace the historical linkage of war and inequality between men and women that has always characterized the culture of war. As pointed out at the Conference, it is important to promote women's political and economic empowerment and equal representation at every level of decision-making so that women's experience, talents, visions and potential can make their full contribution to a culture of peace.

82.   *Freedom of opinion, expression and information*, recognized as an integral aspect of human rights and fundamental freedoms [19], is a vital factor in the strengthening of peace and international understanding. It is needed to replace the secrecy and manipulation of information which characterize the culture of war. In this regard, the media can be a powerful partner for the construction of a culture of peace. Its technological advances and pervasive growth have made it possible for every person to take part in the making of history, enabling for the first time a truly global movement for a culture of peace. At the same time, however, the media is sometimes misused to create and disseminate enemy images, violence and even genocide against other ethnic and national groups, and to portray and glorify violence in many forms. Also secrecy is on the increase, justified in terms of 'national security' and 'economic competitiveness', whereas in fact more transparency is needed in governance and economic decision-making. Therefore, actions are required in support of this aim which realize the positive potential of the media to provide essential information and to promote, via participatory communication, the values, attitudes and behaviours of a culture of peace.

83.   There has never been a war without an 'enemy', and to abolish war, we must transcend and supersede enemy images with *understanding, tolerance and solidarity* among all peoples and cultures. Only by celebrating the tapestry of our diversity, the common threads of human aspiration and social solidarity that bind us together, and by ensuring justice and security for everyone who makes up the warp and woof of the cloth, can we truly affirm that we are weaving a culture of peace. Therefore, a renewed commitment is needed to the actions

proposed by the Declaration of Principles on Tolerance (Paris, 1995) and other actions which promote 'intellectual and moral solidarity' which, as declared by the UNESCO Constitution, is the only secure basis for peace.

B.   Strategies

84.   By placing the challenge of promoting a culture of peace at the centre of the agenda of the United Nations, it is possible to foster an atmosphere of *true equality and unity among all Member States*. Every nation, large or small, has much to contribute, being rich in traditions and values which contribute to a culture of peace such as non-violent conflict resolution, democratic participation, sharing of knowledge and resources, intercultural understanding and solidarity. At the same time, each nation has problems to overcome in order to replace the beliefs, attitudes and practices of the culture of war and violence with those of a culture of peace. And each nation stands to benefit from the cultivation of a culture of peace both within its borders and in other nations to which it relates. Therefore, the initiatives and action plans undertaken by states to promote a culture of peace are central to the implementation of this programme of action.

85.   New and meaningful partnerships can be developed between the United Nations, other intergovernmental organizations and the thousands of non-governmental organizations and individuals whose efforts contribute to a culture of peace. By helping to link the various efforts together, the United Nations can promote a *global movement*, which draws strength from the many successful examples of non-violent social change that have become more frequent during the twentieth century. Particular emphasis may be placed on the involvement of local and community leaders, including elected officials such as mayors and parliamentarians, who can carry the message and help elaborate the processes of change which are needed for a transition to a culture of peace. Educators and educational institutions, formal, informal and non-formal, should be engaged in this process, using educational materials for a culture of peace prepared with a wide variety of media technologies and languages.

86.   The 'second literacy' of 'learning to live together' - which is an expression of the culture of peace - needs to be built on the base already laid by the 'first literacy' of *basic education*. Therefore, the implementation of universal literacy in the sense of Education for All as defined by the Jomtien World Declaration [20], is a necessary foundation and complementary challenge to that of a culture of peace, and actions for each should be co-ordinated and synergistic. Of special importance is the implementation of an international campaign to promote the right of women and girls to education.

87.   *Training* is the key, in order to develop 'peace promoters' who internalize and institutionalize the values, attitudes, knowledge, and behaviours of a culture of peace. They may play a role analogous to that of the literacy promoter - helping people learn the skills of mediation and conflict transformation. Peace promoters go through a learning process to add the methods and principles of a culture of peace to the training and experience they have already accumulated in their area of work, and they bring these skills back to the people with whom they work, transforming conflict into co-operation. The training and linkage of peace-promoter networks is one of the most effective ways to support and develop a global movement for a culture of peace.

88.   In order to ensure that *creative activity and scientific research* are devoted to the development and sharing of knowledge on the conditions and practices essential for a culture

of peace, scientists and creative artists must be systematically mobilized and engaged in this task.

89.   The *reform process of the United Nations system* should include a continuing process of assessment, reformulation and co-ordination of actions with regard to their contribution to a culture of peace. In addition to the educational tasks needed to transform values, attitudes and behaviours, and the training/learning of skills to solve problems through dialogue, negotiation, mediation and conflict resolution, these actions include the systematic promoting of participation across the lines of conflict in the development process.

90.   Actions to promote a culture of peace are complementary to all other *actions for peace* by the United Nations system, including peace diplomacy, peacekeeping, disarmament and military conversion and therefore need to be co-ordinated so that they are mutually reinforcing. It is necessary to transform economies of war into economies of peace. We cannot afford to pay at the same time the price of war and the price of peace.

C.   Actions to promote non-violence and respect for human rights

91.   *Human rights education,* not only as abstract knowledge, but through participatory practice, deserves high priority so that the basic principles of human rights, as expressed in the Universal Declaration of Human Rights, the Convention on the Rights of the Child and other normative instruments adopted by the United Nations, become part of the consciousness of every person. Renewed effort is needed for implementation of the actions recommended by the World Conference on Human Rights (Vienna, 1993) and the International Congress on Education for Human Rights and Democracy (Montreal, 1993) in the framework of the United Nations Decade for Human Rights Education. Programmes of teaching human rights, especially to agents of law enforcement and those in the military, need to be expanded and reinforced.

92.   *Educational curricula* need to be revised according to the recommendations of the 1995 Integrated Framework of Action on Education for Peace, Human Rights and Democracy, adopted by the International Conference on Education and the General Conference of UNESCO. Solidarity, creativity, civic responsibility, gender sensitivity, the ability to resolve conflicts by non-violent means and critical acumen need to be introduced into educational systems at all levels. Education for peace, human rights and democracy ought to be transmitted through the entire process of education, including through the democratic and participatory atmosphere and practices of educational institutions. It is important that textbooks be revised to eliminate negative stereotypes, and that the teaching of history be reformed to give as much emphasis to non-violent social change as to its military aspects, with special attention given to the contribution of women. The training of educators, including pre-service, in-service and retraining, should emphasize peace, human rights and democracy in terms of both content and educational practice.

93.   *Educational institutions located in areas of significant inter-group conflicts* such as those in multicultural inner-city communities or war-torn societies deserve special support. Reinforcing existing educational initiatives, this can make available quality education while contributing to a culture of peace in the surrounding community through a participatory process of training in mediation and conflict resolution involving students, teachers, representatives of the educational institutions and communities involved. Participatory research and evaluation and the establishment of a network of such educational institutions are needed in order to produce a global impact.

94.   Educational leadership needs to be provided by *institutions of higher education*, including but not limited to those which train teachers and other educators. By linking to culture of peace activities at grass-roots level, on the one hand, and to other educational institutions throughout the world, they can support the development of a global movement. UNESCO's culture of peace Chairs and UNITWIN university networks are already engaged in this process which is expected to be supported and expanded at the World Conference on Higher Education foreseen in 1998.

95.   *Local and regional centres for conflict transformation* should be established within the framework of existing offices of the United Nations system throughout the world. They would provide training in conflict transformation and consensus-building which can enable local and national governments, non-governmental organizations and people's organizations to lead their communities in peace-building. These centres would be able to make available trained mediators on request of those locked into intra-group, trans-border and inter-ethnic disputes, misunderstandings and perceptions of injustice. They would be linked to and reinforce related intergovernmental, governmental and non-governmental programmes for conflict transformation which exist already, such as the network of Human Rights Ombudsmen in Latin America, the Mechanism for Conflict Resolution established by the Organization of African Unity, and United Nations Volunteers who serve as peace promoters in development programmes.

D.   Actions to foster democratic participation and sustainable human development for all

96.   Following the United Nations Conference on Environment and Development (Rio de Janeiro, 1992), *sustainable development* is now recognized as fundamental for all human progress. In combination with the commitment to social development and the *eradication of poverty* made by the World Summit for Social Development (Copenhagen, 1995), they provide an essential basis for the development of a culture of peace. Action is needed at the international level to ensure that policies and programmes will advance the attainment of agreed development goals that are sustainable and aimed at meeting basic needs and eradicating absolute poverty. In this regard, special consideration should be given to the reduction of sharp economic inequalities among nations and peoples so as to avoid potential sources of conflict.

97.   As stated in the programme of action of the Copenhagen Summit, *development aid should involve the full participation of all social groups* affected in the design, implementation and evaluation of each project. To accomplish this, development projects must involve not only government agencies, but also the civil society, including those who may be in conflict with the government. Experiences with this approach in UNESCO's national culture of peace programmes and other participatory development processes of the United Nations system have been positive. They have shown that while it may take longer to implement development projects when conflicting parties are involved, the resulting commitment of all parties to the development process produces an 'ownership' which increases the likelihood that the project will reduce the potential for violence and increases the sustainability of the results achieved. To facilitate this process, it is useful to train staff in development projects as peace promoters who arbitrate, mediate and facilitate the full participation of those in conflict and those who have previously been excluded.

98.   Future *peace accords* may be enriched by including national culture of peace programmes in which the conflicting parties agree to work together in the design,

implementation and evaluation of development projects. These projects deserve an important place in the peace-building activities which accompany and follow up peacekeeping operations.

99.   *Electoral assistance* going beyond technical assistance provided to states for preparation and observation of elections, should be oriented to the development of endogenous capacity for the entire democratic process. Electoral participation is important, but even more important is the everyday participation of all citizens in political decision-making. Traditional institutions and the dynamics of participation of societies in the process of democratization need to be taken into account. This is essential, as it has been shown that attempts to impose foreign models of democracy have not been successful.

100.   While there is no universal model of democracy, there are principles of democracy and governance which should be fully respected. The United Nations system should strive to promote governance by democratic principles and non-authoritarian structure and decision-making. The major objectives of reform should include a 'culture of management' in which dialogue, participation and consensus-building take precedence over hierarchical authority; conflict transformation and co-operation over institutionalized competition; power-sharing by women and men over male domination, and sharing of information over secrecy. By emphasizing the lifelong learning of skills in cross-cultural communication, negotiation, organizational learning and transformational leadership, new educational initiatives such as the United Nations Staff College can infuse the values, attitudes and behaviours of a culture of peace into management practice at every level of the system.

101.   A systematic programme of research needs to be undertaken on the experiences of *national truth and reconciliation commissions* which have been established following armed conflicts, often in the context of national peace accords. Drawing lessons from these and other institutional initiatives which treat social justice as a means to reconciliation, new initiatives and institutions may be developed.

E.   Actions to ensure equality between women and men

102.   Given the inextricable linkage of peace with equality between women and men, it is essential to devote adequate resources and political will to the implementation of the *Platform for Action of the Fourth World Conference on Women* (Beijing, 1995). Of particular importance for a culture of peace are the proposed actions concerning: equal access to education; research on causes, consequences and prevention of violence against women; reduction of military expenditures and armaments; promotion of non-violent conflict resolution; participation in power structures and decision-making; mainstreaming of a gender perspective in all policy and planning activities; protection of human rights and elimination of discrimination; and participation and access of women to expression and decision-making in and through the media.

103.   As stated in the Beijing Platform for Action, the 'full participation of women in decision-making, conflict prevention and resolution and other peace initiatives is necessary for the realization of lasting peace' [21]. This requires support to women's initiatives for peace; training for women as peace promoters; increased participation of women in preventive diplomacy, peacekeeping and peace-building; and specific programmes to meet the needs of women affected by armed conflict. Further, concrete measures need to be taken to promote parity between women and men in economic and political decision-making and to support women already in strategic positions, with a view to building a critical mass of women

leaders, executives and managers in decision-making. This is essential to help overcome the present under-utilization of women's experience, competence and visions.

104. It is important that actions in the framework of this Programme be supported by *research and training* to address gender-related factors that thwart or inspire the development of a culture of peace. Emphasis needs to be placed on the socialization of boy-children and men in order to avoid their use of dominance, force, aggressiveness and violence and enhance their emotional, caring and communicative capacity. Progress towards the elimination of rigid and stereotyped gender roles will make possible parity and partnership that unlock the full potential of women and men to deal creatively and constructively with conflicts and the sharing of power.

105. In order to ensure a *balanced and non-stereotyped portrayal of women*, the relevant actions proposed by the Beijing Plan of Action need to be implemented. Substantial support ought to be given to the establishment and maintenance of women's media networks. Also, curricula, teaching materials and textbooks need to be developed and adopted which improve the self-image, lives and work opportunities of girls.

F.   Actions to support participatory communication and the free flow and sharing of information and knowledge

106. Recent world conferences of the United Nations have emphasized the potential *contribution of mass communications to development, democracy, human rights, the role of youth and the advancement of women.* A systematic process of research, consultation and decision-making is needed to determine how the United Nations, Member States and other institutions can take advantage of the rapid technological advances and proliferation of communication systems in order to realize this potential through the active participation of people, both in terms of access to information and access to the means of expression. More open, two-way mass communication systems are required to enable communities to express their needs and participate in decisions that concern the development process, thus strengthening the democratic process. The agenda could consider the international communications space (airwaves, satellites, etc.) as a global commons to be regulated and used in the public interest, including the potential for international public media.

107. It is essential that the various means of communication be engaged in *education for a culture of peace and non-violence*, with an emphasis on two-way communication and participation. Films, video games and radio and television programmes which illustrate and promote the basic values, attitudes and behaviours of a culture of peace should be recognized and encouraged by various means, including such regional and national efforts as the Communication for Peace-building Programme of the Special Initiative for Africa.

108. Support to *independent media* can ensure that people everywhere have access to free, pluralistic and independent sources of information. This is especially important in situations of violent conflict where independent media can counteract xenophobic propaganda and enemy images, as in the former Yugoslavia where precedent was set in 1994 when the United Nations Inter-Agency Appeal for the first time included 'assistance to independent media'. In the context of the UNESCO SOS MEDIA programme assisting independent media in conflict areas since 1993, along with organizations of media professionals and the International Programme for the Development of Communication, the professionalism and pluralism of independent media need to be strengthened with further technical assistance and training.

109. *Freedom of the press* needs to be vigorously defended against all threats, including but not limited to government restrictions and censorship. The freedom and physical safety of journalists and other media workers requires special recognition and defence as it often involves challenging the secrecy which hides corruption, violence and illegality. It is necessary to go beyond documentation of these attacks (more than one thousand attacks against journalists and press organizations registered in 1996 by the International Freedom of Expression and Exchange Network) and ensure the development of an environment in which press freedom can be exercised without fear. This can be facilitated by vigorous implementation of the decision of the 29th session of the General Conference of UNESCO to combat the impunity of crimes against journalists and the media.

110. It is vital to promote *transparency* in governance and economic decision-making and to look into the proliferation of secrecy justified in terms of 'national security', 'financial security', and 'economic competitiveness'. The question is to what extent this secrecy is compatible with the access to information necessary for democratic practice and social justice and whether, in some cases, instead of contributing to long-term security, it may conceal information about processes (ecological, financial, military, etc.) which are a potential threat to everyone and which need therefore to be addressed collectively.

111. The pervasive *portrayal of violence* in the media is one of the factors producing a feeling of pessimism and an attitude among many young people that violence is more effective than active non-violence. Further study is needed of this problem, as well as exchange and dissemination of research results, including information and evaluation of existing self-regulation by the media. Support ought to be given to media space for young people to express themselves and establish useful dialogue with others in their society, as well as to the development, exchange and commercial distribution of alternative, positive media productions.

112. As recognized by Agenda 21 from the 1992 United Nations Conference on Environment and Development, the *sharing of scientific and technical information* is crucial for global progress towards sustainable development, upon which a culture of peace must be based if it is to be secure [22]. On the basis of the recommendations of Agenda 21 and its follow-up, a major new effort needs to be launched, using the most recent advances in communication technology, to make available the channels of information exchange used by scientists and technical professionals to their colleagues in all regions of the world, including provision and maintenance of necessary technical equipment and training.

G.   Actions to advance understanding, tolerance and solidarity among all peoples and cultures.

113. *Traditional peacemaking practices* from the culture concerned have an important place in the development of actions to promote a culture of peace. They need to be included as an essential component of all peace-building and development activities at the grass-roots level to ensure that these are thoroughly integrated with the cultural context.

114. *Cultural workers* can be among the most effective peace promoters. Since creativity is the source and the motor of development and the guarantor of cultural diversity, it is important to encourage and support artists and craftspeople to contribute fully to the development of a culture of peace. In the implementation of the World Heritage Convention, cultural heritage sites should be preserved and presented in a way which celebrate the diversity of the world heritage based on the variety of cultures it brings together. In this regard, the World

Commission on Culture and Development (UNESCO, 1995) has recommended that support be given to the training and deployment of cultural heritage volunteers. These volunteers, including United Nations Volunteers, may serve as peace promoters by reinforcing intercultural understanding and co-operation in the process of preserving threatened cultural forms such as monuments, documents, languages and artistic expression. The establishment, documentation and dissemination of this experience could be a joint contribution by UNESCO and United Nations Volunteers to a culture of peace.

115. Upon reviewing the experience of the first half of the *International Decade for Indigenous Peoples*, new targets may be set for the final years of the Decade. These targets may include practical projects and activities to promote greater information exchange among the indigenous peoples enabling them to participate more actively in the fora of the international community. Consideration may be given to the possible adoption of a Declaration on the Rights of Indigenous Peoples.

116. Implementation of the *follow-up plan of action for the United Nations Year for Tolerance (1995)* deserves a high priority, including actions by the agencies of the United Nations system and the further development of inter-agency co-operation for their implementation. Special events, publications and broadcasts are to be encouraged for the mobilization of pubic opinion in favour of tolerance, including a special effort each year on 16 November, the International Day for Tolerance.

H.   Co-ordination and implementation of the programme of action

The present draft programme of action will be further elaborated on the basis of contributions from the Secretary-General of the United Nations and the heads of all United Nations Specialized Agencies which have been invited by the Director-General of UNESCO. Suggestions and proposals by the Member States, including those made during a series of discussions organized by region with the Permanent Delegations to UNESCO on 2 and 3 March 1998 have been taken into account in this version of the draft declaration and programme of action [23]. Further inputs from the Member States have been requested and, along with those of the 154th session of the UNESCO Executive Board and those of the United Nations and the Specialized Agencies, they will be reflected in the document to be submitted by the Director-General of UNESCO to the Secretary-General of the United Nations in June 1998.

117. The concept of a culture of peace provides a framework in which a wide range of activities, especially those related to peace, development and democracy, may be seen as part of an integral and holistic approach. By emphasizing the interrelationships among these activities and co-ordinating their implementation, the United Nations should be able to achieve a synergy which strengthens their effectiveness and gives impetus to innovative approaches. Therefore, it is important to devise ways and means to co-ordinate culture of peace activities at the level of the United Nations system for the implementation of this programme of action. This would ensure effective collaboration and complementarity within the United Nations and its Specialized Agencies, as well as governmental, intergovernmental and non-governmental organizations for the implementation of this programme of action, including a timetable and monitoring system.

118. It is envisaged that activities of this programme of action will be financed from a variety of sources. Because of the wide range of these activities, regular budgetary funds will not

suffice. Therefore, an extrabudgetary and voluntary fund may be established whereby governmental and private agencies can provide financial support.

119.   For the effective implementation of the programme of action, Member States and their National Commissions for UNESCO are encouraged to establish their own *national action plans* which are complementary to this programme of action and which allow for ease of exchange of information and experiences with other states, regional organizations and the United Nations.

120.   In order to promote a global movement, *partnerships* for a culture of peace should be increased and strengthened between the United Nations and the Member States with various intergovernmental, governmental and non-governmental organizations, including educators, journalists, parliaments and mayors, armed forces, religious communities, and organizations of youth and women.

I.   The International Year for the Culture of Peace

121.   At the same time as the United Nations General Assembly adopted resolution 52/13 'Culture of peace', it adopted another closely related resolution, 'Proclamation of the year 2000 as the International Year for the Culture of Peace'. The latter resolution, 52/15, was in response to ECOSOC resolution 1997/47, which recommended the proclamation of the Year and that UNESCO should be its focal point. These resolutions are mutually reinforcing and it is most appropriate that the implementation of this programme of action be launched in the context of the International Year. According to the ECOSOC resolution mentioned above, UNESCO should bear the responsibility for co-ordinating the organizational aspects of the programmes and activities of the other bodies within the United Nations system and other organizations concerned and for mobilizing resources to meet the budgetary requirements for the Year.

122.   At the international level, the Year underlines the priorities of peace, development and democracy and the central role that the United Nations system could play in promoting a culture of peace. The Year comes immediately before the International Year of Volunteers, and in this regard, given the potential for the work of volunteers as peace-promoters, UNESCO and the United Nations Volunteers may explore practical ways to ensure full synergy between the celebration and activities undertaken during the two years.

123.   A proposal initiated by the Nobel Peace Laureates may be presented to the summer 1998 session of ECOSOC to proclaim a Decade for the Culture of Peace and Non-Violence, beginning in the year 2001. This would extend the effectiveness of the International Year and would contribute greatly to the mobilization of the international community for the prevention and elimination of violence.

124.   At the national level, the International Year may serve to stimulate and launch *national action plans* and develop the various *partnerships* needed for the activities of the International Year as indicated above. In this, the support and collaboration of the Member States will be highly valuable.

125.   A *draft programme for the International Year for the Culture of Peace*, reflecting suggestions and proposals by the United Nations, Member States and other partners, will be submitted by UNESCO to the summer 1999 session of ECOSOC, following comments on a preliminary version to be submitted to the UNESCO Executive Board in October 1998. An earlier report, reflecting the state of preparations for the Year, will be submitted to the summer

1998 session of ECOSOC. The programme will strengthen respect for cultural diversity and promote tolerance, solidarity, co-operation, dialogue and reconciliation and will be based on activities at the national and international levels.

126. A *calendar of mobilizing events* will be scheduled for the *International Year for the Culture of Peace*. In addition to those events prepared uniquely for the Year, many other events may contribute, including the UNESCO World Conferences on higher education (1998), science (1999) and communication (2000) and the proposed United Nations Millennium Assembly of Peoples. In preparation for the International Year, it is anticipated that pilot projects to mobilize widespread public participation will take place in 1999 in a number of states and involving intra-governmental and non-governmental organizations.

127. Mobilizing public opinion to promote a culture of peace is an essential activity of the International Year. A summary in everyday words of this declaration and programme of action should be disseminated widely, especially to youth, in national languages and in various formats, through both print and electronic media, along with suggestions on how best to join with the United Nations system, Member States and non-governmental organizations in realizing its objectives. A *global system of communication and information exchange* may be established linking all of the partners and their work and emphasizing the involvement of young people. To be effective, this system should be a decentralized network in many languages, taking full advantage of up-to-date interactive communication technology, including the Internet.

128. *The year 2000 has a landmark significance*, coming at the end of one millennium and heralding the beginning of a new one. It may be seen by people as a historic moment around which they can mobilize for fundamental change. This is a unique opportunity to engage people in a common endeavour to effect the transition from the values, attitudes and behaviours of the past, which often led to war, violence and social injustice, to those values, attitudes and behaviours which can make possible a future characterized by a culture of peace. As stated by ECOSOC in proposing the proclamation of the year 2000 as the *International Year for the Culture of Peace*, this provides 'the opportunity to boost the efforts of the international community towards establishing and promoting an everlasting culture of peace' [24].

Draft decision

129. The Executive Board may wish to adopt the following decision:

The Executive Board,

1. Bearing in mind the United Nations General Assembly resolution 52/13, 'Culture of peace', which requests the Secretary-General, in co-ordination with the Director-General of UNESCO, to submit 'a consolidated report containing a draft declaration and programme of action on a culture of peace to the General Assembly at its fifty-third session',

2. Welcoming the decision of the United Nations General Assembly in resolution 52/15 which proclaims the year 2000 as the International Year for the Culture of Peace,

3.   Expresses its appreciation that UNESCO has been recommended as the focal point for the International Year for the Culture of Peace in ECOSOC resolution 1997/47,

4.   Considers that high priority should be given in the proposals for the Draft Programme and Budget for 2000-2001 (30 C/5 Draft) to the implementation of the declaration and programme of action for a culture of peace and the programme of the International Year for the Culture of Peace;

5.   Invites the Member States who wish to provide further inputs to the consolidated report to do so by the end of May 1998 so that these could be taken into consideration for preparation of the document;

6.   Takes note with satisfaction of the action by the Director-General to prepare the draft consolidated report to be sent to the United Nations Secretary-General taking into consideration the suggestions and comments received from the Member States, the Executive Board and the United Nations system;

7.   Appreciates that the Director-General will communicate to ECOSOC the report on the state of preparations for the International Year for the Culture of Peace, as requested in ECOSOC resolution 1997/47;

8.   Appeals to the Member States to take steps towards planning the activities implementing the declaration and programme of action for a culture of peace, as well as activities for the International Year, at the national as well as regional level and to actively associate the National Commissions for this purpose.

NOTES

1. Preamble of the Charter of the United Nations.

2. *Records of the twenty-eighth General Conference of the United Nations Educational, Scientific and Cultural Organization*, Vol. 1, Resolution 0.12, Medium-Term Strategy for 1996-2001.

3. Preamble of the Constitution of the United Nations Educational, Scientific and Cultural Organization.

4. Resolution of the United Nations General Assembly A/RES/52/13, Culture of peace, adopted on 20 November 1997.

5. *Learning: The Treasure Within*, report submitted to UNESCO by the International Commission on Education for the Twenty-First Century (UNESCO, 1996).

6. *Our Creative Diversity*, report submitted to UNESCO by the World Commission on Culture and Development (UNESCO, 1995).

7. Report of the Fourth World Conference on Women (Beijing, 1995), Platform for Action, Strategic objective E.4 (A/CONF.177/20, 17 October 1995).

8. *Records of the twenty-eighth General Conference of the United Nations Educational, Scientific and Cultural Organization* (1995), Vol. 1, Resolution 5.15, Women's contribution to a culture of peace.

9. The Universal Declaration of Human Rights, Preamble.

10. Ibid., Article 3.

11. Ibid., Article 19.

12. Ibid., Article 26.

13. The Convention on the Prevention and Punishment of the Crime of Genocide (1948); the International Convention on the Elimination of All Forms of Racial Discrimination (1965); the Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965); the International Covenant on Economic, Social and Cultural Rights (1966); the International Covenant on Civil and Political Rights (1966); the Convention on the Elimination of All Forms of Discrimination against Women (1979); the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981); the Declaration on the Right to Development (1986); the Convention on the Rights of the Child (1989); the Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities (1992); Agenda 21 adopted by the United Nations Conference on Environment and Development (Rio de Janeiro, 1992); the Vienna Declaration and Programme of Action of the World Conference on Human Rights (1993); the Copenhagen Declaration and Programme of Action of the World Summit for Social Development (1995); the Beijing Declaration and Platform for Action of the Fourth World Conference on Women (1995); and the World Programme of Action for Youth to the Year 2000 and Beyond of the Vienna World Youth Forum (1996).

14. The Convention against Discrimination in Education (1960); the Declaration of the Principles of International Cultural Co-operation (1966); the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (1974); the Declaration on Race and Racial Prejudice (1978); the Declaration of the 44th Session of the International Conference on Education (1994) and the Integrated Framework of Action on Education for Peace, Human Rights and Democracy endorsed and approved by the 28th session of the General Conference of UNESCO, 28 C/Resolution 5.41 (1995); the Declaration of Principles on Tolerance (1995); and the Declaration on the Responsibilities of the Present Generations towards Future Generations (1997).

15. The Seville Statement on Violence, UNESCO, 1991.

16. The Copenhagen Declaration, World Summit for Social Development, Article 5.

17. The Copenhagen Programme of Action, World Summit for Social Development, paragraph 82.

18. Report of the Fourth World Conference on Women (Beijing, 4-15 September 1995), Annex II, Platform for Action, paragraph 131.

19. Universal Declaration of Human Rights, Article 19.

20. The World Declaration on Education for All (Jomtien, 1990), UNESCO, 1990.

21. Report of the Fourth World Conference on Women, op. cit. (para. 23).

22. Report of the United Nations Conference on Environment and Development (Rio de Janeiro, 3-14 June 1992), Annex II, Agenda 21, paragraphs 35.20-35.25.

23. A brief account of the debate concerning the draft declaration and programme of action in the regional information meetings with the Permanent Delegations held on 2 and 3 March 1998 is appended as Appendix II.

24. Resolution of the United Nations Economic and Social Council E/1997/47, adopted on 22 July 1997.

APPENDIX I

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* Updated since the report of the Director-General of UNESCO in 1997 (United Nations document **A/52/292**).

Note: The above publications are in English, unless otherwise indicated.

APPENDIX II

**BRIEF ACCOUNT OF MEETINGS WITH PERMANENT DELEGATIONS
CONCERNING THE DRAFT DECLARATION AND PROGRAMME OF
ACTION ON A CULTURE OF PEACE (2-3 MARCH 1998)**

1.   The objective of these meetings was to seek their suggestions concerning the Draft Declaration and Programme of Action for a Culture of Peace and the International Year for the Culture of Peace, as set forth in United Nations General Assembly resolutions 52/13 and 52/15 of 20 November 1997. It is expected that some delegations will submit written comments and proposals.

Meeting with Permanent Delegations from the Africa Region

2.   It was stated that a culture of peace must be both positive and subversive - that peace is more than the absence of war; it requires justice, fairness, democracy and equality. Therefore, the promotion of a culture of peace is a task for all nations, not only for particular regions. Instead of giving the impression that a culture of peace is a task involving developing countries and the South, emphasis should be placed on a global task addressing such important issues as the manufacture and sale of arms and of violence in media productions and the unequal economic relations among nations and regions which contributes to poverty - itself a basic cause of violence. To ensure the success of the promotion of a culture of peace, these issues must be addressed by the developed nations as much or even more than by developing nations, and they should be included in the Draft Declaration and Programme of Action for a Culture of Peace.

3.   While some of these issues go beyond the fields of competence of UNESCO, it was noted that the resolutions of the General Assembly call for a Declaration and Programme of Action for the United Nations system as a whole and that the International Year can make clear the central role of the United Nations system in establishing and promoting a culture of peace.

4.   In general, education was seen as being of utmost importance - including the non-formal education of the media, radio, television and newspapers. Training programmes for journalists should be for journalists from all countries. A special caution was sounded about the need to counter the violence and hate spread by the Internet. Specific emphasis was placed on the need for the revision of history books. Going beyond a simple view of tolerance, it was seen as essential to promote the appreciation, recognition and respect for cultural, ethnic and linguistic diversity.

Meeting with Permanent Delegations from the Arab States

5.   There was not a quorum at the meeting, because a major meeting on higher education was taking place simultaneously in Lebanon and was attended by many Permanent Delegates. Therefore, the meeting was adjourned with the understanding that the issue would be specifically raised at the next meeting of the Arab Group.

Meeting with Permanent Delegations from the Asia-Pacific Region

6.   Several paradoxes were raised by the participants, who represented many Permanent Delegations from the region. While some, like Japan, stressed the need for UNESCO to

remain within its fields of competence, others such as Bangladesh, Sri Lanka, Nepal, Afghanistan and the Philippines indicated that the culture of peace has now been taken up as a priority for the entire United Nations system, for which there is no such constraint, and they took a wider view of culture of peace.

7.   Malaysia underlined that trust, interaction, co-operation and sharing are the four pillars on which a programme of action must be based. India's comments were especially interesting in this regard. Indicating that the Indian Government fully supports the culture of peace, which they consider to be the legacy of Gandhi, the Deputy Permanent Delegate outlined the following areas on which a culture of peace should be focused: (a) education and culture; (b) economic issues - including the eradication of poverty; (c) media - including the contents of media and their emphasis (non-violence or violence); (d) political issues - including peace in international relations; and (e) disarmament - with a goal of total and unconditional disarmament.

8.   Another paradox was the question of words versus actions. Concern was expressed that a good declaration will not be effective if there is not a programme of action which is feasible and which is put into practice. The delegate from Nepal asked whether the General Assembly could place some language into the declaration which would prove binding to the Member States, while others observed that a culture of peace must rely upon education to convince both individuals and states to change their behaviours.

9.   Several delegations, including Sri Lanka and the Philippines, drew upon their national experiences with violent conflicts to illustrate the great need and potential for the culture of peace approach.

10.   The Lao People's Democratic Republic inquired about the relationship between the Draft Declaration on the Human Right to Peace as the foundation of the Culture of Peace and the draft declaration resulting from United Nations General Assembly resolution 52/13. Japan indicated that the two issues, the Draft Declaration on a Culture of Peace for the United Nations General Assembly and the Draft Declaration on the Human Right to Peace, should not be linked.

Meeting with Permanent Delegations from the Europe Region

11.   Several issues of co-ordination concerned the Europeans who included Permanent Delegations from 29 countries, the strongest representation at any of the meetings.

12.   Concern was expressed by several delegations that the human right to peace risks to disturb co-ordination with other agencies of the United Nations system, as they stated that the responsibility for human rights legislation lies elsewhere in the United Nations. The German Ambassador specifically requested the removal, from paragraph 50 of document 29 C/INF.17, of the following sentence, 'It constitutes the framework for the global implementation of the human right to peace'.

13.   It was also pointed out that not only the activities of the United Nations and UNESCO should be co-ordinated, but activities of other United Nations Specialized Agencies and international organizations also be involved. The Secretariat replied that the Specialized Agencies have been consulted recently by the Director-General and asked to provide their suggestions for the documents.

14.   Finally, concern was expressed that there needs to be good co-ordination within UNESCO so that the culture of peace is truly transdisciplinary and inclusive of all the sectors.

15.   Specific activities were proposed. Some related to expanding what is already being done: human rights education, especially for children and women; education of journalists for culture of peace; protection of press freedom. New ideas included a one-hour weekly programme from UNESCO on culture of peace for all public service television stations. Another called for an analysis of who profits from the culture of war, and who profits from a culture of peace, along with an analysis of how a culture of peace could be an even better investment.

16.   The question of the evaluation of the culture of peace programme - promised for the Autumn 1998 Executive Board - was raised by several delegations. They pointed out that care must be taken in providing materials to the United Nations General Assembly while the programme itself, especially its 'added value', is still being assessed.

17.   Some delegations, particularly Israel and Croatia, cited the problems of violence in their regions, and pointed out that a culture of peace is something which is greatly needed in the world today.

Meeting with Permanent Delegations from the Latin America and Caribbean Region

18.   Some delegations stated that they had requested their governments to give them instructions, but that the two weeks since the receipt of the invitation letter did not give them enough time to formulate an official reply. Without such official instructions, they did not wish to engage in brainstorming or informal discussion.

19.   These delegations were making an explicit or a strong implicit link to the international consultation on the human right to peace (5-9 March 1998), and they preferred to wait for the outcome on that question before addressing the draft declaration and programme of action on a culture of peace. They indicated their desire to have another meeting at a later date on culture of peace, preferably with all regions at the same time.

General issues

20.   On the whole, delegations were most appreciative of the opportunity to meet on the culture of peace and expressed the wish for another meeting to come after the present round of meetings with delegations on a regional basis - a meeting in which delegates from all of the regions could take part together in a global dialogue on these issues, probably after the 154th session of the Executive Board.

21.   In all of these meetings it was urged that, as for all International Years, the Permanent Delegations and National Commissions take part in a process of preparation for the International Year so that initiatives can come from below as well as above. Through dialogue with the civil society on national and regional levels they will generate and pass on to UNESCO ideas and proposals which may range from individual activities to co-ordinated national programmes for a culture of peace.

22.   A list of the Permanent Delegations who attended these meetings will be made available from the Secretariat upon request.