Johanna Lasonen (Ed.)

Cultures of Peace:
From Words to Deeds

The Espoo Seminar Proceedings 13–14 June 2003

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Edited by

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Preface and Acknowledgements

Cultures of Peace: From Words to Deeds has been prepared as the proceedings of the Espoo Seminar on My Way of Promoting a Culture of Peace held on 13–14 June 2003 in Espoo, Finland. The seminar was a pre-conference event of the major international UNESCO Conference on Intercultural Education: Teaching and Learning International Understanding, Human Rights and a Culture of Peace that took place in Jyväskylä, Finland on 15–18 June, 2003.

The publication brings together 53 experts from 25 different countries, who present here the central statements that define their ways of promoting a culture of peace. The purpose has been to assemble a collection of texts where the writers display the broad diversity of efforts to foster a culture of peace by describing these in the context of their own countries. The publication is suitable for use as learning material to form a basis for classroom discussions in youth and adult education. It is appropriate in both formal and non-formal education contexts where the aim is to activate civil society as a means of achieving the common good through intercultural understanding and the promotion of peace. Decision-makers active in different areas of society are also offered a great deal of matter for thought.

The Espoo Seminar was made possible by funding made available by the Finnish Ministry for Foreign Affairs, the responsibility particularly of Ambassador Anja-Riitta Ketokoski-Rexed from its Department for Development Policy. My special thanks go to her and the Ministry.

The pre-conference, called the Espoo Seminar, and its published proceedings came into being thanks to the various inputs of the invited authors of the papers collected here and of the Institute for Educational Research and the Ministry for Foreign Affairs, which allowed us to use their institutional resources. A number of people deserve individual thanks for their contribution. Graduate students Tokiko Horiuchi, Marion Magin, Mari Meriläinen, Salla Määttä and Dymphi Peeters assisted with practical arrangements. Tokiko Horiuchi technically contributed to gathering the presentations of the pre-conference to the same file that was delivered as a handout to the participants of the Espoo Seminar. Seija Mannila was responsible for managing the financial aspects of the project.

During the Espoo Seminar, Riitta Wahlström moderated the discussion. Margaret Trotta Tuomi acted as a rapporteur. She took notes on the various manifestations of a culture of peace and ways of promoting it presented by the participants of the Espoo Seminar. Vivan Storlund and Ann-Britt Kacan videotaped the discussion. Kolawole Raheem was involved in the planning and implementation stages.

Hannu Hiilos, who works as a proofreader at the Institute for Educational Research, has done first-class work on making the publication stylistically more uniform and giving it a consistent format. I would like to extend him my profound appreciation for his expertise and linguistic sensitivity.

The contributors whose papers make up this publication came to distant Finland to share their expertise with us. My warmest thanks go to all of them. Among them, separate thanks are due to Professors Kwasi Agyman and Mark Mason for their valuable suggestions and to Dr Rajayswur Bhowon, MP, for inspiring discussion for improving the publication.

Dr Sabine Manning has provided the means to continue the activities of our network by constructing a virtual forum in intercultural education, the ICE Base. I wish to gratefully acknowledge her unstinting commitment and deep expertise.

The Espoo pre-conference and seminar on *My Ways of Promoting a Culture of Peace* and the UNESCO *Conference on Intercultural Education* in Jyväskylä were all initiated and managed by the UNESCO Chair of the University of Jyväskylä, Johanna Lasonen. The conferences were a part of the activities of the University of Jyväskylä UNITWIN/UNESCO programme.

This collection of contributions to the Espoo Seminar has six sections, preceded by an Introduction that provides a brief discussion of the cultural underpinning of education, the context of peace education. Part I looks at intercultural understanding as a factor that promotes peace and equality. Part II focuses on multiculturalism, interculturalism and values. Part III considers peace as well-being for all. Part IV argues that the promotion of peace enables humanity to learn to live together. Part V foregrounds the implementation of peace education in curricula. Part VI sums up a wide-ranging discussion and draws concrete conclusions. The final section of the book presents all the contributors and provides their contact details. Their meeting in the summer of 2003 led to the establishment of a network, the Intercultural Education Network (ICE), that communicates over the Internet through a knowledge base at www.b.shuttle.de/wifo/ice/=base.htm.

April 2004
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Introduction

The proceedings of the Espoo Seminar start with introductory papers by Johanna Lasonen and Margaret Trotta Tuomi.

In her paper sketching out the practical and conceptual background to the Espoo pre-conference Seminar and the Jyväskylä Conference, Johanna Lasonen notes that teachers and students live in the midst of a society that discusses the consequences of a global economy, changing work, wars, crimes against humanity, racism, and environmental problems. However, although internationalisation is often a goal of official educational policy, the extent to which these issues are discussed and problematised in teaching-learning situations may vary. The goals of internationalisation seem to focus on the requirements of the economy and the preconditions of promoting workforce mobility rather than on demands involving human growth and values. – At the conceptual level, education and training are, as a, rule underpinned by certain stated aims and objectives which reflect the good and desirable things that educating and training people is intended to achieve. This raises the question: what is good education and development? Is there a common good? In the context of the UNESCO Conference on Intercultural Education it may be agreed that promoting a culture of peace and peace education constitutes at least an attempt to realise the common good. The paper considers the nature of values and attitudes as they relate to this, going on to offer a brief discussion of international education and its subject areas peace education including the more recent concept of a culture of peace, human rights education, security education, and values education.

The first half of Dr Tuomi's paper seeks to catch those aspects of the seminar that surfaced in the discussions around and alongside the formal papers: the synergy of the participants themselves promoting a culture of peace and the warm atmosphere created when peace educators discussed their work, cheered together at their successes and pooled their expertise and resources in search for more viable solutions. Points of consensus came through clearly in the conference discussions, some of which are described in the paper with anonymous snippets of what was said. There was an acceptance of common humanity and an emphasis on the importance of collective consensus-seeking. Everyone must be involved because everyone is affected by the level of the culture of peace. If all people – men and women, rich and poor, old and young, the disabled and minority groups – are not heard, how can viable solutions be achieved? The participants spoke of a celebration of humanity's unity and diversity. The provision of definitions and the role of the media were seen as key elements in the process of promoting a culture of peace. There was a consensus on the need to take a holistic view of society and put matters right. Working for peace at all levels and starting to nurture children for a culture of peace as early as possible was seen as essential. Peace education should be incorporated into all school curricula, and it is essential to choose a curriculum suitable to the

local culture. There was an ease about the way in which the conference participants came to a consensus and found new perspectives on diversity. – The second half of the paper describes the thematic summaries and plans for common projects that emerged during the seminar. On a practical level, it was agreed to construct an Internet web site on promoting a culture of peace. Betty Reardon presenting a summary of the conference themes, proposed a five-point list of common principles, complemented by a list of twelve suggested common projects and a number of comments by Johanna Lasonen as the conference's academic programme coordinator.

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Educating People in a Culture of Peace

The idea that life has a particular purpose is associated with reaching a goal, either accomplishing something or achieving a certain state of affairs, or living a valuable life of a certain kind. The purpose of life can hence be addressed through values. Briefly, *value* refers to a standard that influences our choice of goals. Values guide the choices made by individuals and groups and manifest themselves in words and deeds. Values can be further divided into absolute values and instrumental values. Absolute or end values (e.g. moral good, truth, beauty, justice and holiness) represent ultimate goals, while instrumental values serve as means to achieve these ends. *Attitude*s include elements of dispositions and preferences and are thus closely related to values but are narrower in their scope and focus. Attitudes affect our selection of the instruments we use in our attempt to realise values; hence, a person's attitudes can often be derived from their values.

As a rule, education and training are underpinned by certain stated aims and objectives, which reflect the good and desirable things that educating and training people is intended to achieve. The purpose of education is to provide learners with capabilities that will enable them to attain a good life for themselves and others. Therefore, education may be considered an ethical activity, where certain values are inherently present. We can ask, what is good education and development? Is there a common good? We may agree, here in this group, that promoting a culture of peace and peace education constitutes at least an attempt to realise the common good.

International education combines a number of ideas with the elements and ideals of peace, human rights, ethics and cross-cultural understanding. UNESCO places emphasis on values that relate to cultural solidarity, tolerance and democracy. From a comprehensive perspective, international education embraces the following subject areas:

- Human rights education is based on democracy, justice, antidiscrimination and equality. The Universal Declaration of Human Rights emphasises human dignity, equality and justice.
- Peace education is a general concept used together with international education. In the context of peace education, another concept, that of a culture of peace, was developed within UNESCO in the 1990s, highlighting the notion of values and social practices. As for the means to achieve a culture of peace, we have human rights education in association with the ideas of tolerance and democracy for sustainable development.

Peace education has different meanings for different people in different places. For some, it means the elaboration of certain skills, for instance those needed for resolving interpersonal conflicts, whereas for others it may mean the promotion of human rights and fostering a culture of peace, or perhaps security education.

Attitudes, conceptions of the human beings, world views and beliefs associated with values exert influence on people's behaviour and action. Thus, each action can be seen to be underpinned by certain values and objectives, whether conscious or unconscious. If we adopt the promotion of a culture of peace as the objective of education and social action, we may ask how far this helps to achieve the good. Goodness is considered a global value. Similarly, when we think about any current event, such as Iraq War, or phenomenon, such as the consumer citizen, we may ask how far they advance the common good in the world. Political decision-makers, citizens, educators and parents can be considered to be responsible for promoting or obstructing the common good. To raise these critical questions we need each other and our common network across different parts of the world. The purpose of our seminar and the network that was created on its basis is to enable us to support each other as we pursue a culture of peace in our various action environments.

The Espoo Seminar on a culture of peace can be seen as our input into the United Nation's Decade of a Culture of Peace and Non-violence for the Children for the World (2001–2010). Resolution 52/15 proclaimed the year 2002 as the International Year for the Culture of Peace. According to a definition given in Article 1 of the Declaration on a Culture of Peace, issued in the same year, "A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on

- Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;
- Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;
- Full respect for and promotion of all human rights and fundamental freedoms;
- Commitment to peaceful settlement of conflicts;
- Efforts to meet the developmental and environmental needs of present and future generations;
- Respect for and promotion of the right to development;
- Respect for and promotion of equal rights of and opportunities for women and men;
- Respect for and promotion of the rights of everyone to freedom of expression, opinion and information;
- Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations;

and fostered by an enabling national and international environment conducive to peace". (UN 2000). Article 9 of the same declaration places particular emphasis on *the role of education*, listing the following as "[a]ctions fostering a culture of peace through education:

- Reinvigorate national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace;
- Ensure that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination;

- Involve children in activities for instilling in them the values and goals of a culture of peace;
- Ensure equality of access for women, especially girls, to education;
- Encourage revision of educational curricula, including textbooks, bearing in mind the 1995 Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, for which technical cooperation should be provided by UNESCO upon request;
- Encourage and strengthen efforts by actors as identified in the Declaration, in particular UNESCO, aimed at developing values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus-building;
- Strengthen the ongoing efforts of the relevant entities of the United Nations system aimed at training and education, where appropriate, in the areas of conflict prevention/crisis management, peaceful settlement of disputes as well as in post-conflict peace-building;
- Expand initiatives promoting a culture of peace undertaken by institutions of higher education in various parts of the world including the United Nations University, the University of Peace and the UNITWIN/UNESCO Chairs Programme" (UN 2000).

Like those of the other UN declarations, the contents of the Declaration on a Culture of Peace are very general, and there is a danger that such documents will never impinge very closely on reality and the real-life settings where conflicts are resolved. Nevertheless, despite its broadness the Declaration on a Culture of Peace does emphasise the promotion of a culture of peace as an integrated whole, stressing the values involved in endeavours of this kind and the means relevant to them, such as education. Secondly, there are parallels between the statements made in the declaration and by the writers included in this publication. Like the declaration, the writers discuss peace and the promotion of a culture of peace from a holistic perspective, as a basic right of every human being.

Humans have in all times sought to achieve a state of things where security and harmony prevail – a condition of peace. The Buddhist principle of *ahimsa*, which Mahatma Gandhi, setting an example, followed in practice, rejects violence unconditionally. Gandhi elaborated the principle into a method for resolving conflicts, calling it *satyagraha* (understanding truth). In Judaism the word *shalom* – peace – is one of the central terms. In Islam, the corresponding word is *salaam*, a very important expression within the Muslim community. Among the Christians *agape*, selfless love, carries the same idea. The term peace implies an absence of conflict and quarrel, the enjoyment of security, well-being and harmony. However, there is the paradox that often when peace has been embraced as an aim, those seeking it have seen conflict, quarrel or even war as a means of gaining it. The writers represented in this publication demonstrate in their contributions that there are many peaceful ways of working towards peace.

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Tuomi, Margaret Trotta
University of Jyväskylä, Finland

Grandmothers' Wisdom:
Report of the Pre-Conference Seminar of the UNESCO/ UNITWIN Conference on Intercultural Education

Ways of Promoting a Culture of Peace, a pre-conference seminar of the UNESCO/UNITWIN Conference on Intercultural Education in Jyväskylä, was organized and funded by the Finnish Ministry of Foreign Affairs and the Jyväskylä University UNESCO Chair in Intercultural Education. Participating were international experts in the promotion of a culture of peace. The following is an anthology of the papers presented at the seminar, arranged under six themes: Intercultural Education for Equity and Peace; Interculturalism and Values; Peace – Well-Being for All; Peace – Learning to Live Together; Peace Education in the Curriculum; and Where Do We Go From Here? Conclusions and Implications. The conference, however, was much more than what was presented in the papers: it included the synergy of the participants themselves promoting a culture of peace, the warm atmosphere created when peace educators discussed their work, cheered together at their successes and pooled their expertise and resources in search for more viable solutions – an ambience difficult to describe but tangible. Points of consensus came through clearly in the conference discussions, some of which are described below together with anonymous snippets of what was said reflecting the general agreement among the conference participants.

An acceptance of common humanity and world citizenship was apparent throughout the discussion from such remarks as, "Now, without a doubt, we are in a global village. [...] We should try to organize our lives as they should be. We should, each and every one of us, be a holder of a membership card that makes us a member of the human race, and a ball in our hands that is the earth." Another stated, "We all pray in different ways but to the same God. We are all bound by stereotypes; it is only through meeting each other that these can be broken down. We have one common theme, let's start with our similarities".

The importance of collective consensus-seeking was stressed: "We achieve power through dialogue. The culture of peace gives us a possibility to realize that. If we can respect human dignity and freedom in other cultures we will have achieved a culture of peace. It is a dynamic participative process. It involves students, old people, everybody. It is our duty to realize the objectives of a culture of peace." Again, "We must start on the values that we share. [...] We must look to our common, good values and local knowledge."

Each of us must be involved, as each is affected by the level of the culture of peace. If all people – men and women, rich and poor, old and young, the disabled and minority groups – are not heard, how can we achieve viable solutions? "The benefit of this conference will be measured on the ability to promote values in the culture of peace. Women, disabled, the aged

and minorities, all must be protected." Also, "[c]ommunication must be improved, and that communication starts in the homes. We have to strive for that sense of self-responsibility. We have to educate the illiterates, and then we can promote the culture of peace."

The participants spoke of a celebration of our unity and our diversity: "The paradigm of a balance of unity in diversity combined with consultation will work. We must not fool ourselves that 'anything goes', then only the loudest gets heard. We must do the hard work of working together to find creative, sustainable solutions." Further, "[w]e must think of how to celebrate our diversity and respect differences ... Self-criticism can strip ourselves from dogmatisms and enable us to be honest with what is wrong with us – then we can go ahead. We need to have a critical spirit."

The necessity of providing definitions and the role of the media were seen as key elements in the process of promoting a culture of peace. "What do we mean by peace? There are many definitions for that. Where do we go from here? We know where we are coming from and where we are. We teach peace and then the children watch films and TV that is not at all about peace. [...] We should figure out how we can use our cultural heritage to promote values. Unless we can create social justice we will have no peace. How can the media be a channel of promoting peace instead of promoting war?"

There was a consensus on the need to take a holistic view of society and put matters right: "We are trying to make a value base of norms, how 'people power' can take the place of 'gun power'. We have to look at the big picture." There is now a hegemonic asymmetry manifested as conflict, human inequality and an unjust distribution of resources and power. "All this intercultural understanding is fundamental, but unless you organize the powerless you will get nowhere. War is a profitable business. The role being played by religious organizations, NGOs and civic organizations is very important." Multilevel intervention is needed because "[t]here is a connection between violence on an international and a personal level".

The necessity to work for peace at all levels, and to start nurturing children for a culture of peace as early as possible, was seen as essential. "If you want to bend a tree you must do it when the tree is small. If you try to do it when it is tall it is very difficult. It must be started from childhood. When [children] go to nursery school it is the first time that they meet the world. It is important that nursery schools include materials on peace education. Conflict resolution is very important." Another participant pointed out: "We are not speaking enough about the spiritual values of children. We should respect cultural diversity to the extent that it is supportive of the multicultural ideal."

Peace education should be incorporated into all school curricula: "We need peace education in our curricula. Within that context there are two ways: either something new or infusing it throughout." There was also a great deal of discussion on how to go about it: "We should document our history of non-violence. Perhaps peace education should work around a central structure and that is violence (any unnecessary harm)."

The choice of a curriculum suitable to the local culture is essential. One participant stated: "My question is, whose knowledge, whose curriculum, whose definition of peace, whose culture? Our cultures are important too. I want to encourage the arts, it is the other language." Others stressed common values: "We must get rid of intolerance and inequality and injustice. We must respect international law. We have 'values education', universal values like responsibility, justice ... We ask the teachers to specify what values they want to promote in their

classrooms. Then the principals check that they have been promoted. [...] The main agenda of this day is to uproot the causes of racism and injustice. We must build up a civil society."

There was an ease about the way in which the conference participants came to a consensus and found new perspectives on diversity: "I am encouraged that it is very easy to agree together. It is the most challenging of the four pillars [presented in the *Learning: The Treasure Within* document]. Most speakers referred to different cultures ... I think that in fact there are always 'others' that we will have to live with. The 'others' don't have to represent different cultures – they could also be in the same family, but they are different, and the same principles should be applied also at the personal level. The principles should work at all levels from the world level to the individual level, then it requires specific elements, human rights, tolerance, and the other three pillars are also important in order to live together (learning to do, to be and to know). There is a danger that all focus on learning to know. Those who have learned better to know (who are more educated) should focus on learning to be."

Looking to the Future

For the purposes of intensifying collaboration, networking was seen as necessary. It was agreed that an Internet web site on promoting a culture of peace would be constructed. Dr Sabine Manning agreed to set up and maintain such a site.

A summary of the conference themes was presented by Dr Betty Reardon from Columbia University. She proposed five common principles to be pursued through reciprocal intercultural/international cooperation in education:

1. democratic participation in a global civil society, holding governments accountable for the well-being of people;
2. people-to-people cooperation using cultural diversity for the enrichment of human society, educational cooperation;
3. demilitarization of societies and the general and complete disarmament of all states under the international system of the Peace Implementation Council (PIC) and Non-Violent Conflict Resolution (NVCR);
4. strengthening the United Nations as the institution to represent all the world's peoples, pursuing justice and peace;
5. human equality of all irrespective of gender, race, ethnicity or nationality to assure a just distribution of resources and combat the imbalanced acquisition of wealth and coercive power that leave the majority in poverty and disempowered.

To achieve these goals we will undertake specific collaborative educational projects, engaging in exchanges of experiences and information to augment and strengthen our respective efforts. We will develop professional solidarity to defend academic integrity and encourage creativity in education on the road toward a culture of peace.

Reardon also suggested common projects:

1. integrating indigenous knowledge and perspectives into our respective curricula;
2. sharing experiences and developing strategies for self-critical and culturally sensitive approaches to living with differences;
3. developing strategies for dealing with the dilemmas that arise in areas of intercultural cooperation and cultural diversity;

4. exposing the mechanisms through which cultural differences are exploited to maintain structures of dominance such as global hegemony and male-centered families and states;

5. cooperating to devise ways to nurture understanding while developing knowledge of other people, cultures, beliefs, values and religions;

6. cultivating dialogue as a method of academic discourse;

7. nurturing common human values and human identity as well as unique cultural values and identities within a framework of universal human rights;

8. collaborating on forms of political education that promote empowerment at community and grassroots levels as a form of learning to do;

9. focusing on ways that validate life-affirming values over market and consumer values, learning to be rather than to have;

10. devising new frameworks of education that focus on human values, peace, justice and sustainable development as the fundamental purpose of teaching and its core subject matter;

11. devising a framework of methods for teacher education based on modes 1–10;

12. developing research projects to test and evaluate common projects 1–11 and their methods and frameworks.

The conference's Academic Programme Coordinator, Dr Johanna Lasonen, made a number of comments:

1. democratic participation in a global civil society is a means of building bridges and increasing solidarity in higher education and teacher education;

2. cooperation based on cultural diversity means exploring what kinds of cooperative educational projects could be created, what partnerships;

3. undertaking actions to demilitarize societies and disarm all states;

4. conceptualizing and following up the principles of UNESCO/UN programs that represent all the people of the world;

5. "academic excellence" presupposes research on the issues of cultural diversity, human dignity or peace education, quality standards of academic programs, cultural diversity in the science of knowledge;

6. developing research policies and practices to reduce (open and) structural violence;

7. investigating good practices in intercultural understanding and in peace-making: studying inclusive openness among other issues.

The means and tools to achieve the above include dialogues between disciplines; educational programs; a balanced school curriculum covering the arts, the sciences and technology; non-violence in thought, in speech, in action; creativity as a softening element.

The Pre-Conference Chair, Ambassador Anja-Riitta Ketokoski-Rexed from the Finnish Ministry for Foreign Affairs, provided the best words to close this introduction: "There is no closing. It is not just a matter of being nice to each other; you must also 'cross the river'. Grandmothers' wisdom is needed. There is a problem if the educational system takes out that wisdom. Thanks for coming, and let's go from here with hearts full of ideas."

PART I
Intercultural Education for Equity and Peace

PART I: Intercultural Education for Equity and Peace

In the first paper in this section, Kwasi Agyman distinguishes between the causal and purposeful angles of peace. If peace is defined as freedom to be morally responsible to live a productive, happy life, then the causal angle of peace covers all the factors that are adverse to having, seeking and pursuing peace. Merely removing the causes that are adverse to having, seeking and pursuing peace is only a necessary but not a sufficient condition for the possibility of, at best, a semblance of peace. However, when the benefits of peace place on humankind a logical, vital interest to obligate itself to want to pro-actively seek and keep peace, there will be peace – this is the purposeful angle of peace. Humankind's obligatory purposeful interest to choose to seek and keep peace is both a necessary and a sufficient benefit by virtue of which peace must be pro-actively pursued for the good of all. – One of the possible ways of fostering peace among peoples of the world is interdependency. If mankind can find a way to create interdependency between nations, cultures, in short, between all the peoples of mankind, then this alone would obligate everyone to be each other's keeper for the mutual good of all as well as in respect of one another.

In the second paper, Mark Mason suggests that peace may not be the fundamental issue. Justice is prior to peace, for peace without justice is likely to be only an apparent peace that is brittle, temporary, and unfair to, perhaps even oppressive of, some. When justice is defined as fairness, the question becomes one of how we might work to establish justice as fairness in our societies. According to Mason, establishing justice as fairness is possible only in an open society. At bottom, the ethics and values of an open society are about respect accorded to all as persons, and about acceptance by all of responsibility for the consequences of their decisions, constituting the ethics of integrity. From the ethics of integrity we can develop further human values and ethics that have transcultural normative reach, such as multiculturalism, equal liberty and opportunity, respect for the truth and that which has been justified with reasons, justice as fairness. All this implies working for democratic social institutions and promoting the Universal Declaration of Human Rights, which may involve challenging the sovereignty of the nation-state, and working at both the supra- and the sub-national level. At the personal and interpersonal level, it is in relationships, in community – including the widest, planetary sense of community – where we will find meaning and happiness.

Next, Hilkka Pietilä looks at violence against women as a major obstacle to peace. A realisation of the centrality of violence against women expands the concept of peace to cover the whole of society and culture and relationships between women and men in all spheres of human activity and family life. Men and women too have different cultures, with male culture more belligerent and female culture more peaceful. Better intercultural understanding and interaction between these cultures would definitely promote a culture of peace. Pietilä discusses various ways of combating violence against women, where uncovering values that glamorise violence, analysing current male roles, and working towards a transformation of various aspects of male culture are seen as central elements. Real equality between men and women in private lives, politics, working life and culture at large cannot be achieved until

violence against women is eliminated. It is also in the men's own interest to learn how to live their masculinity in a more balanced and varied way and to control their own emotional life instead of controlling other people. When men change, our entire culture begins to change, and foundations will be laid for a culture of peace, equality and a sustainable life.

Olufunmilayo Sotonade picks up Pietilä's emphasis on the relationship between women and men as a central element of a culture of peace by looking at such a culture, as a marriage and vocational counsellor, from the angle of marital relationship, conflict resolution, gender and vocation. From this perspective, a culture of peace is about mutual respect and understanding; tolerance of one another's points of view; acceptance of guilt and praise when need be; following the principle of doing unto others what you want others to do unto you; observing the principles of fair play and justice in all events of life. In short, a culture of peace is about being free, fair and firm in all interpersonal relationships. Peaceful co-existence is threatened only when conflict resolution fails and each party involved resorts to exerting their means of enforcing what they consider peace. The paper discusses the practical implications of this in the field of gender disparity and vocational training. Educational exchange and tourism are also brought up as means of promoting intercultural understanding and tolerance.

In the following paper, Leah Enkiwe-Abayao presents an indigenous people's perspective on promoting peace in the era of globalisation. Every community of people who share a language, a history, a way of life, have a right to maintain their unique cultural identity and preserve and develop their cultural practices. Strengthening national cultural identities, promoting knowledge, developing model cultural practices that are traditional and endogenous are strategic approaches to the promotion of peace. For indigenous peoples, culture is the core of inspiration and empowerment and of knowledge of and acknowledgement of diversity. Thus, one must learn how, instead of being discarded in development activities, culture can be used as it co-exists in harmony with changing forms of local institutions.

Next, Pedro Cortés discusses indigenous people's peaceful resistance to the armed conflict in Colombia. An account of the country and its social and political conditions and of the spread of a long-standing armed struggle into the territories of ethnic communities is followed by a description of native and Black communities and their organised peaceful response to the most recent wave of violence against them. The methods used include passive resistance to armed attack and rallies and marches to protest against violations of their rights, exercising unarmed control of anybody trespassing on Indian territory, and putting into practice traditional means of justice to punish those who collaborate with or participate in the armed groups. While drawing on their traditional culture (shamanistic or magical protection practices, speaking in their mother tongues and dressing in their traditional costumes, protecting their traditional sources of food to avoid having to go to the towns for food supplies), the Indians are also taking advantage of modern means of communication (mobile phones, the Internet, radios) to alert and organize people and protect them from possible attacks. The article concludes with a brief discussion of the important contribution of international religious or human rights organisations to native resistance.

Thenjiwe Magwaza argues that whilst discussions about conflict resolution are crucial in bringing about stability, realizing and getting a sense of what happens during the times of conflict and war is equally important. Hence, peace talks need to be preceded by talks and discussions about conflict. Among the starting points for such talks and discussion is the fact

that human language is abundant in violent words. To counterbalance this, talks and more talks about peace must be encouraged, talks characterised by a language of peace that consciously uses, coins, embraces and develops words of peace. Furthermore, there ought to be news and publicised information about peace stories, endeavours and processes to counterbalance a tendency to give war and conflict centre stage in the media, literature and discussions. Similarly, peace subjects and programmes must be instituted at schools or at least included in seminars and educational contents across all disciplines. We need a culture based on non-violence and respect for human rights and for all human groups. Such respect will mean that all groups (and more so the marginalized ones) are afforded full participation in political and social life by all members of society. There must be a culture that is based on inclusion. As a step towards this, experiences of conflict, conflict resolution and conflict prevention must be reclaimed and redefined in the language and vocabulary of excluded groups.

The final paper in this section, by Kaarina Salonen, describes how one day-care area of the City of Espoo in Finland is addressing the needs of children from multicultural backgrounds. Respect for and knowledge of other cultures are seen as the best way to ensure peaceable and fruitful human relations. Time spent together during everyday events is the best peace education. The aim is that children and parents will appreciate both their own and Finnish culture, that parents are helped to raise their children and that children are helped in their language development and supported in their general development and growth. The beginning of day care is important; all children entering day care are prepared a personal growth plan. Co-operation with parents and regular use of interpreters during discussions are emphasised. Staff policy is to hire multicultural employees and require day-care staff in general to have a good professional education and be equipped to operate in multicultural settings. There is also a multicultural activity centre.

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The Causal and the Purposeful Angles of Peace

I shall approach this matter from two angles; a causal angle and a purposeful angle:

- On the Causal Angle: I ask the question: What are the conditions that are inimical to having, seeking and pursuing peace?
- On the Purposeful Angle: I ask the questions: What good is it to have, seek and pursue peace? What are the benefits of having, seeking and pursuing peace?

The questions asked above seek to uncover the cause and purpose of peace. These then lead us on to the next obvious question, and that is: What is peace?

If there is any one word that defines peace, I dare say it is freedom. It is freedom to be morally responsible to live a productive, happy life. Thus, it makes no difference whatsoever whether it be ignorance, arrogance or oppression; inequity, poverty or insecurity; wars, hunger, diseases or lawlessness; barbarism, tribalism, strife or colonialism; fear, lies, slavery or immorality; the definition of peace, as being free to live a morally responsible and productive life, remains the same in any of the above-cited instances, or wherever there is a lack of human dignity and moral living.

These considerations deal with only the causal factors that are adverse to having, seeking and pursuing peace, and not the purposeful factors of these. The absence of any or all of the above-cited factors may give a semblance of peace, but the presence of any or all of them is surely inimical to peace.

Therefore, peace, true peace may be in place only when all of the above-cited factors that are opposed to peace are removed; and this is just the one side of it – the causal side.

The other side is this: when the benefits of peace place on humankind a logical, vital interest to obligate itself to want to pro-actively seek and keep peace, there will be peace – this is the purposeful side.

Hence, merely removing the causes that are adverse to having, seeking and pursuing peace is only a necessary but not a sufficient condition for the possibility of, at best, a semblance of peace. For, in order for peace to be achieved and kept, it is not enough to remove the causes which are inimical to peace, but instead the preponderance of the benefits of peace must lie in the purposeful obligation causing humankind to have no other option than to invest in, seek for and keep peace. In other words, mankind must be obligated by its own interest to choose to seek and keep peace. Thus, although the causal factors enumerated above are important, humankind's obligatory purposeful interest to choose to seek and keep peace is both a necessary and a sufficient benefit by virtue of which peace must be pro-actively pursued for the good of all.

One of the possible ways of fostering peace among peoples of the world is interdependency. If I depend upon you, and you depend upon me for your life and welfare, it would be in

both our interest to seek and respect our respective yet mutual welfare. Thus, if mankind can find a way to create interdependency between nations, cultures, in short, between all the peoples of mankind, then this alone would obligate everyone to be each other's keeper for the mutual good of all as well as in respect of one another. Let us try this for peace's sake, it might work for humankind.

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Ethics and Values in an Open Society: Fostering a Culture of Peace

Peace is perhaps not the fundamental issue. Justice is prior to peace, for peace without justice is likely to be only an apparent peace that is brittle, temporary, and unfair to, perhaps even oppressive of, some. I follow John Rawls here in an understanding of justice as fairness (Rawls 1971). So the question becomes one of how we might work to establish justice as fairness in our societies. While in law justice must be blind, our institutions, our social arrangements, our productive and distributive practices cannot be just unless they are constructed and practised in an open and transparent manner. To draw on Karl Popper's terms, a closed society is the enemy of justice; an open society is necessary for it to flourish (Popper 2002).

As a philosopher of education with an interest in ethics, my concern is about the ethics and values of an open society. At bottom these have to do with the respect accorded to all as persons, and with the acceptance by all of responsibility for the consequences of their decisions. These obligations, that we respect the dignity of our and each other's being, and that we accept responsibility for our choices, constitute what I have called the ethics of integrity (Mason 2001). Respect for the dignity of each other's being implies at least that we arrange our institutions and practices to maximize the life chances of all, both in terms of the basic wherewithal for human flourishing, and in terms of opportunities for a meaningful and fulfilled life, whether this is sought in autonomy or in community. The acceptance of responsibility for the consequences of our choices implies a willingness to protect the rights of our fellow humans, in both current and future generations, in our shared planetary ecology. From the ethics of integrity we can develop further human values and ethics that have transcultural normative reach, such as multiculturalism, equal liberty and opportunity, respect for the truth and that which has been justified with reasons, justice as fairness. These values and ethics are necessary conditions for the nurturing of an open society, and an open society is necessary for their flourishing. For it is in a closed society that power is abused and corruption rots. It is in a closed society that moral responsibility, liberty, life chances, the truth, justice, respect for human rights and dignity – for life itself – are trampled on as human lives are crushed.

And so we must work for democratic social institutions, because the hallmark of an open society is democracy. John Dewey preferred democratic social arrangements to other forms of social organization because, more so than any other system, democracy enhances the life chances of all, provides "a better quality of human experience" (Dewey 1963). And we must work in whatever ways we can to develop respect for and promote the implementation of the Universal Declaration of Human Rights. This may involve challenging the sovereignty of the

nation-state, and working at both the supra- and the sub-national level. The Universal Declaration of Human Rights needs to be justified to those who do not yet accept it as having transcultural normative reach, an argument I defend in my UNESCO Conference keynote address.

Vaclav Havel wrote that "in today's multicultural world, the truly reliable path to co-existence, to peaceful co-existence and creative co-operation, must start from what is at the root of all cultures and what lies infinitely deeper in human hearts and minds than political opinion, convictions, antipathies or sympathies" (Havel 1995). Havel refers to this as "self-transcendence", by which he means "a hand reached out to those close to us, to foreigners, to the human community, to all living creatures, to nature, to the universe". Ultimately this is about nurturing relationships in community, and not only because, as Bertrand Russell wrote, the joy of relationship is the source of the greatest human happiness (Russell 2000). At the personal and interpersonal level, then, it is in relationships, in community – including the widest, planetary sense of community – where we will find meaning and happiness. And at the societal level, the democratic social arrangements of an open society are what will provide the conditions for human flourishing, justice and ultimately peace. The connections between these levels, as well as the ethics that found and pervade them both, are constituted by our respect for the dignity of our and each other's being, and our acceptance of the consequences of our choices – by the ethics of integrity. These are our responsibilities as educators in fostering a culture of peace.

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Violence Against Women – An Obstacle to Peace

The Third United Nations World Conference on Women held in Nairobi in 1985 recognized that there is a link between the use of violence at personal and at international level, that violence against women is an obstacle to peace. The Forward-looking Strategies for the Advancement of Women document adopted by the governments represented at the conference is very explicit about this:

> "Violence against women exists in various forms in everyday life in all societies. Women are beaten, mutilated, burned, sexually abused and raped. Such violence is a major obstacle to the achievement of peace and other objectives of the [UN] Decade [for Women] and should be given special attention."

This paragraph made a difference; it expanded the concept of peace to cover the whole of society and culture and relationships between women and men in all spheres of human activity and family life.

Here I want to draw your attention to the obvious fact that men and women too have different cultures, with male culture more belligerent and female culture more peaceful. Better intercultural understanding and interaction between them would definitely promote a culture of peace.

Towards a Culture of Peace

In recent years, the following ways and means of combating violence against women and thus promoting a culture of peace have been suggested, among others, in various meetings and conferences:

1. uncovering the values that promote and glamorize violence and make idols of the winners of wars, the sport scene and business life and so on;
2. supporting the personal growth of girls and boys towards conscious, mature women and men who respect each other;
3. analyzing the present male roles and ideals – e.g. " male honour" – and prevailing male culture as a first step towards changing them;
4. profoundly transforming the upbringing of boys;
5. encouraging and valuing fatherhood and training boys to become good partners and fathers;
6. criminalizing violence against women and trafficking in women, and providing women with all possible protection;
7. supporting men who want to abandon their violent behaviour by providing them with appropriate therapy services;

8. introducing hobbies and activities that offer alternatives to violent and aggressive competitive sports such as boxing, ice hockey, football, car racing and so on;

9. boycotting and campaigning against visual and other media which disseminate violent and pornographic fiction and entertainment;

10. abolishing conscription – where it still exists – as single-minded training in violence;

11. introducing training in peaceful conflict resolution to substitute policies based on the use of force and arms.

Since violence against women is a universal phenomenon, it is as such a global concern involving all women and men. Real equality between men and women in private lives, politics, working life and culture at large cannot be achieved until violence against women is eliminated.

Still, most men are not violent against women. Until lately they have remained silent about other men's violence. Now they speak out, and this makes a difference. It is also in the men's own interest to learn how to live their masculinity in a more balanced and varied way and to control their own emotional life instead of controlling other people.

It is naturally an issue important to women's happiness to find partners with whom it is possible to live without fear, humiliation and submission, to grow together as equals and co-operate as women and men. When men change, our entire culture begins to change, and foundations will be laid for a culture of peace, equality and a sustainable life.

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Gender and Peace

In the world today, we see frequent abuses of human rights, violations of territorial integrity, misuses of opportunity, mismanagement of economic resources, political imbalances among ethnic groups and a lack of effective interaction among villages, towns, cities and nations. These sources of tension account for a lack of peace among human organisations as evident in conflict and war.

A marriage and vocational counsellor looks at a culture of peace from the angle of marital relationships, conflict resolution, gender and vocation.

Marriage as an institution plays a dominant role in the well-being of any society. As a counsellor, I would advocate a culture of peace among couples. A culture of peace is about mutual respect and understanding; tolerance of one another's points of view; acceptance of guilt and praise when need be; following the principle of doing unto others what you want others to do unto you; observing the principles of fair play and justice in all events of life. That is, a culture of peace is about being free, fair and firm in all interpersonal relationships.

Peaceful co-existence is threatened only when conflict resolution fails and each party involved resorts to exerting their means of enforcing "peace". There is a need to counsel that one must be determined to maintain a peaceful form of friendship, that is, one must accept other people's religion and convince instead of condemning them, one must be careful when making judgemental statements and one must be a master of one's emotions.

Another way of fostering a culture of peace is in the area of gender disparity. In a nation where women are being subjected to such ills as assault and battery, genital mutilation, widowhood practices or rites, unjust widow inheritance rights, unjust female-child inheritance rights and economic discrimination, one can find oneself involved in a deep and intensive cognitive restructuring, counselling right from the grassroots, most especially when counselling illiterate women and female children. Once their cognitive set-ups have been structured towards defending their human rights, peace will enter the community involved. I would embark on working together with other people to correct the existing anomalies affecting the position of women in society through the propagation and teaching of and the provision of training in equal treatment aimed at both men and women. The focal areas would include vocational training, employment opportunities and legal education for women and girls.

In the area of vocational training, there is a need to encourage and educate women and young people at the grassroots level to acquire vocational skills and become independent. This education can be delivered through the mass media, while offering encouragement would involve organising for resource personnel to meet young people and women as they enter vocational training.

Other ways through which I could foster a culture of peace include giving strong support towards educational exchange and travelling and tourism between nations. This helps people to understand the beliefs and behaviours of other people and promotes tolerance that paves way to socio-cultural co-existence in marriage, working life and society at large.

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An Indigenous People's Perspective on Promoting Peace in the Era of Globalization

Within the dynamics of an intensifying global economy in Asia where local communities are drawn to an increasing fragmentation of socio-economic and political institutions, the promotion of culture plays a powerful role in forwarding peace. In this workshop, I wish to delineate some thoughts on the promotion of peace in the context of indigenous peoples' role in advancing cultural identity, diversity and sustainable development in a Southeast Asian geographic setting where the Philippines is regionally located.

I wish to begin by drawing attention to the basic human rights of communities. Every community of people who share a language, a history, a way of life, have a right to maintain their unique cultural identity and preserve and develop their cultural practices. Culture is defined by UNESCO as follows: "In the largest sense culture today can be considered as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group and that it encompasses, in addition to arts and literature, lifestyle, ways of living together, value systems, traditions and beliefs" (http://www.planetagora.org/english/text2.html). In what ways then should peace be pursued? I wish to discuss, from a pragmatic perspective, the following considerations:

- the role of cultural policies (e.g. in education and in tourism) and their relationship with development strategies (e.g. the directions in which governments support the promotion of culture)
- the reinforcement of indigenous peoples' cultural creativity and participation in the context of safeguarding and enhancing cultural heritages following what Arjun Appadurai has put forward concerning Asian construction of cultural identity.

Strengthening national cultural identities, promoting knowledge, developing model cultural practices that are traditional and endogenous are strategic approaches to the promotion of peace. History has demonstrated the enormously resilient roles played by cultures, that is, the capacity of people to adapt and develop responses to urgent social and environmental changes. Indeed, culture has shaped our thinking and behaviour. And culture has demonstrated its potential for dynamic transmission and change. For indigenous peoples, culture is the core of inspiration and empowerment and of knowledge of and acknowledgement of diversity. Thus, one must learn how, instead of being discarded in development activities, culture can be used as it co-exists in harmony with changing forms of local institutions.

A pro-culture educational system plays a significant role in developing meaningful values, skills and knowledge which form the basis of respect for other people and the recognition of peace as an essential element in a society. Besides this, such a system can serve to create a

dislike for violence and bring about a spirit of tolerance. Thus, such an envisioned educational system is one of the critical processes through which people gain the values and behaviours of a culture of peace. It is also through this process that individuals become aware of their rights and responsibilities, which prompts them to participate in societal concerns and undertakings. As a result, education will cultivate feelings of solidarity and equality.

While many governments have aligned their visions with UNESCO's "affirmation of cultural identities by promoting richer intercultural and inter-religious dialogue" (Durand s.a.), actions taken to achieve this objective have been highly skewed. Local cultural and peace programs must be defined, at the operational level, within the framework of those communities and local institutions where efforts are being made to strengthen activities intended to make for constructive cultural diversity. A diversity of cultures presents a very stimulating and enriching experience of living as people proceed to invent, enrich and embellish their own cultures through contact and exchange with the cultures of others. It is only when societies have strengthened their cultural identities that we can make sustainable development and a long-lasting peace a reality.

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Peaceful Resistance of Indigenous People to the Armed Conflict in Colombia

Colombia is a country of 44 million inhabitants, located in the northwest of South America. It has the longest tradition of political insurgency (armed struggle) in the whole American continent. Two of the present guerrilla groups, the FARC and ELN, have existed for 50 and 40 years respectively. The FARC has twenty thousand men while ELN has more than eight thousand active combatants.

Causes of the Conflict

The main cause of social problems in Colombia, as in the majority of Latin American countries, is extreme inequality and social injustice. Colombia is a country very rich in natural resources; it has the second most biologically diverse ecosystem in the world; and it has an extensive territory. On the other hand, it has one of the highest levels of land and capital concentration, while the majority of the population live in extreme poverty. Narcotrafficking, political corruption and licence have permeated the elites and the high ranks of the state.

Since the 1980s, illicit cultivation of cocaine and heroin has expanded over many areas of the national territory, bringing with it rural and urban violence and more corruption of the political elites. Also, the guerrillas found in this business their main source of financing and weapons.

As a response to the guerillas' expansion, some people among the businessmen, landowners, the military and the police encouraged, in the last decade, what are known as "paramilitaries" – extreme right-wing mercenaries – to kill anybody who could be suspected of collaboration with the guerrillas. Right now the paramilitaries count about ten thousand men.

Thus, the war became more intense and spread all over the country on a strategy based on terror: massacres, torture, assassinations and the massive displacement of the population. The paramilitaries have been the main violators of human rights, but the guerrillas and governmental armed forces have committed similar crimes. Violence and armed conflict have tended to increase due to the military aid that the Colombian government receives from the United States and the aerial fumigation of illicit crops. Colombia is the third country in the world among recipients of US military aid, after Israel and Egypt. The breakdown of the peace talks, a year ago, between the FARC and the former government intensified an already sharp polarization between the two sides and contributed to the election of a candidate who promised to defeat the guerrillas by means of war.

Opposing such a policy, the democratic and human rights organizations press for dialogue and political negotiations with the armed groups and for agreements with the peasant and

Indian communities on the manual eradication of illegal crops in exchange for economic aid to finance alternative production projects. On the other hand, it is argued that the main cause of narcotrafficking is not the cultivation of cocaine and heroin by rural communities but the great demand for them in the developed countries, and the great economic interests of the groups linked to international traffic in illegal drugs.

Armed Conflict in the Territories of Ethnic Communities

In the last decade, armed conflict spread over a great part of Colombia, reaching almost all the territories inhabited by ethnic communities (Blacks and native Indians). Their lands present a set of strategic advantages for illegal activities because of their characteristics: they are remote places with abundant forest cover that are outside state control, frontier zones with other countries where access is difficult. These are ideal conditions for those seeking refuge and for those needing illegal routes to traffic in drugs and weapons. Thus, from being the most marginal territories as regards regional socioeconomic development, the territories of the ethnic communities became the centre of territorial disputes among the different warring forces. As a consequence, Black and native Indian communities have become the victims of the worst acts of terror and cruelty to befall <u>any</u> of the different groups involved in the Colombian armed conflict.

There are in Colombia about a million native Indians who account for 2.5 per cent of the total population of the country. They belong to 82 different Indian peoples and speak 64 native languages besides Spanish. The black population is greater, constituting approximately 20 per cent of the total number of inhabitants in Colombia. Throughout the 500 years since the time of the Conquest, these peoples have developed a great capacity for survival, notwithstanding the efforts of nation states to exterminate them. Now they are again the victims of a new wave of violence to which they respond with a strategy based on collective and organized peaceful resistance.

Indians and Blacks, as well as other peasants, ask the guerrillas, paramilitaries and government armed forces to keep out of their lands, to respect their autonomy and their traditional authorities, and also demand non-interference in their community matters, that is: no recruitment of young men and women, no use of local people as informants, and no imposing of economic quotas upon them.

Mechanisms of Resistance

Three years ago, the natives started defying the guerrillas by gathering, whenever their towns were under attack, the whole community to the main square, waving white flags. Later on, they organized groups of voluntary guards, hundreds of men and women, who exercise unarmed control of anybody trespassing on Indian territory. One of the strongest and most characteristic features of the ethnic peoples' resistance is the revival of shamanic or magical protection practices, which reinforce community cohesion around spiritual leaders, fostering community members' cultural identity and their spiritual strength to resist aggression. In order to prevent armed groups from meddling in community matters and their own young people from involving themselves in the war, the native authorities are putting into practice tra-

ditional means of justice to punish those who collaborate with or participate in the armed groups.

The native authorities also enter into dialogue with the leaders of the armed groups, even though sometimes this does not work. In addition, in order to stress their distinctiveness from the rest of the population, the natives have started speaking in their mother tongues and dressing in their traditional costumes. To avoid having to go to the towns for food supplies, they are protecting their traditional sources of food which enable them to make direct use of natural resources by, for example, hunting, fishing, collecting wild crops and so on. At the same time they are also taking advantage of modern means of communication (mobile phones, the Internet, radios) to alert and organize people and protect them from possible attacks. In keeping with their native tradition as a social movement and mass organization, they arrange rallies and marches of thousands of people to protest against violations of their rights, especially when their leaders are murdered.

The humanitarian support provided by religious or human rights organizations has been of extreme importance to native resistance. This applies particularly to the contribution of international organisations and NGOs such as the United Nations High Commissioners for Refugees and Human Rights, the Red Cross, the Peace International Brigades, and many volunteers, mainly from Europe, who have come as human shields, risking their own lives in order to protect the organizations and leaders of natives, Blacks, peasants, women, activists and other vulnerable groups. International forums and diplomatic actions, especially in Europe, have been highly important because they continue to put political pressure on the insurgents, the government, the army and the paramilitaries alike. All of these fear the consequences of something like the International Criminal Court.

European solidarity has saved thousands of human lives in the ongoing war in Colombia. I wish to thank all of those who have shown their solidarity with my country!

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On Mainstreaming Peace: A Quest for a Plan for Peace

Introduction

Peace has no boundaries nor limits of time, nor is it changeable in the definition of its goals (Oscar Arias Sanchez, Nobel Peace Laureate 1987, President of Costa Rica 1986–90).

The above quotation is at the centre of this essay, which subscribes to it. It is not surprising that the statement came from Oscar Arias, a former president of Costa Rica. Costa Rica is a country in Central America that abolished its army in 1949. It currently holds the view that war is not necessary if societies work towards peace every day of their lives.

Being inspired by the above quote, the essay intends to question perceptions and practices that breed conflict but equally to discuss suggestions and strategies that could be employed in peace-building, and finally states my philosophy of peace-building. Whilst discussions about conflict resolution are crucial in bringing about regional stability, realizing and getting a sense of what happens during times of conflict and war is equally important. It is to this end that the paper proposes that peace talks need to be preceded by talks and discussions about conflict. Unless there is common ground regarding and common perception of what conflict is and entails, I maintain, it would be difficult to understand and agree on what is not conflict. The context of the essay is provided by my philosophy and theory of peace, a philosophy that, I must admit, is heavily influenced by my association with Costa Rica and in particular with the University for Peace.[1] A brief discussion of what I advocate will form part of the concluding section of this essay. The discussion falls under three parts: the language of peace, exclusivity vs inclusivity, and my philosophy of peace.

Language

As I speak, 132 countries are at war or involved in some kind of conflict – these vary in degree and duration. It is clear from this fact that a large amount of resources of various kinds are spent on conflict (such resources range from monetary and environmental to human). Billions and billions of dollars are used to wage war. Equally, our language is abundant in violent

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1 The University for Peace was established in 1980 by the United Nations and offers degrees that are informed by its mission, "to provide humanity with an international institution of higher education for peace with the aim of promoting among all human beings a spirit of understanding, tolerance and peaceful coexistence, to stimulate cooperation among peoples, and to help lessen obstacles and threats to world peace and progress in keeping with the noble aspirations proclaimed in the Charter of the United Nations".

words. In the Zulu language, my native tongue, for instance, an extensive vocabulary[2] de-scribes war, violence or conflict while there is a minimal list of words that describe or refer to peace. It is about time that we begin to spend resources on waging peace, and the manner in which we start is by formulating and developing philosophies of and theories about peace.

Talks and more talks about peace need to be encouraged. These should be characterised by a language of peace that consciously uses, coins, embraces and develops words of peace. Fur-thermore, there ought to be news and publicised information about peace stories, endeavours and processes. Similarly, peace subjects and programmes need to be instituted at schools or at least included in seminars and educational contents across all disciplines.

On the Question of Inclusivity and Exclusivity

Kent, in an article entitled "Analysing Conflict and Violence" (1993), criticizes the degree to which certain groups of people have historically been excluded from full participation in dis-cussions, decisions and practices. The critique resonates with the statements of Linklater (1992, 94), who posits that all human beings belong not only to sovereign states but to a more inclusive community of humankind. I believe that such an assertion ought to be extended to matters and activities relating to peace. It is unfortunate that society draws boundaries around peace by consciously preventing certain groups of people from participating in peace-build-ing efforts. Groups such as women, the aged, refugees, people with Aids, children, the disa-bled and so on are forced into taking a back seat in matters relating to war and peace-building – this is evidenced by their absence from history, literature and anecdotes.

In 2002 the Women's Peace Petition, signed by millions of women from all over the world, noted that cutting current military expenditure by five percent over the next five years would free up half a billion dollars per day. This money could be used for peace education and could be targeted at reforming the structures and institutions that are at the root of war. I want to applaud one of the recommendations made in the Women's Peace Petition: "there ought to be equal participation of women at all levels of decision-making in conflict prevention, manage-ment and resolution, as well as in post-conflict reconstruction and peace building processes through the setting of gender quotas for all peace processes."

War and conflict are often given centre stage in the media, literature and discussions. It cannot be denied that such a move of publicising conflict is crucial but it is unfortunate that success stories and teachings about and literature on peace are not given equal attention. It is therefore my dream that peace be allowed to *speak* for itself and that talks, successes and ac-tivities are made available to the public. I believe that such a drive will be one factor among many that can be termed a strategy of mainstreaming peace. Another strategy that is neces-sary is making conscious and systematic plans for working toward a culture of peace. This may mean that we implement and map out plans for and about peace.

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2 The words are *impi, inxushunxushu, umsindo, ingxabano, ukunqgubuzana, udlame, utshumo, ukulwa, udlambedlu, udweshu, ifahlela, njll.*

Engendering Peace Around the Globe

We need a culture based on non-violence and respect for human rights and for all human groups. Such respect will mean that all groups (and more so the marginalized ones) are afforded full participation in political and social life by all members of society. There must be a culture that is based on inclusion, on including all people of diverse groups, and that is free of exclusion resulting from prejudice concerning gender, ethnicity, religion, creed, opinion, class, age, nationality and physical/ mental condition. This is a culture of peace.

Conclusion

I espouse a holistic approach to peace, covering personal peace; interpersonal peace; national peace; international/global peace; and peace between human beings and nature/the earth. I advocate a reclaiming and redefinition of experiences of conflict, conflict resolution and conflict prevention in the language and vocabulary of excluded groups. We should all hold hands in fighting and challenging the male monopoly on and male explanations of conflict and peace. My philosophy reiterates the goal of socialist feminism to address the lives and experiences of the marginalized in accordance with the marginalized groups' own vocabulary and create a theory grounded on their actual experience and language. Martha Nussbaum (2000) supports this idea. She introduces and links the vital concept of justice with discussions about development, equality and peace in a very convincing manner. She bases this argument on the fact that in many societies, marginalized people and women in particular are treated not as ends in their own right but instead as mere instruments serving the ends of others. My philosophy does not settle for anything less than a peaceful plan about and for peace that incorporates reconstruction and a conscious process for the inclusion of marginalized groups.

I conclude with a quotation:

If you want peace, prepare for peace. True strength derives from reason.

The words are from José Figueres Ferre, who was President of Costa Rica in 1949–1949, 1953–1958 and 1970–1974 and who abolished the army.

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Peace for Children

The City of Espoo has a total of 221,597 inhabitants of whom 10,725 (4.8%) have multicultural backgrounds, and a total of 21,948 children in the 0–6 age group, of whom 1,271 (5.7%) are from multicultural backgrounds. In the day-care area of Matinkylä-Olari, which is my responsibility, there are 211 children aged 0–6.

We believe that respect for and knowledge of other cultures is the best way to ensure peaceable and fruitful human relations. Time spent together during everyday events is the best peace education. Here I would like to briefly describe the aims guiding, methods used and staff involved in day care in the Matinkylä-Olari area. Our aims are:

1. Children and parents should learn to appreciate both their own and Finnish culture. This means that
   - we value both cultures;
   - we try to make the parents aware of the implications of growing into two cultures; and
   - we try to make the children equally aware of their roots and the culture of their Finnish environment.
2. Parents must be helped to raise their children.
3. Children must be helped in their language development. This means
   - mastery of one's mother tongue (emotional language)
   - good Finnish language skills.
4. Children must be supported in their general development and growth.

We believe that the beginning of day care is very important. Therefore our method is to prepare all children an individual growth plan when they begin day care. At the moment we provide this plan in Finnish, Swedish, Russian, Chinese, Albanian, Somali and Arabic. As we see it, it is important to start by
   - establishing co-operation with parents;
   - making regular use of interpreters during discussions;
   - organising different types of meeting with parents
       - iv. with families of the same culture
       - v.   with interpreters present at joint parent meetings.

Our staff policy is to hire multicultural employees (at the moment 10 people).
We believe that day-care staff should have
   - knowledge of other cultures
   - awareness of their own attitudes
   - an interest in different cultures
   - a good professional education.

We also have a multicultural activity centre, Monika, where
- everybody is welcome to come with their children;
- children and parents spend time together (playing, singing);
- the staff help the parents;
- there are discussions, parties, field trips;
- there is access to a mothers' network covering many different cultures.

On the basis of our positive experiences, I believe that a culture of peace is possible, for now and for the future!

PART II
Interculturalism and Values

PART II: Interculturalism and Values

Issa Asgarally, whose paper starts Part II, believes that the mingling of cultures is a reality, not wishful thinking. Cultures are hybrid and heterogeneous, and so united with each other and interdependent that they challenge any unified description. It is therefore our mental frameworks, our refusal to accept the complexity of things, and not an objective reality, that produce clashes. Thus, we must find another way of looking at things, and this is what interculturalism is about. It does not reduce differences but it questions the notion that differences mean hostility, questions a reified and fixed block of antagonistic essences, and a reciprocal conviction built on this assumption, which sees the Other as a foe. Interculturalism can and must contribute to the solution of the present crisis by providing an analysis of established opinion, of myths and stereotypes that have become the symptoms as well as the cause of the present situation. Interculturalism is in fact another name for peace, because it allows us to see the whole of human history as a common enterprise, and not as some kind of Darwinian race for domination and supremacy.

John W. Forje argues that one way of fostering a culture of peace is to search for the right path for our existence on Planet Earth. In this search, we should bear in mind that evil is anything which divides humanity and denies that all life is one, including the human species. Consequently, the two greatest evils are nationalism and sectarianism. No nation or religious body is completely free of the evils that afflict their constituency. At the same time, there is good in all nations, all people and all religious faiths, and there are no enemies other than those who make up our own reality. The enemy of peace is within us. And it is that enemy of peace that we must cast away at a moment when the world faces the greatest crisis in the history of the human experiment - that of creating and exercising a rational free will to guide group performance – since the beginning of recorded history. There has never been a time, since the destruction of Atlantis, when humanity has been able to acquire the power with which to destroy itself so completely in some final catastrophic holocaust. In this situation, in order to realize the sublime vision of a culture of peace for a unified world we must all take upon ourselves the burden of reconciliation, forgiveness, responsibility, sharing and respect so as to reach out and break down the many dividing walls that have been hardened by a history of mistreatment, resentment and exclusion. Forje's discussion of the implications of this centres around the Parable of the Sower and the roles of educational establishments, particularly universities, and churches and other religious bodies. If education is to achieve its avowed purpose, which is to enlighten the mind of the human being in all aspects of their existence, it, backed by religious teaching, must be holistic, combining the secular and the sacred into one indivisible amalgam. Further, it is not governments representing humanity, but humanity itself, representing the will of God, which must become the inevitable basis for fulfilling the ideas of a world society governed by peace, love and justice.

According to Sheila Devkaran Narsee, in the context of the deep human crisis in the 21st century the education of future citizens needs to be redressed so that a better balance is achieved between academic excellence and human values and moral perceptions. Single-

minded focus on economic growth and competition over much of the 20th and 21st centuries has led to an erosion of human values. At the same time, there is an emerging new consciousness worldwide that affirms shared values of peace, equity, social justice, democracy and human rights, enshrined in the United Nations Charter and all other international conventions and declarations. Both from an ethical and a practical perspective, educational systems need to address directly the root causes of discrimination, intolerance and violence and teach non-violent methods of human interaction. Global security is of a higher order than national security, which today has become security at the expense of others. Globalisation must use the sweeping power of technology to raise all of humanity to higher levels of civilisation under a common global ethic. Against this background, Narsee discusses the UNESCO chairs on the culture of peace, the Gandhi-Luthuli Peace Institute at the University of Durban-Westville, South Africa and the approach to peace education at her home institution, Durban Institute of Technology; suggests 20 ways of moving towards a culture of peace; offers a concise but detailed analysis of the psychological and ethical demands and forms of social interaction involved in becoming aware of one's own and societal prejudices and overcoming them in oneself and one's surroundings; touches on the African view that an individual's humanity is inextricably bound up with that of others, crystallized in the term "ubuntu"; and considers the implications for teachers of seeing learning as taking place on three levels, through intrapersonal, interpersonal and group dialogue. Teachers face the challenge of digging peace so deep into a culture that it becomes not just a matter of policy or academic debate but a matter of hearts and minds.

John K. Eminah suggests that the mismatch between expectations and actual results evident in the pursuit of global peace by national, regional and global bodies has been compounded by the use of simplistic and top-down approaches. He proposes a two-tier bottom-up approach comprising first a horizontal progression and then a vertical one. The horizontal component of this approach focuses on grass-roots cultural literacy regarding national and international issues, beginning at the pre-university level. This will require a corps of educators who are aware of changing national and international demographics and their implications for sustainable peace. The vertical component entails a diffusion of cultural literacy leading to the gradual permeation of the various cultural groups within and outside national boundaries. This would be a worldwide phenomenon which does not end in a melting pot of cultures, having, instead, mutual cultural enrichment is a central aspect. Ultimately, this is meant to engender mutual cultural exploration with in-built self-sustaining mechanisms to deal effectively with cultural tensions and so promote global peace.

Pointing to the common complaint about the prevalence of war, hate, violence and everything that is bad in the world, Eero Ojanen asks: But how is it possible that we can see or feel that there is something evil in the world and complain about it? We must have at least some idea of goodness so that we can say that something is wrong or evil in this world. The fact that there is much evil in our world proves the more basic fact that there is goodness. Peace must rest on hard facts and goodness is one such a hard fact. Goodness, beauty and truth are hard facts because there can be no humanity without those things. Human beings necessarily need them. A human being lives always in two worlds, in the outer world and in their own inner world, which consists of their purposes, goals and so on. Goodness is the situation when the outer world and our wishes coincide, it is their meeting place and hence the broadest basic

fact in our world. Further, goodness is always a moral concept and has a moral dimension. Thus, morality is the basic fact of a human being. Humanity, humankind, has a common moral basis because without it there would be no humanity at all. A common moral basis is not only a must, it is a real thing, but we must have the courage to see and accept it, promote it and join it. And because humanity is an existing fact, peace is similarly a human reality. It is not merely a wish but is always a human possibility. But if we want peace we must prepare ourselves for peace.

In his paper, Babu Ayindo discusses the work of the Dag Hammarskjöld Center in Zambia under four headings: education, training, creative arts and research. A Pan-African programme at Mindolo Ecumenical Foundation, where Ayindo teaches conflict transformation and peace studies, brings together very experienced students from all over Africa, providing an unique opportunity to teach and learn about challenges to building peace in Africa and the world. A short training programme catering for leaders ranging from high-level police officers to community-based leaders and practitioners allows the teacher to interact with people who either make key decisions with regard to peace and justice or are involved in community-based conflict transformation. In the field of performing and creative arts, indigenous storytelling performance and Augusto Boal's Forum Theatre techniques have been integrated as a strategy for animating a community and raising awareness of imaginative ways of confronting current challenges and envisioning a new future of just peace. In the field of research, the aim is to continue documenting indigenous traditions of peace and, above all, undertake new research and documentation that would enhance thinking about peace and justice.

For María del Carmen Malbrán, promoting a culture of peace is mainly about the inclusion of diverse children, both in school and in the community. Her own involvement has been in projects developed in Argentina, other Latin American countries and at world congresses of Inclusion International, a global federation of NGOs devoted to understanding between cultures and the defence of human rights. She has attended and presented papers at conferences and seminars on disability and inclusion, worked on organisation committees and as session moderator and session chair of such events, directed the project to create a pictorial version of The Standard Rules of the UN, sat on the council of Inclusion International and been a consultant to Inclusion Interamericana, and served as a member of the Direction of Human Rights at the National University of La Plata, Argentina and of the Research Committee of the Inter American Project Partnership in Community Living.

Mukama Evode's contribution to a culture of peace relies on his day-to-day activities as a lecturer and researcher. He is always in contact with his students and colleagues, who have experienced the war, massacres and genocide of 1994. Mukama defines a culture of peace as a way of living where people try to understand and then harmonise their attitudes in order to live peacefully together with other people in spite of racial, ethnic, regional, political, or, in brief, cultural differences. Here, peace is about trying to realise that anyone is above all a person before s/he belongs to a certain culture. Real and clear differences between various groups of people can exist, but most of the time differences are created and/or manipulated by people for their own interests, whether political or social. In all these cases, good education can play a prominent role in creating a culture of peace. As regards students, the focus is on discussions of curriculum development and the hidden curriculum and on learning about attitudes, values, norms, beliefs and assumptions. With his colleagues Mukama discusses issues of uni-

ty and reconciliation in Rwanda and, sometimes, how schools can help their stakeholders to live together peacefully in spite of the dark days of 1994. He is also trying to investigate factors which either impede people from living or bring them to live peacefully in schools. Here the main consideration is to make stakeholders feel that they are the owners of socio-reconstruction especially in Rwandan schools.

As a teacher of social studies, Biodun Ogunyemi looks at a culture of peace from two broad perspectives of human interaction. First comes the perspective of conflict which suggests that there are diverse interests in every complex organisation, human society and the world in general. When these interests (economic, political, sociocultural etc) surface, there is bound to be fundamental disagreement which, when not properly managed, leads to aggression, crisis, revolution, war or conflict. There may never be a time when human society as a whole will achieve absolute peace because there will always be divergent interests among human organisations and individual societies. The second way of looking at human interaction in relation to peace involves the perspective of consensus. It could be argued that what keeps people together is their ability to identify and promote critical elements of human interaction upon which there are agreements. Throughout the evolution of civilization, broad principles such as respect for human dignity, justice and fair play in the conduct of human affairs and the promotion of human rights are areas where there seems to be consensus, even when the structures and processes for applying such principles in practice differ. What logically suggests itself is a two-pronged approach to fostering a culture of peace. First, political agents must take concrete steps to reduce the bases for conflict in order to make peaceful co-existence meaningful and attractive as a way of life. Second, there should be conscious efforts to promote pluralistic values in educational institutions and curricula with the object of engendering a culture of peace among learners in a way that will see them through life.

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Peace – Living With Diversity

There are good reasons for feeling gloomy at the beginning of this century, and little reason to believe that this gloom will fade away; the last century has been a very violent one as far as wars, national, regional and international, are concerned. The opening sentence of Gil Eliott's *Twentieth Century Book of the Dead* (1972) reads: "The number of man-caused deaths in the twentieth century is about one hundred million". Eliott was writing in the early 1970s, and today casualties in Cambodia, Rwanda, Bosnia, Sri Lanka, Algeria, Kuwait, USA, Afghanistan, Iraq, and elsewhere would have to be added to the tally. However, they do not fundamentally change the picture. International, national, ethnic, and religious violence fills reservoirs with blood.

If we do not want the future to be equally violent, every one of us should be involved in promoting a culture of peace. And we must recognize that socio-economic and political/historical factors are not the sole causes of wars. My way of fostering a culture of peace is my deep engagement in favour of interculturalism in the fields of education, communication, history and literature. I believe that the mingling of cultures is a reality, not wishful thinking. Cultures are hybrid and heterogeneous, and so united with each other and interdependent that they challenge any unified description. It is therefore our mental frameworks, our refusal to accept the complexity of things, and not an objective reality, that produce clashes. We must find another way of looking at things, and this is what interculturalism is about. It is a new way of looking at the separations and conflicts that have over generations engendered hostility and war. This approach does not reduce differences – for we cannot deny the constitutive role of natural and cultural differences in human relations – but it questions the notion that differences mean hostility, questions a reified and fixed block of antagonistic essences, and a reciprocal conviction built on this assumption, which sees the Other as a foe.

The alternative involves the representation of the Other in an acceptable way, the study of other cultures and peoples from a libertarian angle, which neither represses nor manipulates them. Interculturalism is therefore an issue of civilization, for it can and must contribute to the solution of the present crisis by providing an analysis of established opinion, of myths and stereotypes that have become the symptoms as well as the cause of the present situation. It is a new reading of canonical works on culture. The objective is not to diminish them or to sling mud at them but to re-examine some of their claims while freeing ourselves of the stifling hold of binary dialectics.

Interculturalism is in fact another name for peace, because it allows us to see the whole of human history as a common enterprise, and not as some kind of Darwinian race for domination and supremacy.

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Peace and Humanity

Introduction

Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed (Clement Attlee, Prime Minister of Great Britain).

An Anthropology of Peace

One way of fostering a culture of peace is to search for the right path for our existence on Planet Earth. To understand that existence we need a great deal of soul-searching for answers to pertinent questions which we often take for granted. Who are we? What is the source of our creation? What is our obligation to our Creator? How do we treat our fellow beings? What is our purpose on this planet? What legacies are we leaving for future generations? Who is to blame for our afflictions? Humanity, no less. And who are humanity? They are the dictators, world leaders, economic barons, clergy, industrialists, teachers, lawyers, doctors, you and me, people of all trades and professions or of none at all, and people of all ideologies, beliefs and cultures. These constitute humanity, both good and bad, and the crisis affects all of us in varying degrees.

We should bear in mind that evil is anything which divides humanity and denies that all life is one, including the human species. Consequently, the two greatest evils are nationalism and sectarianism. These two elements are found in government, in homes, finance, race relations, the social structure, and all manifestations of class and caste. No nation or religious body is completely free of the evils that afflict their constituency. To generalize about any nation or religious body and classify it as evil does not do justice to the facts. There is good in all nations, all people and all religious faiths, and there are no enemies other than those who make up our own reality. The enemy of peace is within us. And it is that enemy of peace that we must cast away. If there are no self-conceived enemies in our reality, then we are free to become the masters of our destiny.

The world currently faces the greatest crisis in the history of the human experiment – that of creating and exercising a rational free will to guide group performance – since the beginning of recorded history. There has never been a time, since the destruction of Atlantis, when humanity has been able to acquire the power with which to destroy itself so completely in some final catastrophic holocaust. The new millennium started on a sad note – the events of 11 September 2001 in the United States. The ongoing war in Iraq adds new dimensions to the reasons why a "culture of peace" must be cultivated and nurtured among people and nations. And to reasons why people need to regroup on a world scale for self-preservation and on the basis of a spiritual motivation going beyond religious, ethnic, racial, and gender bias. The spon-

taneous global reaction against the Iraq war engineered by the Great Britain / United States is a good example of standing up for a genuine and concerted course for humanity and peace.

The concept of "virtual nations, people and religions" given widespread currency through the information and communications technologies (ICTs) opens a window of opportunity for peace available to present and future generations who believe that peace would be possible between nations and people if only they understood better their common and mutual objectives and learned to appreciate one another as human beings irrespective of colour, religion, gender and other dividing indicators.

Just now we live in a world torn apart. In a world where people suffer because of rampant militarism, commercialism, selfish interests and false education. "Might is right" remains the slogan of those who wield economic, military and political power. Indeed, peace is misunderstood. The value of peace has to be proclaimed throughout the world by more knowledgeable educators and with every human being playing an important role in giving it more substance and validity; at the same it must acquire new forms – holistic, experimental, transformational, soul-inspired, with a spiritual potential never before clearly defined. We have to be taught in order to teach others the value of peace and social justice in a fragmented world.

Given the aftermath of World Wars I and II, the politics of genocide in the Central African sub-region (Burundi-Rwanda), the wars of independence in Angola and Mozambique, events in Somalia, Sudan, the situation in Liberia, Sierra Leone, human destruction in Yugoslavia and in other parts of the territories once under the domination of the Soviet Union, and the ongoing British / US war in Iraq, there is an urgent need for a new approach to a living, learning, aspiring community of the scholars of the world for building a prototype of a civilization of a kind that can endure during this and future generations. Love and peace are valuable commodities that we should not play stupidly with. This is the cultural foundation on which a morally enlightened humanity must build.

Unfortunately, we do no seem to have learned from these developments. The events listed above and others not mentioned here have claimed over 50 million lives. In addition, millions have been made handicapped and displaced. The world today is on its way to a third phase of a World War but with a difference, the threat of weapons of mass destruction being employed, if necessary, regardless of "collateral damage."

At the moment, the world is seething with long-term unrest; and all the wars and conflicts, involving most of the nations in existence in the twenty-first century, offer testimony that something is awfully wrong with the way in which the world is being confronted with so many problems of mass injustice and the politics of exclusion on a global scale and all at once. No longer can we ignore the evils of man's inhumanity to man and say it is none of our business if people suffer and die needlessly. Global reaction to the Iraq war of Blair and Bush shows that something new is coming up – a new and better world constructed on the basis of true love and animated by the idea of building a culture of peace and bridges across national frontiers and between people.

Humankind has to awaken to the new reality – the reality of peace; a serious departure from rampant destruction and want as the wave of the future. For now, the nation-state remains the focus of political, economic and social problems and policies, but these problems are today global in nature. Religion is global as it blends into a single universal moral standard beyond creed and ritual. Nothing can stop the eventual unification of humankind and the

advent of the universal human being.

Building a culture of peace among the world's nations and peoples constitutes a serious challenge to this generation. No one can cling indefinitely to the old forms of divisive thinking without realizing that such thinking has outlived its usefulness. No nation will escape the retribution since all nations are guilty of the injustices they have perpetrated. But not all will be lost in the transition. Humans punish themselves for their own transgression. Those who heed the message and keep the faith will lay the foundation for a better world, a world that will honour the dignity of all people. We need a new form of education for the perfection of all mankind. That form implies education for all and by all.

The Genesis of Peace-Centeredness

God created human beings to live on earth, end war, injustice, poverty and environmental degradation. Any one who follows God's will should realize it in all aspects of earthly life. True love with justice for all means peace; and peace means establishing heaven on earth for everyone. This means building a world where people of all nations, cultures, races and religions should be able to rejoice together. To uncover the hidden contents of a culture of peace, we have to unravel the intricate knots tied by humankind's past and present mistakes in history. We need to uncover the universal law that could lead humanity out of the present darkness into a brighter world. We may ask ourselves, after Iraq, what next? Again, we are prone to point the finger of blame at certain persons or institutions, at our governments, who we think are the prime manipulators of our destiny. It seems that the drive towards injustice, hatred, conflicts, xenophobia, racism, war and the need to add to human suffering are theirs alone and that we are victims of this manipulation and therefore helpless in the face of this evil. We all have a part to play as long as we remain silent and passive, allowing the manipulators to gain the upper hand and continue plunging the world into one war after another.

In order to realize the sublime vision of a culture of peace for a unified world we must all take upon ourselves the burden of reconciliation, forgiveness, responsibility, sharing and respect so as to reach out and break down the many dividing walls that have been hardened by a history of mistreatment, resentment and exclusion. To do this we will have to take the path of a lonely pioneer opened by Our Lord Jesus Christ, the Prince of Peace. Jesus was categorical in the Parable of the Sower, a parable in which the Sower is God, the Seed is the Gospel and the Soil is the Heart of Man.

Some members of humanity are idealistic and working constructively for change, others are cunning, egotistical, often foolish, and invariably deceptive and are working destructively, consciously or otherwise, to also affect change. Both poles of humanity – the doves and the hawks – are striving to change the face of civilization. The outcome of this combined effort will be determined by the karma of the participants. For now, the hawks have an edge over the doves; the destructive aspect seems paramount with an outright war on the horizon. By being given the opportunity to choose between good and evil without coercion of any kind humanity acquired morality, something not possible with life lower than itself. By becoming a moral being, oriented to all that is good, humanity was on the path of achieving immortality. What is required now is making a U-turn from immorality and launch a concerted push towards a world of peace with love and justice for all.

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We must all accept our share of the blame and responsibility as well as answer for our own iniquity. There is no escape from this final karmic adjustment brought on by the injustices for which each individual / nation is responsible. The present materialistic age must yield to a new spirituality, one that is based on unselfish service to others. Truth and service to the people should be the guiding principle of our existence. We must recognize that such a transformation into a culture of peace cannot be effected by a religious revival alone, or by political and economic reforms alone. Rather, all fields of endeavour must join together to provide the moral and intellectual leadership that is required.

Humanity as a whole must make these adjustments in accord with the Biblical principle "To each shall be given as the work of him shall be found." Some will survive to give birth to the new culture of global peace and civilization that will follow the disintegration of the old world. The Parable of the Sower seen here as signifying the fostering of a culture of peace means reconstructing our minds, hearts and behaviour from the heart that fell to the wayside or the stony heart and the thorny heart to a "good heart" – a culture of love and peace and civilization that should emerge after the disintegration of the old world. Here people are bound to ask, how is it possible to introduce a better order of life, a culture of peace and peaceful coexistence with both a spiritual component and a practical application?

Futurization of Teaching

Universities have always been the traditional bastion of rational and critical thinking as the best minds have always gathered in their halls of learning to advance the basic ideas that define civilization and civilized living. It is there that the seed of a culture of peace and love must be planted, and planted in such a way that it falls in and draws nourishment from good soil. The wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of the human being and constitute a sacred duty which all nations and peoples must fulfil in a spirit of mutual assistance and concern for one another. As such, no peace based exclusively upon the political and economic arrangements of governments can endure because it fails to secure the unanimous, lasting and sincere support of the peoples of the world. Peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of humankind. We see here the significance of the Parable of the Sower and why our educational institutions most play a leading role in fostering a culture of love and peace.

If our educational establishments are not able or cannot fully rally their intellectual and moral forces to direct the highest affairs of the nations they must stand defeated, or even condemned, for failing to live up to their highest prerogative, that of motivating the world at large, and particularly the political and economic powers in control of human affairs, to place the cause of humanity above all other, mundane considerations. In other words, our educational institutions should teach us so that we may teach others, especially those of us who are unfortunately not able to see the four walls of a school.

Regrettably, both our educational establishments and churches and all other religious bodies remain powerless against the forces of evil, materialism, forces that are driving all of humanity towards an abyss of internal destruction. Do we need to enumerate the wars, conflicts and civil strife, acts of xenophobia, racial discrimination plaguing our society today?

Fostering a culture of love, peace and justice for all means passing on to the grass roots the basic knowledge needed to cultivate and nurture the essential tenets of true love and peace. Admittedly, no plant develops roots immediately. The roots of a culture of love, peace and justice are developed through a daily process of doing the right things at the right time. These roots must be strong to withstand the challenges and changes of the times. The diffusion of a culture of love and peace, and the education of humanity for justice and liberty, remain indispensable to the sustainability of Planet Earth. If education is to achieve its avowed purpose, which is to enlighten the mind of the human being in all aspects of their existence, it, backed by religious teaching, must be holistic, combining the secular and the sacred into one indivisible amalgam. Unfortunately, our educational establishments, especially the universities as the bastion of the best brains in society, are not assuming the leadership that goes with the type of institution they represent. Neither are the churches playing the role they should. Instead, they are sowing the seeds of destruction, hatred and injustice. We now face a situation where these bodies remain powerless to stem the rising tide of materialism and fundamentalism that is erupting into this final war of terror being fomented on all sides, everywhere on Planet Earth.

There is all the more reason why our educational establishments and religious institutions should be the cradle of this transition to a New World of peace with love and justice for all, representing the greatest opportunity of all time to lift the consciousness of humankind into a new dimension where cruelty, selfishness and oppression will be known no more and where life can become a joy, peace and happiness no more something to be pursued but a reality. The time has come for educational systems and establishments to rethink their curricula, for our religious bodies to gain a better understanding of and rethink the teaching of the Holy Scriptures within the framework of "Discipleship is commitment to Jesus Christ" and with the teachings of Jesus as the way forward towards a just and peaceful world. The link between our educational institutions and religious teachings should emerge as the virtues of the incorruptible character and the related vocations that are needed to construct a culture of peace and love and to make the new civilization a workable reality. There has to be a marriage between a Divine Order (a religious manifestation) based upon cosmic law and a Natural Order (the scientist's view) which involves the operation of natural law. No matter what the Order is called, (natural or divine) this generation has the obligation to create a society of peace with love and justice for all and leave to future generations a better planet than ever before. How to achieve that is the topic in the subsequent section – the way forward.

The Way Forward

A somewhat different approach to the theme "My Way of Fostering a Culture of Peace" has been adopted here. This approach, of course, begs the question of where we go from here. To begin with, we know where we are coming from. To say the least, the last two World Wars remind us of our past. A past we cannot all be proud of. A past woven in three facets of the Parable of the Sower; (i) the wayside heart; (ii) the stony heart; and (iii) the thorny heart. Drawing lessons from the Parable of the Sower should pave the way forward in our search for and our contribution towards building a culture of peace, love and justice.

In this regard, (i) the Sower is Man; (ii) the Seed is Love and Peace; and (iii) the Soil is the Heart of Man. We need the good seed and the perfect soil. What is the type of soil that

receives the perfect seed? What policies do we have in place? What kind of leadership do we have to give a sense of direction and a vision of hope to the people? What is the role of the individual in the process of policy implementation? What role does the international system play? How do we perceive other people?

Currently, our policies are formulated, tailored and executed in such a way that they have fallen on the wayside heart; the stony heart; and the thorny heart. There is all the more reason why a new way forward has to be articulated and aggregated. We have to look back and listen to the message of our Creator that continues to the present day. It is to sound the clarion call of a humanity coming to the end of an age, the message being that the world at large must adjust to the karmic balances in order to survive, that we need new education to understand the rise and fall of civilizations since the very beginning of the existence of humans on Earth.

Indeed, not governments representing humanity, but humanity itself, representing the will of God, must become the inevitable basis for fulfilling the ideas of a world society governed by peace, love and justice. In the wake of the Iraq war waged by Great Britain and the USA and in the midst of all other increasing conflicts, some of which have been devastating wars that have encompassed the world, we have all been given the task and opportunity to choose between good and evil and to chart a humane course. The choice is ours. One positive choice in this direction is our gathering here.

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Peace Within Hearts, Hands and Minds

Introduction

In the context of the deep human crisis in the 21ˢᵗ century, the education of future citizens needs to be redressed so that a better balance is achieved between academic excellence and human values and moral perceptions. The making of moral citizens must mean making persons with "human excellence" which includes, in addition to academic abilities, strength of character and inner resources to fulfil their role in the family, society, the nation and the global community of which they are a part. There are different perspectives on peace; peace can be looked at through different lenses. In the case of South Africa, we have inherited problems from the past – apartheid which gave rise to racial problems, gender biases, poverty, breakdown of the nuclear family, societal violence, ethnic, gender-related, racial and religious hatred and so on. It can be argued that a single-minded focus on economic growth and competition over much of the 20ᵗʰ and 21ˢᵗ centuries has led to an erosion of human values. At the same time, there is an emerging new consciousness worldwide that affirms shared values of peace, equity, social justice, democracy and human rights. These values are enshrined in the United Nations Charter and all other international conventions and declarations.

Higher education has endeavoured to increase the enrolment of female students, as the female is regarded as the primary agent for inculcating in the child values and attitudes. Educated females can have a positive impact on the family and society. UNESCO, through its Culture of Peace Program, has given a significant boost to research and other academic activities in the field of peace studies by the creation of UNESCO chairs on the culture of peace. A chair has been established at the University of Durban-Westville (UDW) in South Africa. UDW has also set up a Gandhi-Luthuli Peace Institute, named after two internationally acclaimed leaders who promoted non-violence as a means of achieving peace. The institute seeks to promote peace through research and the dissemination of the theories, principles and strategies of non-violence, in Sanskrit satyagraha. The Gandhi-Luthuli Peace Institute is a non-aligned, non-governmental, independent organisation which seeks to build peace through education, research and the dissemination of the theories, principles and strategies of non-violence which emanated from these two men who helped shape South Africa.

Both from an ethical and a practical perspective, educational systems need to address directly the root causes of discrimination, intolerance and violence and teach non-violent methods of human interaction. The Federation of Unions of South Africa (FEDUSA) believes that the whole Earth is greater than its parts. Global security is of a higher order than national security, which today has become security at the expense of others. Globalisation must use

the sweeping power of technology to raise all of humanity to higher levels of civilisation under a common "global ethic". A global ethic is a fundamental consensus on binding values, irrevocable standards, and personal attitudes. This ethic is the expression of a vision of people living peacefully together, of people sharing responsibility for the core of the planet. Developing a larger loyalty than one's own nation, that is, a sense of world citizenship, which entails insights into the interdependence of the nation states and acceptance of diverse population groups as one humanity, is given expression in the principle of unity in diversity.

What Can We Do?

At Durban Institute of Technology we do not really have peace education modules. However, peace education is infused into subject areas through problem-based learning, case studies and projects. To address complex causes we need complex, interdisciplinary solutions. When learners explore issues of peace, they contemplate societal structures and human behaviour for which there is not always a precedent or pat answer.

Reflection – looking deep into ourselves – involves a transformation of human consciousness. How can we act as agents of change within our institutions?

Suggestions for Moving Towards a Culture of Peace

1. Revisit history to discover how people contributed to their cultures.
2. Research non-military individuals and make them models to be emulated.
3. Research the role of women.
4. Promote peace-oriented goals.
5. Teach the need to be aware of and take responsibility for the consequences that engineering and science-based technology can have on society – teach an ethics of science and engineering.
6. Promote responsibility for the well-being of the local and global community, including protection of the natural environment.
7. Promote gender awareness.
8. Teach cooperation rather than competition – appreciation for the rich diversity of multicultural societies – for example through group discussion projects in classes.
9. Teach respect for human rights, for human life and personal dignity.
10. Promote economic, social, cultural, civil and political rights so as to create preconditions for peace, for the peaceful resolution of conflicts.
11. Embrace and teach an inclusive consensus of citizenship wherein everyone is a part of the same civil society.
12. Develop curricula for educating adults in peaceful strategies and conflict management skills.
13. Teach respect for democracy, for linguistic and ethnic tolerance and encourage and monitor consideration for such rights and responsibilities.
14. Pursue truth – be more truthful in dealing with students.
15. Foster right action – talk to students about behaviours that are acceptable and those that are not – constantly reinforcing positive behaviour is a way to encourage right action.

16. Propagate peace – speak to students in an appropriate tone, responding to them with gentleness. Make students aware of the physical damage to health that can be caused by excessive anger and teach them that anger can be managed in a constructive way.
17. Practise love – interact with students from heart to heart rather than head to head – with compassion and acceptance.
18. Establish peer support groups – exchange ideas.
19. Identify on-campus and off-campus opportunities to learn cognitively and experientially about other cultures.
20. Assess your own level of consciousness and awareness of individual and institutional racism, sexism and so on.

On a personal level, I have to confront my own social and identity conflicts and how they impact on other people. I have to confront my own biases – be aware of how other people's different social identities impact on me, my assumptions, and my own racial and sexist baggage. I have to be able to respond to bias and discrimination when it occurs, and know what to do when members of dominant groups or non-dominant groups unfairly target each other. I must handle doubts about my own competency and tackle fears about my own ignorance, my struggles with these issues, and the possibility of my making mistakes or misjudgements. I have to deal with concern about offending my students or failing to be effective with them. I have to handle intense emotions – know how to deal with my own and other people's strong emotions so that I can cope with difficult situations without them or me blowing up. I must decide what and how many perspectives to include in class materials – teaching the assigned, expected course content while incorporating materials that touch a wide variety of students. I must handle differences in student's styles of learning and participating in class – develop plural/ multiple forms of presentation, intellectual work, assignments, orals and tests. I must manage my own feelings concerning the need for change in ways that do not alienate my colleagues by refraining from seeing or presenting myself as having superior racial/ ethnic knowledge and pedagogical practice. I must deal with my colleague's reactions and understand political correctness.

Desmond Tutu often refers to the term "ubuntu", a consistent feature of the African world view. Ubuntu is the essence of being human. A person is said to have ubuntu if they are caring, generous, hospitable and compassionate. It means that my humanity is inextricably bound up with that of others – we belong together in a bundle of life. A person is a person through other people. It is not "I think therefore I am", but, rather, "I am human because I belong". Anger, resentment, lust for revenge, even success through aggressive competition, subvert, undermine and corrode this good. Modelling non-violence can incorporate values such as making sure that one's actions and words do not harm another person, showing genuine pleasure when somebody does well in some venture and showing concern for conservation and the environment. Non-violence also means showing respect for and understanding the diversity of people's faiths and cultures around us.

For peace education to accomplish societal change, attitude and value formation need to be considered. One must become aware of one's own and societal prejudices and one's stereotyping, and then learn strategies for admitting and overcoming those prejudices. Human rights education, with learners accepting universal human rights as values common to humanity and as a basis for action, is considered to support the building of a culture of peace.

One school exemplifying a holistic approach to such a culture is the City Montessori School in Lucknow, India, founded by Mr Jagdish Gandhi and Mrs Bharthi Gandhi in 1959. This school is influenced by the philosophy of Mahatma Gandhi, adopting as its defining values global understanding and world citizenship, social responsibility and service to humanity, excellence in all things, peace issues and religious values. In her paper entitled "Education for Peace" presented at the 9th Annual International Conference on Education, Spirituality and the Whole Child, Dr Madhavi Majmudar (2002) refers to three types of learning in a peace programme delivered at an institution in the UK, intrapersonal, interpersonal and group dialogues. Intrapersonal dialogue explores counselling and psychotherapeutic strategies, examining cognitive development and its association with philosophical inquiry and relating it to the personal search for religious and moral education. For teachers the emphasis is on understanding the process of and strategies for developing awareness, insight, and empathy and moral development.

Interpersonal dialogue focuses on the "I–We" interface. Dialogical relations mean that what I can do alone may not be what we can do together. How do we understand and react to the tensions present in interaction? In the context of an ethnic minority, one's inner dialogue may be thought to be sound in terms of knowing what is right, but the way in which one behaves in interpersonal relationships under group pressure may challenge personal ethics. The ability to take on an interpersonal perspective can break down under stress. Working on assertiveness, ethical dilemmas, discussion strategies in the classroom, developing group work and exploring one's capacity for deliberative competence within interpersonal contexts helps to increase one's understanding and awareness of and skill in addressing these challenges.

In a similar way we observe that the interpersonal and intrapersonal dialogues rehearsed in an institution may break down in stressful situations out in the community. Civil society consists of public spheres where questions of belief and faith, morality, world view and the philosophy of education are played out.

Teachers should develop an understanding of the different levels of their task; this may inform the development of their own communication style in the classroom. Strategies are not to be acquired, to be put on (like trench coats) as teachers walk into the classroom – they have to be lived[1].

Conclusion

As academics we are vulnerable, both in our own identities and in our position in the multicultural hotchpotch. All these issues may be universal in the teaching and learning situation, but in multicultural settings they tend to be more problematic. The challenge facing us is: How does one dig peace so deep into a culture that it is not just a matter of policy or academic debate but a matter of hearts and minds?

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A Two-tier Bottom-Up Approach

For quite some time now the pursuit of global peace has been the goal of national, regional and international bodies. This has resulted in past in the opening of several previously closed cultural boundaries. The results have however not matched the expectations, as is evident from the pockets of social and political upheavals the world over.

The situation seems to have been compounded by the use of simplistic and top-down approaches in the search for global peace.

My suggested way is a two-tier bottom-up approach comprising first a horizontal progression and then a vertical one. The horizontal component of my suggested approach focuses on grass-roots cultural literacy regarding national and international issues, beginning at the pre-university level. This will require a corps of educators who are aware of changing national and international demographics and their implications for sustainable peace.

My vertical progression is, in effect, a diffusion of cultural literacy leading to the gradual permeation of the various cultural groups within and outside national boundaries. What I have in mind is a worldwide phenomenon which does not end in a melting pot of cultures, producing as it were, a homogeneous mixture but where, on the contrary, mutual cultural enrichment is a central aspect.

Ultimately, my vertical progression is meant to engender mutual cultural exploration with in-built self-sustaining mechanisms to deal effectively with cultural tensions and thus promote global peace.

Global peace is multidimensional. I therefore suggest that policies that underpin it be informed by the relevant data provided by international research teams making use of integrated and cross-sectoral approaches. This requires careful and long-term planning if an enduring peace is to be achieved.

In the short term we need constant dialogue, as is being envisaged at the UNESCO Conference on Intercultural Education in Jyväskylä, to promote understanding of the relevant underlying issues. As an educational researcher in a region which is constantly presenting an image of conflict I have a very vital role to play in ensuring the realization of this noble goal.

Ojanen, Eero
Philosopher and writer, Finland

On Goodness and Other Hard Facts

Nowadays many people complain that in our times in particular there is so much war, hate, violence and everything that is bad in the world. Some people say that it is vain, or quaint, to talk about goodness and things like that in a situation of this kind.

But how is it possible that we can see or feel that there is something evil in the world and complain about it? We could not see anything evil and we could not wonder how there can be so much evil if we had not also something else in this world. We must have at least some idea of goodness so that we can say that something is wrong or evil in this world.

Also, the fact that there is much evil in our world proves the more basic fact that there is goodness. Peace must rest on hard facts and goodness is one such a hard fact. Beauty, truth, justice and love are also hard facts. I think these things are strictly speaking not values, but they are something which is necessarily behind all values. Because there is goodness, beauty and truth, we can have different values. Goodness, beauty and truth are hard facts because there can be no humanity without these things. Human beings necessarily need them.

Therefore goodness is not a utopia or a dream. Goodness exists every moment everywhere. A human being lives always in two worlds, in the outer world and in their own inner world, which consists of their purposes, goals and so on. The outer world alone is not reality, reality is these two both together. As for goodness, it is the situation when the outer world and our wishes coincide. When I say: "Now I feel good", it means that at this moment I do not need anything more. Thus, goodness is the meeting place of these two worlds, and so it is the broadest basic fact in our world.

But we all know that goodness is always a moral concept and has a moral dimension. This means that morality is the basic fact of a human being. A human being is necessarily a moral being, our aim is to be human and humanity is a moral thing, humanity is benevolence, caring for other people and treating them well. Goodness is not perfection, but it is humanity.

Humanity, humankind, has a common moral basis because without it there would be no humanity at all. A common moral basis is not only a must, it is a real thing, but we need the courage to see and accept it, promote it and join it. Goodness does not depend on us alone but we are participators in it, we are promoters of goodness. Goodness is not only doing, it is also agreeing and participating.

And because humanity is an existing fact, peace is similarly a human reality. It is not merely a wish but is always a human possibility. Because we are humans we have the ability to live in peace. But if we want peace we must prepare ourselves for peace.

Ayindo, Babu
Dag Hammarskjöld Center for Peace, Good Governance and Human Rights, Zambia

Work of the Dag Hammarskjöld Center

The work of the Dag Hammarskjöld Center covers four fields, educating experienced students from all over Africa, training leaders through short courses, promoting peace through the creative arts, and research.

Education

The Pan-African program at Mindolo Ecumenical Foundation gives me the opportunity to work and learn with very experienced students drawn from all over Africa. I see the instruction I give in conflict transformation and peace studies as a unique opportunity to teach and learn about challenges to building peace in Africa and the world. Both in and outside the classroom, I believe I am able to influence my students to re-examine our values and evolve new paradigms of and strategies for transforming and inventing systems and relationships that enhance peace and justice.

Training

Our centre also runs a short training program for leaders, with participants ranging from high-level police officers to community-based leaders and practitioners. During the past training programs I have interacted with people who either make key decisions with regard to peace and justice or are involved in community-based conflict transformation. I hope to continue working on these programs so that the values of peace and justice are shared with as many people as possible across the society.

Creative Arts

Through my involvement in the performing and creative arts I have integrated indigenous storytelling performance and Augusto Boal's Forum Theatre techniques as a strategy for animating a community and raising awareness of imaginative ways of confronting current challenges and envisioning a new future of just peace. I hope to continue doing this with people and communities in eastern and southern Africa. I have also been involved in teaching courses on peace and the arts in two universities in the US. I hope I can influence thinking about peace both in and outside Africa.

Research

As for my research work at the Dag Hammarskjöld Center for Peace, I hope to continue documenting indigenous traditions of peace and, above all, undertaking new research and documentation activities that would enhance thinking about peace and justice.

Malbrán, María del Carmen
University of Buenos Aires, Argentina

Inclusion

The way to promote a culture of peace involves mainly the inclusion of diverse children, both in school and in the community. Projects have been developed in Argentina, other Latin American countries and at world congresses of Inclusion International, a global federation of NGOs devoted to understanding between cultures and the defense of human rights.

The most important initiatives undertaken during the last 10 years are listed below:

- receiving a fellowship to attend the International Seminar on Disability: Inclusion for Peace, organized in 2002 by the University for Peace in Costa Rica, as a chairperson and lecturer;
- serving as a member of the Organization Committee of the VII World Congress on Inclusion for Children with Disability held in San Luis, Argentina in 2002;
- lecturing at the I Latin-American Congress on Inclusive Education held at the University of Joao Pesoa, Paraiba, Brazil;
- directing the project The Standard Rules of the UN: A Pictorial Version at the 5th International Special Education Congress (ISEC 2000) held at the University of Manchester, UK, and at the IASSID World Congress organized in Seattle, USA in 2000;
- serving as moderator in the Joint Session on Education for All at the VI International Congress for Community Inclusion of Disabled Children in Edmonton, Canada in 2000;
- sitting on the council of Inclusion International, a human rights organization, in 1994–2000;
- working as a consultant to Inclusion InterAmericana (Inclusion International) in 2001–2003;
- serving as a member of the Direction of Human Rights at the National University of La Plata, Argentina in 2001–2003;
- presenting a paper on "Do We Know Our Personal Rights? Building an Alternative" at the XIII World Congress on Inclusion International held in Melbourne, Australia in 2002;
- serving as a member of the Research Committee of the Inter American Project Partnership in Community Living organized by the Canadian Association for Community Living, CACL, and the Inter-American Institute of Children (OAS) in 1992–1997;
- serving as chairperson of the session on How to Work Together of the Partners in Action: Working Towards Human Rights and Social Justice strand of the XII World Congress of Inclusion International held in The Hague, Netherlands in 1998.

Evode, Mukama
National University of Rwanda, Rwanda

Peace in Everyday Life

My way of contributing to a culture of peace relies on my day-to-day activities as a lecturer and a researcher. I am always in contact with my students and with my colleagues, lecturers I work with. All these people have experienced the war, massacres and genocide of 1994. Some of them have relatives who participated in the killings, while others are survivors.

A culture of peace can be defined as a way of living where people try to understand and then harmonise their attitudes in order to live peacefully together with other people in spite of racial, ethnic, regional, political, or, in brief, cultural differences. In this process, peace is about trying to realise that anyone is above all a person before they belong to a certain culture.

Real and clear differences between various groups of people can exist, such as that a white man is different from a black one in terms of their race (skin colour). However, and unfortunately, most of the time differences are created and/or manipulated by people for their own interests, whether political or social. In the last and the former cases, good education can play a prominent role in bringing about a culture of peace. In the following paragraphs, I shall provide some examples of fostering a culture of peace in my everyday life.

With my students, we often discuss issues related to curriculum development in schools, including the "hidden curriculum" which refers to unplanned happenings that occur in schools. The hidden curriculum helps to understand that some social relations that emerge in schools do not necessarily stem from the written curriculum taught by the teachers. The focus here is upon learning about attitudes, values, norms, beliefs, and assumptions. We exchange views about how the school curricula can be better managed in a society that has faced difficult events such as genocide.

On the other hand, I talk with my colleagues at seminars, workshops, and other informal meetings about issues of unity and reconciliation in Rwanda. Sometimes we discuss the way schools can help their stakeholders to live together peacefully in spite of the dark days they experienced in 1994.

Another way I contribute to a culture of peace is all about my research. I am trying to investigate factors which can impede people from living peacefully in schools (such as greed, selfishness, poor leadership, favouritism, manipulation of ethnic groups, grudges …), and other factors which can bring people to live peacefully in schools (e.g. the fair distribution of scarce resources of the country, education for unity and reconciliation etc). The main consideration here is to make stakeholders feel that they are the owners of socio-reconstruction especially in Rwandan schools.

Ogunyemi, Biodun
Olabisi Onabanjo University, Nigeria

Perspectives on a Peace Culture

As a teacher of social studies I am interested in looking at a culture of peace from two broad perspectives of human interaction. First comes the perspective of conflict which suggests that there are diverse interests in every complex organisation, human society and the world in general. When these interests (economic, political, sociocultural etc) surface, there is bound to be fundamental disagreement which, when not properly managed, leads to aggression, crisis, revolution, war or conflict. This explains, for instance, the conflict resulting from the interactions of a factory owner with the labourers, one socio-cultural group with interests different from those of the other, and the interactions of rich countries of the North with poor ones of the South. The major implication of this is that there may never be a time when human society as a whole will achieve absolute peace because there will always be divergent interests among human organisations and individual societies.

The second way of looking at human interaction in relation to peace involves the perspective of consensus. It could be argued that what keeps people together is their ability to identify and promote critical elements of human interaction upon which there are agreements. Throughout the evolution of civilization, broad principles such as respect for human dignity, justice and fair play in the conduct of human affairs, and the promotion of human rights are areas where there seems to be consensus, even when the structures and processes for applying such principles in practice differ. From this perspective, human interests (at interpersonal, intergroup, transnational levels) can be recognised and addressed to prevent conflict or war.

These two perspectives are not mutually exclusive in the search for order and stability, which are basic ingredients of a culture of peace. To reduce or eliminate aggression, violence or war we must identify and address the predisposing factors or causes. And to maintain peace, people must identify and promote common values and sentiments which they share as members of a family, society, nation-state, and, indeed, of the human race.

What logically suggests itself is a two-pronged approach to fostering a culture of peace. First, political agents – local, national, regional and international (particularly the UN agencies) – must take concrete steps to reduce the bases for conflict (denial of human rights, socio-cultural domination, economic exploitation, territorial ambition etc) in order to make peaceful co-existence meaningful and attractive as a way of life in our modern nation-states and world. The goal should be to build a just society and world in order to achieve a sustainable culture of peace. Second, there should be conscious efforts to promote pluralistic values in educational institutions and curricula with the object of engendering a culture of peace among learners in a way that will see them through life. In this respect, the promotion of curricular areas such as multicultural education and global citizenship among nation-states should be intensified by a multilateral agency such as UNESCO.

PART III
Peace – Well-Being for All

PART III: Peace – Well-Being for All

In the opinion of Emmanuel Ohene Afoakwa in the first paper of this section, peace is not only the absence of armed conflict, it is also a dynamic set of relationships of co-existence and co-operation among and within peoples, characterized by respect for human values and concern to provide the greatest possible well-being for all. This can be done only in a world in which the observance of international law replaces violence, fear and injustice. Fostering a culture of peace involves providing people with an understanding of the principles of and respect for a world that is at the same time unique and diverse. It implies a collective rejection of violence. A culture of peace should have the form of a broad socio-political and cultural movement entailing a global effort to change, as a means of promoting peace, how people think and act. It is important to persist in building a culture based on tolerance, democracy and respect for the rights of all. All levels of society should work together on a wide cross-section of activities. The key word that is to be stressed here is transdisciplinarity since peace can be threatened in many ways, from cultural to political, by people of all races, genders and ages and from all types of jobs and scientific disciplines. In this way, efforts to foster a culture of peace should extend beyond individual sectors, communities, regions and countries to become global. Moreover, a culture of peace will only succeed if it is based on mutual understanding and an open and active attitude towards diversity.

According to Hakim Arif, "peace" has been the most frequently uttered word in the world from time immemorial because every human being hungers for peace. But in reality, there always exist some disturbing elements. It is almost impossible to eradicate fully such disturbances from the world, though all people from the level of states to the level of personal action contribute their efforts against these. That is why we, the people of the world of the twenty-first century, cannot create a culture of peace on earth, being instead always faced by a great many both typical and peculiar kinds of problem. If we would like to live on our dearest planet trouble-free and undisturbed, there is no way but to reduce the elements of instability. Alongside this we have to create a culture of peace in a world where the wind of happiness will blow without hindrance. To achieve this we should consider reducing the differences in the proper use of infrastructure between the different parts of the world; synthesizing the cultures of the East and the West to create a balanced concept of life; making people realize that all human beings are equal in the sense of deserving an equal opportunity; and using seminars and conferences and national curricula to generate cultural tolerance and prepare the next generation for living as perfect human beings.

In the next paper, Reijo Keloneva has four messages. First, we must forgive ourselves because a culture of peace begins by making peace with ourselves. If we humble ourselves enough to become a vehicle of love and peace, instead of being angry and bitter, we give ourselves an opportunity to grow as human members of this universe. Second, we must forgive other people because a culture of peace continues to grow as we forgive one another. If we are willing to clean up "our side of the street", there is a chance that the cluttered road will be cleaned up by other people as well. Third, we must not be afraid of death. When faced by death

we must not hold onto bitterness and hatred, being thus enabled to accept and forgive. These acts will make it possible to mourn effectively and to go on with our lives stronger than before. Fourth, we must not be afraid of life. A culture of peace and well-being for all begins with the individual human being. Every human being in this universe is hand-made by God. If we are not able to live our life fully, we short-change our life potential. If we do not know what it is to live life fully, we have not failed hard enough to have to rise again. If we are afraid to fail, we deny ourselves an opportunity for discovery.

Nector Mbílíma points out that peace should be sought because it is an important ingredient of human development. Among promising approaches, in Africa, to fostering a culture of peace he lists a number of personal projects: revamping a newsletter to publish articles on peace, transformation and conflict resolution; making use of the existing online discussion forums by means of an interactive website to communicate peace messages; advocating the establishment of a Department of Peace Research under his home institution, the Institute of Graphic Communication, that could develop communication materials in audio-video and print form which could be used in the community; advocating and lobbying policy-makers to integrate peace-related modules in educational curricula through workshops and seminars; networking among his colleagues on the promotion of a culture of peace so that ideas are passed on to the people in Zambia; promoting the writing of scripts for artists acting for stage or screen (drama and television); promoting the culture of peace through a youth soccer team. A further project, linked with the soccer team, is a World Peace Flag, also involving attempts to organise a World Peace Flag African Network to promote the World Peace Flag and other peace activities.

Nguyen Thi Kim Nguyet observes that while Vietnam has, after a very long war, become a peaceful country, it is still among the poor countries, needing the help of friends. There have been many international organizations working in Vietnam, and the Vietnamese have tried to share experiences with them. Links are maintained also when international experts leave Vietnam, with e-mail used to discuss different subjects with relevant experts. Sharing experiences has been attempted also with neighboring Cambodia and Laos through workshops, training courses, document exchange, by sending Vietnamese experts and so on. Regular exchange of students with and visits by officials to other countries make it possible to improve skills in and knowledge of different fields. Another good sign is that many Vietnamese are trying to learn foreign languages, an important tool for linking the people of the world. In brief, the Vietnamese are trying to be involved in and involve the world.

Nigeria, Olubunmi M. Raheem's home country, is a nation with many different ethnic groups that see each other as bitter rivals and, in some cases, have distinct traditions, making it easy for almost daily conflicts to arise. As a civil servant in charge of Nursing Services in the Lagos State administration, Raheem's contribution to fostering a culture of peace could involve the introduction of peace-related subjects in the curriculum of the local Nursing College. Nurses could also participate in programmes promoting a culture of peace. For example, the popular free heart exercise days organised in collaboration between the Nursing College and the Nigerian Heart Foundation could be used to inform people that high blood pressure and stroke can be caused by stress arising from violent conflicts in the country. There are other NGOs that Lagos State's medical institutions could collaborate with on encouraging the use of health-care provision for peace promotion. At international level, giving Nigerian nurs-

es more training in disaster medical services and sending them out to the field to help in other African countries and even in Europe and America would be a form of good interaction between medical personnel of different countries that would help to foster a peace culture. More generally, promoting a peace culture in a developing country like Nigeria is not easy, needing genuine support both from the local governments and from colleagues in the Western countries. Here the UNESCO Conference on Intercultural Education should be used to set up a network that will work for international collaboration between different professions to promote a culture of peace.

Concluding the section, Dymphi Peeters notes that the populations of the world are getting mixed with each other, with also the workforce in many nations of the world becoming increasingly more diverse along dimensions such as gender, race and nationality. A culture of peace is of vital importance here because people need to combine their strength and work together to survive in this world. From the perspective of Human Resource Development, which involves the process of changing an organization, the stakeholders outside it, the groups within it, and the people employed by it through planned learning and training processes, the challenge is to find ways to let organizations benefit from the influences of cultural diversity instead of being hindered by them. This is a necessity especially in knowledge economies, where the productivity of knowledge is vitally important. Multinational companies have to address the big question of how to increase the productivity of knowledge and maximize the ability of all employees in an organization to achieve their full potential and contribute to the performance of the organization by making diversity a strength instead of a source of problems. If there is a culture of peace in a company itself, it will influence people and spread to the society of which all the employees are members. Again, a culture of peace in society will naturally have an influence on the behaviour of people on the shop floor. Then there would be a starting point for them sharing their best knowledge and learning from each other in order to make a good life possible in this world.

Afoakwa, Emmanuel Ohene
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Peace – Well-Being for All

Peace is not only the absence of armed conflict, it is also a dynamic set of relationships of co-existence and co-operation among and within peoples, characterized by respect for human values and concern to provide the greatest possible well-being for all. Peace is increasingly threatened each day by the accumulation of weapons of mass destruction, by the great economic and social inequalities that divide mankind, and by contempt for basic human rights and the dignity of the individual, requiring a greater effort to overcome these evils. This is only possible in a world in which the observance of international law replaces violence, fear and injustice.

A culture of peace involves a set of values, attitudes, traditions, modes of behaviour and ways of life based on respect for life, ending of violence and the promotion and practice of non-violence through education, dialogue and cooperation; full respect for and promotion of all human rights and fundamental freedoms; commitment to a peaceful settlement of conflicts; respect for and promotion of the right to development; respect for and promotion of the equal rights of and opportunities for women and men; respect for and promotion of the rights of everyone to freedom of expression, opinion and information; and adherence to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

Fostering a culture of peace involves providing people with an understanding of the principles of and appreciation of a world that is at the same time unique and diverse. It implies a collective rejection of violence. My concept of a culture of peace would have the form of a broad socio-political and cultural movement entailing a global effort to change, as a means of promoting peace, how people think and act. It means transforming conflict, preventing potentially violent conflict and rebuilding peace and confidence among peoples emerging from war. It also requires specific measures and the mobilization and participation of all people and involves a profound transformation of institutional structures as well as of the values, attitudes and behaviours of individuals and groups in order to address the cultural roots of violent conflicts and wars. It is important to persist in building a culture based on tolerance, democracy and respect for the rights of all. All levels of society should work together on a wide cross-section of activities. The key word that is to be stressed here is transdisciplinarity since peace can be threatened in many ways, from cultural to political, by people of all races, genders and ages and representing all types of jobs and scientific disciplines. In this manner, efforts to foster a culture of peace should extend beyond individual sectors, communities, regions and countries to become global. A culture of peace will only succeed if it is based on mutual understanding and an open and active attitude towards diversity.

Arif, Hakim
University of Dhaka, Bangladesh

Peace Among Tensions

Nowadays the term "culture" has an wider meaning, describing the concept of a way of life of the given society's human beings as well as indicating how usual are the various social components or the consequential state of human custom, covering such things as the culture of politics, the culture of Bangladesh, and, vice versa, cyber culture, sports culture and so on. Here a "culture of peace" denotes a phenomenon intended to ensure a congenial atmosphere for peace and human happiness.

"Peace" has been the most frequently uttered word in the world from time immemorial because every human being, say President George Bush or a landless peasant of Bangladesh, hungers for peace. But in reality, there always exist some disturbing elements such as war and battle, natural and man-made disasters, socio-political and colonial exploitation, polarizing attitudes, terrorism and so on to shatter the peace of the world. It is almost impossible to fully eradicate the above-mentioned disturbances from the world though all people from the level of states to the level of personal action contribute their efforts against them. That is why we, the people of the world of the twenty-first century, cannot create a culture of peace on earth, being instead always faced by a great many both typical and peculiar kinds of problem.

If we would like to live on our dearest planet trouble-free and undisturbed, there is no way but to reduce the above-mentioned elements of instability. Alongside this we have to create a culture of peace in a world where the wind of happiness will blow without hindrance. After all, if we are able to establish an atmosphere of peaceful co-existence for humanity in the world, it will be our great success to promote a culture of peace. In order to do this we should consider the following things:

- reducing the differences between the East and the West or the North and the South regarding the proper use of infrastructure;
- generating interaction between the self-sacrificing approach of the East and the pleasure-seeking attitude of the West and synthesizing these to create a balanced concept of life;
- making people realize that there are no rich and poor, black and white, best and worst or us and them in the world, for all human beings are equal in the sense of deserving an equal opportunity;
- arranging seminars and conferences frequently in many parts of the world to exchange news about and views of different cultures and societies in order to attain a tolerant attitude towards other cultures.
- Finally, we should introduce some culture-related courses in the curricula of every country to prepare the next generation for living as perfect human beings.

Keloneva, Reijo
Fortum, Finland

Forgiving

I have four messages to you today:
1. Forgive yourself.
2. Forgive other people.
3. Do not be afraid of death.
4. Do not be afraid of life.

Forgive Yourself

A culture of peace begins by making peace with oneself. If I humble myself enough to become a vehicle of love and peace, instead of being angry and bitter, I give myself an opportunity to grow as a human member of this universe. Unfortunately the ever-increasing demands at work are driving some of us almost to the gates of death before we realize what is going on with our lives. I myself tried so hard to become the world's richest, most famous and most successful person in a field that I had chosen at the tender age of five (5).

I almost succeeded. But I almost lost my life in the process. I changed countries. I changed jobs. I changed citizenship. I changed wives! I was making a great deal of money. I was tossed around by 16 chauffeurs and 8 pilots in luxury cars and corporate jets. I literally worked with top executives and heads of states. I had to lose it all in order to find myself and be born again. It is not easy to forgive oneself, but it is worth the effort.

Forgive Other People

A culture of peace continues to grow as we forgive one another. If I am willing to clean up "my side of the street", there is a chance that the cluttered road will be cleaned up by other people as well. Do a visual exercise – Imagine your worst enemy approaching you for forgiveness. What will you do? If this was easy, try this: what if the person asking forgiveness has killed your loved one? What will you do?

Do Not Be Afraid of Death

Before my brother died of AIDS, I wondered if my perception of death would change after the death of next of kin. It did not. My understanding of and respect for life and death only grew stronger after my mother died suddenly a couple of years later through the negligence of a doctor. I did not need to hold a grudge. Instead of holding on to bitterness and hatred I was able to accept and forgive. These acts gave me space to mourn effectively and to go on with my life stronger than before.

Do Not Be Afraid of Life

A culture of peace and well-being for all begins with you and me. Every human being in this universe is hand-made by God. You and I have chosen our individual time and place to enter this life through our parents. If I am not able to live my life fully, I short-change my life potential. If I do not know what it is to live life fully, I have not failed hard enough to have to rise up again. If I am afraid to fail, I deny myself an opportunity for discovery. Someone once said: "The only way a child can learn responsibility is by parents allowing him or her to expose himself or herself to dangerous situations."

I have had my share of failures and dangerous situations and I am grateful for them all. I have learned my lesson. Everybody is here only for a visit. Everything I have is only temporarily mine. I do not get to take any possessions with me. On the other hand: there is no limit to how wonderful my life can be. There is no limit to the number of hugs and smiles I can give to other people, in short there is no limit to how rich my life can be, if only I dare to look life in the eye!

Mbílíma, Nector
Institute of Graphic Communication, Zambia

Activities for Peace

Peace is an important ingredient of human development and therefore it should be sought. As the saying goes, "Whichever the direction the tree goes when it is cut, it will still fall." This summary is meant to give an insight into my way of fostering a culture of peace using all possible avenues of development to achieve peace. How and why is beyond the scope of this essay.

It requires a great deal of interest and courage for someone to take up and shoulder responsibility for participating in initiatives intended to promote peace. In Africa there are promising approaches to fostering a culture of peace, such as:

- revamping the newsletter which I started sometime back in 1998, called *Images*, and using it to publish articles on peace, transformation and conflict resolution (samples are available for inspection);
- making use of the existing online discussion forums by means of an interactive website to communicate peace messages;
- advocating the establishment of a Department of Peace Research under the Institute of Graphic Communication that could develop communication materials in audio/video and indeed print form which could be used in the community, a small but upcoming vehicle of development;
- advocating and lobbying policy-makers to integrate peace-related modules into educational curricula through workshops and seminars;
- networking with my colleagues on the promotion of a culture of peace so that ideas are passed on to the people of my country;
- integrating and teaching a culture of peace at every level of the educational system as an insert;
- promoting the writing of scripts for artists acting on the stage or on screen (drama and television) since I also participate in activities involving broadcasting for radio and television at The Children and Broadcasting Forum (CBF), Zambia (http://www.thezambian.com/cbf/).
- I am currently promoting the culture of peace through a youth soccer team that I have established, called The Doves because as you may be aware, the dove is a bird that symbolises peace. The team can be viewed at www.theworldpeacefoundation.com/sports_for_peace.

The World Peace Foundation based in Wisconsin, USA have supported us by hosting the team through their website. I am glad to mention that Mr John McCue, acting through the World Peace Foundation, even donated soccer balls that we received in Zambia. I hope to continue with the soccer team and encourage other sports activities to come on board.

I am also currently promoting the culture of peace through a World Peace Flag that we carry wherever I go with my team for activities, donated by the World Peace Foundation. I have been in the forefront of trying to organise a World Peace Flag African Network (WP-FAN) workshop to involve African stakeholders to consider how Africa as a region can make recommendations to the African Union (AU) on the promotion of the World Peace Flag and other peace activities.

Nguyet, Nguyen Thi Kim
Can Tho University, Vietnam

Peace in Vietnam

After a very long civil war and a war fighting Americans, Vietnam became a peaceful country. But Vietnam is still one of the poor countries. We always need the help of friends in the world.

I am working in education; therefore I would like to focus on it.

There have been many international organizations operating in Vietnam, enabling us to work together with international experts. We have tried to share experiences with them. We always keep in touch with those people even when they no longer work in Vietnam. Through e-mail we can continue to discuss different subjects with relevant experts.

We have also tried to share experiences with Cambodia and Laos, two neighbouring countries, in different ways: inviting them to workshops, training courses, exchanging documents, sending Vietnamese experts to them and so on.

Every year Vietnam receives foreign students and we send our students and officials abroad to study so that they will improve their skills in and knowledge of different fields such as technology, agriculture and management.

Many Vietnamese people try to learn foreign languages: English, French, Japanese, Chinese, German and so on. Many language centers give courses in the evening (from 6 to 9 pm every day). It is a good sign because foreign languages are an important tool for linking the people of the world.

Anyway, we are trying to be involved in and involve different human resources of the world for different purposes.

Raheem, Olubunmi M.
Lagos State Ministry of Health, Nigeria

Peace Through Health

There are many ways to foster a culture of peace and all of us can do it one way or another, no matter how simple and modest the method is. Nigeria, my country, is large and has a population of about 125 million people. It is a nation with many different ethnic groups that see each other as bitter rivals and, in some cases, have distinct traditions. This makes it easy for almost daily conflicts to arise and leads to destruction of property and lives.

As a civil servant and the person in charge of Nursing Services in the Ministry of Health in Lagos State, I can introduce some activities that could promote a culture of peace in the Nursing College. I think that with the support of the heads in the Ministry and the nursing tutors, some teaching of peace-related subjects could be included in the curriculum of the college.

We can also organise events where nurses could participate in programmes that promote a culture of peace. For example, our students in the Nursing College in Lagos State, which collaborates with the Nigerian Heart Foundation, usually take part in free heart exercise in the state to enlighten people about the complexity of heart-related diseases. It is a day when free heart exercise always attracts hundreds of participants from the state who throng the venue to have their blood pressure, pulse rate, and weight taken for free. This is the kind of activity where the medical profession could be of benefit in promoting peace. The event could be used to inform people that high blood pressure and stroke can be caused by stress arising from violent conflicts in the country.

There are also other non-governmental organisations (NGOs) that are dealing with conflicts and peace issues in Nigeria. Some of these organisations have international partners. The NGOs could work together with the medical institutions to encourage the use of health-care provision for peace promotion.

Lately, I have been thinking that the stress felt by the nursing profession in Nigeria, and in Lagos in particular, is a cause of great agony for those in the profession. This in turn affects their outputs at work. There is need, I think, to organise short training courses for the nurses so that they can cope with their patients who in many cases are illiterates.

The promotion of a peace culture by the nursing profession can be strengthened also by cooperating with the Red Cross in Nigeria on joint workshops dealing with ways of helping victims of natural or man-made disasters. Our nurses in Nigeria need more training in disaster medical services and should be sent out to the field to help in other African countries and even in Europe and America. This will be a form of good interaction between medical personnel of different countries that will help to promote and foster a peace culture.

The issue of fostering a peace culture in a developing country like Nigeria is not easy. It needs genuine support from the local governments and also from colleagues in the Western countries. I think this conference should be used to set up a network that will work for international collaboration between different professions to promote a culture of peace.

Peeters, Dymphi
University of Twente, Netherlands

Peace Education in Human Resource Development

These days the world is becoming more and more international because the populations are getting mixed with each other. It is an indisputable fact that the workforce in many nations of the world is becoming increasingly more diverse along dimensions such as gender, race and nationality. A culture of peace is of vital importance here because people need to combine their strength and work together to survive in this world. Peace is the beginning of all kinds of fruitful activities people could develop.

Especially from my point of view, from the perspective of the Human Resource Development (HRD) sector, it is of vital importance that there is a culture of peace in a work environment. HRD involves the process of changing an organization, the stakeholders outside it, the groups within it, and the people employed by it through planned learning and training processes so that the organization and all the people variously associated with it will possess the knowledge and skills needed in the future. The basics of HRD consist of three components: (a) training to improve performance, (b) education to promote career development, and (c) development work to change the organization.

Working in a culturally diverse environment is something an increasing number of employees must deal with every day. The influences of cultural diversity on organizations can bring many wonderful advantages but also challenges and problems which have to be met and solved. The challenge facing HRD practitioners today is to find ways to let organizations benefit from the influences of cultural diversity instead of being hindered by them. Especially in what are known as knowledge economies, in which the application of knowledge replaces the utilization of capital, raw materials and labour as the main means of production, this is a necessity. For companies in this field, the productivity of knowledge is vitally important. Making knowledge productive entails identifying, gathering and interpreting relevant information, using it to develop new skills and applying these skills to improve and radically innovate operating procedures, products and services.

Organising educational provision that promotes learning designed to increase the knowledge productivity of individuals and teams becomes part of the day-to-day business policy. Multinational companies have to address the big question of how to increase the productivity of knowledge and maximize the ability of all employees in an organization to achieve their full potential and contribute to the performance of the organization by making diversity a strength instead of a source of problems. Without a culture of peace it is impossible to stimulate knowledge productivity in a company. How could people ever share their knowledge with each other if there is no feeling of safety as a basic starting point between people?

Commercial enterprises are a very important aspect of society. Because they are responsible for attracting a variety of people to live in a certain area, they should be very aware of the

many influences they have on society as a whole. If there is a culture of peace in a company itself, it will have an effect on people and spread to the society of which all the employees are members. A culture of peace in society will naturally shape the behaviour of people on the shop floor. Then there would be a starting point for them sharing their best knowledge and for learning from each other in order to make a good life possible in this world. Thus, promoting a culture of peace is incredibly important to every human being!

PART IV
Peace – Learning to Live Together

PART IV: Peace – Learning to Live Together

In the first paper in Part IV Dambar Bir Thapa observes that schools and colleges in many countries of the world are today in the grip of violence, destruction and conflict because of the unhealthy involvement of the students in acts of violence and conflict. The young people destined to be the builders of an international society based on peace, non-violence and co-operation are forcefully used for warlike purposes. Embodied in the nature of human beings, the culture of resorting to acts of violence and destruction has become an unhealthy phenomenon unacceptable to all those committed to building a society based on the ideals embodied in the programmes of a culture of peace. – After taking a brief look at the history of a culture of peace as a concept and programme, Thapa points out that education is regarded as a key factor in fostering a culture of peace. He next considers the role of the Education for All programme, tolerance education, global citizenship education, non-violence education, multicultural education, and human rights education, concluding with a brief survey of the function of teacher education and the role of teachers and students in the creation of a culture of peace in schools. The next paragraphs cover UNESCO's Associated School Project (ASP) and its various aims, followed by a discussion of gender disparity and child exploitation and of their elimination as an element in attempts to establish peace in society. The next subsection deals with the role of socioeconomic well-being and sustainable development, given that a culture of peace is a participatory process in which all people, including the unprivileged and marginalized, are entitled to contribute. The vision incorporated in the culture of peace programme cannot be realized without the full enjoyment of life by those who are unprivileged and marginalized. A further section on the function of peace education and conflict resolution education is followed by one on education for learning to life together, the most important of the four pillars of education defined in the report of the Delors committee, *Learning: The Treasure Within*. After a brief section on practical methodology the paper concludes with a summing up of the concept of a culture of peace and its implications.

Azizi Nematollah notes in his contribution that despite humans being socialised creatures whose survival depends mostly on interaction with other humans, several challenges, conflicts and tensions have arisen amongst them during history, which have several times led to the destruction of civilisations. In the third millennium we want to establish a new way of life, a culture of peace, in which everyone has the right to enjoy a respectful and responsive environment, an environment that recognises people's diversity and differences, their right to choose their life style, and that emphasises purposeful co-operation between different parties. In this culture, we belong to one another so that our larger society (the globe), through its expanded cultural mechanism, will direct and guide us in a right pathway. If peace is a desirable value and enjoying it is the right of everyone, its promotion is a responsibility of all, both individually and collectively. In this regard we can demand that educational institutions in general and educators and teachers in particular, who equip the next generation with a deep understanding and knowledge and positive personal and social characteristics, make a greater commitment to the promotion of peace. This means increasing self-awareness, fostering a

deep understanding of other people and respect for their diversity, and emphasising mutual social and cultural interaction.

According to Rajayswur Bhowon, peace has to do with freedom from fear, justice, tolerance, international understanding and bringing an end to conflicts, the foundations on which peace has to be built and nurtured. Of the three types of learning set out in the Delors Committee report Learning: The Treasure Within, learning to live together lies at the very heart of our education, the aim being empathy, tolerance and respect for others. In Mauritius, a multicultural and multilinguistic society, it is the school that is largely responsible for inculcating values and beliefs for better living, binding children drawn from descendants of migrants from Africa, India, China and Europe together in a consciousness that they are all created by God and that they have common goals and ideals. The means used include a daily morning prayer, plays and drama representing scenes from different religions, the media as a vibrant vehicle of communication, music as a mode of expression that transcends all barriers, making children aware of the different festivals celebrated by different communities – encouraged as a government policy – and religious education. Multicultural education is a part of professional staff development. All these activities are inspired by the sacred Indian scriptures and Mahatma Gandhi's philosophy of non-violence. There can be no peace unless the excluded, the landless, the defenceless, the unprotected, and those denied political and civil rights are treated with equality and justice. Returning to a global perspective, Bhowon argues that we need to re-invent ourselves to see what we can keep and what to change. It is for us to create the right environment for peace and prosperity. With this end in view, we need to work towards the full development of our human resources through the provision of better education and training.

Francisca Aladejana's paper addresses a long-lasting intra-tribal conflict in Modake/Ife, Nigeria. Because consistently it has been the children, the youth and the women who have been on the receiving end of the six communal wars fought and because unemployed young people constitute the bulk of the militia, in any peace initiative her focus would be on these three groups. She proposes a number of programmes and activities: forming a Youth Forum to promote intercultural peace education and sponsor shared pursuits between the conflicting groups; organising intercommunity sports and games; using radio and television and a weekly newsletter to promote peace; proposing that universities and colleges of education include intercultural education as a special elective subject in their curriculum; and establishing a loan-granting and micro-credit scheme for unemployed youths and women to finance small-scale business and to prevent the youths from being ready tools of war. A pilot study to determine the specific nature of the programme and activities to be included in the project suggested above is urgently necessary.

After outlining today's political, social, economic and ethnic conflicts and their social and economic consequences, Juliet Mofya Mbulo suggests a number of things needed to give peace a change: strengthening the UN as an international common board for world dialogue; lobbying influential nations to disarm and refrain from creating anarchy and disrupting world peace; establishing exchange programmes in all areas of life; initiating and maintaining dialogue between nations; promoting internal dialogue between ruling and opposition parties; and promoting good governance, accountability, transparency, the rule of law and humility among political leaders. Lasting peace is impossible where there are grave injustices and vio-

lence. Moreover, as Mbulo sees it, peace remains an unreal abstraction unless it stands for an ethno-reality. As regards her personal contribution, she will take every available opportunity to bring to the fore the problems, concerns and aspirations of the voiceless women and children. As a teacher, she will use her teaching tools to build a culture of tolerance and love in her pupils, and hence in her community, endeavouring to explain the real meaning of peace through the African way of life that places the "I" within the corresponding inclusive "we". She and her pupils will use theatre and song to request community, national and international leaders that they eliminate all economic, health-related and political threats to peace especially in Africa. The key factors in achieving peace are communication and good governance.

Tirussew Teferra emphasises the early socialisation process as the foundation for fostering peace and culture in a country. An early childhood environment which enhances prosocial behaviours such as mutual understanding and respect, direct and open discussion, endurance and an appreciation of diversity, sharing with and helping one another, is by and large a guarantee for creating a harmonious culture. The family, school, the community, civic societies, non-governmental organizations and government institutions should co-ordinate efforts to provide the young generation, which is free of discrimination, hostility and prejudice, such an environment conducive to the cultivation of a peace culture.

Maxmilian N. Mahangila sees a culture of peace as a moral mode of behaviours, attitudes and other aspects of ways of living intended to prevent conflicts and violence through negotiation and dialogue between individuals, groups and nations. A culture of peace can be fostered in a variety of ways, among them the promotion of 1) equality between men and women by eliminating all forms of discrimination and ensuring full political, economic and social participation; 2) respect for human rights, thus eliminating violence, war and conflict; 3) social and economic development, thus reducing social and economic inequality among countries and enabling people to live more happily and build a culture of peace; 4) education to help young people learn how to solve conflicts through non-violent approaches; 5) understanding, tolerance and solidarity, important elements in the building of a culture of peace among all people with different cultures; 6) freedom and democracy, thus reducing, at the national level, citizens' doubts about crucial issues such as corruption, and other uncertainties which can have a negative impact; 7) peace, starting at the national level and then extended to the international level, with the UN acting to resolve disputes through negotiation or dialogue instead of war.

Having sketched out the general situation of a world that is going through a period of social, economic and political transformations, Demelash Megersa observes that in popular terms, a culture may be thought of as the way of life of a community or some other human group. But in the broad sense of the word, it can be seen that different groups of people living together have shared their experience and interacted while leading different lifestyles and converting nature to their advantage, now in harmony and now in conflict. As social changes take place due to factors such as migration, natural disasters, urban growth or shifting economic opportunities, a tested traditional solution to conflict may lose authority. This is where new regulatory forms sometimes come in, for example legal systems. However, this does not update the capacity of people to solve their own problems and conflicts. In local affairs involving the promotion of peace for instance, people ought to have a culture that is capable of solving their problems without resorting to violence. The rules under which issues are addressed

and solved through collective decisions must be such that everybody feels represented and everybody is made co-responsible for the well-being of all. The paper concludes with a brief survey of the social arrangements, conflict resolution mechanisms and forms of educational provision and curricula needed to promote a culture of peace.

Kaisa Savolainen concludes Part IV with a paper where she points out that learning to live together is both essential for peace and the most challenging of the four pillars of education suggested in *Learning: The Treasure Within*. There are always "other people" with whom we have to live together: in the family, at work or in society at large. They do not need to represent other cultures. However, these others are always different from us, even in a family. All the same, everybody should enjoy the same human rights. Everybody is worthy of respect. Personal fulfilment and cultural identity are important to everybody. However, the other three pillars of education, Learning to Know, Learning to Do and Learning to Be, are also important as preconditions of Learning to Live Together. If any of the pillars is missing or badly constructed, the building of peace will collapse or lose all regular shape. Furthermore, all these four pillars must be considered at different levels, within a personal and a social context, as well as from a local, national and global perspective. People who have learnt better to "know", in other words people who have received a good education, have also better opportunities for achieving a satisfactory standard of living. If education for all is not achieved globally, development goals will also remain beyond reach and Learning to Live Together at any level will definitely be more difficult. More or less the same could be said concerning the pillar of Learning to Do. Learning to Be deserves attention because it provides an obvious contribution to Learning to Live Together. If a person is able "to be" in the sense of finding personal fulfilment and is at peace and in harmony with themselves, there is no doubt that they will also be better able to live, with other people, a meaningful life where violence has no place. In conclusion, education must be designed so that it includes a balanced combination of these four pillars which support each other. The final section of the paper outlines a three-part programme of research on the role of these pillars in an education that contributes to a culture of peace.

Bir Thapa, Dambar
National Federation of UNESCO Associations of Nepal, Nepal

My Ways of Fostering a Culture of Peace

Since wars began in the minds of men it is in the minds of men that the defences of peace must be constructed (Clement Atlee, Prime Minister of Great Britain).

Background

Despite the end of the Cold War following the fall of the Berlin Wall which had divided people into two ideological camps, symbolically throughout the world human beings could not get rid of the world of poverty, wars, conflict and violence. Against human expectations and the aspiration of people to peace in this world, deeply influenced by the democratic changes which occurred in the wake of the 1990s, the wars, conflicts, terrorism and violence taking place in many parts of the world today still constitute a source of misery and distress to people across the globe. A culture of war, conflict, violence and confrontation has been a dominating feature of the society we live in. Violations of human rights, gender disparity, discrimination against children and economic exploitation have continued as an issue of global concern, posing a number of challenges to the efforts of the United Nations to save humankind from the scourge of wars, violence and terrorism. It is most disheartening to note that the young people destined to be the builders of an international society based on peace, non-violence and co-operation are forcefully used for warlike purposes to serve the interests of those who resort to the use of guns to achieve their selfish ends. Today, schools and colleges in many countries of the world are in the grip of violence, destruction and conflict because of the unhealthy involvement of the students in acts of violence and conflict. The culture of resorting to acts of violence is embodied in the nature of human beings. Violence is taken as one of the means to achieve one's goals. Embodied in the nature of human beings, the culture of resorting to acts of violence and destruction has become an unhealthy phenomenon unacceptable to all those committed to building a society based on the ideals articulated in the programmes of a culture of peace.

Origin and Definition

Formulated by the International Congress on Peace in the Minds of Men held in Yamoussoukro, Côte d'Ivoire, Africa in 1989, the concept of a culture of peace has today taken a concrete shape in the form of a programme designed to construct the defences of peace in the minds of men and women. The United Nations has defined a culture of peace "as a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflict by tackling their root causes to solve problems through dialogue and negotiation among individ-

uals, groups and nations" (UNESCO n.d.77). In 1992 UNESCO was requested to adopt a programme for a culture of peace as a contribution to the efforts of the United Nations to promote peacekeeping. The International Forum on the Culture of Peace held in San Salvador in 1994 was the first landmark event in the conceptualization of a culture of peace. It was in 1995 that UNESCO included the concept in its Medium-Term Strategy for 1996–2001.

The transdisciplinary project Towards a Culture of Peace implemented in the conflict-ridden countries of the world is another significant step taken in the promotion of the culture of peace programme. In 1997 the United Nations, in recognition of the importance of a culture of peace, at its 52nd session introduced an item entitled Towards a Culture of Peace and, at the recommendation of ECOSOC, proclaimed the year 2000 as the International Year for the Culture of Peace. The United Nations designated the decade from 2001 to 2010 as the International Decade for the Culture of Peace and Nonviolence for the Children of the World. Adopted in 1999 by the United Nations General Assembly, the Declaration and Programme of Action on a Culture of Peace constituted a most significant milestone in the achievement of the ideals enshrined in the programme of a culture of peace. Within the framework of the Programme of Action on a Culture of Peace the United Nations has defined eight areas such as education, sustainable development, respect for human rights, gender equality, democratic participation, advancing understanding, tolerance and solidarity, the free flow of information and knowledge, promoting international peace and security.

Fostering a Culture of Peace Through Education

Education is regarded as a key factor in fostering a culture of peace. Mutual understanding, non-violence, tolerance, a democratic culture and respect for human rights constitute the basis for the realization of a culture of peace. Education for All contributes to fulfilling the objective of a culture of peace. Education for international understanding, tolerance, a democratic culture, human rights, global citizenship, non-violence, peace and so on are vitally important components of a system of education committed to building a culture of peace. The United Nations has authorized the Director-General of UNESCO to contribute to the development of education policies whose goals include fostering a culture of peace, one of the objectives of the United Nations Decade for Human Rights and Fundamental Freedoms. UNESCO has been working towards a national plan of education for a culture of peace, asking its member states to implement a plan of action. The goal of a culture of peace is to be placed at the core of all forms and levels of educational systems, promoting values, skills and practices essentially needed for the materialization of the ideals embodied in the culture of peace programme. Education and training in intercultural and multicultural values, diversity and different ways of life is essential to building a culture of peace.

Education for all. Peace, international understanding and non-violence cannot thrive in a society fraught with illiteracy, ignorance and poverty. Since the World Conference on Education for All held in 1990 in Jomtien, Thailand, a global movement has gained collaborative momentum in promoting access to basic education for all within the framework of the Dakar Forum. The fulfilment of the six goals set by the Dakar World Education Forum help create a culture of peace by eradicating illiteracy and closing the gender gap in education. The UN International Decade for Literacy from 2003 to 2012 will be a great landmark in attaining the

goals of the Education for All movement by 2015. Achieving gender equality at all levels of education and implementing universal primary education for all by 2015 will change the global scenario of education, paving the way for the ideals of a culture of peace to pervade the contemporary world.

Tolerance education. Tolerance is one of the supreme virtues, serving as a basis for building a society envisioned in the preamble to the Constitution of UNESCO. Education for tolerance aims at promoting a system of education and teaching programmes and methods which contribute to eliminating all sources of intolerance, whether religious, cultural, political, social, economic, ethnic or linguistic. Intolerance, arising out of these sources, has been recorded as an element responsible for generating violence, division, insecurity and fear in society, negatively affecting the social order.

Since tolerance is an effective means to cement social relations, countering the forces of intolerance and violence, education for tolerance should be developed as a strong strategy to educate people about the values and ideals of tolerance. In today's world, characterized by the elements of violence, hatred, division and conflict, education for tolerance can be one of the best and most essential mechanisms for promoting peace, non-violence and stability in society. School is the laboratory for learning the values and ideals embodied in the preamble of the UNESCO Constitution. Tolerance education is a strong tool for the prevention of intolerance. A major objective of teaching tolerance is to enable our children to live with diversity, to benefit from it and to fashion from it a pluralistic, just and peaceful world society – a culture of peace. "....[E]ducation for tolerance needs also to develop knowledge of the diversity within groups and individuals" (Reardon 1997). Tolerance has been recognized as the fundamental factor essentially needed for the strengthening of the forces of a culture of peace. The proclamation of the year 1995 as the United Nations Year for Tolerance and 16 November as the International Day for Tolerance manifest the importance attached to tolerance as the essential element of a culture of peace. Since tolerance is a value, it should be inculcated in the minds of students and the young people. Educating for tolerance means educating for the values and ideals which contribute to promoting a culture of peace

Global citizenship education. Education for global citizenship contributes to fostering the goals of a culture of peace. The world is characterized by the forces of interdependence, globalization, interrelationship and international co-operation without which neither nations nor individuals can exist and make progress. One of the principal aims of education for global citizenship is to inculcate and promote the skills, values and norms that the students essentially need to be global citizens in a global community. It is necessary to promote the teaching and learning of that which leads students to become effective and responsible global citizens in this globalized world order. A global citizen must know the evolving pattern of global relationships helpful in shaping their understanding of other people, promote respect for other people's dignity, rights and faiths, and show their unswerving commitment to the strengthening of a system – political, economic, ecological, cultural and social – needed for the common good under the paradigm of living together, working together, and sharing together as members of a global community, contributing to the creation of an international environment based on the ideals of a culture of peace.

Non-violence education. Education for non-violence is another important factor which boosts the efforts undertaken to realize the goals of a culture of peace. It aims at instilling val-

ues in the minds of students, bringing about positive changes in their attitudes, behaviour and character. It is very helpful in preventing the violence and conflict that occur on the premises of schools and colleges, engulfing students in acts of violent nature. "Nonviolence education attempts to put positive images of peace in children's minds. To create a peaceful society those images must be so attractive that humans will choose to behave nonviolently when confronting conflict." (Ian Harris.) The apostles of non-violence such as Lord Buddha and Mahatma Gandhi and their followers such as Martin Luther King Jr and Jiddu Krishna must serve as a source of inspiration and guidance for many students committed to living a life of peace and non-violence and building a peaceful atmosphere in the compounds of their schools and beyond. Non-violence education contributes to countering the culture of violence and conflict, paving the way towards the establishment of a culture of peace in this contemporary world.

Multicultural education. Multicultural education is as vitally important as education for global citizenship for the construction of a culture of peace in a world of cultural diversity. An intercultural and interdisciplinary approach has to be applied to promoting the teaching and learning of multiculturality, which is an integral part of the globalized world community. Education is an effective means to implant in the students the ideals of multiculturality and interculturality that enrich society. "We have, undoubtedly, reached the goal that multiculturality and multidisciplinarity are, and must be, constantly in the minds of the teachers and students in order to teach and to be informed about interrelationships among global problems" (Marcelvan Spandonck).

In the midst of the diverse societies increasing day by day it is essential to protect and promote cultural diversity, ensuring harmonious interaction among people and groups with varied and dynamic cultural identities. "A truly multicultural education will be one that can address simultaneously the requirements of global and national integration, and the specific needs of particular cultural distinct communities, both in rural and urban settings. [...] A truly pluralistic education is based on a philosophy of humanistic pluralism." (Delors et al. 1996, 67.

Human rights education. The promotion of universal respect for human rights and fundamental freedoms serves as a cornerstone for the maintenance of peace and security in a world ridden with violence, conflict and discrimination. The first sentence of the Universal Declaration of Human Rights states that respect for human rights and human dignity "is the foundation of freedom, justice and peace in the world". Therefore, the achievement of the ideals of a culture of peace depends on the strengthening of universal respect for human rights and fundamental freedoms through the effective means of education. "The immense value of human rights is that they help people build confidence in themselves. That gives each one of us the strength to work for a more just world, towards a culture of peace." (Federico Mayor, former Director-General of UNESCO, 1996)

Education is a most indispensable element in the building of a universal culture of human rights by promoting knowledge and skills, enhancing awareness about the importance of the role of human rights in fostering a culture of peace. The UN Decade for Human Rights Education in 1995–2004 seeks to enhance awareness and understanding of all the norms, values and concepts incorporated in the Universal Declaration of Human Rights and create learning and teaching environments for strengthening universal respect for human rights. Human

rights education can instil the fundamental values of a culture of peace into the minds of students, contributing to the construction of the defences of peace in the minds of men where wars begin. "A culture of peace, constructed in the minds of each human being and in all corners of the world, must necessarily be accompanied by human rights education." (UNESCO 1998.)

Teacher education. Teacher education is instrumental in building a culture of peace not only within the four walls of schools, colleges and universities but also in a society of diverse backgrounds. Socially, culturally and politically, the study of a culture of peace should be included in the curricula of schools and colleges, enabling teachers to play a contributory role in transmitting values, norms and ideals to the surrounding society through their students. Teachers both in pre-service and in-service training are to be trained and educated in a culture of peace and peace education so as to enable them to inculcate peaceful values in the minds of the student community. In a situation of conflict teachers have to act as mediators, conciliators and facilitators, helping to conduct discussions and resolve conflicts in a non-violent way, thus fostering values in students, canalizing their energy and zeal towards building a better future based on peace, prosperity and quality education. Fostering a culture of peace depends upon the pedagogical approach and teaching and learning environment created in schools. The participation of students in conflict resolution and their commitment to learning the paradigms of peace values are necessary preconditions of creating a culture of peace in schools.

The teacher has a role to adopt within the curriculum according to the needs of the students. Practising teachers must be given both pre-service and in-service training for the teaching of international understanding.

All these teaching-learning paradigms should seek to:

- foster the attitudes linked with such core values as understanding other people, tolerance, solidarity, respect for other people's rights, freedom, and cultures essential to a culture of peace;
- provide knowledge about a culture of peace;
- develop the individual's awareness and means.

Fostering a Culture of Peace Through UNESCO's Associated School Project

As a project of global importance established by UNESCO in 1953 in order to promote peace, co-operation and international understanding among people through education, the Associated School Project (ASP) has today become a major network of more than 7000 schools set up in different parts of the world. ASPnet is a most effective tool for building a culture of peace among students in schools. It has achieved success in conducting flagship projects such as the Young People's Participation in the World Heritages Preservation and Promotion project, the Translation Slave project and the Caribbean Sea project, all of which contribute to fostering a culture of peace. Learning to live together in peace is a sound foundation upon which a culture of peace can be built. Promoting the teaching of a culture of peace is a new dimension added to the innovative effort made to maintain peace and non-violence in society. ASP aims at promoting education for international understanding, peace, co-operation and cultural diversity with a view to preparing children and young people to combat the challenges facing mankind.

International understanding and global problems. Promoting international understanding among students at all levels of education is an objective which ASP seeks to achieve through the cultivation of human values. International understanding is a basis for strengthening the forces of peace. Mutual understanding paves the way for the building of a society where people can live together in peace. There is an urgent need to produce teaching materials that will reinforce education for international understanding within the framework of a new school curriculum in tune with the recommendation adopted by UNESCO. An understanding of world problems and the role of the United Nations constitutes a vital basis for enabling students to contribute more effectively and significantly to building a culture of peace, understanding and co-operation relating to education for international understanding.

Intercultural learning. The promotion of intercultural learning and teaching has been a cherished goal of UNESCO which it seeks to achieve through the project popularly known as ASP. Learning and teaching about the cultures, ways of life and traditions of other countries and people help create an environment in which the ideals of a culture of peace can flourish without hindrance. Study and knowledge of other people's cultures and traditions broadens one's outlook and encourages one to show respect for cultural diversity. The twinning of schools and exchange programmes at different levels of education contribute to the promotion of intercultural understanding and learning and the creation of a culture of peace. Intercultural dialogue among different cultures and traditions is an essential ingredient for the fostering of a culture of peace.

Environmental issues. The enhancement of environmental awareness among students has always been one of the principal goals of ASP. Education plays a vital role in making people aware of the ecology and environment of our planet, inhabited by all the living creatures. Environmental education helps create a culture of peace by enlisting the participation of students in the protection of the environment which is the common heritage of mankind. Protection of the environment contributes to the promotion of understanding, co-operation, peace and human togetherness, whereas degradation of the environment and depletion of the ozone layer and of natural resources lead to poverty, conflict and insecurity.

A democratic culture and democratic participation. ASP has been instrumental in promoting student's respect for the consolidation of a democratic culture and human rights. The promotion of a democratic culture and human rights creates a climate conducive to maintaining peace and non-violence within the four walls of schools. Peace and non-violence cannot be achieved in society where human rights and democracy are absent. ASP has a vital role to play in enhancing awareness of the need for democracy and human rights, a prerequisite for fostering a culture of peace. Violations of human rights and disrespect for a democratic culture have a negative effect on the social fabric of human life. The goal of a culture of peace is attainable in a society based on universal respect for democracy and human rights. Students studying at all levels of the educational system and equipped with knowledge of and commitment to the lofty principles and ideals of democracy and human rights are sure to be worthy of rendering a contribution to the creation of a culture of peace.

Elimination of Gender Disparity and Child Exploitation

Women's rights. Despite the principle of equality embodied in the UN Charter and the Convention on the Elimination of All Forms of Discrimination Against Women adopted in 1979 by the UN General Assembly, women are neither able to enjoy equal status with men nor free from acts of discrimination and exploitation. Domestic violence and sexual harassment are problems to which women are falling victims even today, with gender disparity and the denial of women's participation in decision-making helping the forces responsible for uncertainty, violence, poverty and backwardness in society. Women, who constitute more that half the world population, are lagging behind the men in education and other areas as well. It is wrong in wartime that there is organized rape and enforced prostitution, trampling the rights, freedoms and dignity of women. Women's rights are human rights which are critical to upholding the cause of a culture of peace. Empowering women by showing universal respect for their rights, making their position equal to that of men and providing them with opportunities for a role in power-sharing and decision-making will be a contributor to strengthening and realizing the ideals of a culture of peace. As UNESCO sums it up: "The full participation and empowerment of women is essential to the development of a culture of peace. There are women's organizations like Women's International League for Peace and Freedoms (WILPF) which have been playing a very constructive role in the strengthening of the culture of peace." (UNESCO 1997.)

The role of women in a culture of peace. Women are depicted as persons endowed with ideals and virtues such as compassion, kindness, tolerance and love for peace and non-violence. Since the early period of history women have been playing a vital role in building peace and security in the family, society and the nation. In view of the potentialities and capacities inherent in women, UNESCO established a transdisciplinary project known as Towards a Culture of Peace in order to mainstream the gender perspective on a culture of peace. Women's full participation and involvement in public life and power-sharing are regarded as a most vital element in the promotion of peace and non-violence. One of the prerequisites for the promotion of a culture of peace is gender equality which brings women's talents, potential and experiences into full play. The role that women can have in the process of political and economic decision-making is of great significance as far as the creation of a culture of peace is concerned. The participation of women in conflict resolution and prevention helps enable them to build a peace culture. Women who enjoy equal status with men and full participation in decision-making politically and economically on the basis of gender equality are capable of transforming the culture of violence and war into a culture of peace and nonviolence. Women and the Culture of Peace programme launched by UNESCO, the Asian Women for a Culture of Peace conference in Vietnam in 2000 and the Expert Group Meeting of Women for a Culture of Peace are events of great significance that contribute to highlighting the role of women in the promotion of a culture of peace.

Children's rights and child exploitation. Child exploitation and abuses of children's rights are considered crimes against humanity. Children are seen as individuals entitled to enjoy equal status with adults as members of the global human family. The social, economic and intellectual wellbeing of children is linked not only to the existence of mankind but also to the establishment of peace in society, the social and intellectual development that human society

seeks to achieve on its way ahead. Programmes and plans of action at the national and international level have been adopted for the protection of the larger interests of children, particularly of girl children, street children, sexually and economically exploited children, displaced children, abandoned children and children involved in armed conflicts.

The World Summit on Child Rights, the World Conference on Human Rights, the Convention on the Rights of the Child and the Committee on the Rights of Child have rendered a landmark contribution to the establishment, promotion and protection of the rights of children. The materialization of the objectives of a culture of peace depends, to a large extent, upon the promotion of children's welfare and the protection of their rights. Since children are the builders of a golden tomorrow, they should not suffer from the violation of their rights and from exploitation. Child labour should be eliminated to make possible the full development of children's personality. Children should not be used in conflict situations and for warlike purposes.

Promoting the Socioeconomic Wellbeing of People Through Sustainable Development

One of the primary factors responsible for the violence and conflict erupting in society is poverty, which has been posing a threat to the efforts made for its eradication. There are countries in the world where the majority of the population live below the poverty line. Hunger, disease, malnutrition and illiteracy are enemies common to many peoples across the globe. Conflicts, violence and disturbance make a regular appearance in a society beset with problems arising out of poverty, hunger and disease.

Promoting sustainable development and fostering economic and social wellbeing means breaking down the walls of poverty raised against the onward march of the people. It is through the elimination of the root causes of poverty that a social and economic environment congenial to fostering a culture of peace can be created. In a society fraught with economic and social inequalities, illiteracy and poverty it is quite impossible for peace to prevail and for a culture of peace to take solid shape.

Welfare of the underprivileged and marginalized groups. A culture of peace is a participatory process in which all people including the unprivileged and marginalized are entitled to contribute. The vision incorporated in the culture of peace programme cannot be realized without the full enjoyment of life by those who are unprivileged and marginalized. For a system based on a culture of peace to be established, social and economic opportunities must remain open to all irrespective of caste, creed, religion and race, while poverty has been a source of misery to many, including a section of the unprivileged and marginalized. In a system envisioned in the concept of a culture of peace, everyone is entitled to equal access to resources, educational opportunities and economic benefits and able to lead a prosperous and peaceful life. A culture of peace emerges under a system where people can live together in peace without any distinction of sex, caste, religion or race.

Mobilizing international co-operation to combat poverty. The world in which we live today is characterized by interdependence and globalization, which are considered the major forces positively influencing the course of international relations. Extending international co-operation to countries in need is a common strategy for containing poverty within the world or-

der. Many countries of the world are still in the grip of poverty. Poverty is a factor which breeds hatred, misery, conflicts and violence, tearing down the very fabric of social and economic life. Rapid economic growth and economic equality lay the foundation for social cohesion and harmony, resulting in the establishment of peace and in the promotion of stability in political life.

International co-operation has an important role to play not only in combating the forces of poverty, ignorance, illiteracy and exclusion but also in creating a new situation conducive to building a culture of peace by uprooting the causes of violence.

Building a Culture of Peace Through Peace Education and Conflict Resolution Education

Peace education. Peace education is a participatory process in which all human beings without any distinction of religion, faith, sex, colour or caste can participate and contribute. "Peace education teaches students about the problems of violence and nonviolence alternatives." Peace education means a process of teaching about peace through its inclusion in the school and college curriculum. Teaching about different cultures, ethnicities and social traditions is essentially needed for the elimination of the roots of ethnic conflicts and violence. Peace education includes education for non-violence, about cultural heritages, human rights, the environment, international understanding and disarmament. Peace education has been included in the curriculum of many schools and colleges in many countries of the world.

Peace education is regarded as the most effective instrument for the realization of the goals of a culture of peace. It creates an environment in which a culture of peace finds the strength to expand. There is a similarity between the concept, definition and goals of a culture of peace and peace education. Peace education serves as a powerful vehicle for transforming the culture of war into a culture of peace and non-violence. In the system based on a culture of peace power grows not from the barrel of the gun but from dialogue, co-operation and reconciliation. The former Director-General of UNESCO, Federico Mayor, defined the culture of peace as a "transition from the logic of force and fear to the force of reason and love."

The lofty goal of peace education is the promotion of a sense of universal values and ideals and of the kind of behaviour which ultimately helps construct a culture of peace. Peace education seeks to develop in every individual an ability to recognize and accept the norms and values which exist in multicultural communities and pluralistic societies. It tries to develop in every citizen an ability to nurture respect in oneself for other people's rights, freedom and dignity, and an ability to resolve conflicts non-violently and constructively. It cultivates in the minds of students inner peace and values which reinforce in them the qualities of compassion, fellowship, understanding, tolerance, sharing and caring. It seeks to teach both citizens and students to promote respect for the environment, cultural heritage, ethnic diversity, and the intercultural and multicultural nature of global society, which ultimately leads to the fulfilment of the objectives of a culture of peace.

Peace education promotes values such as international understanding, civic responsibility, creativity, solidarity, respect for other people and the ability to further non-violent conflict resolution. Adopted in 1974 by the UNESCO General Conference, the Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education

Relating to Human Rights and Fundamental Freedoms constitutes a great landmark strategy for promoting peace education so as to add a new dimension to the strengthening of the forces of a culture of peace.

Conflict resolution education. At a time when ethnic, intercultural and religious conflicts and confrontations are assuming a formidable shape, education for conflict resolution and prevention emerges as an effective tool for fostering a culture of peace. Conflict, inherent in human nature, is a natural part of human life. It is a typical phenomenon occurring in all forms of human relationship from the intrapersonal to the global level. It is natural for people to get involved in conflicts when their traditions, values and interests are either wholly neglected or trampled upon. The other time when conflicts erupt and flare up is when the basic requirements of people are neglected and their rights and freedoms are violated and denied. Other places where conflicts keep taking place are schools, colleges and universities, hampering the smooth running of the classes.

Conflict resolution is a peaceful way of deciding, by consensus, to end a conflict and establish peace necessary for the proper governance of human relationships. It is a multi-disciplinary area where many elements arising out of different disciplines combine to influence the course of social, political, economic, cultural and human relationships. The role of education is crucial to promoting an ability to effectively and non-violently resolve disputes and conflicts arising out of clashes of interest and disagreements over things. Training students in conflict resolution has always helped them to settle their interpersonal conflicts in a constructive way. Students who have received training and education in conflict resolution and prevention are recorded as having been able to contribute to preventing and settling conflicts and disputes. Education can be the best mechanism to eliminate intergroup conflict and social conflicts based on differences in class, gender, sexual orientation, and physical and mental abilities. Cultural conflicts grounded on differences in ethnicity, religious beliefs and traditions can also be resolved through an education which broadens the outlook of the concerned parties and helps evolve numerous strategies such as negotiation, conciliation, mediation, consensus-based decision-making and so on.

Education for Learning to Live Together

Learning to Live Together

Prepared by the International Commission on Education for the Twenty-First Century under the chairmanship of Jacques Delors and published by UNESCO, *Learning: The Treasure Within* is a major document which has provided a new dimension to and new insight into education by advocating four pillars of education: (i) Learning to Know (ii) Learning to Do (iii) Learning to Live Together and (iv) Learning to Be. Learning to Live Together is considered the most important one among the four pillars. The goal of learning to live together is contributory to promoting the ideals enshrined in a culture of peace. Learning to live together has been an issue of global concern in this world of today, fraught with violence and conflict. Education for learning to live together has been an urgent need as regards the promotion of values such as international understanding, tolerance, co-operation, respect for other people's rights

and dignity, sharing and caring for the welfare of all people, consistent with the spirit and ideals manifested in a culture of peace.

Values education. Values education forms the basis of a culture of peace. The Asia-Pacific Network for International Education and Values Education, born in 1995, is committed to promoting and developing international education and values education for peace, democracy, sustainable development, tolerance, non-violence and human rights. A variety of techniques, resources and approaches are needed to promote the teaching and learning of values which help foster a culture of peace. It is necessary to devise a form of education which will make it possible to avoid conflicts or resolve them peacefully by promoting learning to live together with others, by developing a spirit of respect for the values of pluralism and by enhancing awareness of the need for mutual understanding and peace.

Methodology

The methodology for achieving all this has several elements:

- teaching and learning paradigms
- identification of the goals and objectives of a culture of peace
- pedagogical principles to guide the teaching of the subject
- teaching strategy and approach
- decisions about preliminary procedure
- preparation of a lesson plan
- classroom activities relating to a culture of peace
- preparation and updating of relevant learning materials
- discussion among students and teachers through exchange of questions
- core values of a culture of peace
- evaluation of the students' work
- development of learning and teaching materials
- teacher training and education
- pedagogical techniques for promoting a culture of peace
- inclusion of a culture of peace in the school curriculum.

Holding talks, seminars, workshops and conferences also constitutes a factor contributory to fostering the ideals and visions incorporated in the programme of a culture of peace. Articles on themes related to peace, non-violence, human rights and so on can also contribute to creating a culture of peace. A culture of peace can be fostered through exhibitions of paintings, essay competitions and quiz contests among students in schools and colleges. Inculcating human values in students and teaching them about different cultures, traditions and ways of life among the ethnic and indigenous peoples also help foster a culture of peace.

Conclusion

A culture of peace is both an ideal and a programme. It seeks to encourage people to cultivate attitudes, values and modes of behaviour conducive to promoting non-violence, tolerance and respect for human rights and fundamental freedoms. It aims at resolving conflicts through dialogue, mediation and negotiation and strengthening respect for cultural diversity. It is nec-

essary to transform the culture of war and violence into a culture of peace and non-violence for the larger interest of mankind. It is through the process of a culture of peace that a peaceful, secure, prosperous and better life based on endogenous, equitable and sustainable development can be made achievable for everyone in the world. Attaining the goals of a culture of peace requires the full support, participation, commitment and co-operation of governments, civil societies and the global community. The International Year for the Culture of Peace and the UN Decade for the Culture of Peace and Nonviolence for the Children of the World have added a new dimension to and a milestone in the global effort of the global community to build a world society envisioned in the idea of a culture of peace by transforming violent competition into peaceful co-operation and promoting the sharing and free flow of information. As a process growing out of the beliefs, traditions, cultural diversity and actions and commitment of people, a culture of peace is one of the most indispensable strategies forged by UNESCO to promote the transformation of the culture of war and violence into a culture of peace and non-violence. Freedom of information and communication and the sharing of information and knowledge are indispensable for a culture of peace. Independent media have a great role to play in disseminating the ideals and values incorporated in the programme of a culture of peace. Democratic participation by all people also contributes to fostering a culture of peace. A culture of peace aims at building a world without war, violence and nuclear weapons of mass destruction by maintaining world peace and security. "If we genuinely want to develop the culture of peace in the new millennium, we will have to get rid of nuclear weapons" (Joseph Rotblat, 1995 Nobel Peace Laureate, British physicist, cited in Boukhari 2000).

> *The culture of peace is an economic and intellectual dialogue between people* (Shimon Peres, cited in Boukhari 2000).

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Understanding Diversity

Certainly, humans are socialised creatures whose survival depends mostly on interaction with other humans. Despite this, several challenges, conflicts and tensions have arisen amongst them during history, which have several times led to the destruction of civilisations. In the third millennium we want to establish a new way of life, a culture of peace, in which everyone has the right to enjoy a respectful and responsive environment, an environment that recognises people's diversity and differences, their right to choose their life style, and that emphasises purposeful co-operation between different parties. In this culture no one belongs to himself or herself. We belong to one another so that our larger society (the globe), through its expanded cultural mechanism, will direct and guide us along a right pathway. Therefore, if peace is a desirable value and enjoying it is the right of everyone, its promotion is a responsibility of all, both individually and collectively. In this regard we can demand that educational institutions in general and educators and teachers in particular, who equip the next generation with deep understanding and knowledge and positive personal and social characteristics, make a greater commitment to the promotion of peace.

I think that by increasing self-awareness in the first place, fostering a deep understanding of other people and respect for their diversity and differences and emphasising mutual social and cultural interaction will enable us not only to share whatever we have achieved but also build on it and promote a common value system which can be called "a culture of peace".

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Peace – Learning to Live Together

At the opening session of the International Conference on the Culture of Peace and Good Governance held in Maputo in September 1997, Federico Mayor said that "education for peace is essential for establishing a culture of peace. Yet we cannot have sustainable peace if we do not also have sustainable development". At the beginning of this new century, it is vital that our respective countries in Africa intensify their determination to foster a culture of peace. We need to build up a caring society that retains its diversity, shows tolerance and respect for other people. The UN Charter declares that wars start in the minds of men, and we should do all we can to direct those minds towards peaceful activities. Peace has to do with freedom from fear, justice, tolerance, international understanding and bringing an end to conflicts. These are the foundations on which peace must be built and nurtured.

UNESCO's Medium-Term Strategy for 1996–2001 was intended to build a culture of peace to enhance socio-economic development. This meant justice, the sharing of natural, technical and financial resources, and freedom of expression. The report of the Delors Committee, *Learning: The Treasure Within* (1996) is a breakthrough in lifelong learning meant to enable not only learning to know, learning to do, learning to be, but also learning to live together. Learning to live together lies at the very heart of our education, the aim being empathy, tolerance and respect for others. Thus, the Truth and Reconciliation Commission set up in the post-apartheid era in South Africa was intended to heal the hearts of all those who suffered from inhuman treatment and to start afresh to live together in peace, respect and dignity.

Mauritius: An Example

In Mauritius, it is the school that is largely responsible for inculcating values and beliefs for better living. In any school in Mauritius, children are drawn from descendants of migrants from Africa, India, China, Europe and hence have different customs and cultures. There are Mauritian languages taught in the schools. Yet all children are bound by a common code of conduct. For instance, all children would be aware of the kindness of Buddha, non-violence, and the truth of Mahatma Gandhi and the dedication of Mother Theresa. The daily morning prayer at school helps to bind all the children together in an awareness that are all created by God and that they have common goals and ideals.

Plays and drama representing scenes from different religions are presented at school. The media is also a vibrant vehicle of communication; music transcends all barriers. Children are made aware of different festivals celebrated by different communities. It is the Government's policy to encourage each community to celebrate any festival of its choice. Further, the love and affection that we show to our children are considered in the design and development of

the curriculum and in the teaching-learning process. Religious education is a part of the curriculum. Professional staff development activities incorporate multi-cultural education. NGOs and cultural and religious organizations also play a critical role in the sharing of experiences between different cultures through language teaching and the celebration of festivals.

Our Inspiration

Mauritius has been inspired by the sacred Indian scriptures such as the *Vedas* and the *Bhagavad-Gita*. The Mahatma Gandhi Institute in Mauritius represents the epitome of peace. Gandhi's philosophy of non-violence pervades our school curriculum. That truth triumphs in the end was the spiritual belief of Gandhi which unleashed the power of the common human being to fight peacefully for Indian independence.

There can be no peace unless the excluded, the landless, the defenceless, the unprotected, and those denied political and civil rights are treated with equality and justice.

Our Heritage

What is Mauritius proud of? We have an African, Indian, Chinese and European heritage to anchor our pride in. The Mauritian civilization is open to different cultures and traditions existing side by side:
- inclusive or internal openness, which allows each ethnic group to live in the way it likes, together with people of different ancestral backgrounds, committed to family life and feeling a sense of oneness;
- dialogic openness, where one has the right to disagree and to communicate freely within a multi-racial, multi-religious and multi-ethnic society; and
- interactive openness where Mauritians live side by side with other communities, and enjoy an ongoing constructive relationship where there are no clashes but where there is a gradual assimilation of, sharing of and demonstration of respect for different languages, cultures and traditions.

Conclusion

We need to re-invent ourselves to see what we can keep and what to change. It is time now for us to plant the seed of a great vision leading towards world peace. To achieve this we need "an intelligent mind with an emotional soul" and must curb greed, anger, pride, as Gandhi says. We stick to ethical behaviour despite hardship and suffering and create a culture of peace so that future generations will be proud of us. It is for us to create the right environment for peace and prosperity. With this end in view, we need to work towards the full development of our human resources through the provision of better education and training. We have to engage with education if we want to keep our economy afloat, to end poverty and restore Africa to a place of dignity in the family of nations.

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Aladejana, Francisca
Obafemi Awolowo University, Nigeria

Programmes for Fostering a Culture of Peace

Within the last 100 years, six different communal wars have been fought in an intra-tribal conflict in Modakeke/Ife, Nigeria. Consistently, the children, the youth and the women have been on the receiving end as they have always been left orphaned or with a single parent. Also, society has been made more vulnerable to other violence-driven activities. Presently, the area is experiencing an uneasy calm and the educational system has been rendered ineffective, resulting in a great deal of wastage. Unemployed young people constitute the bulk of the militia. Therefore, in any peace initiative my focus would be on these three groups, the children, the youth and the women.

To foster a culture of peace, I will therefore propose the following programmes and activities to be initiated and effectively implemented in the region:

1. forming a Youth Forum, which will provide a framework for the promotion of intercultural peace education, sponsor debates, quiz and essay competitions between the conflicting groups;
2. organizing intercommunity sports and games;
3. establishing a weekly sponsored programme on the local radio/television station to carry out an enlightenment campaign on the need for peace;
4. producing a monthly newsletter on peace education, the gains of peace, the trauma of war, ways of achieving peace and so on;
5. proposing that universities and colleges of education include intercultural education as a special elective subject in their curriculum;
6. establishing a loan-granting and micro-credit scheme for unemployed youths and women to finance small-scale business and to prevent the youths from being ready tools of war.

A pilot study to determine the specific nature of the programme and activities to be included in the project suggested above is urgently necessary.

Mbulo, Juliet Mofya
Chelstone Basic School, Zambia

Reducing Social Injustice and Conflict

Introduction

We the participants of the March 2003 Nairobi African Youth gathering strongly condemn the current unjust US-led invasion and aggression on Iraq. As African youth, many of us come from countries at war, on the brink of war, or coming out of war. We have seen first hand the devastating impact of the death and destruction that results from war.

The above is a part a statement on the recent American/Britain-led war against Iraq made by the representatives of different African youth organisations. These young people, just like women and children, are the people most affected by the effects of war and conflict: death, hunger, destruction, displacement and diseases.

Indeed if there is any commodity that the world is desperately in need of today, it is global peace. This has never been given the chance to blossom and produce its fruits of harmony and development.

Therefore, before I even proceed – please allow me to thank the organisers and sponsors of this pre-conference. It has come at a right time when the world is experiencing increased insecurity and misunderstanding.

Social Injustices and Conflicts

In today's public arena, political, social, economic and ethnic collisions have been the main cause of conflicts leading to wars and ethnic atrocities. The war against Iraq, the Israel/Palestine war, Bosnia, the list continues. This has caused retrogression, lack of harmony, displacement of people and set back the socio–economic life of nations as huge amounts of money have been diverted to nurture war.

Africa has not been spared – the conflicts between Eritrea and Ethiopia, in Sierra Leone and Liberia, the Democratic Republic of Congo and Angola are some recent examples. The land disputes in Zimbabwe and the possible threat they pose to Namibia and South Africa, as well as tribal instabilities regarding leadership and the current political issues in Zambia regarding the adoption of a republican constitution are time bombs that continue to threaten peace.

To give peace a chance, I believe there is a need for a number of things:

1. Nations should continue their affiliation to the UN as an international common board for world dialogue – thus strengthening the mandate of UN bodies to curb threats to world peace, as stated by Ed Smock from the United Institute of Peace, Washington D.C.

2. Influential nations should be lobbied to disarm and refrain from creating anarchy and disrupting world peace.

3. Exchange programmes should be established in all areas of life, such as sports, education, conferences, e.g. the Akobo Peace Conference on the upper Nile in Sudan.

4. Dialogue should be initiated and maintained between nations, especially neighbouring ones, through multilateral and bilateral agreements.

5. Internal dialogue should be promoted between ruling and opposition parties. Politicians should be truly patriotic and nationalistic in order to pursue the national interests of the people. There should be common agreement on national issues involving the governance of the nation, that is, there should be a republican constitution to ensure a government of national unity.

6. Good governance, accountability, transparency, the rule of law and humility should be promoted among political leaders, thus combating economic plunder which leads to poverty, corruption and mismanagement of national resources.

My Contribution

It is impossible to have lasting peace where there are grave injustices and violence.

I belong to a school of thought that believes that culture has always given meaning to peace. For me, peace remains unreal, merely an abstraction, unless it stands for an ethno-reality.

As a woman and mother, I shall take every available opportunity to bring to the fore the problems, concerns and aspirations of the majority victims of war and conflict – the voiceless women and children.

As a teacher, I shall use my teaching tools to build a culture of tolerance and love in my pupils, and hence in my community. In this regard, I shall endeavour to explain the real meaning of peace through the African way of life that places the "I" within the corresponding inclusive "we". Through classroom lessons I shall allow debate and strive to enshrine a sense of responsibility in my pupils – obliging them to be a torch of love and tolerance in their communities.

My pupils and I shall approach community, national and international leaders through theatre and songs with a request to eliminate all threats to peace especially in Africa. We shall therefore call for:

- a cancellation of Africa's $230 billion debt
- access to health services and education for all
- eradication of HIV/AIDS
- policies to end poverty
- fair terms of trade and just economic policies
- political tolerance and good governance.

For us, communication and good governance will remain the key factors in achieving our ideal level of peace!

Teferra, Tirussew
Addis Ababa University, Ethiopia

Early Socialization

The early socialization process is the foundation for fostering peace and culture in a country. The nature and quality of bringing up children plays a vital role in promoting the growth and development of social competence and interactive skills. Besides, the influence in early childhood of one's educational establishments, peers, neighbors, as well as of the community at large has a direct as well as an indirect bearing on the way in which a child copes with or solves various problems encountered in the course of their development.

An early childhood environment which enhances prosocial behaviours such as mutual understanding and respect, direct and open discussion, endurance and an appreciation of diversity, sharing with and helping one another, is by and large a guarantee for creating a harmonious culture. A child who has developed these basic social skills early in life has the necessary competencies and coping mechanisms as well as strategies for harmoniously and amicably resolving delicate social conflicts.

The family, school, the community, civic societies, non-governmental organizations and government institutions should co-ordinate efforts to provide the young generation, which is free of discrimination, hostility and prejudice, such an environment conducive to the cultivation of a peace culture.

Mahangila, Maxmilian N.
University of Dar es Salaam (UCLAS), Tanzania

A Moral Way of Living

A culture of peace can be characterized as a moral mode consisting of behaviours, attitudes and other aspects of ways of living intended to prevent conflicts and violence through negotiation and dialogue between individuals, groups and nations. There are different forms of promoting a culture of peace, including the following.

Through equality between women and men

This can be achieved through the elimination of all forms of discrimination against women from the family level to the nation level and allowing women full participation in political, economic and social decision-making.

Through respect for human rights

Respecting human rights is about promoting a culture of peace, including the right to life, right to light, right to water and the like. If such rights will be respected it means that there will no violence or war, conflict or any other quarrel, hence a culture of peace will be attained.

Through the promotion of social and economic development

This will reduce social and economic inequality among countries. The developing countries such as Tanzania need assurance of food security, a permanent solution for debt problems, a programme of sustainable development and the like. This will enable people to live more happily and build a culture of peace.

Through education

Education can help young people attending school to learn how to solve conflicts through non-violent approaches such as dialogue, peaceful conflict resolution, for example what is taking place in the conflict between USA and North Korea.

Through the promotion of understanding, tolerance and solidarity

The element of tolerance and solidarity plays a significant role in the building of a culture of peace among all people with different cultures. Personally, I see the former President of the Republic of South Africa, Nelson Mandela, as the most tolerant person for putting up with all

the harassment during the rule of a minority (whites). Then when he was elected President, he started a campaign for solidarity and for not fighting with the past rulers who had imprisoned him. Thus tolerance and the promotion of solidarity make it possible to build a culture of peace.

Through the promotion of freedom and democracy

The issue of freedom includes free access to information through the media and communications technology. People should be free to participate in all sectors of society, and the government, too, must be transparent to reduce citizens' doubts about crucial issues such as corruption and other uncertainties which can have a negative impact on citizens.

Through the promotion of peace

This should start at the national level and then be extended to the international level. For example, the civil war in Somalia, Northern Uganda, the 1994 massacre in Rwanda, the current civil war in Burundi, Sierra Leone, the Democratic Republic of Congo and other places all hinder a culture of peace and require internal efforts to be brought to an end. At a time when two or more countries become involved in a conflict an international organisation such as the UN must act to resolve the dispute through negotiation or dialogue instead of war.

Megersa, Demelash
Ministry of Economic Development and Cooperation, Ethiopia

Conflict Resolution

The world is going through a period of social, economic and political transformations. Globalization of production and an increasing recognition of the interdependence among all countries are among the most significant changes. In this regard, progress has been made in the solution of local and regional conflicts through new formulas of multilateral coordination, and new mechanisms for international dialogue are being developed. Within the United Nations system an Agenda for Peace has been put into practice.

At the same time, however, new concerns arise regarding economic, political and social problems that have been becoming new sources of world tension and are having a negative impact on the efforts to build up a new, more just, equitable and harmonious system of international relations above all local units. At the economic level, the globalization process and the formation of regional associations for trade and integration coincide with an important technological and communications revolution and with new finance and investment schemes. In spite of these achievements, social problems such as poverty, marginalization, unemployment and migration tend to grow worse, acquiring a new dimension and requiring both a new development strategy and practical action at all levels.

These new challenges are giving rise to an increasing consensus within societies, governments and international organizations regarding the urgent need to apply new development strategies and innovative social policies and, at the same time, to set out the basis for sustained economic development and for a more equitable distribution of wealth in all nations in the world. This recognition has also created a new collective awareness that economic reactivation, however necessary, is not enough to solve the problems that the international community at large is facing.

The above situation reflects the general premises. Let us now turn to the specific component of promoting a culture of peace. In popular terms, a culture may be thought of as the way of life of a community or some other human group. Sometimes culture coincides with customs and traditions. But in the broad sense of the word, it can be seen that different groups of people living together have shared their experience and interacted while leading different lifestyles and converting nature to their advantage, now in harmony and now in conflict. Apparently, the situation where a culture of peace is to be promoted may vary from society to society, from individual to individual. However, there are core cultural values for promoting peace as a basis for sustainable life. It is obvious that peaceful coexistence and living in harmony are pertinent elements.

As regards coexistence, all societies change; so do some values, norms, attitudes, the nature of civil conflicts and their solutions in any given human setting, be it a family, a clan, a community or a state. As social changes take place due to factors such as migration, natural

disasters, urban growth or shifting economic opportunities, a tested traditional solution to conflict may lose authority. This is where new regulatory forms sometimes come in, for example legal systems. However, this does not update the capacity of people to settle their own problems and conflicts.

Furthermore, in local affairs involving the promotion of peace for instance, people ought to have a culture that is capable of solving their problems without resorting to violence because they are convinced that discussion rather than force leads to a better solution. A set of rules must be established under which issues are discussed and resolved through collective decisions. The rules must be such that everybody feels represented and everybody is made co-responsible for the well-being of all. We must promote arrangements where local conflicts are in most societies negotiated by a group of elders who usually follow a general tradition of giving all involved parties a chance to voice their views and interests and discussing as long as necessary to reach a solution with which all the parties can live.

For the purpose of promoting a culture of peace, the resolution of conflicts using different mechanisms ought to be conceptualized in accordance with the cultural values of a given society as they are manifested in all types of disputes and the ways in which these are settled. In the context discussed here, conflict resolution would involve mediation by community elders, clans, families, churchmen working towards peaceful reconciliation and fostering respect for human rights. This relates mainly to the economic and social spheres of life. Moreover, changing society's attitudes through different forms of educational provision is important for the promotion of a culture of peace. Further, incorporating the concepts and practices of a culture of peace in the curriculum is a persistent need and must be considered as the start for sustainable development and for enhancing equity in a given society.

Savolainen, Kaisa
Unesco (retired)

Four Pillars for Peace

Learning to live together is essential for peace. It is also the most challenging of the four pillars of education suggested in the report to UNESCO by the International Commission on Education for the Twenty-First Century, chaired by Jaques Delors. There are still too many wars and too much violence in the world.

"Other People" From the Family to a Global Context

There are always "other people" with whom we have to live together: in the family, at work or in society at large. They do not need to represent other cultures. However, these others are always different from us, even in a family. All the same, everybody should enjoy the same human rights, rights of the child or women's rights. Everybody is worthy of respect. Personal fulfilment and cultural identity are important to everybody. This point should be applied in every family, in all schools, in every society, as well as globally. In fact, the principles of Learning to Live Together apply at all levels, from an individual level to the global level.

Four Pillars Needed

The construction of the pillar of Learning to Live Together requires specific elements such as human rights and intercultural understanding and tolerance among others. There are a great many concrete examples of panellists discussing this issue. However, the other three pillars of education, Learning to Know, Learning to Do and Learning to Be, are also important as preconditions of Learning to Live Together. The pillar of Learning to Live Together cannot stand alone without the support of the other three pillars. Consenquently, the four pillars must all be kept in mind and related to each other. If any of the pillars is missing or badly constructed, the building of peace will collapse or lose all regular shape.

Furthermore, all these four pillars must be considered at different levels, within a personal and a social context, as well as from a local, national and global perspective.

Those people who have learnt better to "know" or, in other words, those who have received a good education have also better opportunities for achieving a satisfactory standard of living. They have more independence and are better able to find intellectual satisfaction. Education for all, equally for women and men, for girls and boys, is certainly also making it easier to attain a good life together at an individual level, in a family, and in society, locally, nationally and internationally. Education for all is also doing away with social injustices, as is underlined by the Zambian example or the Nigerian example involving unemployed youth. If education for all is not achieved globally, development goals will also remain beyond reach and Learning

to Live Together at any level will definitely be more difficult. More or less the same could be said concerning the pillar of Learning to Do.

Learning to Be deserves attention because it provides an obvious contribution to Learning to Live Together. If a person is able "to be" in the sense of finding personal fulfilment and is at peace and in harmony with themselves, there is no doubt that they will also be better able to live, with other people, a meaningful life where violence has no place. "To know" and "to do" alone are not enough.

In conclusion, education must be designed so that it includes a balanced combination of these four pillars which support each other. This will enable us to learn to live together in peace at all levels, starting from the family and extending to society as a whole and to the global level as well. The contribution of early childhood education emphasised by the Etiophian speaker is preparing the ground for all this.

Next Steps

If the panel agrees with what was said above, I wish to suggest the following measures:
- Establishing a network which will collect research results and evidence concerning the issue of how to ensure the balanced combination of the four pillars in educational systems;
- Studying the presence of these pillars in development-oriented educational projects financed by international organisations and/or individual countries; and
- Analysing violence (in the family/society) in relation to whether the education received by those involved in violence included or did not include these four pillars.

PART V
Peace Education in the Curriculum

PART V: Peace Education in the Curriculum

Part V opens with a paper by Margaret Trotta Tuomi where she observes that we live amidst conflict, destruction and disagreement, with cynics telling us that there is no point in trying since there is no hope of improving the situation. Moreover, a dangerous counterforce is also at play, persuading us to ignore our diversity, to imagine that all people are actually similar and that we only need to convince others that our solutions are the best for all. None of these approaches will do for constructive, sustainable solutions. Education for a culture of peace must be based on human dignity, the innate endowment of all people, and the equal rights and obligations of all human beings. If the education of the whole child is to be taken into consideration, parents play a key role in partnership with teachers. Consultation, therefore, is a means through which consensus can be promoted in an environment based on mutual respect and safety. An educational environment grounded on unity in diversity as the fundamental principle for social integration, on respecting the human dignity of each member of the human race, and on realizing both the human rights and the human obligations of each of us as world citizens empowers its participants with the resources and the collective will to bring about a prosperous future for humankind.

Tokiko Horiuchi starts her contribution by emphasising that communication is both ubiquitous and difficult. It is hard particularly between people from different cultural groups. Nevertheless, it is always interesting to meet and talk with foreigners precisely because they represent a different culture. An awareness of cultural differences does not need to divide us from each other. Rather, becoming more aware of cultural differences, as well as exploring our similarities, can help us communicate with each other more effectively. Moreover, rather than being merely problems or obstacles to communication cultural differences are resources to be used for development. We have been learning all the time from friends, family or other people. It means that we have learned from the differences among individuals, and this does not change even if the differences are among cultures. Recognising where cultural differences are at work is the first step toward understanding and respecting each other. Respecting our differences and working together are urgently needed in order to avoid conflict and achieve peace. Trying to communicate in practice is the most important and the shortest way to peace.

Ramlee Bin Mustapha sees intolerance of other cultures and world views as one of the root causes of conflict and violence. Thus, in order to avoid Samuel Huntington's clash of civilizations and the events of September 11 we need to educate our youngsters about other people's cultures, customs, religions, and ways of thinking. Achieving peace requires a great deal of work, resources, understanding and patience, and the payoff seems relatively intangible. But we need to start somewhere. First, everyone must understand, respect and promote the supremacy of international and humanitarian law. Second, peace education must be made a formal part of the school curriculum and there must be national Peace Education Centres. Education is a supremely effective tool for peace-building, especially when it brings together students of differing ideas, backgrounds, even cultures at a time in their lives when their minds are most open and receptive. If we can approach peace education with the same level of

commitment and expertise that previous generations devoted to their military academies, we will be well on the way to achieving a more lasting security than war could ever destroy. Mustapha stresses the important role of adults in this context. Among other things, they should encourage children to explore their feelings of prejudice and hate. Working together in organized networks, concerned nations, organizations and individuals must unite in a pledge to build the structures needed for peace and empower them.

Patricia Gokhale asks: is life today all about optimizing resources to maximize returns? Information technology has made the acquisition of knowledge fast and easy, trade has made borders disappear, yet nations fight over religio-cultural issues. If knowledge is power then the onus to hold the world together must be on the powerful. In Gokhale's opinion, the only way to achieve this is by nurturing intercultural understanding. A number of approaches are suggested: training teachers for sensitivity and intercultural skills development; developing curricula to instil the concept of universal "familyhood"; student-teacher exchange between countries with differing cultural backgrounds; civil society advocacy with governments to support such educational initiatives; a cultural revolution spearheaded by the UN through the appointment of ambassadors for peace from the student-teacher community. Gokhale concludes her paper by emphasising the great value of native wisdom. We must commit ourselves to preserve and nurture this heritage before it is destroyed by intolerance and bigotry. Intercultural education is the driving force for this commitment.

Francisca Chew describes a policy for peace in Malaysia, a multireligious and multiethnic state that has become the most peaceful country in South-East Asia. Malaysia has implemented its own ways of promoting a culture of peace by introducing national education policies, adopting a New Economic Policy, and imposing an Internal Security Act. The National Education Policy establishes a national system of education and makes the Malay tongue the national language and the language of instruction. The New Economic Policy is intended to create racial harmony and redress economic inequality in favour of native Malays. The Internal Security Act (ISA) provides for the internal security of Malaysia, preventive detention, the prevention of subversion, the suppression of organized violence against persons and property in specified areas of Malaysia, and for matters incidental thereto.

Dina Hosni argues that we need a lingua franca of peace as a basis for a sphere of interculturality. The language that she proposes for this purpose is the inborn ethics that are common among peoples whatever their religion. That is, as educators we should encourage our students to look more deeply for those moral principles and common beliefs that unite us as humans in spite of all our differences. Having looked at the similarities that unite us we can then be more tolerant of our differences. Language instructors have a great opportunity to foster intercultural communication among their students because part of teaching a language is introducing the students to the culture that speaks this language. In the case of teaching Arabic to foreign students there is the challenge of stereotyped representations of Muslims. Hosni's approach is to use the Qur'an to help foreign students understand the nature of Islam and its remarkable impact on the Arabic language while they are acquiring the rules of the language, an ongoing project that she hopes could be one potential way to promote a culture of peace.

As Sydney G.V. Mkuchu sees it, the successful promotion of knowledge, skills, attitudes and values that would bring about behaviour changes must involve all socializing agencies.

His paper discusses how school, through the hidden curriculum, can contribute to or hinder the promotion of peace education. In Tanzania, the premise that Tanzania is a peaceful country in the sense that there are no civil wars and serious conflicts has meant that peace education has not been seriously taken on board in the school curriculum. The second part of the paper describes efforts by the Tanzania Ecumenical Dialogue Group (TEDG) to foster a culture of peace using the 2003 calendar with accompanying fliers, where human values intended to promote peace, mutual understanding and human dignity in society are briefly explained.

While most Pacific Island societies believe in the sacredness of the relationships among people as well as between people and nature, this value is fast eroding because of modernisation efforts during and after the period of colonial rule. Consequently, much of the indigenous knowledge and values of Pacific peoples have been de-emphasised or lost. Konai Helu Thaman's work as a teacher and researcher is focused on raising future teachers' awareness of the importance of their cultural heritages and ensuring their respect for the heritages of others. She discusses collaborative efforts to address this issue that have been made over the past five years under the auspices of her UNESCO Chair in Teacher Education and Culture and in teacher education institutions in various parts of the South Pacific.

Quoting the exhortation of the Bible to eschew evil and do good, Kelvin Asare-Williams points out that these sentiments are shared by many religions. Although religion can divide people and cause conflict, it can also bring about the integration of cultural differences through its values and positive principles. Most human conflict stem from individual differences and a refusal to understand these differences. However, the fact is that quiet and peace benefit us all. Asare-Williams intends to use theatre as a vehicle for promoting peace and understanding among people, communities and societies. Theatre embodies art, dance, music and drama, means that easily transcend individual, ethnic and racial boundaries. Theatre will take people through catharsis and they will come to know the sources of Petrarch's five great enemies to peace – anger and envy and pride and greed and avarice. Theatre will help people become mindful of their actions. Mindfulness can help us stop before we say or do things that cause conflict for others and ourselves. Mindfulness illuminates what we are doing, how we stand and sit, how we look at others or perceive them and what we do to them.

Kolawole Raheem has been involved in peace issues and the promotion of a culture of peace in Finland and Africa for more than 15 years. His experiences are being put to use to develop more projects that could foster a culture of peace. In his opinion, a culture of peace is best promoted among the very young ones while they are still at school. It is better to catch them young and give them a peace education. Teachers are also very important in the process. Raheem is interested also in how to plan and implement peace education for tertiary institutions in Nigeria.

Tuomi, Margaret Trotta
University of Jyväskylä, Finland

A Culture of Peace is a Culture of Consultation

We live amidst conflict, destruction and disagreement; cynics abound telling us that there is no point in trying since there is no hope of improving the situation. A dangerous counter-force is also at play, persuading us to ignore our diversity, to imagine that all people are actually similar and that we only need to convince others that our answers are the best for all. None of these approaches will do for constructive, sustainable solutions. The hard work has to be done, the process of discussing together, consulting together, and coming together step by step in search for a viable, more just and more healthy world for all.

That education plays a significant role in this development finds wide consensus. Education for a culture of peace must be based on human dignity, the innate endowment of all people, and the equal rights and obligations of all human beings. Education for a culture of peace is an empowering process enabling each individual to better evaluate information and make a commitment to finding out its veracity in an unprejudiced way. If the education of the whole child is to be taken into consideration, including intellectual, physical and ethical or spiritual aspects, parents play a key role in partnership with teachers. Together they must consult on what principles to stress in education, consider the manner of their implementation and discuss the many "grey areas" which arise. Consultation, therefore, is a means through which consensus can be promoted in an environment based on mutual respect and safety. The question is defined, the facts identified and sought out, including the ethical principles involved, and ideas emerge in collaboration with the thoughts of others. Finally, through consultation, a unified will to realize the agreed course of action can materialize which will help make those thoughts a reality. The skills required for consultation are complex and can never be perfected.

Education for a culture of peace is a process composed of diverse yet collaborative factors rather than a series of isolated events. It is based on the identification of oneself and others as noble human beings with dignity, and on respecting that innate essence in others and ourselves as part of humankind. It is about learning to collaborate with others to develop a just and stable society. It is about finding the balance between learning the practical and the experiential skills needed in life situations. It is a commitment to a standard of justice that instead of focusing only on my rights and your obligations entails that, for the wellbeing of all, also your rights and my obligations will be fulfilled as well. It has deeply to do with how we see ourselves in relationship to others, what future our children are to inherit and what we are willing to do to see it achieved.

An educational environment based on unity in diversity as the fundamental principle for social integration, on respecting the human dignity of each member of the human race, and on realizing both the human rights and the human obligations of each of us as world citizens

empowers its participants with the resources and the collective will to bring about a prosperous future for humankind. There are no quick fixes, no easy solutions. No one stakeholder, child, school or parent, can do it alone. A culture of peace is not an unattainable dream. Its realization however, requires us as stakeholders to take part in giving birth to a culture of consultation.

Horiuchi, Tokiko
University of Jyväskylä, Finland

Peace Through Communication

We all communicate with other people all the time – in our homes, at our workplaces, in the groups we belong to, and in the community. No matter how well we think we understand each other, communication is hard. Especially when people from different cultural groups take on the exciting challenge of working together, cultural values are sometimes in conflict. Communication patterns and interpretations of perceptions are chosen according to the values and norms of one's culture. Different cultures display different behaviours and interpret specific behaviours in different ways, which can cause problems in intercultural communication. For example, when faced by an interaction that we do not understand we tend to interpret the other people involved as "abnormal," "weird" or "wrong". This tendency, if indulged in, gives rise to the individual level of prejudice.

Why, then, is it always interesting to meet and talk with foreigners? Why do people travel so much during holidays? The answer is "difference". An awareness of cultural differences does not need to divide us from each other. It does not need to paralyse us either, for fear of not saying the right thing. In fact, becoming more aware of cultural differences, as well as exploring our similarities, can help us communicate with each other more effectively. In my opinion, the core elements of our life and our core values are basically similar.

I see cultural differences not as problems or obstacles to communication but as resources to be used for development. We can learn from each other's differences. We have been learning all the time from friends, family or others. It means that we have learned from the differences among individuals, and this does not change even if the differences are among cultures. Facing cultural differences is similar to looking at yourself in a mirror. It is not only learning about other people but also learning about yourself. Recognising where cultural differences are at work is the first step toward understanding and respecting each other.

As for hopes and fears, we all have those internal feelings when we communicate with people belonging to a group different from our own. Fears are usually about being judged, miscommunication, and patronizing or hurting other people unintentionally; hopes are usually about the possibility of dialogue, learning something new, developing friendships, and understanding different points of view.

My task is to bring people more hopes than fears through research and education. Respecting our differences and working together are urgently needed in order to avoid conflict and achieve peace. In addition to that, I would like to encourage people by saying that to try communicating in practice is the most important and the shortest way to peace.

Mustapha, Ramlee Bin
The National University of Malaysia, Malaysia

Peace Education in the Curriculum

I believe that in order to avoid Huntington's "clash of civilizations" and the events of September 11 we need to educate our youngsters about other people's cultures, customs, religions, and ways of thinking. Intolerance of other cultures and world views is one of the root causes of conflict and violence. The enduring problems of ideological conflicts have brought the world many newly expanded threats such as environmental degradation, economic disparity, social and moral decadence, global economic exploitation, and military action outside the auspices of globally mandated institutions – a problem which potentially undermines even existing international instruments of conflict resolution.

Achieving peace requires a great deal of work, resources, understanding and patience – and the payoff seems relatively intangible. But we need to start somewhere. First, I believe, everyone needs to understand, respect and promote the supremacy of international and humanitarian law. This began with the UN Charter and the Universal Declaration of Human Rights and the Geneva Conventions.

Second, if we, as a society, value peace, we must have peace education as a formal element of our school curriculum. We should have a pre-eminent Centre for Peace Education in our countries. It would be a part of the election platform. Governments, corporations and other large organizations would have regulated codes of conduct and ethics that support a culture of peace. The activities of corporations/organizations and the media that promote negative stereotypes and violence would be monitored and the perpetrators reprimanded. Our countries should be working in good faith for an effective reform of the United Nations. Peace heroes should be honoured.

Education is a supremely effective tool for peace-building, especially when it brings together students of differing ideas, backgrounds, even cultures at a time in their lives when their minds are most open and receptive. We have seen encouraging results from programs developed over the past decade focusing on the creative use of drama, music and multimedia materials in schools and communities to promote tolerance, reconciliation, non-violence and cross-cultural awareness. If we can approach peace education with the same level of commitment and expertise that previous generations devoted to their military academies, we will be well on the way achieving a more lasting security than war could ever destroy.

Adults can help children understand the importance of treating all people with respect and not judging groups of people by the actions of a few. Most importantly, we adults must demonstrate tolerance and compassion in our words and behaviour. We should also encourage children to explore their feelings of prejudice and hate. Not only is doing so critical to preventing further harm but the process presents a potentially powerful, albeit painful, opportunity for our young people to learn and incorporate into their values the true strength of our

country – our commitment to individual freedom and upholding respect for and the dignity of all people.

Working together in organized networks, concerned nations, organizations and individuals must unite in a pledge to build the structures needed to establish peace and empower them. We must strive with the full legal and moral authority to stop hatred and violence before they begin. We must strengthen the mechanisms for resolving disagreements peacefully and instilling, in the conscience of every society, a culture of peace.

Gokhale, Patricia
Somaiya Trust, India

Nurturing Intercultural Understanding

Globalization has shrunk Atlas. Doors have opened for trade and commerce. Information technology has made the acquisition of knowledge fast and easy. One who has knowledge commands. The mantra is – survival of the fittest! And who are the fittest? What makes them the fittest ones? Is it all about optimizing resources to maximize returns?

As the world races towards this end, life has become equivalent to struggle. Trade has made borders disappear, yet nations fight over religio-cultural issues. Whose responsibility is it to ensure that this divide does not fragment the world further?

If knowledge is power then the onus to hold the world together must be on the powerful.

I believe that the only way to achieve this is by nurturing intercultural understanding. Some approaches are suggested below:

- teacher training in sensitivity and intercultural skills development (use of tools for peace and harmony)
- curriculum development to instil the concept of universal "familyhood"
- student-teacher exchange between countries with differing cultural backgrounds
- civil society advocacy with governments to support such educational initiatives
- a "cultural revolution" spearheaded by the UN through the appointment of ambassadors for peace from the student-teacher community.

To conclude, I believe that native wisdom across the world is our rich heritage. We must commit ourselves to preserve and nurture this heritage before it is destroyed by intolerance and bigotry. Intercultural education is the driving force for this commitment.

Chew, Francisca
Sabah Association for Voluntary Efforts (SAVE), Malaysia

A Policy for Peace in Malaysia

Malaysia is located in South-East Asia and divided into two parts, Peninsular Malaysia and the Island of Borneo. More than forty languages are spoken daily. Malaysia is a multireligious and multiethnic state that has become the most peaceful country in the region.

Malaysia has implemented its own ways of promoting a culture of peace by introducing a National Education Policy, adopting a New Economic Policy, and imposing an Internal Security Act.

The goals of the National Education Policy are to establish a national system of education and to make the Malay tongue the national language and the medium of instruction in all state schools, colleges and universities. Under the policy, Malay became the sole official language of the country, and was termed Bahasa Malaysia (the Malaysian language).

In 1971, the government adopted a New Economic Policy, intended to create racial harmony and redress economic inequality in favour of native Malays. The policy guarantees ethnic Malays preferential treatment as regards awarding contracts, property sales and university admission.

The Internal Security Act (ISA) came into force in West Malaysia on 1 August 1960 and in East Malaysia (Borneo) on 19 September 1963. The ISA is an act providing for the internal security of Malaysia, preventive detention, the prevention of subversion, the suppression of organized violence against persons and property in specified areas of Malaysia, and for matters incidental thereto.

Hosni, Dina
American University in Cairo, Egypt

A Lingua Franca of Peace

In a football match between Real Madrid and Manchester United, the commentator was describing a quite "harmonious" pass of the ball among four players of the Real Madrid team, McManaman, a British player, Ronaldo, a Brazilian player, Zidane, a French player and Figo, a Portuguese player. He said that though the four players speak different languages, they have managed to develop a lingua franca, the language of football.

In order to develop a sphere of interculturality, there is similarly a dire need to seek a lingua franca through which we can communicate, and the language that I propose for this purpose is the inborn ethics that are common among peoples whatever their religion. I was quite enthralled by Voltaire's famous words:

> Let's meet four times a year in a grand temple with music, and thank God for all his gifts. There is one sun. There is one God. Let us have one religion. Then all mankind will be brethren.

Certainly, I am not calling for a "one-religion policy". This is not possible, but what I aspire to is that we, as educators, should encourage our students to look more deeply for those moral principles and common beliefs that unite us as humans in spite of all our differences. This could help us develop a lingua franca to make communication possible. Having looked at the similarities that unite us we can then be more tolerant of our differences.

As language instructors, we have a great opportunity to foster intercultural communication among our students. Part of teaching a language is introducing the students to the culture that uses this language. I believe that a language instructor assumes the role of an ambassador who is expected to represent their country and its culture by teaching the language. Teaching Arabic to foreign students poses a greater challenge but also a fascinating one. Today we are governed by stereotypes. Muslims, as Esposito (2002) has put it in *Unholy War: Terror in the Name of Islam*, "have gone from the unknown "other" or the product of Oriental stereotypes of Arabian Nights – sheiks & harems and flying carpets – to masked, armed hijackers and hostage takers" (119). My approach is to use the Qur'an, the holy book of Islam, as a text in teaching Arabic. My aim is not to preach Islam but to help foreign students understand the nature of Islam and its remarkable impact on the Arabic language while they are acquiring the rules of the language. This is an ongoing project, which I hope could be one potential way to promote a culture of peace.

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Mkuchu, Sydney G. V.
University of Tanzania, Tanzania

Peace Education and Hidden Curricula

The successful promotion of knowledge, skills, attitudes and values that would bring about behaviour changes must involve all socializing agencies. This would by and large depend on the prevailing situation. This presentation briefly discusses how school, through the hidden curriculum, can contribute to or hinder the promotion of peace education. The second part of the presentation is a case study of efforts by the Tanzania Ecumenical Dialogue Group (TEDG) to foster a culture of peace using the 2003 calendar with accompanying fliers.

The promotion of peace education in Tanzania has to be viewed from the premise that Tanzania is said to be a peaceful country. This premise is based on the absence of civil wars and serious conflicts. This being the case, peace education has not been seriously taken on board in the school curriculum. The presentation looked into the hidden curriculum especially for messages that can be discerned from textbooks.

The TEDG, viewing peace from a broader perspective, addresses the question of conditions that ensure peace in the family, the community, and society at large. Peaceful conditions at intrapersonal, interpersonal, inter-group, national or international levels have to be created. To promote peace education using the 2003 calendar and the accompanying fliers, peace and non-violence messages about human values with relevant illustrations have been highlighted. Each human value is briefly described: what it entails, how to go about realizing it, and the expected results. These are explained in the flyers.

These human values aim at promoting peace, mutual understanding and human dignity in society. The human values that have been addressed are:

- Maintain peace and tranquillity in the family, the community and the nation.
- True love brings happiness and peace into the family, the community and the nation.
- Forgiveness is the source of understanding and peace in the community.
- A culture of tolerance promotes mutual understanding, respect for other people and human dignity.
- Avoid all acts of violence.
- Care about and respect human dignity.

The presentation concludes with a number of challenges concerning how school and NGOs such as the TEDG can best deliver peace education with the required impact.

Thaman, Konai Helu
University of the South Pacific, Fiji

Peace Education in Teacher Training

Most Pacific Island societies believe in the sacredness of the relationships among people as well as between people and nature. This value is fast eroding because of modernisation efforts during and after the period of colonial rule by different metropolitan powers. Consequently, much of the indigenous knowledge and values of Pacific peoples have been de-emphasised or lost. My work as a teacher and researcher is focused on raising future teachers' awareness of the importance of their cultural heritages and ensuring their respect for the heritages of others – something that was not part of the colonial agenda of schooling and is, today, not part of modern tertiary education in our region. I will share the collaborative efforts to address this issue that have been made, over the past five years, under the auspices of my UNESCO Chair in teacher education and culture and in teacher education institutions in various parts of the South Pacific.

Asare-Williams, Kelvin
Junior Art Club, Ghana

Peace in the Arts

In 1 Peter Chapter 3 Verse 11, the Bible says, let us eschew evil, and do good; let us seek peace and ensue it. The Roman Catholics, Protestants, Greek Orthodox Christians, atheists, Muslims, Hindus, followers of African traditional religions, agnostics, Shintoists, animists and other religious groups share these sentiments. Although religion can divide people and cause conflict, it can also bring about the integration of cultural differences through its values and positive principles. These principles and values and the attributes of divine personalities will help fight what Petrarch called the five great enemies to peace, that is, vice, avarice, ambition, envy, anger and pride.

Humans, the most civilized creatures on Planet Earth, have had a great deal of conflict, fighting, wars and destruction up to date. Most of these stem from individual differences and a refusal to understand these differences. What other righteous convictions and what sane common sense and prudence will allow humanity find peace than the fact that quiet and peace benefit us all; benefit ourselves and benefit our neighbours.

If we have no peace within ourselves, it is a useless and vain task to seek it from outward sources. Freedom from disturbance, freedom from war, ease of mind or conscience are rarely denied to the peaceful.

Since ancient times human societies have used language and art to describe, communicate and understand their world. I intend to use theatre as a vehicle for promoting peace and understanding among people, communities and societies. Theatre embodies art, dance, music and drama. These are means that easily transcend individual, ethnic and racial boundaries.

Identity construction, racial consciousness, ethnicity, racism, imperialism, extremism and so on have been key determinants in an individual's sense of belonging to a group and in a person's or a group's exclusion from social, political and economic opportunities.

Theatre will take people through catharsis and they will come to know the sources of anger and envy and pride and greed and avarice. It will help people become mindful of their actions.

Mindfulness can help us stop before we say or do things that cause conflict for other people and ourselves. Mindfulness illuminates what we are doing, how we stand and sit, how we look at other people or perceive them and what we do to them. Theatre will bring light to those that sit in darkness, and in the shadow of death it will guide people towards the way of peace.

Raheem, Kolawole
University of Jyväskylä

Promoting a Culture of Peace

I have been involved in peace issues and the promotion of a culture of peace for more than 15 years. Working with the Peace Education Institute in Helsinki, Finland, and especially with Ms Helena Kekkonen has been a source of inspiration.

Peace education is the vehicle that I strongly advocate for the promotion of a culture of peace. I have coordinated peace education projects for teachers in West Africa. I also work on peace issues with different non-governmental organisations in West Africa. The African Refugees Foundation, for example, is active all over Africa and promotes peace education and relief for refugees. I have worked with the organisation for about ten years as a volunteer, and we still continue to hold peace education workshops in countries like Nigeria, the Republic of Benin, Ethiopia and South Africa. There is also collaboration with the Chris Ogunbanjo Foundation Centre for Peace and Conflict Resolution in Nigeria. A few years ago the Centre for Conflict Resolution in Ghana and I planned and implemented projects to help Liberian refugees in Accra, Ghana.

My experiences with the organisations mentioned above are being put to use to develop more projects that could foster a culture of peace. A culture of peace is best promoted among the very young ones while they are still at school. It is better to catch them young and give them a peace education. Teachers are also very important in the process. At the moment I am working with the African Refugees Foundation (AREF) to convince the governments of West African countries to include peace education in the curriculum of their schools. I am also interested in and contemplating how to plan and implement peace education for tertiary institutions in Nigeria.

Part VI
Where Do We Go From Here:
Implications and Conclusions

Part VI: Where Do We Go From Here: Implications and Conclusions

The final section of the book, which sums up the Espoo Seminar and considers the way ahead, is opened by S. Sri Krishna, who quotes Gandhi's words about the way of peace being the way of truth. Non-violence is a power which can be wielded equally by all – children, young men and women, grown-up people – provided they have a living faith in the God of love and have, therefore, equal love for all mankind. Through consideration for other people world peace can become a reality. – After defining the values, attitudes, modes of behaviour and ways of life that make up a culture of peace Dr Krishna points out that peace is not merely the absence of war and violence but also the absence of structural or indirect violence. While there is good in every people, the movement towards a culture of peace is not automatic. It is a process of social transformation and sustainable efforts. The best choice is to educate people for peace at all levels and in all sectors of society and the educational system.

According to Sanjoy Bandopadhyay, the absence of peace under any circumstance stems from a mentality that is not satisfied with the current state of things. The human mind naturally imbibes certain basic features such as desire, anger, greed, affinity, zeal to conquer, and jealousy. These mental attitudes, within limits, are essential components of human growth and development, but an excess or a disproportionate mix of these qualities leads to acts causing disturbance and the shattering of peace at any level of human life and society. We need to foster a culture of peace through education by appropriately revising the educational curricula to promote qualitative values, attitudes and behaviours, including peaceful conflict resolution, dialogue, consensus building and active non-violence. The educational components for such a development of qualitative values to promote peace will also automatically build up positive attitudes and supporting behavioural patterns in future adults. Music is one of the mediums that can play an important role in this. Music can excite human minds or put them into a sublime state, and research has also proved that the emotional messages transmitted by music are understood cross-culturally. The mind-set achievable through the incorporation of appropriately selected and properly taught music in academic curricula should serve as a good tool for developing a culture of peace.

Considering the implications of a culture of peace, Riitta Wahlström concludes that it will mean a deep transformation of the present culture that will reshape the whole Western way of living and involve profound changes in education, consumerism, our relationship with nature and our acceptance of violence. In education, it is important to teach students to reach peace through personal spiritual development and self-expression inspired within the context of peace. Violence is strictly condemned in teaching practice and in the teaching materials. Multicultural education introduces students to different indigenous peoples' traditions and teaches them to understand their world-view as one of the old and wise ways of living in harmony with nature. Consumerism, the Western religion, is violence against equality be-

tween nations and people, leading to violence and war as one of their many reasons. The transformation of our violent culture brings forth new values: compassion and respect for all living beings. A new idea of development arises. Political and social decisions are made according to this understanding and military forces are turned into green forces because there is so much work to do before we can heal the planet and restore it to the condition in which it was when the violent Western industrialized culture began. The need for this transformation is urgent because there is no peace without clean water, healthy soil and uncontaminated air.

William García's way of fostering a culture of peace has both individual and collective or social dimensions. He must strengthen his own individual ethics, values, and his practice of living in peace in order to promote a culture of peace around him. If he lives in peace, he is contributing to living in peace with people and groups around him. Peace is something alive and transmissible from individuals to groups and from groups to individuals. Socially, as a private individual without any group affiliations, he can only openly express his critical opinion about war and about the use of force and power to solve social conflicts. His pacifist perspective shows and unmasks the complexity of the problems underlying and roots of conflicts, which cannot be reduced to personal attitudes because in many cases there are structural and social causes. Therefore, conflict and war cannot be resolved through negotiations, public demonstrations, peace agreements and good will alone. Social and structural changes promoting social justice, human rights, better living conditions, and cultural projects among others are necessary. At the root of most conflicts is lack of knowledge, communication and power. Education used as a tool to empower individuals and groups contributes enormously to challenging a repressive context and consolidates a culture of peace where individuals can live with dignity and social justice. Therefore, it is important to promote not only a culture of peace but also social conditions favourable for peace.

Next, Vivan Storlund discusses the way in which human rights have reversed the old picture of sovereignty, turning the right of the sovereign to impose laws on their subjects into the rights of citizens vis-à-vis the sovereign. In regard to business life, again, we need Aristotle's distinction between two kinds of property, that which is required for the household economy to make possible a good life, and that representing the accumulation of property for its own sake. If we take human rights seriously, the accumulation of property for its own sake must be restrained in favour of household economies that would improve people's quality of life and allow them to act as morally responsible persons. At the root of social injustice and much human misery lies a failure to make human rights a reality. We therefore need to identify what prevents so many people from exercising their own rational free will in the context of group performance at any level of human existence, from the family, working life and the community to regional, national and international levels of action. One way of encapsulating the spirit of human rights is to say that they require us to respect the dignity of every person, implying that every person is as worthy of respect as any other. The justness of legal arrangements can be measured properly only if we pay attention to people in their real-life context. This relational aspect is central to theories of social justice; concepts devised as a part of such theories can therefore help to identify shortcomings in the way societal matters are legally perceived and regulated today. We need to focus on how a person's autonomy is affected by the particular setting in which they live and act. This will also help us to give up the hidden paradigm of individuals as social atoms, a characteristic of classical rights and liberties, and

will instead reveal the communities of interest and interdependencies that exist in any social setting.

Betty Reardon's paper is an attempt to put together in a conceptual map some of the things that she heard emerging during the interactions and contributions in Espoo, representing, as she saw it, the process of an emerging learning community. The first concept on the map is that of rights, human rights, but rights complemented with an awareness of the very significant point made at the seminar about political education and understanding, that it is politics that carries values. Thus, it is important to do certain things – e.g. demilitarisation and the general and complete disarmament of states – but also to refrain from doing certain other things, defined by Reardon as restraint. We have to learn how to restrain certain impulses if we are to interact within a value system that is explicit in human rights. Next comes reciprocity. When we talk about peaceful relations we talk about reciprocal relations, the opposite of dependence and dominance. They are what Reardon means when she talks about learning to live together. She finds this reciprocity in the political content of Security Council Resolution 1325, which says that women must be equally represented in all political, peace and security negotiations and policy-making. To accomplish this in the context of political education there are both specific methods and a teacher's stance, the way in which teachers relate to students, which is practice, putting values into practice by doing. According to Reardon, this involves not just respect but something deeper – reverence, reverence in a sense of reverence for the other and for the us-ness that comes from the reciprocal relationship with the other. Similarly, while politics has to be guided by reason, we need to go beyond the rationalism of just argument and reflect more deeply on how we could bring our values into our reasoning. And when we hold values very deeply, we have to know and also teach other people how to resist the violation of those values.

Pekka Kämäräinen emphasises in his paper that the pre-conference workshop in Espoo was the crucial element of the main UNESCO Conference on Intercultural Education in Jyväskylä. The workshop proved a success due to its collaborative and dialogue-oriented process dynamics that gave the whole seminar a particular atmosphere of openness and inspiration. This arose from three sources: 1) the participants were keen to enter into a genuine dialogue and learn more from each other; 2) there was a willingness to discuss critical issues and difficult experiences and invite views from different cultures as a basis for joint reflection; and 3) instead of fencing themselves into a narrow realm of debates on peace as such or a culture of peace as such, many contributors sought to link the general issues of a culture of peace and sustainable development to new perspectives on citizens' participation and to the empowerment of local communities, while several concrete local-level issues were also considered. The preparatory discussions in Espoo generated a sense of mutual trust and solidarity among those attending the seminar. This created a general confidence in that the main conference and the associated events would respond to genuine needs for an international dialogue of a new kind on the set of themes to be taken up. Moreover, the participants became willing to develop their own ideas as a contribution to prospective follow-up measures. The paper concludes with a brief discussion of the implications of the Espoo Seminar for developing such pre-conference events further as occasions for providing background material available as a basis for planning possible follow-up initiatives.

Looking for possible ways of continuing the collaboration on fostering a culture of peace within the network of professionals active in international education that emerged at the Jyväskylä Conference, Johanna Lasonen and Sabine Manning suggest the creation on the Web of a global knowledge base of intercultural education, to be constructed as a joint effort, that will be open to all interested people. During the Espoo pre-conference a link was established between intercultural education, international education and peace education. The proposed global knowledge base on intercultural education, the ICE Base, will focus on the issues emerging in the debate on peace and a culture of peace. One of the basic questions concerns finding ways of promoting solidarity in higher education and in education in general. Further, how are efforts to foster a culture of peace manifested in the educational system and educational structure? The need is for careful collaborative analyses, in different countries, of the ways in which the factors that generate structural violence can be eradicated from educational systems, and of those elements of educational plans and curricula that hamper an understanding of diversity. Lasonen and Manning want to create a visual representation of horizontal and vertical factors that foster justice and, as a result, the emergence of a culture of peace. These factors and the links that connect them might serve as subjects for contributions by the network members to the shared knowledge base. One and the same subject can appear in a completely different light when it is discussed by two different experts, living in different parts of the world, who look at it from perspectives that are rooted in their specific contexts. It is also quite possible that their basic concepts and principles will prove identical because the promotion of justice and peace, for example, are global values shared by all human beings. The paper concludes with a brief sketch of the different aspects of a culture of peace and of ways of fostering it, a list of suggested discussion topics, and a brief description of the content and structure of the ICE Base.

In the first part of his paper, which brings to a close both this section and the book as a whole, Kwasi Agyman reiterates his definition of peace as freedom to be morally responsible for living a productive, happy life and his discussion of the causal and purposeful angles of peace. Needing peace is about eliminating the causal factors inimical to peace. That alone will not achieve peace, true peace, it will give a semblance of peace. If mankind is brought by education and legislation to want peace and need peace it shall have peace. By education, from the kindergarten to the higher levels. By legislation also because mankind must make it dangerous not to want peace. In other words, if we can find a way to make it dangerous for states not to want peace, we shall have peace. – One of the possible ways of fostering peace among peoples of the world is for mankind to create a deliberate interdependency, of nations, of peoples upon one another. If I depend upon you and you depend upon me for life or welfare I think I will be careful about how I treat you. – The second half of the paper consists of a resolution adopted by the participants of the Espoo pre-conference that (a) defines true peace as a fundamental virtue whose value is self-evident and that must thus be kept and pursued by mankind for its own sake and for its collateral benefits; (b) identifies ignorance as the greatest evil among the causes making true peace appear elusive; (c) describes the educational programme and educational objectives required for the attainment of peace, home or abroad; (d) further specifies the elements and aims of this educational process; (e) establishes multicultural values as the basis of evolving mankind a set of bottom-up universal values; (f) defines

the role of UNESCO in imposing sanctions against any particular culture(s) found to have violated these universal values of humankind; (g) requests the conference delegates to make periodic progress reports, detailing challenges, recommendations, and failures and/or other matters relevant the implementation of multicultural educational and universal values, to Professor Johanna Lasonen for further attention and action.

Krishna, S. Sri
Sri Venkateswara University, India

Peace Through Education

Peace making does not begin in big meetings or street marches, but in welcoming with compassion others with whom we live and share and work.

According to Mahatma Gandhi, the father of the Indian nation, the way of peace is the way of truth. Non-violence is a power which can be wielded equally by all – children, young men and women, grown-up people – provided they have a living faith in the God of love and have, therefore, equal love for all mankind.

We can only hope that each day people try to become a little bit better. And people can do it if they only make the attempt.

I strongly believe that there is good in everyone and that we are brothers and sisters of this earth. Life is made better through consideration for other people. And through consideration for other people world peace can become a reality. When this is the ideal, harmony spreads and human beings themselves reveal the spirit of True God which dwells in all of us.

A culture of peace is a set of values, attitudes, traditions, modes of behaviour and ways of life that reflect and inspire:

1. respect for life and all human rights
2. rejection of violence in all forms in one's own life
3. promotion of equal rights and opportunities for men and women
4. recognition of the rights of every person and of freedom of expression, opinion and information
5. devotion to the principles of freedom, justice, democracy, tolerance, solidarity, co-operation, pluralism, cultural diversity, dialogue and understanding between nations, ethnic groups, religions, cultural and other groups and also between individuals
6. realisation that however powerful or rich one may be, one cannot lead a comfortable life if one has no ideas of peace in one.

Peace is not merely the absence of war and violence but also the absence of structural or indirect violence.

The movement towards a culture of peace is not automatic. It is a process of social transformation and sustainable efforts. The best choice is to educate people for peace. Peace education should start at the grass-root level and also at the level of primary education and extend beyond graduation so that peace will prevail among students. Peace meetings, discussions should be conducted among a cross-section of society so that peace will prevail in the whole society itself.

To conclude, educating people is the best way of fostering peace in any nation.

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Bandopadhyay, Sanjoy
Rabindra Bharati University, India

Promoting Peace Through Music

In United Nations resolutions as made in 2000, a culture of peace was defined as:

> *[A] set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations"* (UN Resolution A/RES/52/13 and A/RES/53/243).

The absence of peace under any circumstance stems from a mentality that is not satisfied with the current state of things. The context of the problem may be unitary, regional, national, intra-national or global. The human mind naturally imbibes certain basic features such as, as we call them in Sanskrit, *kama, krodha, lobha, moha, mada and matsarya,* meaning desire, anger, greed, affinity, zeal to conquer, and jealousy. These mental attitudes, within limits, are essential components of human growth and development. But an excess or a disproportionate mix of these qualities leads to acts causing disturbance and the shattering of peace at any level of human life and society.

For peace and non-violence to prevail, we need to foster a culture of peace through education by appropriately revising the educational curricula to promote qualitative values, attitudes and behaviours, including peaceful conflict resolution, dialogue, consensus building and active non-violence. The educational components for such a development of qualitative values to promote peace will also automatically build up positive attitudes and supporting behavioural patterns in future adults. Music is one of the mediums that can play an important role in this. Exposure to different musical heritages may prove to be an important component of efforts to develop behavioural patterns that support peace. Exposure to such music will give students an opportunity to become more aware of different cultures and familiar with other cultures' intrinsic virtues. As cultural conflict is among the factors undermining peace, widening our understanding of other cultures will also help foster tolerance.

Incidentally, music can also be used to promote a culture of peace through different mediums, and there may be a larger number of Music for Peace festivals that may have a direct impact on the community where they are held.

In India heritage music is considered a path to salvation. Music, as we discussed earlier, can be used as an effective vehicle for the promotion of the concept of a culture of peace. Along with other tools, it may be appropriately adapted to curricula with a view to developing, in the future adults, a mind-set conducive to building up a culture of peace.

As my area of studies is Indian music, I shall take the opportunity to suggest some tools by providing examples of this style of music. With due modifications, this may also be partially or totally applicable to the music of other cultures. Music can excite human minds or put them into a sublime state. Musical themes can be anything that a mind can think of. Research has

also proved that the emotional messages transmitted by music are understood cross-cultural-ly[1]. Thus, the incorporation of appropriately chosen music and music styles in the academic curricula should help to develop a peace-oriented frame of mind. Recent research at the University of California, Los Angeles, USA shows that music courses at school contribute to "… higher achievement grades in history, and also significant increases in positive social behaviours, including helping and sharing, increases in empathy for others, and beneficial attitudes including reduced prejudice and racism. Teachers also found that students were less aggressive." (Konrad 2000).

Thus, the mind-set achievable through the incorporation of appropriately selected and properly taught music in academic curricula should serve as a good tool for developing a culture of peace.

Now, I shall perform some Indian raga music that signifies peace.

Items for musical demonstration:

No.	Raga	Musical elements	Description
1	*Yaman*	*Alap* and *gat* in *Rupak* (7 beats)	*Yaman* means welfare or peace, attributed to the 14th-century Persian poet Amir Khusro. This is one of the most popular ragas even now.
2.	*Bahar*	*Gat* in *Ektala* (12 beats)	Depicts joy. A seasonal raga for the spring.
3.	*Anandi-Kalyan*	*Alap* and *gat* in *Teentala* (16 beats)	Depicts the mood of peace and joy. "*Anand*" means joy, "*kalyan*" peace or welfare.
4.	*Darbari-Kanara*	*Alap* and *gat* in *Jhaptal* (10 beats)	Depicts the grandeur of a court. This raga is a creation of the legendary musician Mian Tansen, who was the court musician of the Emperor Akbar.
5.	*Mian-ki-Malhar*	*Gat* in *Teentala* (16 beats)	A monsoon raga that signifies purging oneself of bad qualities. "*Mian*" is God (in Islam) and "*malhar*" means "diminishing the bad".
6.	*Vachaspati*	*Gat* in *drut Teentala* (16 beats)	A raga belonging to the Carnatic (South Indian) musical tradition that has been adapted to the Hindustani music style.
7.	*Bhairavi*	*Alap* and *gat* in *Dadra* (6 beats)	Bhairavi is the name of a deity (wife of Bhairava). The treatises describe this as a morning raga. It is very popular and is usually performed in a lighter mood these days. It is usually played as the final item of a concert and accepted as a raga for all time. It depicts a devotional mood. All the twelve notes are used in this raga.

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1 Music is highly powerful in communicating emotions and setting moods. However, it is generally believed that this capability is learned within each culture. To test this assumption, Laura-Lee Balkwill and William Forde Thompson presented listeners representing Western culture with various excerpts of music they had never heard, specifically from Hindustani ragas. The subjects were asked to rate the emotions expressed in each selection: joy, sadness, anger and peace. The authors found that the Western listeners were highly sensitive to emotional messages, despite the fact that they were completely unfamiliar with this type of music. The findings suggest that music's power to communicate specific emotions is not merely cultural but reflects more basic human processes. (Balkwill & Thompson 1999.)

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Consumerism

A culture of peace means a deep transformation of the present culture. This change will re-shape the whole Western way of living. It includes a transformation of education, consumerism, our relationship with nature and our acceptance of violence.

In education, it is important to teach students to reach peace through personal spiritual development. Meditation is one simple and successful method to gain a profound balance of the soul and the mind. In education, art – self-expression – is inspired within the context of peace. Violence is strictly condemned in teaching practice and in the teaching materials. Students are taught to respect cultural diversity and different cultures' sacred practices, sites and traditions. Multicultural education introduces students to different indigenous peoples' traditions and teaches them to understand their world-view as one of the old and wise ways of living in harmony with nature.

Consumerism, the Western religion, is violence against equality between nations and people. Rich countries eat the food of poor ones and use 80 per cent of all global resources. Consumerism leads to violence and war as one of their many reasons. The transformation of our violent culture brings forth new values: compassion and respect for all living beings. A new idea of development arises. People are inspired to attain harmony with nature, adopt a reverential attitude towards nature and accept responsibility for keeping our vulnerable only planet in a good condition for future generations. People are inspired by a deep understanding of how important this sacred responsibility is and how vulnerable this common home of us all, Planet Earth, is. Political and social decisions are made according to this understanding and military forces are turned into green forces because there is so much work to do before we can heal the planet and restore it to the condition in which it was when the violent Western industrialized culture began. The need for this transformation is urgent. The need for a culture of peace is urgent because of the horrifyingly rapid speed at which species are dying nowadays. The animals, the plants and water have even less voice than the poorest human person. We need them to be healthy; there is no peace without clean water, healthy soil and uncontaminated air.

A way of promoting a culture of peace is a way of healing oneself and the environment.

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Peace – a Way of Life

My own way of fostering a culture of peace has both individual and collective or social dimensions. I need to strengthen my own individual ethics, values, and my practice of living in peace in order to promote a culture of peace around me. Living in peace is a way of life and a lifelong project that I should constantly cultivate in my own development as an individual. If I live in peace, at least I can be sure that there is one peaceful place in the world. If I live in peace, I am contributing to living in peace with people and groups around me. Peace is something alive and transmissible from individuals to groups and from groups to individuals.

Socially, I can only openly express my own critical opinion about war and about the use of force and power to solve social conflicts. I have no political influence on state policies, nor do I belong to any organization, political party or social movement that could directly influence or foster a policy of peace. My own critical opinion comes from a pacifist perspective. It shows and unmasks the complexity of the problems underlying and roots of conflicts, which cannot be reduced to personal attitudes because in many cases there are structural and social causes. War and conflict are part of a dialectics of resistance, survival, improvement as well as stemming from many other complex causes within society and groups. Therefore, conflict and war cannot be resolved through negotiations, public demonstrations, peace agreements and good will alone. Social and structural changes promoting social justice, human rights, better living conditions, and cultural projects among others are necessary. Peace treaties are important and necessary but not enough and armed intervention is not a solution. Socially, I must be awake, informed and willing to participate if any alternative is to emerge.

Finally, educational processes are my best contribution to fostering a culture of peace. People use force and power when they do not have sufficient knowledge to bring their own points of view to bear and solve their problems. Only when ignorance about history, society, culture, rights and responsibilities is challenged and reduced can people understand the importance and advantages of peaceful intergroup relations. Lack of knowledge, communication and power is at the root of most conflicts. Education used as a tool to empower individuals and groups contributes enormously to challenging a repressive context and consolidates a culture of peace where individuals can live with dignity and social justice. Therefore, it is important to promote not only a culture of peace but also social conditions favourable for peace.

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Human Rights – a New Departure

The logic inherent in the human rights standards introduced during the past century has in decisive ways altered the distribution of rights and obligations between a state and its inhabitants, among persons and among states alike. For this reason, it is imperative to critically assess theories, concepts, legislation, practices, attitudes and conduct that undermine the aspirations and spirit of human rights standards. Sovereignty and classical rights and liberties are two central notions that need to be carefully scrutinised.

Sovereignty in the Hobbesian tradition entails undifferentiated rights for public authorities, thus implying a self-legitimating power that has as its corollary equally undifferentiated obligations imposed on ordinary men and women. The classical rights and liberties, again, as they were expressed in Declarations of Rights since the French Revolution and up till the Universal Declaration of Human Rights, were rights that only autonomous persons were able to profit from, and often only in economic terms. Thus emerged the 19th-century night-watch state as a harmonious blend between public power and economic players. When democratic rule gradually emerged and human rights standards were eventually introduced, no fundamental revisions were made to the theoretical framework that had legitimised the night-watch state. A consequence of this is that economic, social and cultural rights in particular, which were intended to empower subjugated individuals, became instead subordinated to classical rights and liberties rather than being perceived as rights that would enhance the autonomy of those for whom these rights are intended.

It is, therefore, today a major challenge to adapt political theory, legislation and political practices, as they relate to sovereignty and business life, to the logic represented by human rights standards. This calls, above all, for a differentiated view of public power, property, and economic transactions. Human rights have reversed the old picture of sovereignty, turning the right of the sovereign to impose laws on their subjects into the rights of citizens vis-à-vis the sovereign. In regard to business life, again, we need Aristotle's distinction between two kinds of property, that which is required for the household economy to make possible a good life, and that representing the accumulation of property for its own sake. If we take human rights seriously, the accumulation of property for its own sake must be restrained in favour of household economies that would improve people's quality of life and allow them to act as morally responsible persons.

Prerequisites for Peace

At the root of social injustice and much human misery lies a failure to make human rights a reality. At the core of our efforts to enhance a culture of peace we have what John Forje has

described as the greatest crisis in the history of the human experiment – that of creating and exercising a rational free will in the context of group performance. We have the tools for doing this in our commitment to a democratic form of government and internationally, regionally and nationally confirmed human rights standards. We therefore need to identify what it is that undermines this freedom, preventing so many people from exercising their own free will in the context of group performance at any level of human existence, from the family, working life and the community to regional, national and international levels of action. I consider the promotion of social justice a precondition for empowering people to exercise their free will, along the lines of Kwasi Agyman's definition of peace as freedom to be morally responsible people living productive, happy lives.

The Law and Ethics

One way of encapsulating the spirit of human rights is to say that they require us to respect the dignity of every person, implying that every person is as worthy of respect as any other. In the field of ethics, Mark Mason has captured this in the idea of an "ethics of integrity". In the field of law we need to focus on the justness of the regulation of human relations and transactions.

The justness of legal arrangements can be measured properly only if we pay attention to people in their real-life context, to the relationships in which they stand to one another and the expectations they have of each other's conduct. This relational aspect is central to theories of social justice. Concepts devised as a part of such theories can therefore help to identify shortcomings in the way societal matters are legally perceived and regulated today. In a legal context, a decisive shift needs to be made by starting from persons instead of the laws and institutions that constitute the point of departure in a positivist legal paradigm. The positivist approach hides paradigms and agendas that are remnants of past orders and practices relating to sovereignty and classical rights and freedoms.

We need to focus on how a person's autonomy is affected by the particular setting in which they live and act. When the focus is placed on a person whose autonomy is jeopardised, it will be easier to distinguish at what level we need to look for remedies, be it in legislation, institutional arrangements, administrative practices or human conduct. This will also help us to give up the hidden paradigm of individuals as social atoms, a characteristic of classical rights and liberties, and will instead reveal the communities of interest and interdependencies that exist in any social setting.

Dalai Lama has formulated this problem in a lucid way in his book *Ethics for the New Millennium*. He notes that the sharp distinction we make between the self and other people is largely something we have learned as a way of seeing things. It is possible, he says, to enlarge our perception of ourselves in such a way that we define our interests in relation to those of others. Because a person's interests can only be defined in relation to the interests of other people, we can see that our own interest and that of other people are intimately linked, and that at a deeper level they will converge. And because our interests are linked, we are obliged to turn to ethics as the unavoidable meeting point between my wish for happiness and yours.

Unlike natural catastrophes, those caused by humans, such as wars, crime, violence of different kinds, corruption, poverty, failure in one's duty, betrayal and social, political and eco-

nomic injustices, are all consequences of negative human behaviour. Who are responsible, asks Dalai Lama, answering that there is no single social group which does not contribute to the daily harvest of bad news. And unlike natural catastrophes, we can solve the problems we cause because they are all basically ethical problems. We thus need to shift our focus from sovereignty and classical rights and liberties to decent human conduct at all levels of human existence.

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Reconceptualisation of Peace Education

What I tried to do here was to put together in a conceptual map some of the things I heard emerging as we sat together. The structure may be fairly formal, but the interactions and the contributions were actually the process of an emerging learning community and I think that is what Johanna is talking about, a learning community. We want, as professionals, to focus on the concepts, on the tools with which we think, on the values that we hope their content will carry, and on our process to learn how to integrate ourselves so that we may learn to be instruments of peace. And so I have this whole bunch of Rs and some of them are concepts and then there are related methods.

CONCEPTS	METHODS
Human rights	Reverence
Responsibilities	Reasoned reflection
Restraints	Resistance
Reciprocity	Reconciliation
Living together	Learning together

The first concept here is rights, human rights, but rights complemented with an aware-ness of the very significant point that was made yesterday about political education and un-derstanding, that it is politics that carries values. Now the values we were focussing on, there is political content in these concepts. From this perspective, the conceptual value is universal human rights, but the political content is the Universal Declaration on Human Rights. If we want peace in action we can go to those 31 articles and they will describe peace. And they will also describe what we are trying to be, learning to be. The rights require, as we all know, re-sponsibilities, they require the doing, the learning to do. We were talking yesterday of doing as being and demilitarising and disarming. What is the political content? The goal is the gen-eral and complete disarmament of states, which is very complicated, but there is a marvellous document that has been virtually lost. It is the final document of what we used to call SSOD1, the first Special Session of the United Nations' General Assembly on Disarmament in 1978. It is a plan of specific areas of disarmament which taken together can lead us to general and complete disarmament, which in 1962 the UN declared as the purpose of all disarmament negotiations.

So it is important to do certain things, but also to refrain from doing certain other things, as was mentioned earlier today. I put it down as restraint. Because what it means is that we have to learn how to restrain certain impulses if we are to interact within a value system that is explicit in human rights. Now, we have to know the laws, the limits that create those re-

straints. One of the things I think we should know about is the International Criminal Court, and we should know why exemptions are being made and know how our governments stand on such exemptions. And there will be certain states that are exempt from penalties for ignoring restraint.

Then there is reciprocity. When we talk about peaceful relations we talk about reciprocal relations. They are the opposite of dependence and dominance. And they are what I mean when I talk about learning to live together. So there we have the learning to be, to do, to know, and to live together. And I find that reciprocity in the political content of Security Council Resolution 1325, which says that women must be equally represented in all political, peace and security negotiations and policy-making. How do we accomplish this? We have specific methods, as teachers, that we learn in method classes. But we also have a stance, the way in which we relate to students, which is practice, putting values into practice by doing. Some participants spoke of respect, I began to think of respect, but I wanted to go deeper. I think what I am reaching for is reverence, reverence in a sense of reverence for the other and for the us-ness that comes from the reciprocal relationship with the other. I think it is in ubuntu. We also cannot discard Descartes completely. We are, after all, talking about politics, and politics has to be guided by reason. I think we need to go beyond the rationalism of just argument and reflect more deeply on how we could bring our values into our reasoning. When we hold values very deeply, we have to know and also teach other people how to resist the violation of those values.

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From the Pre-Conference Workshop to the Main Conference

Regarding my personal experience of the UNESCO Conference on Intercultural Education in Jyväskylä, I must emphasise that the crucial element was the pre-conference workshop on the theme of A Culture of Peace that was organised in Espoo before the main conference. The invited participants had been asked to prepare brief statements on their personal way of promoting a culture of peace in their respective action context. A collection of these statements had been prepared as background material for the discussions at the workshop. The workshop programme consisted of several sessions in which four or five participants had the opportunity to present their opening statements. After this, another set of participants could make comments or to offer their own views as corollary statements. Thus, all participants of the workshop were involved in the discussion either by making their own statement or by commenting on those of the other participants.

In the light of the above it is worthwhile to note that the planned programme involved several risk factors:

- Firstly, there was the risk that the event would become a series of monologues in which each presenter would appear as a spokesperson for their personal view without anyone entering into a dialogue with them.
- Secondly, there was the risk that the participants would, one after another, seek to express their commitment to generally accepted principles that are beyond dispute. Thus, the whole workshop could have turned into a ritualistic session in which everyone would have tried to demonstrate their commitment to certain shared values without coming to grips with critical issues and related challenges.
- Thirdly, there was the risk that the contributions would address only traditional issues of a culture of peace or peace education in ways that would reduce them to an isolated theme existing in its own self-enclosed sphere. Thus, these issues would we in danger of being disconnected from the concrete issues that were central to the participants in their respective fields of expertise and to their actual ability to promote intercultural understanding, a culture of peace and sustainable development.

However, the workshop proved a success due to its collaborative and dialogue-oriented process dynamics that gave the whole seminar a particular atmosphere of openness and inspiration. It arose from three sources.

- Instead of merely presenting their own statements the participants were keen to enter into a genuine dialogue and to learn more from each other.

- They were not content to keep to subjects that they and the other participants found convenient. Instead, there was a willingness to discuss critical issues and difficult experiences and invite views from different cultures as a basis for joint reflection.
- The participants did not wish to fence themselves into a narrow realm of debates on peace as such or a culture of peace as such. Many contributions sought to link the general issues of a culture of peace and sustainable development to new perspectives on citizens' participation and to the empowerment of local communities. Several concrete issues were discussed that play a part in the opportunities available to local communities and indigenous cultures to improve their living conditions on the basis of initiatives that focus on sustainable development, a culture of peace and international cooperation.

In this context, it is not possible to offer a detailed recapitulation of the debates at the workshop. What can be observed here is that the preparatory discussions conducted on a relatively open platform generated a sense of mutual trust and solidarity among those attending the seminar. This created a general confidence in that the conference and the associated events would respond to genuine needs for an international dialogue of a new kind on the set of themes to be taken up. Moreover, the participants became willing to develop their own ideas as a contribution to possible follow-up measures. In the light of this experience, it might be concluded, retrospectively, that the pre-conference event could have been set even more far-reaching goals. However, it is worth noting that as it was, the discussions at the workshop were untrammeled by excessively specific expectations regarding the outcomes. Thus, the workshop had the freedom to develop its own free space for exchanges of opinion and experience and explore different issues to be addressed during the main conference and in the context of any subsequent follow-up measures.

As regards the role of the Espoo workshop as a preparation for the main Jyväskylä conference, it is possible to draw some conclusions about developing such pre-conference events further. Firstly, in the light of the pioneering experiences it would be possible to elaborate such a workshop in a more systematic and target-oriented direction. From this perspective, the potential contribution of such pre-conference events could be that of providing background material available as a basis for planning possible follow-up initiatives. In this respect, the invited participants could produce pre-structured contextual descriptions of their various action contexts that could then be used as basic data for cross-cultural comparisons and as reference material for preparing follow-up partnerships or organising network-based cooperation.

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From Words to Deeds:
A Global Knowledge Base for Networking Around
the Themes of Intercultural Education

After shared effort and discussion comes a time for thinking about what we shall do in the future to promote the good things we talked about during the Jyväskylä conference, continue our collaboration, and consolidate our networking activities as we pursue the aim of fostering a culture of peace in different parts of the world and in the fields of expertise that we represent. One possible way to carry on with our collaboration within our network of professionals active in international education, the Intercultural Education Network (ICE), is by virtual means.

We are suggesting the creation on the Web of a global knowledge base of intercultural education, to be constructed by us all together, that will be open to all interested people. The aim will be to foster intercultural education by sharing experience and knowledge between people concerned with the promotion of a culture of peace and intercultural understanding. During the Espoo pre-conference we established a link between intercultural education, international education and peace education. The proposed global knowledge base on intercultural education will focus on the issues emerging in the debate on peace and and a culture of peace.

As we see it, one of the basic questions facing us is: how to promote solidarity in higher education and in education in general? It seems that building bridges, creating partnerships and promoting cooperation grounded on cultural diversity pose a real challenge. The discussion about academic excellence and quality standards often passes over cultural diversity, human dignity and peace education as research topics.

The word peace may be seen as the opposite of violence or conflict. How are efforts to foster a culture of peace manifested in the educational system and educational structure? There may be quite a number of things that involve structural violence, leading to inequality between women and men, ethnic groups and languages. The need is for careful collaborative analyses, in different countries, of the ways in which the factors that generate structural violence can be eradicated from educational systems, and of those elements of educational plans and curricula that hamper an understanding of diversity.

We want to create a visual representation of interlinked horizontal and vertical factors that foster justice and, as a result, the emergence of a culture of peace. The horizontal axis covers justice and dignity as manifested in basic rights, basic needs and respect for all human beings. The vertical axis presents the cultural diversity embodied in ethnicities and languages, human cultural heritage, natural resources, and human values and ethics. These factors and the

links that connect them might serve as subjects for our contributions to our shared knowledge base. One and the same subject can appear in a completely different light when it is discussed by two different experts, living in different parts of the world, who look at it from perspectives that are rooted in their specific contexts. It is also quite possible that their basic concepts and principles will prove identical because the promotion of justice and peace, for example, are global values shared by all human beings. The philosophical aspects of a culture of peace raise questions of justice, with the meaning of life as a basic question. As regards the psychological aspects, we heard many voices at the Jyväskylä conference that help us understand the human mind and how it is becoming more intercultural and peace-loving. The sociological aspects call for analyses of peace and interculturalism in social life.

Cultures of peace can be fostered through dialogue; educational programmes; balanced school curricula that include the arts, technology and the science; non-violence in thought, speech and action; and creativity whose aim is to soften and transform conflicts and contradictions. Such means and tools are another set of very relevant issues to be shared on the joint website.

The topics listed below are offered as suggestions rather than as a closed inventory. There are many other issues to write about and work on in the field of intercultural education and a culture of peace. In this context, relevant themes include the following:
- democratic participation in a global civil society;
- cooperation based on cultural diversity;
- actions to demilitarise societies and disarm all states;
- policy action research to reduce structural and open violence;
- research on good practices in intercultural understanding and on peacemaking practices; and
- conceptualising and following up the principles and programmes of UNESCO that represents all people in the globe.

The ICE Network knowledge base will reflect the broad range of key themes associated with intercultural education, such as a culture of peace, human rights, intercultural dialogue, international understanding, tolerance, civic education, and the constructive resolution of conflicts. The resource, described on its home page as a global knowledge base of intercultural education, is known as – the ICE Base.

Its focus will be on issues or themes associated with professional activities in the field of intercultural education. Such issues should be compiled into a thematic map, with links to brief summaries or abstracts and to full references. These references would cover various projects, publications, courses and other activities which would be documented in the knowledge base together with information about the people involved in them.

All this information will be brought together in a modular structure, with links to original sources on individual home pages where available. Current plans include a map of issues, with summaries attached; an overview of projects, publications, courses, events; and a directory of professionals (a who's who).

The ICE Base will be developed in collaboration with the ICE Network. An initial group of collaborating members has emerged from the participants of the Espoo seminar on peace that preceded the UNESCO Conference on Intercultural Education in Jyväskylä in June 2003.

The structure of the knowledge base is as follows:

- events
- issues
- projects
- publications
- professionals.

There is also a search function. The knowledge base is at http://www.b.shuttle.de/wifo/ice/=base.htm.

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Where do We go From Here?

Peace is Freedom

If there is any one world that defines peace, I dare say it is freedom. Peace is the freedom to be morally responsible for living a productive, happy life. Thus, it makes no difference whatsoever whether it be ignorance, arrogance, hegemony or oppression; inequity, injustice, poverty, unemployment, corruption or insecurity; wars, hate, hunger, tyranny, diseases or powerlessness, hopelessness or lawlessness that prevent people from having, seeking and keeping peace, that does not make any difference; barbarism, racism, terrorism, tribalism, strife, miseducation or colonialism, that does not make any difference; fear, lies, slavery, evil or immorality; the definition of peace, as being free to live a morally responsible, productive life, remains the same in any of the above cited circumstances and conditions, or wherever there is a lack of human dignity, a lack of hope, a lack of truth and a lack of moral living. It does not make any difference, the word freedom still stands. These circumstances and conditions deal only with the causal factors that are adverse to having, seeking and keeping peace. All that I have said above only deals with one aspect of peace, its cause. And it seems to me that during the past 55 years these have been the target of an attack by the UN. These are what we have been trying to eradicate. If there are no wars, no barbarism, racism, we think that we can have peace. So we are trying very hard to eliminate these causes that are inimical to peace.

But there are countries where there are no wars and yet there is no peace. There are countries where there is no barbarism or lawlessness or insecurity or wars or hate or any of the causes I have mentioned, and yet there is no peace. So we have been trying to eliminate all these as though their elimination would consequently bring about peace. But if we can have a country, a place where there are none of these, and yet there is no peace, then something more must be needed in order to get peace. So far we have been talking and dealing with the causes, the factors that are inimical to peace as though when we are living free of their influence, *voilà* there is peace.

I just want to draw a distinction between needing peace and wanting peace. If you need peace there is a war, that is why you need peace. If there is unemployment, suppression, racism, ignorance, that is why you need peace. Needing peace is about eliminating these factors that are causal. That alone will not get you peace, true peace, it will give a semblance of peace. But the benefit of peace, when we want it we will get it.

If mankind is brought by education and legislation to want peace and need peace it shall have peace. By education, from the kindergarten to the higher levels. By legislation also because we have to make it dangerous not to want peace. In other words, if we can find a way

to make it dangerous for states not to want peace, we shall have peace. For example, if a UN member state has signed an agreement not to do A, B, C and D and then does A, B, C and D, it must suffer for it, it is like the law. It is like the criminal court of Canada or Ghana or here. One may not commit rape, one may not steal. They are not just advice, no, it is do not commit rape, period. The reason is that there is a command, that there is the backing of force to prevent one from committing rape and if one commits it one suffers for it. We must make it self-contradictory, self-injurious, and dangerous for UN member states to do what they have contracted not to do. A state cannot renounce or relinquish to the UN a right to self-protection for peace and then exercise the right it has renounced, that is contradictory. A state cannot give up a right and then exercise it, that is contradictory. A state cannot engage in action that stands in the way of the UN doing its work to give it peace. Again that is contradictory.

One of the possible ways of fostering peace among peoples of the world is for mankind to create a deliberate interdependency, of nations, of peoples upon one another. If I depend upon you and you depend upon me for life or welfare I think I will be careful about how I treat you. Thus, that kind of interdependency will make us careful.

A Humble Resolution

On 13–15 June 2003, participants from five continents attending a pre-conference in Espoo, Finland of the UNESCO Conference on Intercultural Education in Jyväskylä adopted a humble *resolution* hereunder stated as follows:

(a) that true peace is a fundamental virtue whose immense value is intrinsically self-sufficient and self-evident and that it must thus be pursued and kept by humankind for its own sake and for its collateral benefits to all peoples of the world;

(b) that, notwithstanding a variety of causes as to why true peace appears elusive to humankind, the greatest evil of all is ignorance, which is the most primary, foundational and quintessential ingredient in all human ill conduct, ill behaviour or events that are inimical to pursuing, having and keeping peace;

(c) that rigorous ethical and moral intercultural and multicultural education, and the capacity to provide it, must therefore be established and promoted in all curricula of educational institutions of the world to produce self-knowledge which becomes the basic principle of virtuous conduct and behaviour for the attainment of peace, home or abroad;

(d) that in the educational process, logic and analytical thinking be incorporated into the methodological paradigm for the purpose of attaining conceptual elucidation, rational competency in reasoning and the critical skills that are necessary for acquiring, on the one hand, ethical intercultural and multicultural understanding of, co-operation among, respect for and tolerance of all cultures of the peoples of the world, and, on the other hand, making use of the dialectics of mediation and synthesizing the multiple human cultures to evolve universal values for humankind;

(e) that the indubitable fact of, genuine respect for and acceptance of multicultural values must be the basis of evolving a set of bottom-up universal values extrapolated from and freely agreed to by humankind's multicultural educational institutions of the world, so that it shall be self-contradictory, wrong and unfair for any partic-

ular culture(s) to disagree to uphold and live up to the advantages of the universal values of humankind, as thus evolved and established for a globalized humanity;

(f) that UNESCO must find a way through the UN, and in Africa possibly through the New Partnership for Africa's Development (NEPAD), to put measures and structures in place that would impose sanctions, as a deterrent, against any particular culture(s) found to have violated the principles of fidelity to and non-contradiction with the universal values of humankind as invoked in item (e) above;

(g) that while implementing multicultural educational and universal values as herein broached and accepted, the conference delegates are requested to make periodic progress reports, detailing challenges, recommendations, and failures and/or other relevant matters, to Professor Johanna Lasonen for further attention and action.

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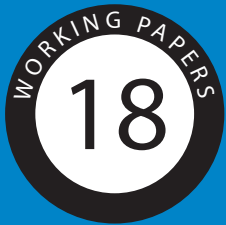
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WORKING PAPERS

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CULTURES OF PEACE: From Words to Deeds is the proceedings of the Espoo Seminar on My Way of Promoting a Culture of Peace that took place on 13–14 June 2004 in Espoo, Finland as a pre-conference meeting of the UNESCO Conference on Intercultural Education: Teaching and Learning Intercultural Understanding, Human Rights and a Culture of Peace held in Jyväskylä, Finland on 15–18 June 2003. The publication brings together the central statements by 53 experts from 25 different countries of their ways of promoting a culture of peace. The writers display the rich diversity of efforts to foster cultures of peace underway in different parts of the world and the broad range of approaches to the promotion of intercultural understanding adopted in various national contexts.