Promoting peace, human rights and dialogue among civilizations

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2020 AND BEYOND

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GUIDANCE ON GOOD PRACTICES

ACRONYMS

CTC	Counter-terrorism Committee
DPKO	Department of Peacekeeping Operations
DPA	Department of Political Affairs
ECOSOC	Economic and social Council
EU	European Union
FAO	Food and Agriculture Organization
HRC	Human Rights Council
ODA	Office for Disarmament Affairs
PC	Peacebuilding Commission
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
IFRC	International Federation of Red Cross and Red Crescent
ILO	International Labour Organization
ILC	International Law Commission
ITU	International Telecommunication Union
OHCHR	Office of the High Commissioner for Human Rights
SDG	Sustainable Development Goals
UDHR	Universal Declaration of Human Rights
UPEACE	University for Peace established by the General Assembly of the United Nations
UNICEF	United Nations Children's Emergency Fund
UNDP	United Nations Development Programme
UNEP	United Nations Environment Programme
UNGA	United Nations General Assembly
UN-HABITAT	United Nations-Habitat
UNHCR	United Nations High Commissioner for Refugees
UNIDIR	United Nations Institute for Disarmament Research
UNITAR	United Nations Institute for Training and Research
UNODC	United Nations Office on Drugs and Crime
UNFPA	United Nations Population Fund
UN- Women	United Nations-Women
UNRISD	United Nations Research Institute for Social Development
UNESCO	United Nations Educational, Scientific and Cultural Organization

UNWTO	United Nations World Tourism Organization
WFP	World Food Programme
WHO	World Health Organization
WMO	World Meteorological Organization
CTC	Counter-terrorism Committee
DPKO	Department of Peacekeeping Operations
DPA	Department of Political Affairs
ECOSOC	Economic and social Council

FORWARD

H.E. Mr. Larbi Djacta
Under-Secretary General of the United Nations
Chair of the International Service Commission (ICSC)

In the Seventy-fith Anniversary of the United Nations, I would like to recall that the United Nations and the specialized agencies embody the highest aspirations of the peoples of the world. Their aim is to save succeeding generations from the scourge of war and to enable every man, woman and child to live in dignity and freedom. In this vein, all human beings have the right to live in a context in which peace, human rights and development are fully respected.

The international civil service bears responsibility for translating these ideals into reality. It relies on the great traditions of public administration that have grown up in member States: competence, integrity, impartiality, independence and discretion. But over and above this, international civil servants have a special calling: to serve the ideals of peace, respect for fundamental rights, economic and social progress, and international cooperation.

The world is home to a myriad of different peoples, languages, cultures, customs and traditions. A genuine respect for them all is a fundamental requirement for an international civil servant.

Tolerance and understanding are basic human values. They are essential for international civil servants, who must respect all persons equally, without any distinction. This respect fosters a climate and a working environment sensitive to the needs of all.

In 2016, the Secretary-General promulgated a bulletin in order to remind staff members and the international civil servants of and assist them in understanding their status, basic rights and duties. It was approved by the General Assembly in its resolution 67/257 under the ***Standards of conduct for the international civil service***. In the performance of their duties, the Secretary-General and the staff shall not seek or receive

instructions from any Government or from any other authority external to the Organization.

Article 101 of the **Charter of the United Nations** establishes the universal standard for all UN staff members as the "highest standards of efficiency, competence and integrity". The standards applied to all staff derives from the authority vested by the Charter in the Organization. It is the international civil service that will enable the United Nations system to bring about a just and peaceful world.

I would like to congratulate the UN University for Peace and the Muslim World League for this initiative in publishing this book about the **International Decade for the Rapprochement of Cultures**. Also I want to thank Ambassador Dr. David Fernandez Puyana, Permanent Observer of the University for Peace in Geneva, for preparing it in cooperation with recognized diplomats, UN members and academics. I deeply wish that this book can contribute to the action of staff members and international civil servants, and that the culture of peace and tolerance inspire their daily work within the United Nations system.

H.E. Mr. Josep Borrell Fontelles
European Union High Representative for Foreign Affairs and Security Policy
Vice-president of the European Commission

The 75th Anniversary of the United Nations marks the world coming together after years of devastating wars to choose cooperation over confrontation. The European Union shares a similar origin. We – the European Union and the United Nations – are born from the same seeds, namely dialogue, peace, unity, solidarity and human rights.

In the uncertain times in which we are all living, with global challenges affecting us all, the UN Charter and its spirit are more valid, relevant and important than ever. The Covid-19 pandemic, but also climate change, asymmetrical threats and technological developments, are showing once again that cooperation and solidarity are the only way to overcome some of the most serious crises that we are all facing. Yet, the state of the world is such, that the multilateral system, with the UN at its core, is being more challenged than celebrated.

The European Union and its Member States are among the main advocates for multilateralism, and the largest contributor to, and supporter of the UN and its funds, agencies and programmes. Together with the UN, the EU is a champion of dialogue, negotiated solutions, promoting human rights and the rule of law, stability and democracy, sustainable development and the Agenda 2030, climate action and the protection of the environment. We do so not just rhetorically, but also politically, financially and diplomatically, acting as a bridge-builder whenever needed, and whenever we can. The EU and the UN work side by side in many conflict zones and humanitarian crises from the Sahel to Horn of Africa, from the Balkans to the Middle East. We invest in the UN and we work together because we know that it is in our own interest, and in the interest of the whole world.

The European Union and its Member States pushed hard for an international climate agreement in Paris and we are doing our best to keep it alive and more importantly, to ensure its implementation.

We are relentless through enhanced international cooperation, in trying to protect biodiversity, access to clean water, and other natural resources. When it comes to global public health, when the World Health Organization was under increasing attack at the height of the COVID-19 pandemic, it was the EU that led the negotiations resulting in an agreement to set up an independent inquiry into the origins of the virus. We are also the biggest donor to the COVID-19 Vaccine Global Access Facility (COVAX), established to ensure that a reliable vaccine is developed as soon as possible and that it is treated as a global public good, equally accessible to all.

A world governed by agreed rules is the very basis of our shared security, peaceful coexistence and resolution of conflicts. It is a pre-requisite for freedoms and prosperity, as well as for sustaining peace. An international order based on rules and principles, not might, makes all states more secure, keeps people free and companies willing to invest, and ensures that the Earth's environment is protected. Challenges to the multilateral system put everyone's security and everyone's rights in jeopardy. It amounts to a very concrete and real choice between peace and war, between free societies where citizens enjoy their human rights or closed societies with weak governance structures, and between economies built on sustainable development or on widening inequalities and devastating climate change.

The EU is taking the current multifaceted crisis that the world is facing, exacerbated by the Covid-19 pandemic, as an opportunity to foster positive transformation towards more inclusive and democratic societies tackling challenges together. An important part of this effort lies in a new EU Action Plan on Human Rights and Democracy for the coming five years – an ambitious plan to defend human rights and democracy all over the world by drawing upon our wide range of resources faster and more effectively.

Even if we face strong headwinds, the EU will stay the course in support of finding common solutions. This is often difficult and tiring, but we are always ready to discuss how to make the system more effective, more legitimate, more fit for purpose; both with like-minded partners and those with whom we disagree. Multilateralism today must be different from that of the twentieth century: power has shifted and the challenges are no longer the same.

Much of what will shape our future – cyberspace, data analytics,

artificial intelligence, biogenetics, autonomous vehicles, and much else – is emerging in a regulatory vacuum. We must fill it with agreed rules, norms, and standards, and ensure that they are applied – including in contexts where the major stakeholders are not governments.

The EU's bottom line is this: reform should take place by design, not by destruction. We must revitalise the system, not abandon it. We will defend the multilateralism system, which all countries so badly need. A world without the UN would endanger us all.

I am convinced that this publication promoted by the United Nations Peace University is an important contribution in the global conversation for a better, fairer, and safer world, with the UN system at the center of world governance.

H.E. Mr. Rodolfo Solano Quirós
Minister of Foreign Affairs and Worship of Costa Rica

Promoted by Costa Rica within the United Nations, the *International Peace Day* was recognized by the General Assembly in 2001 as a day of global ceasefire and non-violence. This year again on September 21st, Costa Rica enthusiastically joins in the commemoration because this date provides us with the opportunity to reflect about the prevention of conflicts and sustainable peace.

In 2017, the United Nations General Assembly underlined in its resolution 71/275 that the preventive diplomacy is a core function of the United Nations and that it can be facilitated through mediation, good offices, fact-finding missions, negotiation, the use of special envoys, informal consultations, peacebuilding and targeted development activities.

The culture of peace is also a vital element to end the violence, and to promote and practice the non-violence through education, dialogue and cooperation. The fuller development of a culture of peace is integrally linked to enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences.

Since peace is not only the absence of conflict, but the presence of creative alternatives to world challenges, Costa Rica regrets that the world military spending continues to grow and has reached the sum of 1.9 trillion dollars in 2019, according to the *Stockholm International Institute* (SIPRI). This military spending was the largest annual increase in the last decade and the highest since the end of the Cold War.

Never more than today it is necessary to underline the importance of seeking global solutions to world problems, of betting on multilateralism and peace, of working from honesty and transparency, of promoting the values of the global citizenship.

As a country that one day decided to abolish the army as an institution of the State, Costa Rica is a nation founded on those fundamental values and ethical principles. Costa Rica is committed to multilateral responses to the multiple challenges that we face today. In this titanic work, Costa Rica seeks solutions that widely benefit citizens, regardless of the country

to which they belong. Our current problem affects our humanity as a whole.

I would like to congratulate the UN University for Peace and the Muslim World League for this initiative of the book on the International Decade for the Rapprochement of Cultures. In particular, I want also to praise Ambassador Dr. David Fernández Puyana, Permanent Observer of the University for Peace to the United Nations Office in Geneva and at the UNESCO in Paris, for the detailed analysis and for coordinating this collective effort. I also underline the accurate analysis of the United Nations system in the pursuit of peace, human rights and development.

H.E. Dr. Mohammed Bin Abdulkarim Al-Issa
Secretary General of the Muslim World League

Promoting Peace, Human Rights and Dialogue among Civilizations in light of International

Decade for the Rapprochement of Cultures: Content, Purpose and Future.

Praise be to Allah, and May the Peace and Blessing of Allah be upon His messengers:

The eye of a discerning looker at the march of history will not miss seeing human history smeared with the blood of wars and conflicts that left behind tragedies, poverty and famines in their wake. For over five thousand years, which is the part of this history known to us, there have been more than 14,000 wars which caused the death of billions of miserable souls, and drove the likes of them into a life of homelessness, poverty, destitution and diseases. During this long period, humanity has not enjoyed more than 300 years of peace.

One may be amazed and at a loss of words for the reasons why would people resort to killing their fellow men. Forty years a war raged unabated, and blood was shed between two Arab tribes because of a horse race. Another war broke in the second quarter of the fourteenth century A.D, between cities of northern Italy, specifically: Bologna and Modena because of a bucket of water. What is more amazing still, is the war between Salvador and Honduras, it took place in the aftermath of a football match in 1970.In these depictions and others, there are wars for oil, gas, gold and commercial dominance. All of these reveal a great disregard for the human soul that God Almighty has bestowed on us. And our retrogression away from the values that God has placed in us, asked us to cherish and to hold on to them, not to turn on the manifestations of brutality, which is more suitable for animals than humans.

Wars marked the lives of many with bloodstained pains and sorrows, which passed down through generations, one generation after another. The sooner one war fades away, another one flares up again; driven by revenge and oppression, in a cycle of violence and counter-violence, until it reached its climax in the first half of the twentieth century. The world fell into the grips of two world wars, which left cities devastated, more

than 40 million people died, in addition to the groans of the hungry and the homeless, and the whimpers of the wounded and the handicapped.

Despite the large bill for these two wars, humanity did not mature, and went on to prepare and get ready for a third war by collecting all kinds of deadly and destructive weapons. which made the future look bleak to the erudite scholar Albert Einstein, who shouted: "I do not know the weapon that a person will use in World War III, but I know that he will use the stick and stone in World War IV." After these two world wars, humanity was involved in more than 300 armed conflicts, in which people killed more than 170 million of their brothers in humanity, in a continuous hemorrhaging wound, which cannot seem to heal. That is, unless we listen to the call of reason and wisdom that has been non-existent for long times. Then, and only then, the wounds will cicatrize, the scenes of destruction and wars will vanish out of sight, and the wheel of development will turn again, to ensure the well-being and safety of the entire humanity. Thus, the founding of the League of Nations and later, the United Nations was not potent enough to stop these horrors which, in most cases, were ignited by few greedy politicians who couldn't manage their differences with others, and used their countries and people's potential to further their peculiar colonial visions and personal ambitions. Hitler has expressed this dark vision by saying: "Those who want to live let them fight, and those who do not want to fight in the world of eternal conflict do not deserve to live." His dark vision narrowed his understanding of the culture of peace and compassion.

Therefore, it was imperative to develop effective programs and mechanisms to make peace, and to develop comprehensive and enforceable clauses and laws to enable the United Nations to perform its noble duties, and the dedicated organizations that have been enacted thereof that took upon themselves to establish peace and protect people from the dangers of wars and disasters. These organizations were empowered in a fair way that does not tolerate discrimination or double standards; to build together a safe, peaceful world full of prosperity and stability.

Suddenly, in our march to achieve peace, we are surprised by the constant accusation that religions are the main reason for nurturing the culture of hatred and hostility. Obviously, this accusation is devoid of the truth, which history denies outright, yet does not exonerate some followers of faith of this stigma. However, those who don't know the fundamentals, truths, goals and objectives of religions have fallen into this pitfall. Religions, have always sought and called for coexistence and

cohabitation, regardless of their different beliefs and dogmas. Those faiths have always denied these accusations, and cleared themselves of any responsibility linking them to the crimes of their followers when they violate religious teachings, and contradict their rigorous values in their books and heritage, which are stated by all believers and are the characteristics of scholars, not of the factions of extremists among ignorant people who carry personal, partisan and sectarian agendas, and disobey the true teachings of religious laws. It was one of their burdens that they will bear. However, the rest of the believers who follow the true teachings of their religions and the guidance of their Prophets will be exonerated of any sins.

In one of the most important commandments in the Old Testament, an explicit call to stop killing, the sixth commandment of the Ten Commandments of Moses, (PBUH): "You shall not kill" (Exodus 20:13), which is the commandment affirmed by Christ, (PBUH), and he praised those who call for peace: "Blessed are the peacemakers" (Matthew 5:9). Then after them Allah sent their brother Muhammad (PBUH), a mercy to the worlds, and he announced it without prevarication: (Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors). [Sura Al-Ma'ida, Verse 32].

Thus, Allah sent His messengers to reform the religion and the world, and revamp them through His laws, in which the values of heaven are represented in justice, compassion, solidarity and synergy for the good and benefit to others, and as the last of them, Muhammad, (PBUH), said:

"The best of people is the most beneficial to people."

In light of the huge dwindling of religious values in many societies, due to the onslaught of the creeping globalization and its accelerating tools, and in addition to the arbitrary attacks on religions, it is necessary to remind religious organizations, legal persons, and cultural institutions of their duty to rid the world of the repulsive hatred and grievances build ups. This could be achieved by joint work towards reinstating human solidarity in many of its meaningful images of human brotherhood despite profound differences. No one will ever reap any rewards for annihilating the other through marginalization, provocation, enslavement, or assimilation into a culture that is not their own.

The mission entrusted upon men of faith is needed ever more to curb extremism, disseminate awareness, spread a culture of peace, exhort people to respect diversity, and contribute to building nations. This way, social harmony, and global peace will be achieved, in order to establish justice and realize the welfare and safety of the neighboring brothers in humanity living on this beautiful little planet. This is what sincere politicians, respected scholars, and moderate thinkers, seek to achieve and accomplish on the ground: as they were not drawn into the negativity of dealing with those who differ with them and have disagreements, and they not drawn into conflict and bitter clash, but rather faced the matter vigilantly, framed in rational refinement, intellectual acumen, moral primacy, practical sophistication, farsightedness and insight. So, they proposed the finest and most sensible alternatives, when they adopted dialogue and positive approaches as base for communication and understanding with the dissenter.

They focused on the shared human values that bring benefits and fend off evil. They confronted the futility of conflict with dialogue and coexistence among the followers of religions, civilizations and cultures. In an unrelenting and honest endeavor to boost the culture of tolerance and harmony, and uphold the values of cooperation and peace, they also tackled the idea of exclusion and marginalization through spreading communal concord and the promotion of world peace.

Thus, wise people had a step ahead of the advocates of clashes, they made them miss the opportunity of transforming the world into a brutal inferno that creates useless tragedies, rekindle the dark side of history's past events and painful memories, and paints a bleak picture of a future ablaze with horrors. Nothing will sidestep its gloom except promoting the language of dialogue and rapprochement with the other based on commonalities, mutual interests and benefits, and to restore awareness of the responsibility of human beings in building world peace.

Today, through this current, previous and, subsequent important activities, we confirm that we are resolved to confront conflict and calls for hostility. We are serious about turning the pages of hatred written by the mistakes of history that belong to the past. Therefore, no benefit to mull over its pain and restore its enmities. The world will see the sincerity of our resolve on overcoming the obstacles that prevent us from reaching a true peace that can be a blessing to everyone. We supplicate Allah to crown our efforts with success.

Dr. Francisco Rojas Aravena
Rector of the University for Peace established
by the General Assembly of the United Nations (UPEACE)

In the Face of Global Crises,
More Multilateralism and More United Nations

Transforming the vocation of peace into effective actions is a road full of obstacles in today's world; more so than in the past. Within the international system, there has been an increase in nationalism, protectionism, self-interest, intolerance, xenophobia, disrespect for one's own population and an increase in local and international conflict. The way to overcome these obstacles is multilateralism as a way to make cooperation and solidarity viable. That has been the great task of the United Nations for 75 years.

It is within the United Nations that rules have been established to provide stability to the global system, based on essential principles such as the non-use of force and respect for the rule of law, as the basis for peaceful coexistence. Without multilateral cooperation, without shared norms established in multilateral forums, without shared diagnoses – in a multicultural and plurinational context – that promote multilateralism, it will be impossible to achieve stability and generate secure contexts for all actors. In short, without multilateralism, progress and solidarity will suffer.

Multilateralism makes it possible to build hope, to design a better and more prosperous world. Predictability – as an essential element of international stability and security – is provided by the effective action of multilateralism. At present, the guide to effective multilateralism has been provided by the *2030 Agenda* and the 17 Sustainable Development Goals (SDGs). The commitment of the United Nations, its agencies, funds and programmes is to act in order to shape and achieve these goals defined for the whole of Humanity.

The Covid-19 pandemic forces us to rethink the way we are relating, the way we look at the planet, the way States relate, the way we produce and consume, the way we seek security – in all areas –, the ways we

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think about and design the future. This generates new challenges to multilateral cooperative action. This implies rethinking – both within the context of the pandemic and the post-pandemic world – which public goods will allow for a better world, a world with more equity, one that is safer and with greater harmony, and one in which human dignity, security, development, and happiness are a reality for humanity.

The current challenges of multilateralism are manifold. The erosion of the multilateral system is rooted in the lack of coordination among the five permanent members of the Security Council. The most extreme version of this has been their inability to agree on policies to address the Covid-19 pandemic. This situation –which in itself strains the global system– is compounded by the growing weakness of many States. The structural fractures in many of them are manifested in great inequalities, in permanent injustices, and in systematic exclusive practices that are destroying basic social contracts and social cohesion. With them, governance crises are recurrent, transferring instability to the whole international system. In this situation, their capacity to act in a coordinated manner within the multilateral system is deeply weakened.

These structural fractures, which generate these great state weaknesses –without necessarily constituting failed states– are substantially increased as a consequence of the multiple manifestations of the Covid-19 pandemic, with its broad impacts on health, the economy, employment, education, social cohesion and national democracies and political systems.

These crises spill over to the community level, cross borders and become internationalised. The world today is more unstable, with greater poverty, greater hunger, and increasing conflict. Disputes are becoming more intense and widespread. Xenophobia, exclusion, hate speech, polarization and lack of tolerance are spreading in these contexts of amplified conflicts. All of this disrupts and destabilizes peaceful and violent coexistence, both locally and internationally.

There is an agreement deficit. Coexistence is fractured within families, within neighbourhoods, within cities, within nations. To this, we can add the polarization and politicization of faith. All of the above represents a great setback, which generates feelings of impotence and frustration. Fear appears as a perception that, together with stress, manifests itself as uneasiness and anger, which express themselves as violent behaviours. This is the complex scenario in which a weakened and tense multilateralism must respond to growing threats and challenges.

Responses from Multilateralism

We must reaffirm the essential principles outlined in the Charter of the United Nations: peace and security, development, and human rights It is these principles that should guide all actions by global and regional international agencies.

Multilateral responses must begin by recognizing the complexities of the situation. It follows that global crises require global responses. Transnational challenges demand transnational responses. The threats of the Covid-19 pandemic or climate change require global solidarity and cooperation. No state on its own can face these threats. Nor can a group of states, however powerful, require the cooperation of all actors. It is essential that, given the weaknesses of the Security Council and other bodies and agencies, the General Assembly be able to guide the actions of an effective cooperative multilateralism.

The promotion of a culture of peace and non-violence is the path that guides the opportunities and possibilities of success of the different dialogues that will make it possible to agree on solutions in this complex global context.

An essential aspect is to recover the sense of community. We live in a *global community*, one common home, within that little blue dot suspended in the universe, in the middle of our galaxy. Each and every one of us is responsible for the stability and harmony of that shared house. Each and every one of us is responsible for the protection of the planet we have inherited and will pass on to future generations. This demands that we look for *specific ways to protect global public goods.*

The importance of multilateralism lies in the creation and maintenance of spaces for dialogue, capable of enabling the most diverse actors from the most diverse cultural backgrounds to be heard and understood, to be the place where this plurality is able to find formulas and designs for resolving differences through words, establishing norms and shared rules. We will not have harmony if this is not interiorized by everyone. There will be no security for some if there is no security for all. This set of international standards is a precious heritage for humanity.

Recovering dialogue is essential to regaining a sense of community, as much dialogue as is necessary. This dialogue must be inclusive, with the widest participation of all actors, dialogues based on the fullest sense of freedom, freedom of thought and freedom of expression, including political dialogues, environmental dialogues, strategic dialogues, legal

dialogues, economic and financial dialogues, cultural dialogues. Similarly, interreligious and multicultural dialogues should be promoted, as well as scientific dialogues. This leads us to propose that we develop a culture of understanding through words, listening and dialogue. On this basis, solutions to the great challenges can be designed collaboratively, from which broad and imaginative options will emerge, capable of building effective alternatives to the great challenges facing the world. Only multilateralism will be capable of producing these spaces for dialogue to build consensus and effective and efficient responses.

The defence of human rights marks the North of all multilateral actions, as well as the defence of the rights enshrined in the cornerstones that emerged after World War II. The promotion of human rights demands, from each generation, the constitution and development of new leadership to promote and defend human rights. These will be capable of consolidating the advances, stopping the threats that hover over them in different parts of the world and promote their effective fulfilment as the basis for greater stability and better social coexistence.

The University for Peace, established by the United Nations General Assembly in December 1980, promotes, through its activities, the education of new leaders for Peace. Through the processes of education and research and dissemination, UPEACE emphasizes the importance of developing a *peace capital*. The promotion of this peace capital produces positive results, by promoting a positive peace, based on a sustainable peace and security. From the above, *peace dividends* can be derived. These generate better opportunities for progress for all on the basis of cooperation, solidarity, dialogue, and respect for international law and standards, as well as the rule of law, as the basis for peaceful and democratic coexistence.

The University for Peace, together with the Muslim World League, promotes this book, which highlights the actions of the United Nations, its Agencies, Programmes and Funds, in the fulfilment of the great principles that guide their multilateral action. As Rector of the University for Peace, I am pleased with the excellence of the authors who contributed to this book, as well as the distinguished political and diplomatic personalities who collaborated on it. It is a privilege to have this book emerge as we celebrate the 75th Anniversary of the United Nations and the 40th Anniversary of the University for Peace. I would like to congratulate Dr. David Fernandez-Puyana for his role in coordinating this important academic work.

PROLOGUE

H.E. Mr. Alvaro Iranzo Gutiérrez
Ambassador of Spain to the Kingdom of Saudi Arabia

Dedicated to Miguel Angel Moratinos

The interpretation of the role of cultures and religion in world History has never been a peaceful subject. At the same time, experience has shown that tolerance and constructive interaction between cultures and religions is an essential ingredient of peace and progress.

Spain is an old nation that has reached out throughout the centuries in every direction of the compass, leaving a solid footprint in universal History. A historical crucible and a crossroads of cultures and faiths, Spain is advantageously positioned to make a solid contribution to the promotion of peace, respect of basic human rights and positive coexistence of religions and civilizations.

In our domestic arena, following the constitutional precepts, the government has set up a structured cooperation scheme with the legal representatives of the religious beliefs that are engrained in our social fabric. This model has proven successful. The overwhelming majority of Muslims, Jews, Protestants and other believers live harmoniously in Spain with the more numerous substrate of Catholics.

The Spanish commitment to peaceful interaction between civilizations, cultures and religions is deeply engraved in the "genetic code" of the Spanish foreign policy of the democratic era. All Spanish governments have engaged in organized efforts to this purpose.

When Spain joined the European Union (arguably the most successful human project based on setting aside national differences and emphasizing commonality), the new member country spared no effort to ensure that the EU would have a solid Mediterranean and Euro-Arab dimension. In the nineteen nineties Spain was at the forefront of the efforts to transform the existing European Mediterranean policies into a truly multilateral forum that could give a powerful voice to our partners around the Mediterranean basin.

In November 1995, under the Spanish presidency of the EU, the Barcelona Conference established a Euro-Mediterranean partnership. Its third "basket" of dialogue and cooperation (the first two were logically devoted to political and economic issues) was reserved to social, cultural and human exchanges. The creation of the Anna Lindh Foundation was another solid contribution in this specific direction.

The Barcelona Process allowed for a strengthening of relations between Europe and most of the MENA region countries. In 2008, all partners agreed to give a renewed impulse to the process through the creation of the Union for the Mediterranean. From its headquarters in Barcelona, the UpM continues to supports projects with a strong regional dimension.

On a broader scale, Spain has also tried to play a role in international efforts aimed at providing structure to the dialogue between societies and religions. The need became more acute after the 9/11 terrorist attack and other related tragedies, like the train bomb massacre of 2004 in Madrid. That same year, Spain took the initiative to suggest an Alliance of Civilizations (AoC), under the Organization of the United Nations, as a preferable alternative to those who at the time saw the world through the determinist interpretation of a "clash of civilizations". Being a sound and timely initiative, it soon gained traction and a year later the AoC was officially launched by UN Secretary General Kofi Annan.

Currently led by High Representative Miguel Ángel Moratinos –who as Spanish Minister of Foreign Affairs had coined the first blueprint of the AoC- the Alliance plays a key role linking governments and non-governmental actors in an outstanding effort to set up avenues of intercultural understanding and cooperation.

The AoC has successfully reached out to institutions that more specifically devote themselves to the dialogue between religions. Among them, the King Abdullah bin Abdulaziz International Center for Interreligious and Intercultural Dialogue (KAICIID), established in 2012 at the initiative of Saudi Arabia, with the strong support of Spain, which became a founding member.

KAICIID has been an active facilitator of dialogue and understanding between religious actors, increasingly working together with the AoC. Most recently, by organizing the G20 Interfaith Forum (13-17 October), KAIICID has brought together religious and political leaders from all G20 countries and many other parts of the world, united in their conviction that spiritual faith is not a cause for violence and oppression, but for

reconciliation, justice and peace. This message rings true and powerful against those preachers of hate that still try to use religion as a false justification for oppression and violence.

For all the reasons mentioned, the splendid work of research coordinated by the UN University of Peace and the Muslim World League deserves full support and dedicated consideration. It thoroughly provides the intellectual backing that is so necessary to rise above perceptions of the past that thrive on the divides. In fact, what the complexities and challenges of our world demand today is for us to narrow gaps when interpreting our own identities and civilizations and to build on our shared legacy of values to meet our joint destiny as human beings endowed with our beautiful but delicate blue planet.

Hon. Mr. Douglas Roche
Former Canadian Senator and Former Ambassador for Disarmament

Energizing the Declaration on the Right to Peace

With the coronvirus threatening the lives and economies of large swaths of the world, humanity now faces a triple emergency. The scale of the three global problems of climate change, nuclear weapons and the coronavirus is monumental. History has never recorded such a challenge to the continued existence of life on earth. Cooperation between the scientists, the politicians, the academics, the religious leaders and everyone else who has some responsibility for the continuance of life on earth has never been so necessary.

On December 19, 2016, the United Nations General Assembly adopted a *Declaration on the Right to Peace*, which features cooperative nonviolence as the basis for a peaceful future. The declaration appears to be one of the best-kept secrets in the organizations's 75-year history. It wasn't done in the stealth of night. Indeed, the U.N. Human Rights Council studied the draft declaration for three years, and the major powers argued over it before seriously dividing on a vote of 131 states in favour, 34 opposed and 19 abstentions. The declaration stated, "Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized."

Why should such a statement — not exactly anodyne but hardly revolutionary — be so controversial in the voting and then ignored afterwards? The answer points squarely to the tumult in the world today and encompasses the ongoing struggle to fully implement the human rights proclaimed in the Universal Declaration of Human Rights, adopted at the U.N. in 1948.

Humanity is growing in its understanding that the Just War theory of the past is outmoded, but power brokers still believe in force as a legitimate tool of foreign policy. The regional wars still occurring in such places as Syria, Yemen, Iraq and central Africa claim innocent victims every day and, when COVID-19 struck, U.N. Secretary-General Antonio Guterres appealed for a global ceasefire. "The fury of the virus illustrates the folly of war," he said. The Security Council wrangled for some time before

adopting a weak resolution to support him. But the nuclear weapons modernization process did not stop for an instant, continuing to build up nuclear arsenals of unimaginable destruction. Also, global warming is an escalating threat to humanity; climate change will cause more upheavals of people.

As the world moves into the third decade of the 21st century, thirty years after the end of the Cold War, the attitude towards war of many governments, large and small, can still be summed up: Not necessarily war, but war if necessary. While the old culture of war is receding — there has not been a world war since the start of the United Nations in 1945 — a culture of peace struggles to be viable. The world is in transition from automatically drawing a sword to deal with an adversary to creating ploughshares for common use. As we gain a greater understanding of human rights, we will move forward to the day when war in all its aspects will be considered too repulsive for a civilized humanity. That is why the forward vision of the *Declaration on the Right to Peace* must be kept alive.

The pandemic COVID-19 has disrupted and challenged us. Now is the time to plan for common survival. If we lose sight of the goals of peace and social justice, we will succumb to the madness around us. We should focus on the core idea of nonviolence to make the culture of peace a permanent mark of our civilization. The right to peace will become more possible to implement as we deepen the culture of peace.

In this sense, the book on *Promoting peace, human rights and dialogue among civilizations in light of the International Decade for the Rapprochement of Cultures* is a great opportunity to identify new avenues and good practices to implement the right to peace and the culture of peace. I want to congratulate Ambassador Dr. David Fernández Puyana, Permanent Observer of UPEACE to the UN in Geneva and UNESCO Paris, for coordinating this joint effort in which high diplomats, UN relevant Staff, academics and practitioners have positively contributed in the achievement of peace, dialogue and cooperation in the world.

Dr. Abdulaziz Almuzaini
Director, Charge de Mission, Partnerships Public and Private at the United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris

Since 2006 UNGA has progressively elaborated the *Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*. In the present and the subsequent resolutions on this topic, UNGA affirms «that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace».

The UNGA proclaimed 2010 the *International Year for the Rapprochement of Cultures* in which **UNESCO,** as leading agency, stressed that the four major themes identified for the Year are, namely: promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity; building a framework for commonly shared values; strengthening quality education and the building of intercultural competences and fostering dialogue for sustainable development.

In 2013 UNGA proclaimed the period 2013–2022 as the *International Decade for the Rapprochement of Cultures*, called upon Member States to utilize this opportunity to enhance their activities relating to interreligious and intercultural dialogue, and invited the UNESCO to be the lead agency in the United Nations system. In light of the mandate received from UNGA we interact with all entities of the UN System in the promotion of peace, cooperation and dialogue among civilizations.

Since UNGA declared 2021 the *International Year of Peace and Trust,* I wish that this publication *Promoting peace, human rights and dialogue among civilizations in light of the International Decade for the Rapprochement of Cultures* can help to mobilize in 2021 the efforts of the international community to promote peace and trust among nations based on, inter alia, political dialogue, mutual understanding and cooperation, in order to build sustainable peace, solidarity and harmony.

I want to take this opportunity to congratulate the University for Peace and the Muslim World League for leading this research. My deepest recognition goes to Ambassador Dr. David Fernández Puyana, Permanent Observer of UPEACE to the UN in Geneva and UNESCO Paris, for the

efforts displayed in the coordination of this book. Also my gratitude to the diplomats, UN relevant Staff and academics, who have contributed in the preparation of this research.

Mr. Alvaro Rodriguez,
UN Resident Coordinator a.i. in the Republic of Turkey

As a staff member of the United Nations development system for 30 years, almost all of it spent supporting activities at country level, I thank the University for Peace and the Muslim World League for this important contribution to the promotion of peace, dialogue and human rights. Work like this enriches our lives and allows us to expand the range of options that exist to promote the wellbeing of all.

Development practitioners are fully aware of the complexities that exist in the promotion of development at country level. Most fundamental is the inextricable connection that exists between development, peace and human rights. Progress on all three are required if we are to achieve truly sustainable development in countries and across the planet.

The *Sustainable Development Goals*, or SDGs, implemented since 2016, present the most ambitious agenda for development across the world in history. Building on the experience of all development actors over many decades since World War II, the SDGs are a key tool to support national authorities promote equitable and balanced development. They are also a concrete practical embodiment of the spirit of the UN Charter. Indeed, among many topics, they address the need for inclusiveness, peace and human rights which are both means and ends of development.

At country level, teams of UN agencies are responsible for both advocacy and implementation of the SDGs in close collaboration with governments and development partners. The United Nations development system aims to bring the best expertise, comparative experience and technical resources to challenging issues facing countries using the SDGs as a guide and a monitoring mechanism complementing national efforts.

Significantly, countries at all stages of development can benefit from focusing on the SDGs. The current challenges in saving the planet from unmitigated climate change is a good example of the global value of the SDGs.

The call for greater dialogue embodied in this publication resonates at this time in which the world is confronting the COVID 19 pandemic. With

countries having to make difficult social and economic choices to end this global health emergency, the need to address it within a framework of inclusiveness and respect for human rights is paramount. Moreover, the pandemic has exemplified how different countries and societies are bound in complex webs of interactions which are mainly positive, but can sometimes have costs.

In this regard, the work of multilateral and international organs is essential. The provide us with a global and cross-cultural perspective that otherwise could be lost.

I all on development practitioners to explore this publication and share their thoughts within their peer networks and both personal and professional settings.

INTRODUCTION

On 2 October 2014, the Secretary-General of the United Nations presented for the first time ever the report *Promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace*[1]. This report is important because it was the first time that a combined report has been submitted covering the implementation by the United Nations system of the two resolutions[2].

In this line, "the rationale for streamlining the documentation … lies in the fact that reports have increasingly addressed activities relevant to both resolutions, leading to repetition"[3]. Additionally, the adoption of the *International Decade for the Rapprochement of Cultures* (2013-2022) has also contributed to increased proximity between the culture of peace and the intercultural and interreligious agendas.

The above mentioned report provides an overview of the activities that have been carried out by the main United Nations entities working in the areas of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace, led by the United Nations Educational, Scientific and Cultural Organization (UNESCO). Among the actions orientated to promote these goals, the following could be stressed:

«social inclusion, education for peace, fellowship and cooperation programmes, elimination of racism and hate speech, gender equality, protection of common heritage, youth investment, media and information literacy, media programming on migration, peaceful coexistence in diversity, civil society recognition and capacity-building and fostering reconciliation».

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1   Report of the Secretary General, "Promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace", 2 October 2014
2   Doc. A/RES/68/125 on the follow-up to the Declaration and Plan of Action on a Culture of Peace, on 18 December 2013 and Res. A/RES/68/126 on the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, on 18 December 2013
3   Report of the Secretary General, "Promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace", 2 October 2014, para. 2

This increased proximity between both topics can again be found in the forthcoming six reports[4] presented by the Secretary-General to the United Nations General Assembly (UNGA), which consolidates the initial merging trend of two resolutions initiated in 2014. These six new reports contain an update on the work undertaken in that regard, highlighting the progress made, key trends and issues, as well as measures taken at the national level. As the lead agency, UNESCO prepared the reports, in cooperation with the Department of Economic and Social Affairs of the Secretariat and other relevant United Nations entities.

Among the activities included in the program of action of the *International Decade for the Rapprochement of Cultures* highlights the internationalization of research, notably to foster the knowledge and the understanding of the conditions that foster the rapprochement of cultures and the promotion of human rights.

Consequently, in the context of the **UN 100 Years of Multilateralism** and **75 Years** of the UN inception, the Muslim World League and the UN University for Peace have launched the present research *Promoting peace, human rights and dialogue among civilizations* in light of the International Decade for the Rapprochement of Cultures.

The participation of thirty-two scholars, such as diplomats, high UN Staff, artists and academics, all specialized on peace, human rights and dialogue, have greatly contributed to the accomplishment of this piece of work. Thanks to their reflections, the book has been enriched with the experience and good practices coming from different backgrounds and cultures. A global vision about sustainable peace has been jointly elaborated with the purpose of analysing the essential tools necessary to construct a more peaceful, just and inclusive society.

The MWL/UPEACE research pretends to fulfill at the educational level the commitment included in the *Declaration on Initiatives to Protect Youth Against Extremist and Violent Thought, Promote Religious Freedom and the Values of Tolerance, and Counter Hatred and Marginalization*, which was adopted by senior officials in government and the private sector from countries around the world, as well as religious leaders, security personnel and academic practitioners in the fields of education, psychology and social theory in UN Geneva on 19 February 2020.

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4   Reports of the Secretary General, "Promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace": A/69/413, 2 October 2014; A/70/373, 18 September 2015; A/71/407, 26 September 2016; A/72/488, 19 September 2017; A/73/391, 24 September 2018; A/74/476, 3 October 2019

This research will positively complement the book entitled **Long Walk of Peace: Towards a Culture of Prevention,** which is the product of a two-year UNESCO research project carried out in Geneva/Paris in collaboration with the Abat Oliba CEU University and 32 United Nations agencies. Released in May 2018, the publication tracks the progression of the peace agenda of the United Nations over the past seven decades, highlighting a range of challenges and transformative trends, and puts forward recommendations for sustaining peace.

The present research will be made with the purpose of analysing the added value of peace as a first pillar of the United Nations. The positive notion of peace, which is connected to the promotion and protection of human rights and development, should become a living notion to be used by the different United Nations bodies and its specialized agencies on the field.

The research shall be divided in four different parts:

The first part will analyze the historical and legal approach of the **Declaration and Plan of Action on a Culture of Peace**, which defines a culture of peace as a set of values, attitudes, traditions and modes of behavior and ways of life. Moreover, it will further elaborate the eight areas contained in the **Programme of Action**, such as the importance of education; sustainable economic and social development; respect of human rights; gender equality; democratic participation; understanding, tolerance and solidarity; free flow of information and international peace and security.

The second part will focus on the study of the content of the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace. In particular, this research will also center its attention resolution the following additional topics and initiatives definitively aimed at promoting this dialogue, namely, the global agenda for dialogue among civilizations, the prevention of armed conflict, the reconciliation, the elimination of all forms of intolerance and of discrimination based on religion or belief, the interfaith dialogue, the cultural diversity and violence and violent extremism.

The third part will make a mapping and comparative study about those United Nations entities, which have included the promotion of peace as a fundamental goal to be progressively implemented and a measure to prevent conflicts in the world and to overcome post-crisis situations. This section will also set out an overview of activities undertaken by relevant

United Nations entities to promote a culture of peace and interreligious and intercultural dialogue. The study will also affirm that mutual understanding and interreligious and intercultural dialogue constitute important dimensions of the dialogue among civilizations.

The fourth part will include some presentations about the intercultural and interreligious dialogue and cooperation for peace. Well-known and recognized diplomats, UN members and academics will shed light about some of the on-going debates and reflections. In particular, the selected practitioners will elaborate a presentation about the human rights approach to the dialogue among civilizations, challenges and opportunities of the intercultural and interreligious dialogue, countering violent extremism from the international law, the relationship between the right to peace and the responsibility to protect, the interreligious and intercultural dialogue in the context of the UN debate on sustaining peace, the role of art in peace, science and technology as catalyst for peace and dialogue, approach to the relationship between freedom of expression and hate speech, protection of journalists, the regulation of the freedom of religion and belief under the international law, and positive landmarks on peace and dialogue in some important institutions. As conclusion, Peace without Borders, MWL and Mrs Gandarias will make a final reflection about the future of the intercultural dialogue.

As an annex, this research shall also include the list of political and legal instruments which are referred in all different parts of this publication. This list does not pretend to be exhaustive, but only to introduce the readers to the peace and security system and to make understandable the debates on culture of peace and interreligious and intercultural dialogue occurring in the United Nations.

The *International Decade* is to be understood as a commitment for addressing this pressing need to take into account and clearly demonstrate new articulations between cultural diversity and universal values. International security and social inclusion cannot be attained sustainably without a commitment to such principles as human dignity, conviviality and solidarity, which are the cornerstones of human coexistence, in all faiths and secular ideologies.

The prevention of conflicts and dialogue has also been included in the *Action Plan of the International Decade* as follows: "Dialogue, solidarity and rapprochement are key to the implementation of all the dimensions of peace, including the prevention of violence and terrorism, the peaceful settlement of conflicts, mutual respect, understanding and international cooperation".

On 31 July 2019, the UNGA adopted the resolution *Promoting interreligious and intercultural dialogue and tolerance in countering hate speech* by which «condemns any advocacy of hatred that constitutes incitement to discrimination, hostility or violence, whether it involves the use of print, audiovisual or electronic media, social media or any other means».

Peace is conceived not only in relation to conflict and war, but also as a purpose or objective to be progressively realized in connection to freedom, justice, equality, dignity, security and stability. Therefore, this research pretends to positively contribute to the culture of peace and interreligious and intercultural dialogue. Dialogue among countries based on mutual respect, understanding and equality is a prerequisite for establishing a world marked by tolerance, cooperation, peace and confidence among nations.

I would like to thank all those institutions, governments and universities which have made possible this research, namely: UNESCO Chairs on peace of the Abat Oliba CEU University and Banaras Hindu University, Haceppette University, Caritas in Veritate Foundation, Paz sin Fronteras, Sovereign Order of Malta, King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue, World Jewish Congress, the Permanent Delegations of the United Arab Emirates and Holy See to the United Office in Geneva, the Embassy of Spain in Saudi Arabia and the Ministry of Foreign Affairs and Worship of Costa Rica. And in particular, my deepest gratitude to the UN University for Peace, which in cooperation with the Muslim World League, have showed a strong leadership, coordination and vision in these our turbulent times.

Only through the cooperation and global partnerships between governments, universities, international organizations and NGOs all human beings will be in conditions to improve their living conditions regardless of race, coulour, social origin or sex. In this sense, this current research shall permit us to delve more into the idea of conflict prevention and human rights as a part of the collective response to conflict, intolerance, violent extremism and hate speech.

If you want Peace, work for Peace
(Motto, University for Peace)
David Fernández Puyana, PhD, LLM and MA
United Nations Day
(24 October 2020)

PART I:
DECLARATION AND PLAN OF ACTION ON A CULTURE OF PEACE

1. Historical approach

The project entitled *Towards a culture of peace* was examined by the UNGA at its fiftieth and fifty-first sessions under the item entitled "Human rights questions" (resolutions 50/173 and 51/101).

In accordance with the resolution 50/173 adopted on 22 December 1995, the UNGA encouraged "countries, regional organizations, non-governmental organizations and the Director-General of the UNESCO to take all necessary action to ensure education for peace, human rights, democracy, international understanding and tolerance" and also requested "the Secretary-General, in consultation with the Director-General of the UNESCO, to report to the UNGA at its fifty-first session on the progress of educational activities in the framework of the transdisciplinary project entitled *Towards a culture of peace*[5].

On 23 September 1996, the Secretary-General transmitted to the members of the UNGA the report of the Director-General of UNESCO, on educational activities in the framework of the UNESCO transdisciplinary project entitled *Towards a culture of peace* which stressed that "the Culture of Peace Programme includes specific activities in the fields of competence of UNESCO in both pre-conflict (prevention) and post-conflict (national reconciliation) situations"[6]. It also indicated that "the culture of peace addresses the deep roots of conflict"[7] and that people should begin "to transform the shared aspects of their cultures that have been shaped by war and violence to the sharing of a culture of peace"[8]. Finally, it stressed that prevention is the key, as problems are more difficult to solve after they have reached a stage of crisis[9].

The UNGA adopted on 12 December 1996 resolution 51/101 on the

5   Doc. A/RES/50/173, United Nations Decade for Human Rights Education: towards a culture of peace, 27 February 1996
6   Doc. A/51/395, Report of the Director-General of the UNESCO entitled on "Towards a culture of peace", 23 September 1996, para. 6
7   Doc. A/51/395, op. cit. 6, para. 8
8   Doc. A/51/395, op. cit. 6, para. 9
9   Doc. A/51/395, op. cit. 6, para. 72

Culture of Peace by which it recalled the main principles in which a culture of peace is based[10] and requested the Secretary-General, in coordination with the Director- General of the UNESCO, to report to the UNGA at its fifty-second session on the implementation of the present resolution and on the progress of educational activities and prepare the elements for a draft provisional declaration and Programme of action on a culture of peace[11].

In response to UNGA resolution 51/101, the Secretary-General in September [A/52/292] transmitted a report of the Director-General of UNESCO on educational activities under the transdisciplinary project entitled *Towards a culture of peace*. The project comprised four units: education for peace, human rights, democracy, international understanding and tolerance; promotion of human rights and democracy—struggle against discrimination; cultural pluralism and intercultural dialogue; and conflict prevention and post-conflict peace-building.

The Director-General's report presented elements for a draft provisional declaration and Programme of action, indicating how the United Nations could take up the issue. In addition, it proposed that the United Nations might wish to declare a year and decade for a culture of peace and non-violence, during which the Secretary-General would lead a campaign involving all levels of society, especially youth, to promote the values, attitudes and behaviors of a culture of peace[12].

On 10 November 1998, the UNGA adopted resolution 53/25 on the *International Decade for a Culture of Peace and Non-Violence for the Children of the World* (2001–2010) [13] by which it proclaimed the period 2001–2010 as the *International Decade for a Culture of Peace and Non-Violence for the Children of the World* and invited the Secretary-General to submit a draft Programme of action to promote the implementation of the Decade at local, national, regional and international levels, and to coordinate the activities of the Decade.

10 Principles: respect for human rights, democracy, tolerance, dialogue, cultural diversity and rec-onciliation, and efforts to promote development, education for peace, the free flow of informa-tion and the wider participation of women, as an integral approach to prevent violence and conflicts and to contribute to the creation of conditions for peace and its consolidation. Doc. A/RES/51/101, Culture of Peace, 3 March 1997.

11 Doc. A/RES/51/101, Culture of Peace, 3 March 1997, para. 6

12 Doc. Yearbook of the United Nations, 1998, p. 620-621

13 Doc. A/RES/53/25 International Decade for a Culture of Peace and Non-Violence for the Chil-dren of the World (2001–2010), 19 November 1998, Preamble, para. 5

On 28 April 1999, the Commission encouraged the UNGA to conclude its deliberations on the adoption of a *declaration and Programme of action on a culture of peace* and reiterated its invitation to States to promote a culture of peace based on the purposes and principles established in the *UN Charter*. It asked OHCHR to prepare a report in 2000, taking into consideration the comments and views of all Governments, intergovernmental organizations and NGOs, on the contribution of the promotion and protection of human rights to the further development of a culture of peace[14]. Finally, on 13 September 1999, the UNGA adopted the *Declaration and Programme of Action on a Culture of Peace*.

During the *International Year of Culture of Peace* proclaimed for 2000[15], CHR adopted its resolution 2000/66 by which it requested the OHCHR, "in coordination with the Bureau of the Commission at its fifty-sixth session, to organize, provide the necessary resources, including financial resources, and coordinate during the course of the *International Year for a Culture of Peace*, a panel/forum on a culture of peace, with participation open to Governments, non-governmental organizations and other interested organizations, focusing on the contribution of the promotion, protection and realization of all human rights to the further development of a culture of peace" (para. 5).

The *Expert Seminar on Human Rights and Peace* was held in Geneva on 8 and 9 December 2000. It was co-organized with the University for Peace and received the support of the Political Affairs Directorate of the Swiss Federal Department of Foreign Affairs, the *Research Department of the Swedish International Development Cooperation Agency* and the *Bank of Sweden Tercentenary Foundation*. In accordance with the report prepared by the OHCHR:

> "Human rights should become the fundamental guiding principle for sound economic and social development and for the anticipation and prevention of conflict and for the reconstruction and rehabilitation of post-conflict societies. Human rights principles must equally prevail in post-authoritarian regimes and in ongoing democratic transition and consolidation processes...."[16]

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14   Doc. E/CN.4/2000/97/Add.1, Report of the OHCHR on towards a culture of peace, 9 March 2000. Mexico and Thailand replied.

15   Doc. A/RES/52/15, Proclamation of the year 2000 as the International Year for the Culture of Peace, 15 January 1998

16   Doc. E/CN.4/2001/120, report of the Expert Seminar on Human Rights and Peace prepared by the OHCR, 23 January 2001, p. 3

Since 2000 the UNGA has regularly adopted resolutions (i.e. 55/47[17], 56/5[18], 57/6[19], 58/11[20], 59/143[21], 60/3[22], 62/81[23]) on the *International Decade for a Culture of Peace and Non-Violence for the Children of the World*, 2001-2010 by which it recognized that the objective of the *International Decade for a Culture of Peace and Non-Violence for the Children of the World* is to further strengthen the global movement for a culture of peace.

Additionally, these above referred resolutions noted with satisfaction the engagement of Member States, the United Nations system and civil society; invited Member States to place greater emphasis on and expand their activities promoting a culture of peace and non-violence; welcomed the establishment of national committees and national focal points in over one hundred and sixty countries; designated UNESCO as the lead agency for the Decade with responsibility for coordinating the activities of the organizations of the United Nations system; recognized the important role of relevant United Nations bodies, in particular the United Nations Children's Fund and the University for Peace; requested UNESCO to disseminate widely in various languages the Declaration and Programme of Action and related materials and stressed the importance of the media and of new information and communications technology in further promoting a culture of peace and non-violence.

Additionally, resolution 64/80[24] on the *International Decade for a Culture of Peace and Non-Violence* encouraged the Peacebuilding Commission to continue to promote a culture of peace and non-violence for children in its activities and also requested the Secretary-General to explore enhancing mechanisms for the implementation of the *Declaration and Programme of Action*.

In response to UNGA resolutions 59/142 and 59/143 on the *promotion of religious and cultural understanding, harmony and cooperation*, and on the *International Decade for a Culture of Peace and Non-violence for the Children of the World* (2001-2010), proclaimed in 1998, the Secretary-

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17 Doc. A/RES/55/47, 22 January 2001
18 Doc. A/RES/56/5, 13 November 2001
19 Doc. A/RES/57/6, 27 November 2002
20 Doc. A/RES/58/11, 10 November 2003
21 Doc. A/RES/59/143, 25 February 2005
22 Doc. A/RES/60/3, 1 December 2005
23 Doc. A/RES/62/81, 1 December 2005
24 Doc. A/RES/64/80, 16 February 2010

General transmitted a report[25] of the UNESCO Director-General on a midterm review of the Decade. The report analyzed work undertaken by the UN system, civil society organizations and UNESCO during the past five years.

To maintain visibility and momentum between the midpoint and the completion of the Decade, the report proposed that a global framework be promoted to integrate the various objectives of the *Declaration and Programme of Action on a Culture of Peace*, which should launch national, regional or international events to demonstrate the Decade's objectives, and, among other things, mobilize the requisite resources for those activities[26].

Since the *International Decade for a Culture of Peace and Non-Violence for the Children* of the World ended in 2010, the UNGA has adopted ten resolutions entitled "implementation or follow up to the *Declaration and Programme of Action on a Culture of Peace*"[27] by which it reiterates that the objective of the effective implementation of the *Programme of Action on a Culture of Peace* is to strengthen further the global movement for a culture of peace following the observance of the *International Decade for a Culture of Peace and Non-violence for the Children of the World*, 2001–2010, and calls upon all concerned to renew their attention to this objective.

In the above mentioned resolutions, UNGA invited Member States to continue to place greater emphasis on and expand their activities promoting a culture of peace at the national, regional and international levels and to ensure that peace and non-violence are fostered at all levels; encouraged UNESCO to strengthen further the activities and commended the relevant United Nations bodies, in particular the United Nations Children's Fund, the United Nations Development Fund for Women and the University for Peace, for their activities in further promoting a culture of peace and non-violence.

The role played by the *Peacebuilding Commission* to continue the promotion of peacebuilding activities and advancement of a culture of

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25   Doc. 60/279, Midterm global review of the International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, 19 August 2005

26   Doc. Yearbook of the United Nations, 2005, p. 746

27   Doc. A/RES/65/11, 3 February 2011; A/RES/66/116, 22 February 2012; A/RES/67/106, 2 April 2013; A/68/124, 16 December 2013; A/RES/69/138, 15 December 2014; A/RES/70/19, 3 December 2015; A/RES/71/252, 23 December 2016; A/RES/72/136, 11 December 2017; A/RES/73/125, 11 December 2018; A/RES/74/20, 11 December 2019

peace and non-violence in post conflict peacebuilding efforts is really needed. In this vein, the above mentioned UNGA resolutions urged the appropriate authorities to provide age-appropriate education, in children's schools and encouraged the involvement of media, especially the mass media, in promoting a culture of peace and non-violence. At the same time, we should recall the role of civil society and non-governmental organizations to further strengthen their efforts to promote a culture of peace. The invitation to Member States, all parts of the United Nations system and civil society organizations to observe the *International Day of Peace* on 21 September each year is an effective way to promote the culture of peace.

On 14 September 2012, the President of the UNGA organized the first-ever General Assembly *High-level Forum on the Culture of Peace*, in which participated a wide-ranging partnership and inclusive collaboration among Member States, international organizations and civil society. Since then, different *High-level Forums on the Culture of Peace* has been organized. UNGA held its last thematic Forum in 2019, which focused its attention on the observance of the twentieth anniversary of the adoption of the *Declaration and Programme of Action*, which falls on 13 September 2019, as an opportunity for renewing the commitments to strengthen further the global movement for the culture of peace[28].

2. Analysis

2.1 Legal approach

The *Declaration on a Culture of Peace* clearly defines a culture of peace as a set of values, attitudes, traditions and modes of behavior and ways of life, which is based on some elements[29], and also indicates that its full

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28   Doc. A/RES/73/126, Follow-up to the Declaration and Programme of Action on a Culture of Peace, 12 December 2018

29   Art. 1: "(a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;(b) 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;(c) Full respect for and promotion of all human rights and fundamental freedoms;(d) Commitment to peaceful settlement of conflicts;(e) Efforts to meet the developmental and environmental needs of present and future generations;(f) Respect for and promotion of the right to development;(g) Respect for and promotion of equal rights and opportunities for women and men;(h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information;(i) 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". Art. 2: "Progress in the fuller development of a culture of peace comes about through values, attitudes, modes of

development is integrally linked to several important fields[30]. Moreover, it elaborates the role played by education in the construction of a culture of peace[31] and also identifies those main actors responsible to implement the Declaration, such as governments, the United Nations, parents, teachers, politicians, journalists, religious bodies and groups, intellectuals[32]. The promotion of culture of peace involves a wide range of actors which converts it in a global action and common responsibility.

Pursuant to UNGA resolution 56/5 on the *Decade for a Culture of Peace and Non-Violence for the Children of the World* (2001-2010), proclaimed in UNGA resolution 53/2, the Secretary-General transmitted in July a report of the UNESCO Director-General covering implementation of the *Programme of Action*. In this sense, the UNGA invited relevant UN bodies to continue their efforts in increasing awareness of the *Programme of Action* and its eight areas of action aimed at their implementation.

Regarding formal and non-formal education for a culture of peace, the report recommended a coordinated effort by specialized agencies and

behavior and ways of life conducive to the promotion of peace among individuals, groups and nations"

30 Art. 3: "(a) Promoting peaceful settlement of conflicts, mutual respect and understanding and international cooperation; (b) Complying with international obligations under the Charter of the United Nations and international law;(c) Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms;(d) Enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences;(e) Strengthening democratic institutions and ensuring full participation in the development process;(f) Eradicating poverty and illiteracy and reducing inequalities within and among nations;(g) Promoting sustainable economic and social development;(h) Eliminating all forms of discrimination against women through their empowerment and equal representation at all levels of decision-making;(i) Ensuring respect for and promotion and protection of the rights of children;(j) Ensuring free flow of information at all levels and enhancing access thereto;(k) Increasing transparency and accountability in governance;(l) Eliminating all forms of racism, racial discrimination, xenophobia and related intolerance;(m) Advancing understanding, tolerance and solidarity among all civilizations, peoples and cultures, including towards ethnic, religious and linguistic minorities; (n) Realizing fully the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights, as well as in the Declaration on the Granting of Independence to Colonial Countries and Peoples contained in General Assembly resolution 1514 (XV) of 14 December 1960"

31 Art. 4: "Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance"

32 Art. 5: "Governments have an essential role in promoting and strengthening a culture of peace. Article 6 Civil society needs to be fully engaged in fuller development of a culture of peace"; Art. 8: "A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations" and Art. 9: "The United Nations should continue to play a critical role in the promotion and strengthening of a culture of peace worldwide".

UN funds and programmes, with a view to developing a comprehensive strategy for the Decade. It proposed inviting civil society to adopt a distinct Programme of activities along the same lines as those undertaken by NGOs in consultative status with UNESCO, which had adopted a *Plan of Action for the Decade* and invited their members to implement it through national and local branches[33].

The report identified the eight areas of the *Programme of Action*: fostering a culture of peace through education; promotion of sustainable economic and social development; respect for all human rights; equality between men and women; democratic participation; understanding, tolerance and solidarity; participatory communication and the free flow of information and knowledge; and international peace and security.

2.2 Areas of work

2.2.1 Fostering a culture of peace through education

The *Programme of Action* stresses the need to 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". In order to accomplish this goal, the equality of access to education for women should be ensured, especially girls, as well as, the educational curricula, including textbooks, should be revised in light of the 1995 *Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy*.

The educational programmes should also focus its attention on areas of conflict prevention and crisis management, peaceful settlement of disputes and post-conflict peace-building. The role played by the institutions of higher education, including the UNESCO Chairs Programme, is vital to fulfill this objective. In particular, all actors as identified in the Declaration should develop the proper "values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus building"[34].

33 Doc. Yearbook of the United Nations, 2002, p. 651
34 Art. 9: "(a) 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; (b) 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;(c) Involve children in activities designed to instill in them the values and goals of a culture of peace;(d) Ensure equality of access to education for women, especially girls; (e) 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

In the field of education is important to transmit the idea that consensus is a process of non-violent conflict resolution and that everyone works together to make the best possible decision for the group. Reaching consensus on a proposal does not mean that, everyone is in agreement. Consensus decision making is a creative and dynamic way of reaching agreement between all members of a group. At the heart of consensus is a respectful dialogue between equals. Consensus is looking for "win-win" solutions that are acceptable to all[35].

The right to education constitutes an essential component of contemporary human rights law. Although the right to education is generally considered to be a cultural right, it is also related to civil, political, economic and social rights. Education is a precondition and the key to the enjoyment of all human rights. Taking into account that the right to education cannot be viewed in isolation, it can be concluded that the fulfilment of the right to education would allow the enjoyment of, *inter alia*, the right to freedom of opinion and expression and the right to participation[36] of all human beings in a more just society.

The right to education involves three key actors: the Government as provider and/or funder of public schooling, the child as the principal bearer of the right to education and of the duty to comply with compulsory-education requirements, and the parents who are "the first educators". Governments are responsible to secure conditions for full realization of the rights of the child, including the enforcement of parental responsibilities towards their children, and recognizing the importance of extra-curricular non-formal education as a positive method of learning. Although learning begins at birth, the most intensive period of learning

Democracy for which technical cooperation should be provided by the United Nations Educational, Scientific and Cultural Organization upon request; (f) Encourage and strengthen efforts by actors as identified in the Declaration, in particular the United Nations Educational, Scientific and Cultural Organization, aimed at developing values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus building; (g) 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 and crisis management, peaceful settlement of disputes, as well as in post-conflict peace-building;(h) Expand initiatives to promote a culture of peace undertaken by institutions of higher education in various parts of the world, including the United Nations University, the University for Peace and the project for twinning universities and the United Nations Educational, Scientific and Cultural Organization Chairs Programme".

35   Guillermet Fernandez, C. and Fernandez Puyana, D. "The search for consensus and unanimity within the international organizations", US-China Law Review, Vol. 13:53, p. 53-66
36   Doc. E/CN.4/2005/50, Report submitted by the Special Rapporteur on the Right to Education, Mr. Vernor Muñoz Villalobos, 17 December 2004, par. 66

is produced during the first six to seven years of life. Nevertheless, the learning and education process continues in the adolescent period.

As stressed in several international human rights instruments, education should be directed not only to the full development of the human personality and the respect of human rights and fundamental freedoms, but also to the promotion of mutual understanding and respect, gender equality, friendship among all nations, racial or religious groups and the maintenance of peace[37].

The right to education requires enforceable individual entitlements *to* education, safeguards for human rights *in* education and instrumentalization of education to the enjoyment of all human rights *through* education. As stated by UNESCO, "the inclusion of human rights in education is a key element of a quality education"[38]. Thus, richly endowed education systems may be faulted for their failure to halt intergenerational transmission of racism or xenophobia[39]. It follows that a successful human rights education system should be able to eliminate any and all types of inequality, exclusion or discrimination based on prejudices, bias and discriminations transmitted from generation to generation.

Inequality is a cross-cutting variable that affects all social strata. Women constitute a main group affected by this inequality as shown by the increasing number of women victims of violence. Other groups seriously affected are children, indigenous people, disabled persons, the elderly, minorities, displaced or people infected or suffering from AIDS. Patriarchy and all other practices based on the idea of inferiority and/or superiority among human beings are not structures of autonomous oppression but an undifferentiated set of oppressive factors deriving from race, gender, ethnic origin, economic and social background. As stated by the former *Special Rapporteur on the Right to Education*, gender inequality and other forms of social, religious, ethnic and racial discrimination impede

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37 Article 26.2 of the Universal Declaration on Human Rights, article 29.1 of the UN Convention on the Rights of the Child, article 13 of the International Covenant on Economic, Social and Cultural Rights and article 13.2 of the Protocol of San Salvador on Economic, Social and Cultural Rights

38 UNESCO Executive Board, Elements for an overall UNESCO strategy on human rights, (165 EX/10) para. 31

39 Doc. E/CN.4/2004/45, Report submitted by the by the late Special Rapporteur on the Right to Education, Ms Katarina Tomasevski, 15 January 2004, par. 53; Y. Danieli (Ed.) International Handbook of Multigenerational Legacies of Trauma. New York: Kluwer Academic/ Plenum Publishing Corporation. 1998

social mobility and impact negatively on the full realization of all human rights, including development, peace and security[40].

Educational statistics demonstrate how discrimination based on gender, race, ethnicity, religion, or language, combines to trap new generations of people in a vicious downward cycle of denied rights, where the lack of access to education leads to exclusion from the labour market, which then results in perpetuating and increasing impoverishment[41]. As stressed by the United Nations, the exclusion of the poorest from education perpetuates social inequalities in many parts of the world[42]. Denial of the right to education leads to denial of other human rights and the perpetuation of poverty. It could be concluded that the recognition and enforcement of this fundamental human right is vital to creating stable and prosperous societies.

As highlighted by the UNESCO *Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy[43]*, education should develop non-violent conflict resolution through the promotion of peace, tolerance, solidarity, compassion, sharing and caring. Consequently, human rights education should aim to build a universal culture of human rights through the encouragement and promotion of attitudes directed to peace building and maintenance[44]. Education, both formal as non-formal, is therefore a key element to achieving "sustainable development, peace and stability within and among countries", by fostering social cohesion and empowering people to become active participants in social transformation[45].

The culture of war and violence has a much longer tradition and has been more commercially attractive than the culture of peace and education for peace. In many countries, the documentation of wars and war heroes in school textbooks contributes significantly to the glorification of

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40   Doc. E/CN.4/2006/45, Report submitted by the Special Rapporteur on the Right to Education, Mr. Vernor Muñoz Villalobos, 8 February 2006, par. 18
41   Doc. E/CN.4/2001/52, Report submitted by the by the late Special Rapporteur on the Right to Education, Ms Katarina Tomasevski, 11 January 2001, par. 45
42   United Nations, *1985 Report on the World Social Situation*, New York, 1985, Sales No. E.85.IV.2, p. 34
43   Declaration on the 44th session of the International Conference on Education (Geneva, October 1994) endorsed by the General Conference of UNESCO at its twenty-eight session, Paris, November 1995, par. 9
44   OHCHR, The Plan of Action for the First Phase (2005-2007) of the World Programme for Human Rights Education, Geneva, 2005
45   Dakar Framework for Action, Education for all: meeting our collective commitments. Text adopted by the World Education Forum, Dakar, Senegal, 26-28 April 2000, goal 6

the culture of war and violence at the expense of the culture of peace. Moreover, our children are exposed to the limitless commercialization of computerized war games and violent movies. Everyday millions of children are initiated in the practices of warfare as part of traditional initiation rituals or institutionalized educational programmes[46] and many of them are killed as a consequence of armed conflict. Moreover, the media pay more attention to disasters and violent crimes, which further contributes to reproducing violent behaviours. A human rights education should help in providing means to unlearn war.

Formal and non-formal education should promote empathy, respect, diversity, solidarity, understanding, peace and friendly relations among nations and all racial, ethnic or religious groups, and encourage the development of United Nations activities in pursuance these objectives[47]. Education should further provide children with the necessary tools and generic skills: a) cognitive (to know); b) procedure-instrumental (to learn acting); c) attitudinal (to be). These latter skills should be related to a concept of peace understood from a creative, empathic and non-violent perspective[48]. For this reason, schools should be identified and protected as sanctuaries and zones of peace[49] so that the lives of children and young people who are victims to violence and war may be rebuilt. Non-formal education must also be recognized and supported as an effective method of installing values of peace and tolerance among youth and protecting them from vulnerability. The growing global attention to the study of the causation of warfare and of peace-building requires that education and, specifically, education on peace and human rights, is prioritised on the international agenda.

According to the former *Special Rapporteur on the Right to Education*, an important obstacle to universalizing the right to education is to consider education as superfluous for human survival and unnecessary for subsistence. On the contrary, Professor Tomasevski stated that the absence of education not only prevents the victims of armed conflicts and disasters from becoming self-sustaining but forces them to remain

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46 Report submitted by the late Special Rapporteur on the Right to Education, Ms Katarina Toma-sevski, op. cit. 8, par. 46

47 U.N. Doc. A/CONF.157/24 (Part I), Vienna Declaration and Plan of Action, World Conference on Human Rights, Vienna, 14 - 25 June 1993, par. 33

48 The International Decade for a Culture of Peace and Non-violence for the Children of the World (2001 to 2010)

49 The World Education Forum (26-28 April 2000, Dakar) adopted the Dakar Framework for Ac-tion, Education for All: Meeting our Collective Commitments, goal 58

recipients of assistance. [50]. The "survival package" of humanitarian relief should include not only the provision of water, sanitation, medical and psychosocial services, shelter, clothing and food, but fulfil the right to education as a primary need.

In the general discussion on the purposes and principal functions of the Organization held on 7th November 1945 in London, members of the Committee[51] concluded that the Constitution should postulate basic principles for education, including freedom of the mind and the expression, and a specific reference to freedom from ignorance. If follows that education is conceived within a framework of ethics and equality of opportunity, irrespective of race and sex, with a special reference to the education of women and its pacific influence on future generations.

On 16th November 1945, Ms. Ellen Wilkinson, Minister of Education of Great Britain, closed the tenth and last plenary meeting of the Conference, with a moving statement, after recalling the intellectuals who had lost their lives in war:

"We who are carrying on their work and who are starting this night to carry on their work are doing it in the hope that we shall carry on the flame of their souls and spirits in the children and young people are committed to our care. Also at this solemn moment we say to the teachers of the world that those who fight in the struggle against ignorance and illiteracy do not fight alone; they fight with us behind them, with this great international Organization for them to appeal to".

UNESCO was incepted to promote peace and security through education, science and culture. It follows that these three pillars are not to be ends in themselves, but a means of engaging in a spiritual undertaking and moral effort or mode of moral conduct[52].

The first preambular paragraph of the **UNESCO Constitution** contains one of the main objectives of the organization by declaring "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". This inspiring sentence is the work of Mr. Clement Attlee, Prime Minister of the United Kingdom, and the American poet and Librarian of Congress, Archibald MacLeish[53].

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50 Report submitted by the by the late Special Rapporteur on the Right to Education, Ms Katarina Tomasevski, op. cit. 9, par. 49
51 The Committee was composed by Mr. Cassin (France), Mr. Jha (India), Mr. Bodet (Mexico), Drzewieski (Poland), Mrs. Bosanquet (United Kingdom) and Ms. MacLeish (USA).
52 Valderrama, F, "A history of UNESCO", UNESCO Reference Books, 1995, Paris, p. 25
53 Valderrama, F, "A history of UNESCO", UNESCO Reference Books, 1995, Paris, p. 24

The idea of peace as "inner state of being" corresponds to the contents of the preamble to **UNESCO's Constitution**. Although this idea is often quoted, the preamble is rarely put into practice in real life. Therefore, it is completely justifiable that the programmes dedicated to education and research on peace should include a specific programme devoted to "peace in the minds of men". Since wars begin "in the minds of men", it is up to UNESCO and the schools all over the world to put an end to the beginning of war[54].

The difference between the new special agency, set up under the **UN Charter**, and the old League system is that, whereas the League was expressly debarred from dealing with education, the education will be now the principal field of activity of UNESCO[55].

The third preambular paragraph of the **UNESCO Constitution** proclaimed that "that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war".

The grand ideals of liberty, peace and human solidarity is the basis of this organization, which is aimed to ensuring education and culture[56]. Both notions should contribute to safeguard peace and prosperity for mankind[57]. In addition, another great purpose of this organization is to foster the understanding between the nations, not in terms merely of the understanding of their governments or the understanding of their learned men, but in terms of the common understanding of the peoples of the world.

In the second plenary meeting held in 1st November 1945, Mr. Attlee stated that our watchword is to educate so that minds of the people be attuned to peace. According to him, we should live in a world in where the mind of the common man is promoted and strengthened. Therefore, we should begin with the task of co-ordinating our minds and of attuning them to the works of science and the arts, which are the safest road to peace[58].

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54 Weil, P., "The art of living in peace. Guide to education for a culture of peace", UNESCO Publishing, Unipaix, 2002, Paris, p. 29-30
55 Ms. Wilkinson (United Kingdom), 2nd November 1945
56 Mr. Aragao (Brazil), 2nd November 1945
57 Mr. Wycech (Poland), 2nd November 1945
58 Mr. Aghnides (Greece), 2nd November 1945

The spirit of peace is not a spirit of relinquishment or a spirit of cowardice, but a spirit of courage and of firm resolve and, when necessary, of sacrifice. To diffuse the spirit of peace means teaching the nations and teaching mankind that peace must be defended at the peril of their peace, and at the peril of their lives[59]. There have been two great forces in the history of humanity –the sword and the spirit-. It is the spirit that should prevail to enable humanity to win the battles of peace[60].

There is a need of educating primarily our children, and our youth, so to plan the world that greed and desire for domination may cease because they are the root causes of war. Therefore, the international community needs to support the stupendous task of educating children for the new world for which humankind yearns[61]. An education aimed at ensuring peace should remove suspicion and rancour, to overcome hate and to stimulate human solidarity. If the schools educates for peace, while life itself teaches war, we will be then breeding victims of life and never creating men[62].

The only way that war can be prevented is through culture and education, making people better known to one another[63]. This can be only achieved when humanity is fully educated in mind and heart, to desire, at long last, peace on earth[64]. Therefore, the close collaboration between the United Nations in the domain of education and culture is the true foundation of peace. The role of education is of primary importance both in preparing for war and in securing peace[65]. For this reason, the main role of UNESCO is to create the intellectual and moral solidarity of mankind as the only means of preventing war[66].

The moral and ethical foundation of the new humanism was already expressed by delegates in the London Conference of 1945 by declaring that it is necessary the establishment of a new kind of relationship between nations and between man. War is invariably the logical result in great part of some inadequacy or some lamentable misshaping of the national educational system[67].

59   Léon Blum (France), 2nd November 1945
60   Mr. Hofmeyr (South Africa), 2nd November 1945
61   Mr. Kaur (India), 2nd November1945
62   Mr. Bodet (Mexico), 2nd November1945
63   Mr. Morales (Panama), 5nd November1945
64   Mr. Letts (Peru), 5nd November1945
65   Mr. Wahba (Saudi Arabia), 5nd November1945
66   Mr. Shih (China), 15nd November1945
67   Mr. Bodet (Mexico), 2nd November1945

Both the new humanism and the UNESCO approach to the notion of peace and education decisively framed the text prepared by the Chairperson-Rapporteur by including in its preambular paragraph 14 the fourth recital of the Preamble of the **UNESCO Constitution**, which proclaims that "... the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern".

In accordance with the UNESCO transdisciplinary project entitled **Towards a culture of peace** of 1996, "Education, seen broadly, is the most important process by which people gain the values, attitudes and behaviours of a culture of peace..."[68].

The **Declaration and Programme of Action on a Culture of Peace** recognised education as a part of the culture of peace: "education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance"[69]. In addition, it identifies specific actions to promote the culture of peace through education (i.e. international cooperation, children, women, curricula, dialogue, conflict prevention and higher education).

2.2.2 Promotion of sustainable economic and social development

The **Programme of Action on a Culture of Peace** stipulates the obligation of identifying comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation. The reduction of economic and social inequalities within nations is vital. In this sense, it is important the promotion of effective and equitable development-oriented and durable solutions to the external debt and debt-servicing problems of developing countries. In this global action, food security should be assured through the mobilization, allocation and utilization of resources from all sources.

Since that the gender perspective and empowerment of women and girls is an integral part of the development process, the development strategies should include special measures focusing on needs of women and children as well as groups with special needs. Additionally, the

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68 Doc. A/51/395, Report of the Director-General of the UNESCO entitled on "Towards a culture of peace", 23 September 1996, para.22

69 Doc. A/RES/53/243, **Declaration and Programme of Action on a Culture of Peace**, 6 October 1999, art. 4

environmental sustainability, including preservation and regeneration of the natural resource base should be incorporated in development strategies and projects[70].

The right to development is an important solidarity right identified by the international community as a human right. Article 1.1 of the ***UN Declaration on the Right to Development***[71] stipulates that

> "The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized".

It follows that this Declaration has integrated in one single instrument both sets of rights, civil, political, economic, social and cultural rights[72]. Thus, development is a process where all human rights and fundamental freedoms should be implemented in an equal footing.

As Mr. Rudi Muhammad Rizki, ***independent expert on human rights and international solidarity*** stated, both rights –development- are widely recognised as solidarity or collective rights[73].

70 Art. 10: "(a) Undertake comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation;(b) Strengthen the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, inter alia, international cooperation;(c) Promote effective and equitable development-oriented and durable solutions to the external debt and debt-servicing problems of developing countries through, inter alia, debt relief;(d) Reinforce actions at all levels to implement national strategies for sustainable food security, including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation, such as resources coming from debt relief;(e) Undertake further efforts to ensure that the development process is participatory and that development projects involve the full participation of all;(f) Include a gender perspective and empowerment of women and girls as an integral part of the development process;(g) Include in development strategies special measures focusing on needs of women and children as well as groups with special needs; (h) Strengthen, through development assistance in post-conflict situations, rehabilitation, reintegration and reconciliation processes involving all engaged in conflicts;(i) Incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base;(j) Remove obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms of alien domination or foreign occupation, which adversely affect their social and economic development".
71 Doc. A/RES/41/128 of 4 December 1986
72 Sengupta, A.,"The Human Right to Development", p. 20 *in* Bard *A.* Andreassen and Stephen P. Marks, Development as human right: Legal, political and economic dimensions. Cambridge, Mass.: Harvard School of Public Health ; Francois-Xavier Bagnoud Center for Health and Human Rights, 2006
73 Doc. E/CN.4/2006/96, Rudi Muhammad Rizki: (Second) ***Report on human rights and international solidarity***, 1 February 2006, par. 29

Some human rights commentators argue that the solidarity rights in general and the right to development in particular are still at the stage of being an aspiration rather than positive, justiciable rights, owing to the fact that they may not be implemented within a given timeframe. Besides, same experts highlight that by recognizing new categories of human rights States divert attention from today's human rights problems to tomorrow's solutions.

The former Secretary-General said that human rights, peace and development are interrelated and interdependent and that the fostering of one promotes the realization of the others[74]. This legal and political assumption shall be achieved within the framework of the United Nations as the common house of the entire human family, where it should realize its universal aspiration for peace, cooperation and development[75].

The elaboration of development is required to achieve a coordinated response on a worldwide scale to those threats to human rights arising from the global interdependence of all peoples and nations. Indeed, the prevailing figures of extreme poverty, hunger and disease in the world mean not only a clear violation of fundamental human rights, but also a real threat to millions of hungry human beings.

Although it has recently being welcomed new data showing that developed countries continue to increase their levels of economic assistance to the most impoverished States since 2001, this data is not enough to reduce the prevailing gap between developed and developing countries.

Member States are urged to meet the *UN Millennium Development Goals* (MDG). To reach these goals, solidarity rights should emphasize the right to economic and social development as one of the fundamental collective rights[76]. Nevertheless, these latter rights can never be implemented without the promotion and enhancement of peace, since it is a condition *sine qua non* for the full enjoyment of the right to development.

Extreme poverty is a universal and multidimensional phenomenon, which currently affects millions of people in both in rich and poor

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74 "In a larger freedom", Report of the Secretary-General to the Summit of Head of States held in New York in September 2005, paragraph 17. These purposes were subsequently endorsed by the World Summit's Outcome Document, adopted on 16 September 2005

75 Doc. A/RES/55/2, United Nations Millennium Declaration, 8 September 2000, par. 32

76 Doc. A/HRC/4/8, Rudi Muhammad Rizki: Report on Human rights and international solidarity, 7 February 2007, par. 44

countries[77]. According to the World Health Organization statistics, about 1 billion people globally live in extreme poverty on an income of just $1 a day and 270 million people, most of them women and children, died as a result of poverty since 1990[78]. Thus, peace is not only economic and social justice, as important as it may be, it relies first on respect of the human dignity and self-esteem of the poor[79].

As Mr. Leandro Despouy stated in 1996[80] the lack of basic security, or the absence of one or more factors enabling families to assume basic responsibilities and to enjoy fundamental rights, leads to chronic poverty when it simultaneously affects several aspects of people's lives, when it is prolonged and when it severely compromises people's chances of regaining their rights and of reassuming their responsibilities in the foreseeable future.

The lack of basic security destroys family ties and prevents people from taking responsibility for family planning and proper care of their children, thus increasing child mortality. Widespread extreme poverty this inhibits the realization of human rights[81] in general and political, civil, economic, social and cultural rights in particular[82]. Today there exists a worldwide consensus that extreme poverty is the most global and permanent violation of human rights.

People affected by chronic extreme poverty are at risk of becoming socially excluded from full participation in the society in which they live. Usually the poor, the unemployed, people belonging to ethnic minorities and other vulnerable groups remain "outsiders" and low in the social hierarchy[83]. Moreover, the poor may express their despair and trauma through physical violence or conflict[84].

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77 Doc. E/CN.4/2000/52, Report submitted by Ms. M. Lizin, independent expert on human rights and extreme poverty, 25 February 2000, paragraphs 10-11

78 Report of the WHO, Regional Office for the Western Pacific, **Health Poverty and MDG**, 2005

79 Doc. E/CN.4/2003/L.11/Add.3, 56th meeting of the Commission on human rights, 22 April 2003, Paragraph 1.a

80 Doc. E/CN.4/Sub. 2/1996/13, Final report submitted by the independent expert on human right and poverty to the Sub-Commission, 28 June 1996, Annex III

81 Doc. A/CONF. 157/23, Vienna Declaration and Programme of Action, World Conference on Human Rights, 12 July 1993, paragraph 14

82 Doc. A/RES/53/146, Human rights and extreme poverty, 8 March 1999, conclusion 3

83 Doc. E/CN.4/2005/49, Report submitted by Mr. Arjun Sengupta, independent expert on human rights and extreme poverty, 11 February 2005, paragraph 14

84 Doc. E/CN.4/2 001/54, Report submitted by Ms. M. Lizin, independent expert on human rights and extreme poverty, , 16 February 2001, paragraph 93

Thus, as stated by the Secretary- General of the United Nations, full realization of political, economic and social rights of all people is the solid way to maintain the social balance which is vital for a society to develop in peace. Conversely, war and the use of force may increase poverty since they hinders all aspect of development.

To establish lasting peace, the right to enjoy the highest attainable standard of physical, mental and spiritual health should be central to creating and sustaining the capabilities that the poor need to escape from the scourge of poverty. As stressed by Mr. Paul Hunt, former Special Rapporteur on United Nations the right to the highest attainable standard of health, ill health destroys livelihoods, reduces worker productivity, lowers educational achievement, limits opportunities and reduces human development[85]. A fundamental right which must be respected not only in times of peace but also in times of war, is the right to a minimum standard of living, including regular, permanent and unrestricted access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food supplies[86].

Thus, taking into account that the eradication of poverty is an ethical, social, political and economic imperative of humankind[87], the international community must urgently ensure that "persons living in extreme poverty are entitled to the full enjoyment of all human rights, including the right to participate in the adoption of decisions which concern them, and to contribute to the well-being of their families, their communities and humankind"[88].

International human rights law is concerned particularly with vulnerable marginalised and minority groups who live in extreme poverty. The exponential increase in prostitution and trafficking of women and children is a perceptible reflection of the spread of poverty[89]. People's security also deals with international and states' legislation prohibiting and punishing violence in particular in relation to women and the

85 Doc. E/CN.4/2003/58, Report submitted by Mr. Paul Hunt, independent expert on the right of everyone to the enjoyment of the highest attainable standard of physical and mental health, 13 February 2003, par. 45 and 46
86 Doc. E/CN.4/2002/58, Report submitted by Mr. Jean Ziegler, Special Rapporteur on the right to food, 10 January 2002, par. 72
87 Doc. A/CONF.166/9, Copenhagen Declaration on Social Development and Programme of Action of the World Summit for Social Development, chapter I, 1995
88 Doc. A/HRC/Sub.1/58/36, Draft guiding principles "Extreme poverty and human rights: the rights of the poor", Report of the Sub-Commission on the Promotion and Protection of Human Rights on its fifty-eight session, 11 September 2006, p. 31
89 Report submitted by Ms. M. Lizin, op. cit. 84, par. 58

girlchild, and taking action against trafficking and sexual exploitation of women and children.

The extremely poor, especially women, children elderly and disabled persons, should be the main targets of anti-poverty strategies. To be successful in these strategies, children's right to food needs to be respected in order to combat hunger and guarantee peace[90]. And as many empirical studies demonstrate women's full enjoyment and participation in all human rights is a precondition to the full realization of the right to peace and has a major impact on the enjoyment of these rights for society as a whole.

The *International Peace Conference* held in The Hague in 1899 concluded that peace finds its roots in the "consciousness of the world". Nevertheless, as Martin Luther King said, real peace can never be reached realised if the word "hunger", like other words of oppression such as slavery, racism and discrimination, is not definitely removed from the dictionary.

Those who live in extreme poverty, in special poor rural women, understand better than we realize what is at stake in wars and who ultimately benefits from them. They are in a position to demand a redistribution of the world's priorities and resources[91] and to urge all Member States to ensure their availability to live on an income of $3 a day. It follows that such a redistribution can be never reached when extraction of resources from the poor is not accompanied by fair and adequate compensations.

2.2.3 Respect for all human rights

The *Programme of Action on a Culture of Peace*[92] stressed that national institutions and capacities in the field of human rights, including

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90 Doc. A/HRC/4/30, Report submitted by Mr. Jean Ziegler, Special Rapporteur on the right to food, 19 January 2007, par. 4

91 Doc. E/CN.4/2004/43, Report submitted by Ms. M. Lizin, independent expert on human rights and extreme poverty, 29 February 2004, par. 93

92 Art. 11: "(a) Full implementation of the Vienna Declaration and Programme of Action;(b) Encouragement of development of national plans of action for the promotion and protection of all human rights; (c) Strengthening of national institutions and capacities in the field of human rights, including through national human rights institutions;(d) Realization and implementation of the right to development, as established in the Declaration on the Right to Development5 and the Vienna Declaration and Programme of Action;(e) Achievement of the goals of the United Nations Decade for Human Rights Education (1995–2004);(f) Dissemination and promotion of the Universal Declaration of Human Rights at all levels;(g) Further support to the activities of the United Nations High Commissioner for Human Rights in the fulfilment of her or his mandate as established in General Assembly resolution 48/141 of 20 December 1993, as well as the responsibilities set by subsequent resolutions and decisions".

through national human rights institutions should be strengthened, as *Declaration on the Right to Development*, the *Vienna Declaration and Programme of Action*, the *United Nations Decade for Human Rights Education* (1995–2004) and the *Universal Declaration of Human Rights* at all levels. The support of the *United Nations High Commissioner for Human Rights* in the fulfillment of her or his mandate is fundamental.

The Committee 1/1 of the *San Francisco Conference* decided to leave the elaboration of a human rights charter to the UNGA[93]. The vigorous lobby of the Latin American countries effectively influenced the atmosphere in San Francisco to include the provision of human rights in the Charter and to trust more forcefully this task to the UNGA.

Although the Preamble is an integral part of the *UN Charter*, it does not set forth any basic obligation of the member States[94]. It only serves as an interpretative guideline for the provisions of the *Charter*[95]. The first part of the Preamble contains basically two ideas: maintenance of peace and international security[96]and respect for human rights[97]. Additionally, it refers to some but not all of the purposes of the organization (i.e. equal rights of nations or peoples[98], enhancement of the friendly relations among States[99] and the limitation of the use of force[100]). In the second part, it declares that governments of these peoples have agreed to the *Charter*, which addresses the contractual element of the *Charter*[101].

On the other hand, the United Nations' purposes, spelled out in article 1 of the *Charter,* and the principles as set out in article 2 express the ideas

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93 UNCIO VI, Doc. 343, 1/1/16, 296

94 Sima, B., Khan, D.E. and Paulus, A., "The Charter of the United Nations, A commentary", Oxford Commentaries on international law, third edition, Volume II , November 2012

95 Report of the Rapporteur of the Commission 1/1 UNCIO VI, Doc. 944 1/1/34 (1), 446-47. As to the legal function of the Preambles see art. 31.2 of the Vienna Convention on the Law of Treaties (1969): "The context for the purpose of the interpretation of a treaty shall comprise, in addition to the text, including its preamble and annexes". In addition, it should be recalled the following cases of the International Court of Justice: Asylum (1950, rep. 282) and Rights of Nationals of the United States of America in Morocco (1952, rep. 196).

96 Art. 2.2: "... to unite our strength to maintain international peace and security..."

97 Art. 1.2: "... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women..."

98 Art. 1.2: "...to reaffirm faith ... in the equal rights ... of nations large and small..."

99 Art. 2.1: "...to practice tolerance and live together in peace with one another as good neighbours..."

100 Art. 2.3: "... to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest..."

101 "Accordingly, our respective Governments, through representatives assembled in the city of San Francisco, who have exhibited their full powers found to be in good and due form, have agreed to the present Charter of the United Nations and do hereby establish an international organization to be known as the United Nations.

which will guide the States parties when ratifying the **Charter**. Certain elements of article 1 (1) and 1 (2) are considered principles binding under customary international law (i.e. prohibition of aggression, the prohibition of other breaches of peace, an obligation to settle disputes by peaceful means and respect for human rights) [102].

The **International Court of Justice** (hereinafter: ICJ) stated in the Advisory Opinion on **certain expenses**[103] that

> "The purposes of the United Nations are set forth in Article of the **Charter**. The first two purposes as stated in paragraphs 1 and 2, maybe summarily described as pointing to the goal of international peace and security and friendly relations. The third purpose is the achievement of economic, social, cultural and humanitarian goals and respect for human rights.... The primary placed ascribed to international peace and security is natural, since the fulfillment of the other purposes will be dependent upon the attainment of that basic condition..."

Article 1 (2) of the **UN Charter** proclaims that the purpose of the United Nations is to "... take other appropriate measures to strengthen universal peace". In this provision peace or universal peace can be found separately from security. The degree of overlapping between peace and security depends very much upon whether the term peace is narrowly or broadly defined. If peace is narrowly defined as the mere absence of a threat or use of force against the territorial integrity or political independence of any State (Art. 2. 2 (4)), the term security will contain parts of what is usually referred to as notion of positive peace.

This latter notion is understood as encompassing the activity which is necessary for maintaining the conditions of peace[104]. Therefore, Art. 1 (2) is often considered key in including the positive notion of peace, which goes beyond the negative absence of the use of force by establishing the linkage between peace and human rights.

The positive approach of peace goes in the line of the wide notion of peace supported by the former Secretary-General Kofi Annan in his report "In larger freedom": "The threats to peace and security in the twenty-first century include not just international war and conflict but civil violence, organized crime, terrorism and weapons of mass destruction.

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102 Sima, B., Khan, D.E. and Paulus, A., op.cit. 94, p. 108-109
103 Case Certain expenses of the United Nations (1962, rep. 167-168) of the International Court of Justice. See in http://www.icj-cij.org/docket/files/49/5259.pdf
104 Sima, B., Khan, D.E. and Paulus, A., op.cit. 94, p. 109-110

They also include poverty, deadly infectious disease and environmental degradation..."[105].

Taking into account that peace and human rights are a cornerstone of the further elaboration of the human security framework and that this concept is inseparable from conditions of peace[106], it could safely be concluded that the broader meaning of peace deals with the generic causes of conflict[107]. As one human right expert highlighted, "real peace is much more than stability, order or absence of war: peace is transformative, about individual and societal progress and fulfillment; and peace within and between societies is as much about justice as anything else"[108]. Thus, an integrated approach to human security would be related to the deepest causes of war, such as economic despair, social injustice and political oppression[109].

Among the key structural causes of instability and conflict are poverty, inequality and lack of economic opportunity. Although diplomacy might be useful in the short-term effort to maintain peace, long-term solutions require economic development and greater social justice[110]. As the *Declaration and Programme of Action on Culture of Peace* indicates, the anti-poverty strategies, the assurance of equity in development and the pursuit of food security are elements of peacebuilding.

As to the protection of human rights, Art. 1 (3) of the **UN Charter** states that "to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion".

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105 Doc. A/59/2005, In *Larger Freedom - Towards Development, Security and Human Rights for All, Report of the Secretary-General of the United Nations for decision by Heads of State and Government in September 2005*, 21 March 2005, para. 78. See in http://www.un.org/largerfreedom/

106 Hayden, P., *Constraining war: human security and the human right to peace*, Human Rights Review, 6(1) Oct./Dec. 2004, p. 46

107 Linarilli, J., *Peace-building*, Denver Journal of International Law and Policy, Vol. 24, 1996, p. 253-83

108 Cornish, P., *Terrorism, Insecurity and Underdevelopment*, Journal of Conflict, Security and Development, Vol. 30, 2001, p. 147-52

109 Doc. A/47/277 - S/24111, Report of the Secretary-General: *An agenda for peace. Preventive diplomacy, peacemaking and peace-keeping*, 17 June 1992, par. 43-44

110 Mcfarlane, H. and Foong Khong, Y., "Human security and the UN: A critical history". Bloomington, Ind. : Indiana University Press, 2006, p. 151

This provision has been textually invoked with respect to the improvement of the effective enjoyment of human rights and fundamental freedoms within the United Nations system[111], the political rights of women[112], the question of racial conflict in South Africa resulting from apartheid[113], the elimination of racial discrimination[114], the elimination of all forms of intolerance and discrimination based on religion and beliefs[115], enhancement of international cooperation in the field of human rights[116], and the strengthening of the rule of law[117].

In terms of the progressive elaboration of human rights, one of the main achievements reached at the San Francisco Conference was the inclusion in Art. 1 of the provision, which highlights that "the peaceful and friendly relations among nations" is based on two fundamental principles, namely: "... respect for the principle of equal rights and self-determination of peoples" [118] and the "... respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion"[119].

Arts. 55[120] and 56[121] of the **UN Charter** affirm that the United Nations is built on the understanding that peace needs to be secured by economic

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111 Doc. UNGA Resolutions entitled *Alternative approaches and ways and means within the United Nations system for improving the effective enjoyment of human rights and fundamental freedoms*: Res. 34/46, 23 November 1979; Res. 36/133 (14 December 1981); Res. 38/124 (16 December 1983); Res. 339/145 (14 December 1984); Res. 40/124 (13 December 1985)

112 Doc. UNGA Resolutions entitled *Political rights of women*: Res. 56 (1) (11 December 1946); Res. 36/2263 (XXII) (7 November 1967); Res. 34/180 (18 December 1979); Res. 36/131 (14 December 1984); Res. 40/124 (13 December 1985)

113 Doc. UNGA Resolutions entitled The question of race conflict in South Africa resulting from the policies of apartheid of the Government of the Union of South Africa: Res. 616 A (VII) (5 December 1952); Res. 820 (14 December 1954); Res. 1016 (XI) (30 January 1957); Res. 1248 (XIII) (30 October 1958); Res. 1375 (XIV) (17 November 1959)

114 Doc. UNGA Res. 1904 (XVIII) (20 November 1963) (Declaration on the Elimination of All Forms of Racial Discrimination) and Res. 2647 (XXV) (17 December 1970)

115 Doc. RES/A/36/55, 25 November 1981

116 Doc. UNGA Resolutions entitled Enhancement of international cooperation in the field of human rights: Res. 51/100 (12 December 1996); Res. 53/154 (9 December 1998); Res. 54/181 (17 December 1999); Res. 55/109 (4 December 2000); Res. 56/149 (8 February 2002); Res. 57/224 (18 February 2002); Res. 58/170 (22 December 2003); Res. 59/187 (20 December 2004); Res. 60/156 (23 November 2005); Res. 61/168 (19 December 2006); Res. 62/160 (18 December 2007); Res. 63/180 (18 December 2008)

117 Doc. RES/A/48/132, 20 December 1993

118 Art. 1 (2)

119 Art. 1 (3)

120 Art. 55 (c): "With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote: .... universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion"

121 Art. 56: "All Members pledge themselves to take joint and separate action in co-operation with the Organization for the achievement of the purposes set forth in Article 55".

and social welfare and by the realization of human rights and that the Organization and its members should cooperate to this end[122]. Furthermore, Art. 55 reaffirm the program of cooperation in the field of human rights as set out in the Preamble and Art. 1 (3) of the Charter.

Art. 55 is also considered key in reflecting the positive notion of peace, which describes "a state of peaceful and friendly relations among nations and the necessary preconditions which may prevent conflicts from arising or allow for their peaceful settlement"[123].

This kind of positive concept of peace governs major sections of the *UN Charter* and the UN activities (i.e. Chapter IX on *International economic and social cooperation* and Chapter X on the *Economic and Social Council*). On the other side, the negative concept of peace understood as the absence of the use of force is reflected in other important sections of the Charter (i.e. Chapter VI on the *Pacific settlement of disputes* and Chapter VII on *Action with respect to threats to the peace, breaches of the peace, and acts of aggression*).

The provisions of Art. 55 (c) distinguishe between "universal respect for" and "observance of". Although the early UN practice did not find any legal difference between both concepts, the main differences should be found in the drafting process. The term "observance" was regarded as too strong and was therefore deleted. However, the term was later reinserted in order to strengthen the provision. Both the political and judicial organs of the United Nations have consistently reaffirmed that Art. 55 (c) creates legal binding obligations addressed to the States and the United Nations as a whole[124].

The non-discrimination clause at the end of the sentence of Art. 55 (c) only declared illegitimate four criteria – namely, race, sex, language and religion-. Nevertheless, the *Universal Declaration of Human Rights*[125] and the *International Covenant on Economic, Social and Cultural Rights*[126](ICESCR) recognized additionally criteria in the non-discrimination clause.

122 Sima, B., Khan, D.E. and Paulus, op.cit. 94, p. 1537
123 Sima, B., Khan, D.E. and Paulus, op.cit. 94, p. 1540
124 Sima, B., Khan, D.E. and Paulus, op.cit. 94, p. 1573
125 Art. 2: "Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs..."
126 Art. 2 (1): "The States Parties to the present Covenant undertake to guarantee that the rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

Finally, Art. 56 on cooperation of the **UN Charter** was introduced at the initiative of a number of States (i.e. Canada and Australia) in order to reach a commitment of member States in regard to the activities of the United Nations in the field of economic and social matters, health, culture, education, and human rights. This article contains two elements. Firstly, it contains a pledge of members to take action jointly and separately for the purposes set forth in Art. 55. Secondly, this pledge will be performed "in cooperation with the organization".

The protection and promotion of human rights are crucial to reach a sustainable peace. Both concepts are mutually interdependent and reinforcing, since peace without human rights could be considered a weak peace. The relationship between human rights and conflicts is dynamic, complex, and powerful, constantly shaping and reshaping the course of both peace and war.

The UNGA solemnly reiterated from its fifty-seventh session (2002) to its sixty-second session (2007) that peace is a vital requirement for the promotion and protection of all human rights for all. It also emphasized that the preservation and promotion of peace demand that States' policies be directed towards the elimination of the threat of war.

In September 2005, the second Summit of Heads of State and Government held in New York at the occasion of the UNGA, recognized in the Outcome document the close relationship existing among international peace and security, social and economic development, and the respect for human rights[127]. The **Universal Bill of Rights** was completed with the adoption of the two Covenants of 1966, the ICESCR and the ICCPR. As of 2013, they have been ratified by 160 and 167 States, respectively[128].

Both Covenants textually adopted in their respective Preambles the first recital contained in the Preamble of the **Universal Declaration of Human Rights**. In addition, it expressly recognized the linkage between the **UN Charter** and the concept of peace and human rights understood in the line of the contributions received during the drafting process of the **UN Charter** and Declaration:

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127 Para. 9: "We acknowledge that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being. We recognize that development, peace and security and human rights are interlinked and mutually reinforcing". See in: http://www.un.org/womenwatch/ods/A-RES-60-1-E.pdf

128 See at https://treaties.un.org/Pages/Treaties.aspx?id=4&subid=A&lang=en

"Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world"

Additionally, it should be recalled that the *International Convention on the Elimination of All Forms of Racial Discrimination*[129] stated in its preamble that discrimination between human beings on the grounds of race, colour or ethnic origin was an obstacle to friendly and peaceful relations among nations and was capable of disturbing peace and security among peoples and the harmony of persons living side by side even within one and the same State.

Furthermore, the *Convention on the Elimination of All Forms of Discrimination against Women*[130] provided that the full and complete development of a country, the welfare of the world and the cause of peace required the maximum participation of women on equal terms with men in all fields.

Finally, the *Convention on the Rights of Persons with Disabilities*[131] also reaffirmed the crucial role that human rights in general played in creating fair and equal societies founded upon freedom, justice, development and peace.

Seventy-five years ago, the *UN Charter* established the three founding pillars of the United Nations: peace and security, human rights and development. Since 1945 these pillars have provided the framework for the United Nations to tackle important challenges. We cannot pick and choose which pillar the United Nations should support, nor can we focus on one to the detriment of the others. To do so would be to ignore the lessons of the past 70 years, and to invite future conflicts.

On 21 August 2014, the UNGA adopted the resolution 2171 by which expressed « ... its determination to pursue the objective of prevention of armed conflict as an integral part of its primary responsibility for the maintenance of international peace and security » (para.1) and called upon « ...all States to intensify efforts to secure a world free of the scourge of war and conflict » (para. 2). In this resolution Member States also

129 Adopted and opened for signature and ratification by General Assembly resolution 2106 (XX), 21 December 1965, entry into force 4 January 1969
130 Adopted and opened for signature, ratification and accession by General Assembly resolution 34/180 of 18 December 1979, entry into force 3 September 1981
131 Doc. A/RES/61/106, Convention on the Rights of Persons with Disabilities, 24 January 2007

expressed their deepest concern by the high human cost and suffering caused by armed conflicts and also recognized that peace, security and development are mutually reinforcing, including in the prevention of armed conflict (preambular paragraph 12).

The resolution 60/251 on the **Human Rights Council** (HRC) adopted by the UNGA on 15 March 2006 recognised in its preambular paragraph 6 that « peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being, and recognizing that development, peace and security and human rights are interlinked and mutually reinforcing ».

The three UN pillars have been recognised by the HRC as a fundamental element aimed to promoting the right of peoples to peace. In particular, Council resolutions 11/4 of 2009, 14/3 of 2010 and 17/16 of 2011 have constantly stressed in its operative sections that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being. Therefore, it follows that the three UN pillars are strongly linked to content of the right of peoples to peace.

During the High Level Segment of the 28º session of the HRC held in March 2015, dignitaries recognised the centrality of the UN pillars in the work of the United Nations. The Ministry for Foreign Affairs of Slovakia stated that there are no prospects for peace and security without respect for basic human rights and fundamental freedoms. The Ministry of the Principality of Liechtenstein stressed that today there is a general agreement that human rights, development and peace and security are closely interlinked and therefore, the United Nations cannot achieve its mission with one of these pillars severely underfunded. In addition, the Vice-Minister of Japan highlighted that protection and protection of human rights is one of the three pillars of the United Nations activities along with peace and security and development. All these ideas about the three UN pillars were also included in the statements delivered by the Ministries of Foreign Affairs of Germany, Cameroon, El Salvador, Viet Nam, Nepal, Burkina Faso, Sierra Leone and Romania.

The foundational text of UNESCO openly recognised the existing close linkage between the notions of human rights, components of human dignity (i.e. justice, rule of law, fundamental freedoms, equality and non-discrimination) and peace. In particular, Article 1 of its Constitution stated that

"the purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations".

The *Declaration and Programme of Action on a Culture of Peace* recognised in its Article 1 the interlinkage between the notions of peace, fundamental freedoms and life as follows: "a culture of peace is a set of values, attitudes, traditions and modes of behavior and ways of life based on...: "(a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation"; and (c) Full respect for and promotion of all human rights and fundamental freedoms"[132]. Additionally, the Declaration declared that "progress in the fuller development of a culture of peace comes about through values, attitudes, modes of behavior and ways of life conducive to the promotion of peace among individuals, groups and nations"[133]. It follows that the linkage between life as a fundamental human right and peace is part of the core values promoted by UNESCO.

The right to life as a fundamental and universal human right of everyone has been spelled out in the UDHR[134], ICCPR[135], the *African Charter on Human and Peoples' Rights* (ACHPR)[136], the *European Convention on Human Right* (ECHR)[137] and the *American Convention on Human Rights* (ACHR)[138]. In accordance with these legal provisions, States Parties are expressly obligated to protect the right to life by law and to take positive measures to ensure it.

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132 Doc. A/RES/53/243, Declaration and Programme of Action on a Culture of Peace, 6 October 1999, art. 1

133 Declaration and Programme of Action on a Culture of Peace, op.cit. 132, art. 2

134 Art. 3: "Everyone has the right to life, liberty and security of person"

135 Art. 6 (1): "Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life". Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 23 March 1976

136 Art. 4: "Human beings are inviolable. Every human being shall be entitled to respect for his life and the integrity of his person. No one may be arbitrarily deprived of this right". Adopted June 27, 1981, OAU Doc. CAB/LEG/67/3 rev. 5, 21 I.L.M. 58 (1982), entered into force Oct. 21, 1986

137 Art. 2 (1): "Everyone's right to life shall be protected by law...." Signed on 4 November 1950 in Rome.

138 Art. 4 (1): "1.Every person has the right to have his life respected. This right shall be protected by law and, in general, from the moment of conception. No one shall be arbitrarily deprived of his life". Signed at the Inter-American Specialized Conference on Human Rights, San Jose, Costa Rica, 22 November 1969

The right to life has properly been characterized as the supreme human right, since without effective guarantee of this right, all other rights of the human being would be devoid of meaning[139]. Since the right to life is non-derogable right in accordance with Art. 4(2) of the ICCPR[140], it may never be suspended in time of public emergency which threatens the life of the nation. In addition, the right to life has been deemed *ius cogens* under international law[141].

As to the inter-relationship between the right to life and other human rights, including the enabling right to peace, energy is sometimes unnecessarily spent on the question of which should come first –either right to life or right to peace, or vice versa-. The enabling right to peace would seem to be a derivative of the right to life rather than vice versa. It follows that the right to life is not only the legal foundation for other rights, but also an integral part of all the rights which are essential to guarantee a better life for all human beings.

This perspective was used in the adoption of the *Istanbul Declaration* by the Red Cross in its Twenty-first International Conference held in 1969 in the following terms[142]: "Man has a right to enjoy lasting peace, that it is essential for him to be able to have a full and satisfactory life founded on respect of his rights and of his fundamental liberty*"*[143]

Additionally, in the *London Conference* of 1945 on the future creation of UNESCO the representative of Yugoslavia stated that the "meaning of life consists in the uninterrupted progress of mankind, which not only manifests itself in technical developments but is rather shown in the harmonization of relations between men and men and between nation and nation, for the well-being of humanity"[144]. Afterwards, the representative of Greece said that "art and life seem to have been divorced. Let us remember that according to Greek standards the tool is a secondary factor. The primary factor is man..."[145].

139 Nowak, M., *U.N.* "Covenant on Civil and Political Rights: CCPR Commentary", Engel Publisher, Kehl/Strasbourg/Arlington, 2005, p. 104
140 Art. 4 (2): "No derogation from articles 6, 7, 8 (paragraphs I and 2), 11, 15, 16 and 18 may be made under this provision".
141 Ramcharan, B., *The Right to Life*, Netherlands International Law Review (NILR), 1983
142 Ramcharan, B., *op.cit.* 141, p. 307-308
143 International Review of Red Cross, Ninth year, n. 104, 1969, Para. 1 and 2, p. 620. See in http://www.loc.gov/rr/frd/Military_Law/pdf/RC_Nov-1969.pdf
144 Speech delivered by Mr. Leontic, representative of Yugoslavia, on 5th November 1945
145 Speech delivered by Mr. Aghnides, representative of Greece, on 16th November 1945

Culture is, first and foremost, a tradition and a turn of mind; but, if it is to be transmitted and spread, it requires an infrastructure of institutions including educational and research institutions, libraries and museums[146].

It should be stressed that the concept of culture is closely linked to notion of life. In particular, the *UDHR* recognizes in its Article 27.1 that "everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits". Additionally, Article 15 of the ICESCR *proclaimed* "... the right of everyone to take part in cultural life".

As indicated by Jaime Marchán, former President of the ICESCR Article15 contains an anthropological approach since there is no other provision in the Covenant using the word "life"[147].

2.2.4 Equality between men and women

The *Programme of Action on a Culture of Peace*[148]outlines that the gender perspective should be integrated into all relevant international instruments in light of the *Beijing Platform for Action* adopted at the *Fourth World Conference on Women*, with adequate resources and political will, and through, inter alia, the elaboration, implementation and follow-up of the national plans of action. In this sense, all the relevant United Nations entities should strengthen its efforts in the elimination of all forms of discrimination and violence against women. The support and assistance to women who have become victims of any forms of violence should become a priority.

Inequality is particularly gendered in war and conflict which severely compromises women's right to sustainable development. Even though women provide the unpaid service in times of peace such as search for water and the preparation of food and energy conservation, inequality

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146 UNESCO, *Twenty years to service to peace*, 1966, Paris, p. 58

147 Conference on Economic, Social and Cultural Rights organized by UNESCO Etxea in Madrid in 2009. Please, see at http://www.unescoetxea.org/dokumentuak/presente_futuro_ddhh_cultura2009.pdf

148 Art. 12: "(a) Integration of a gender perspective into the implementation of all relevant international instruments;(b) Further implementation of international instruments that promote equality between women and men;(c) Implementation of the Beijing Platform for Action adopted at the Fourth World Conference on Women, with adequate resources and political will, and through, inter alia, the elaboration, implementation and follow-up of the national plans of action;(d) Promotion of equality between women and men in economic, social and political decision making;(e) Further strengthening of efforts by the relevant entities of the United Nations system for the elimination of all forms of discrimination and violence against women; (f) Provision of support and assistance to women who have become victims of any forms of violence, including in the home, workplace and during armed conflicts".

is intensified during conflict since peacekeeping infrastructure is often destroyed.

Along with the deepening violence women experience during war, the long-term effects of conflict and militarization create a culture of violence that renders women especially vulnerable after war, because institutions of governance and law are weakened and social fragmentation is pronounced. The maintenance of peace and security is crucial for the protection of the human rights of women and girl children, as well as for the elimination of all forms of violence against them and of their use as a weapon of war[149].

The interest of involving women and girls in the peace processes often stems from their experiences of armed conflicts, whether primarily as victims or as armed participants. They are aware of the potentials for transformation and reform in periods of peace-making. As the *Platform for Action of Beijing* indicated "the girl child of today is the woman of tomorrow. The skills, ideas and energy of the girl child are vital for full attainment of the goals of equality, development and peace"[150].

Women have a unique opportunity to become organized in peace movements to focus on shared social experiences. Women have common barriers based on cultural relativism and thus create networks of solidarity that are able to cross invisible borders. The *Forward-looking Strategies on Equality, Development and Peace of Nairobi* states that women should be completely integrated into the development process in order to strengthen peace and security in the world. Thus, the realization of equal rights for women at all levels and in all areas of life contributes to the achievement of a just and lasting peace[151].

Ms. Rashida Manjoo, *Special Rapporteur on violence against women*, its causes and consequences, stressed in her annual report submitted to the HRC in 2011[152] that if a woman experiences violence in her home and is then denied security and protection by the legal system, she is encountering more than one form of violence. In addition, she indicated that the response required to ensure that women's lives are

149 The United Nations Fourth World Conference on Women, Action for Equality, Development and Peace, Beijing, China, 1995, paragraph 12.

150 The United Nations Fourth World Conference on Women, op. cit. 7, paragraph 39.

151 Doc. A/RES/40/108Decade for women: Equality, Development and Peace, Implementation of the Nairobi Forward-looking Strategies for the Advancement of Women, 13 December 1985

152 Doc. A/HRC/17/26, Report of the Special Rapporteur on violence against women, its causes and consequences, Rashida Manjoo, 2 May 2011, Paragraphes 66 and 88

free of violence must occur on multiple levels, from the individual to the institutional, from the local to the transnational, and in times of peace to times of post-conflict. Furthermore, she pointed out that many regions in the world are currently experiencing violence, both public and private – be it in actual military conflict and combat zones, or in the aftermath of conflicts, or during periods of supposed "peacetime". Conflict and post-conflict situations often exacerbate an environment of violence against women including through sexual violence, trafficking and forced prostitution.

The first thematic report submitted to the HRC by Ms. Rashida Manjoo, **Special Rapporteur on violence against women**, its causes and consequences[153], focused on the topic of reparations to women who have been subjected to violence in contexts of both peace and post-conflict. Section II.B of the report analysed the procedural and substantive considerations emerging in reparations initiatives responding to violence in conflict, post-conflict and authoritarian settings. Section II.C examined reparations to women and girls in contexts of "peace" or consolidated democracies, by looking first at discriminatory practices against certain groups of women.

As indicated by Ms. Radhika Coomaraswamy, former **Special Rapporteur on violence against women, its causes and consequences**[154], when a peace agreement has been reached and the conflict brought to an end, women often face an escalation in certain gender-based violence, including domestic violence, rape, and trafficking into forced prostitution. Unfortunately many of the peace agreements and the processes of reconstruction after the conflict do not take note of these considerations. In addition, she noted that women may also be exposed to violence by the international authorities or forces assigned to protect them. There have been a growing number of reports of rape and other sexual abuse being committed by United Nations peacekeeping forces and staff. She proposed that the United Nations should ensure that women are represented in all ceasefire and peace negotiations, and that gender issues are an integral part of these processes. Special efforts should be made to engage local women's NGOs in the peace negotiations.

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153 Doc. A/HRC/14/22, Report of the Special Rapporteur on violence against women, its causes and consequences, Rashida Manjoo, 23 April 2010

154 Doc. E/CN.4/2001/73, Report of the Special Rapporteur on violence against women, its causes and consequences, Ms. Radhika Coomaraswamy, submitted in accordance with Commission on Human Rights resolution 2000/45, Violence against women perpetrated and/or condoned by the State during times of armed conflict (1997-2000), Paragraphes 57, 58 and 117, 23 January 2001

The role of men and boys is indispensable in achieving both gender equality in economic, social and cultural rights. The *UN Charter* was the first international instrument to recognize women's equal rights with men and has created the impulse in providing a legal codification of these rights in the international human rights treaties and national laws. It follows that a transformed partnership based on equality between women and men is needed as a condition for people-centred sustainable development and world peace.

The most critical deterrent to the establishment of world peace is the inequality that remains in the mental attitudes and behaviour that perpetuate the notion of power that deprives others of the enjoyment of their basic human rights and human dignity. It follows that equality between women and men is a matter of human rights and a condition for social justice and is also a necessary and fundamental prerequisite for equality, development and peace. The preamble of the *Convention on the Elimination of All Forms of Discrimination against Women* highlights that "the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields."

At the *World Conference to Review and Appraise the Achievements of the United Nations Decade for Women: Equality, Development and Peace*, held at Nairobi in July 1985, the issue of violence against women was only raised as an afterthought to issues of discrimination, health and economic and social issues.

In addition, paragraph 258 of the *Nairobi Forward-Looking Strategies for the Advancement of Women*, adopted by the World Conference, stated as follows:

"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 the other objectives of the Decade and should be given special attention. Women victims of violence should be given particular attention and comprehensive assistance".

The landmark *Convention on the Elimination of Discrimination against Women* is considered the primary document for women's human rights. Yet, it did not directly address violence against women. Nevertheless, it should be noted that the *CEDAW Committee* created the General

Recommendation No. 12 on violence against women in its eighth session in 1989 as a component of Member State Reports to the **CEDAW Committee**.

2.2.5 Democratic participation

The **Programme of Action on a Culture of Peace**[155] stresses the reinforcement of the full range of actions to promote democratic principles and practices. In particular, it pays special emphasis on democratic principles and practices at all levels of formal, informal and non formal education through the establishment and strengthening of national institutions and processes that promote and sustain democracy. Terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering undermine democracies and impede the fuller development of a culture of peace.

In the **United Nations Millennium Declaration** of 2000, Member States considered freedom as a fundamental value to be essential to international relations in the twenty-first century, which is defined as follows: "Men and women have the right to live their lives and raise their children in dignity, free from hunger and from the fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights". Additionally, they proclaimed that they will spare no effort to promote democracy and strengthen the rule of law, as well as respect for all internationally recognized human rights and fundamental freedoms, including the right to development (para. 24).

The **World Summit Outcome** of 2005 reaffirmed that "democracy is a universal value based on the freely expressed will of people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives. We also reaffirm that while democracies share common features, there is no single model of democracy, that it does not belong to any country or region, and reaffirm the necessity of due respect for sovereignty and the right of

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155 Art. 13: "(a) Reinforcement of the full range of actions to promote democratic principles and practices; (b) Special emphasis on democratic principles and practices at all levels of formal, informal and non formal education;(c) Establishment and strengthening of national institutions and processes that promote and sustain democracy through, inter alia, training and capacity-building of public officials;(d) Strengthening of democratic participation through, inter alia, the provision of electoral assistance upon the request of States concerned and based on relevant United Nations guidelines;(e) Combating of terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering, as they undermine democracies and impede the fuller development of a culture of peace".

self-determination. We stress that democracy, development and respect for all human rights and fundamental freedoms are interdependent and mutually reinforcing" (para. 135). Consequently, the international community renewed its commitment to resolve to strengthen the capacity of the United Nations to assist Member States upon their request (para. 136).

The UNGA, in resolution A/62/7 (2007)[156] encouraged Governments to strengthen national programmes devoted to the promotion and consolidation of democracy, and also decided that 15 September of each year should be observed as the International Day of Democracy.

On 3 July 2012, the UNGA adopted resolution 66/285 on "support by the United Nations system of the efforts of Governments to promote and consolidate new or restores democracies" by which "urges the Secretary-General to continue to improve the capacity of the Organization to respond effectively to the requests of Member States by providing sustainable assistance for building national capacity and adequate support for their efforts to achieve the goals of good governance and democratization, including through the activities of the United Nations Democracy Fund" (para. 6) and also urges the Secretary-General to continue efforts to improve coherence and coordination among United Nations initiatives in the area of democracy assistance, including interactions with all stakeholders, in order to ensure that democracy assistance is more effectively integrated into the work of the Organization (para. 7).

In the line of the Preamble of this resolution, the representative of Venezuela, who spoke in its capacity as of Chair of the *International Movement of New or Restores Democracies*, said that it is important to recognize, as this draft resolution does, that while democracies share common characteristics, there is not one single model of democracy alone, and that every State has the sovereign right to elect and freely determine its own political, social, economic and cultural system, in accordance with the will of its people and without interference from other States, in strict conformity with the *UN Charter*[157].

As indicated by the Secretary-General in 2007 in his report entitled *Support by the United Nations system of the efforts of Governments*

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156 Doc. A/RES/62/7 on "Support by the United Nations system of the efforts of Governments to promote and consolidate new or restored democracies", 8 November 2007
157 Doc. A/66/PV.121, Official Records, General Assembly, p. 8

to promote and consolidate new or restored democracies [158], United Nations assistance to new and restored democracies is wide in scope and multifaceted. There are many examples of how various departments, funds and programmes work in the fields of governance and democracy promotion (para. 14).

In 2011, the Secretary-General said in his new report on this matter[159] that democratic principles are woven throughout the normative fabric of the Organization and have been continually strengthened by the progressive adoption of international human rights norms and standards and resolutions of the UNGA and the SC (para. 18). Additionally, he added that the evolution of United Nations norms and standards has been matched by an ever greater operational activity on the ground by United Nations entities, as demand for the Organization's assistance with democracy-related issues such as institution-building, elections, the rule of law and strengthening civil society continues to grow (para. 19).

On 5 March 2015, the UNGA adopted resolution 69/268 on *Education for democracy* by which Member States reaffirm "... the fundamental link between democratic governance, peace, development and the promotion and protection of all human rights and fundamental freedoms, which are interdependent and mutually reinforcing (para. 1) and encourage "...the Secretary-General, United Nations agencies such as the *United Nations Educational, Scientific and Cultural Organization, the United Nations Children's Fund, the United Nations Population Fund, the United Nations Development Programme and the United Nations Entity for Gender Equality and the Empowerment of Women* (UN-Women), and other relevant stakeholders to strengthen their efforts to promote the values of peace, human rights, democracy, respect for religious and cultural diversity and justice through education" (para. 3).

In 2013, the General Conference of UNESCO held in Paris in its 37th session adopted the resolution entitled "Supporting the global citizenship agenda through education for democracy" [160] by which stated that UNESCO will promote education that empowers learners to understand

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158 Doc. A/62/296, Report of the Secretary-General, Support by the United Nations system of the efforts of Governments to promote and consolidate new or restored democracies, 23 August 2007

159 Doc. A/66/353, Report of the Secretary-General, Support by the United Nations system of the efforts of Governments to promote and consolidate new or restored democracies, 12 September 2011

160 UNESCO, General Conference, 37th session, Doc. 37 C/4/DR.6, 12 November 2013

societal challenges and to develop effective and creative responses to them: contributing to the creation of peaceful, equitable and sustainable societies based on the principles of social justice and respect for human rights, gender equality, diversity and the environment.

2.2.6 Understanding, tolerance and solidarity

The *Programme of Action on a Culture of Peace*[161] recalled the importance of implementing the *Declaration of Principles on Tolerance*, the *Follow-up Plan of Action for the United Nations Year for* Tolerance (1995) and the *United Nations Year of Dialogue among Civilizations* in 2001. The local or indigenous practices and traditions of dispute settlement and promotion of tolerance are fundamental to foster understanding, tolerance and solidarity throughout society. The appropriate use of new technologies and dissemination of information is fundamental to promote increased understanding, tolerance and cooperation among all peoples.

On the initiative of UNESCO, on 23 December 1994 the UNGA proclaimed 1995 the *United Nations Year for Tolerance*, by which designated UNESCO as lead agency for this Year and called upon all Member States, specialized agencies, regional commissions and other organizations to cooperate with UNESCO in the observance of the national and international programmes for the Year[162].

In conformity with its mandate and in order to call public attention worldwide to the urgent matter of tolerance, the General Conference of UNESCO solemnly adopted on 16 November 1995, the 50th anniversary of the signature of UNESCO's Constitution, the *Declaration of the Principles of Tolerance*. The Member States of UNESCO, meeting in Paris at the twenty-eighth session of the General Conference, from 25 October to 16 November 1995.

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161 Art. 14: "(a) Implement the Declaration of Principles on Tolerance and the Follow-up Plan of Action for the United Nations Year for Tolerance8 (1995);(b) Support activities in the context of the United Nations Year of Dialogue among Civilizations in the year 2001;(c) Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them;(d) Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups;(e) Further support the attainment of the goals of the International Decade of the World's Indigenous People;(f) Support actions that foster tolerance and solidarity with refugees and displaced persons, bearing in mind the objective of facilitating their voluntary return and social integration;(g) Support actions that foster tolerance and solidarity with migrants;(h) Promote increased understanding, tolerance and cooperation among all peoples through, inter alia, appropriate use of new technologies and dissemination of information;(i) Support actions that foster understanding, tolerance, solidarity and cooperation among peoples and within and among nations"

162 Doc. A/RES/49/213, United Nations Year for Tolerance, 23 December 1994

On 12 December 1996, the UNGA adopted resolution 51/95 by which welcomed the role played by UNESCO in the preparation and implementation of the **United Nations Year of Tolerance**, takes note of the **Declaration of the Principle on Tolerance and the follow-up Plan of Action** and invited Member States to consider applying the Declaration of Principles at the national level[163].

In accordance with the **Declaration of the Principles of Tolerance**, the meaning of tolerance is the following:

«Tolerance is respect, acceptance and appreciation of the rich diversity of our world›s cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace» (art. 1.1).

In light of the **Declaration of the Principles the notion of tolerance** "... means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are" (art. 1.4).

The legal basis to elaborate the **Plan of Action of Tolerance** might be the following:

Firstly, the **UN Charter**: « We the Peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, ... and for these ends to practice tolerance and live together in peace with one another as good neighbours »

Secondly, the **UDHR**: «Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace» (art. 26).

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163 Doc. A/RES/51/95, Follow-up to the United Nations Year for Tolerance, 12 December 1996

Thirdly, the main legal instruments on human rights, such as the *International Covenant on Civil and Political Rights, the International Covenant on Economic, Social and Cultural Rights, the Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Prevention and Punishment of the Crime of Genocide, the Convention on the Rights of the Child, the 1951 Convention relating to the Status of Refugees and its 1967 Protocol and regional instruments, the Convention on the Elimination of Any Form of Discrimination against Women, the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment, the Declaration on the Elimination of Any Form of Intolerance Based on Religion or Belief, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, the Declaration on measures to Eliminate International Terrorism, the Vienna Declaration and Programme of Action of the World Conference on Human Rights the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development, the UNESCO Declaration on Race and Racial Prejudice, the UNESCO Convention and Recommendation against Discrimination in Education*.

Fourthly, the *Vienna Declaration and Programme of Action* of 25 June 1993: "the *World Conference on Human Rights* considers that the creation of conditions to foster greater harmony and tolerance between migrant workers and the rest of the society of the State in which they reside is of particular importance" (art. 34) and "the *World Conference on Human Rights* considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace" (art. 78)

Fifthly, the *World Conference on Human Rights* of 13 October 1993: "... The *World Conference on Human Rights* emphasizes the importance of incorporating the subject of human rights education programmes and calls upon States to do so. Education should promote understanding, tolerance, peace and friendly relations between the nations and all racial or religious groups and encourage the development of United Nations activities in pursuance of these objectives... ". (art. 33).

Sixthly, the *United Nations Millennium Declaration* of 18 September 2000: Member States considered the following fundamental values to

be essential to international relations in the twenty-first century, such as freedom, equality, solidarity, tolerance, respect for nature and shared responsibility. As to value of tolerance the Declaration says as follows: "Human beings must respect one other, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilizations should be actively promoted".

In accordance with the *Declaration of the Principles of Tolerance*, tolerance at the State level requires the following measures: impartial legislation, law enforcement and judicial and administrative process; economic and social development without discrimination; ratification of the existing international human rights instruments; equality of treatment and opportunity; respect of the multicultural character of the human family; elimination of exclusion and marginalization of vulnerable groups. Consequently, «education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others» (art. 4.1).

At its twenty-third plenary meeting, on 15 November 1995, the General Conference adopted on the report of Commission V, the *Plan of Action to follow up the United Nations Year for Tolerance*.

This Plan states that tolerance will continue to be central to the UNHCR mandate to provide international protection and seek permanent solutions for the problems of refugees. Additionally, it recognizes that tolerance is also a central objective of the ILO's long standing programmes concerning equality in workplace, migrant workers, exploited and indigenous populations. In addition, UNICEF will pursue peace education initiatives aimed at rehabilitation, reconciliation and conflict prevention. The UNDP will address the role of economic factors in exacerbating social tensions through diverse development projects. Additionally, health status is a factor in discrimination and intolerance.

2.2.7 Participatory communication and the free flow of information and knowledge

The *Programme of Action on a Culture of Peace*[164] supports the important role of the media in the promotion of a culture of peace through the respect of the freedom of the press and freedom of information and communication. The advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms should be made effectively. The promotion of mass communication will enable communities to express their needs and participate in decision-making. However, measures should be taken in order to address the issue of violence in the media, including new communication technologies, inter alia, the Internet.

Article 19 of the UDHR states that "everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers".

Resolution 59(I) of the UNGA of 14 December 1946, in which it is stated that freedom of information is a fundamental human right and is the touchstone of all the freedoms.

Additionally, the UNGA resolution 45/76 A of 11 December 1990 on information in the service of humanity stressed that Member States should cooperate and interact with a view to reducing disparities in information flows at all levels by increasing assistance for the development of communication infrastructures and capabilities in developing countries.

Freedom of expression is a fundamental right of everyone and is essential to the realization of all the rights set forth in international human rights instruments. This fundamental human right has been recognised in the *American Convention on Human Rights* (Pact of San Jose, Costa Rica), the *European Convention for the protection of Human rights and*

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164 Art. 15: "(a) Support the important role of the media in the promotion of a culture of peace; (b) Ensure freedom of the press and freedom of information and communication;(c) Make effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms;(d) Promote mass communication that enables communities to express their needs and participate in decision-making; (e) Take measures to address the issue of violence in the media, including new communication technologies, inter alia, the Internet;(f) Increase efforts to promote the sharing of information on new information technologies, including the Internet"

Fundamental Freedoms, the ***African Charter on Human Rights and Peoples' rights***, and the ***International Covenant on Civil and Political Rights***.

In accordance with Article 1 of the ***Constitution of UNESCO***, the "Organization will collaborate in the work of advancing the mutual knowledge and understanding of peoples, through all means of mass communication and to that end recommend such international agreements as may be necessary to promote the free flow of ideas by word and image".

3 May was proclaimed ***World Press Freedom Day*** the UNGA in 1993 following a Recommendation adopted at the twenty-sixth session of ***UNESCO***'s General Conference in 1991. In the General Conference 29th Session, Paris, November 1997, ***UNESCO*** adopted resolution 29 "Condemnation of violence against journalists" by which condemn assassination and any physical violence against journalists as a crime against society, since this curtails freedom of expression and, as a consequence, the other rights and freedoms set forth in international human rights instruments and urge that the competent authorities discharge their duty of preventing, investigating and punishing such crimes and remedying their consequences.

2.2.8 International peace and security

The ***Programme of Action on a Culture of Peace***[165] advocates for a general

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165 Art. 16: "(a) Promote general and complete disarmament under strict and effective international control, taking into account the priorities established by the United Nations in the field of disarmament;(b) Draw, where appropriate, on lessons conducive to a culture of peace learned from "military conversion" efforts as evidenced in some countries of the world;(c) Emphasize the inadmissibility of acquisition of territory by war and the need to work for a just and lasting peace in all parts of the world;(d) Encourage confidence-building measures and efforts for negotiating peaceful settlements;(e) Take measures to eliminate illicit production and traffic of small arms and light weapons;(f) Support initiatives, at the national, regional and international levels, to address concrete problems arising from post-conflict situations, such as demobilization, reintegration of former combatants into society, as well as refugees and displaced persons, weapon collection programmes, exchange of information and confidence-building; (g) Discourage the adoption of and refrain from any unilateral measure, not in accordance with international law and the Charter of the United Nations, that impedes the full achievement of economic and social development by the population of the affected countries, in particular women and children, that hinders their well-being, that creates obstacles to the full enjoyment of their human rights, including the right of everyone to a standard of living adequate for their health and well-being and their right to food, medical care and the necessary social services, while reaffirming that food and medicine must not be used as a tool for political pressure;(h) Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter, aimed against the political independence or territorial integrity of any State;(i) Recommend proper consideration for the issue of the humanitarian impact of sanctions, in particular on women and children, with a view to minimizing the humanitarian effects of sanctions;(j) Promote greater involvement of women in prevention and resolution of conflicts and, in particular, in activities promoting a culture of peace in post-conflict situations;(k) Promote initiatives in conflict situations such as days of tranquillity to carry out immunization and medicine distribution campaigns, corridors of peace to ensure delivery

and complete disarmament under strict and effective international control, taking into account the priorities established by the United Nations in the field of disarmament. The international community should draw on lessons conducive to a culture of peace learned from "military conversion" efforts as evidenced in some countries of the world. On the other hand, the acquisition of territory by war is inadmissible.

The culture of peace requires the encouragement of confidence-building measures and efforts for negotiating peaceful settlements, the elimination of illicit production and traffic of small arms and light weapons, the discouragement of the adoption of and refrain from any unilateral measure, the proper consideration for the issue of the humanitarian impact of sanctions, the promotion of greater involvement of women in prevention and resolution of conflicts and, in particular, in activities promoting a culture of peace in post-conflict situations, the promotion of initiatives in conflict situations such as days of tranquillity to carry out immunization and medicine distribution campaigns, corridors of peace to ensure delivery of humanitarian supplies and sanctuaries of peace to respect the central role of health and medical institutions such as hospitals and clinics.

Traditionally the States and their interests have occupied the centre stage in international relations. Consistent with this approach, security has been considered in terms of security from external attacks. Threats to national/State security included inter-State conflicts and warfare; the proliferation of traditional and nuclear weapons, rebellion, revolution, trade disputes and terrorism[166].

However, the right to human security makes the individual the primary focus of attention, removing States from the main focus. The concept of human security has as main concern the global security and the chronic threats to human life. As the former Secretary-General stated, this concept is linked to the twin values of *freedom from fear* and *freedom from want* [167].

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of humanitarian supplies and sanctuaries of peace to respect the central role of health and medical institutions such as hospitals and clinics;(l) Encourage training in techniques for the understanding, prevention and resolution of conflict for the concerned staff of the United Nations, relevant regional organizations and Member States, upon request, where appropriate"

166 Schittecatte, C., *Toward a more inclusive global governance and enhanced human security*, p. 130-132 in McLean, S., Black, D.R and Shaw T.M, A DECADE OF HUMAN SECURITY: GLOBAL GOBERNANCE AND NEW MULTILATERALISM (GLOBAL SECURITY IN A CHANGING WORLD), Aldershot, England ; Burlington, Vt. : Ashgate, 2006

167 Doc. A/59/2005, In Larger Freedom: Towards Development, Security and Human Rights for All, 21 March 2005, paragraph 25-126

The first category of freedom refers to threats from conflicts and the protection of non-combatants during war, such as terrorism, nuclear, chemical and biological threats. The second category of freedom finds its challenges in global conditions, such as economic insecurities, the availability and affordability of essential health care, the elimination of illiteracy and denial of education and the reformation of the schools to promote tolerance[168].

The question regarding which type of human security or category of freedom should be endorsed rekindles past debate regarding which human rights come first, political and civil rights or economic, social and cultural rights. As from the 1993 *Vienna Declaration and Program of Action* this debate is over, since all human rights, including the right to development, deserve equal footing by the international community.

A human rights commentator has noted that the correct approach to human security entails the ability to protect people as well as to safeguard States[169]. It follows that human security is a "wider concept of security, which deals also with threats that stem from failures in development, environmental degradation, excessive population growth and movement, and lack of progress towards democracy" [170]. Human security also includes discrimination based on gender inequality and inequity[171].

Taking into account that peace is a cornerstone of the further elaboration of the human security framework and that this concept is inseparable from conditions of peace[172], it could safely be concluded that the broader meaning of peace deals with the generic causes of conflict[173]. As some human right expert highlighted, "real peace is much more than stability, order or absence of war: peace is transformative, about individual and societal progress and fulfilment; and peace within and between societies

168 Final Report of the Commission on Human Security, **Human Security Now**, Communications Development incorporated in Washington DC with direction by its UK partner Grundy & Northedge, New York, 2003, p. 94-124

169 Heinbecker, P., Human Security 2, (1999), p. 56

170 Stockholm Initiative on Global Security and Governance in Gore, AI, Earth in the Balance: Ecology and the human spirit, p. 408, Boston, USA, Houghton Mifflin Company, 1992

171 **Constructing a new country for women**, p. 357-366, in K. Ahooja Pathel, DEVELOPMENT HAS A WOMEN'S FACE: INSIGHTS FROM WITHIN UN, APH Publishing Corporation, New Delhi, 2006

172 Hayden, P.: **Constraining war: human security and the human right to peace**, Human Rights Review, 6(1) Oct./Dec. 2004, p. 46

173 Linarelli, J.: **Peace-building**, 24 Denv. J. Int'l & Pol'Y, 253, 253-83 (1996)

is as much about justice as anything else"[174]. Thus, an integrated approach to human security would be related to the deepest causes of war, such as economic despair, social injustice and political oppression[175].

Among the key structural causes of instability and conflict are poverty, inequality and lack of economic opportunity. Although diplomacy might be useful in the short-term effort to maintain peace, long-term solutions require economic development and greater social justice[176]. As the *Declaration and Programme of Action on Culture of Peace* indicates, the anti-poverty strategies, the assurance of equity in development and the pursuit of food security are elements of peacebuilding.

Worlds leaders reaffirmed in 2005 "their compromise to work towards a security consensus based on the recognition that many threats are interlinked, that development, peace, security and human rights are mutually reinforcing, that no State can best protect itself by acting entirely alone and that all States need an effective and efficient collective security system pursuant to the purposes and principles of the *UN Charter*"[177].

Besides, as the advisory opinion of the *International Court of Justice* on the *legality of threat or use of nuclear-weapons* case indicates, the general obligation of States to negotiate in good faith and to achieve the desired results has currently acquired a customary character or obligation *erga omnes*.

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174 Cornish, P., *Terrorism, Insecurity and Underdevelopment*, J. Conflict, Security & Dev. 30, 147-52 (2001)
175 Doc. A/47/277 - S/24111, Report of the Secretary-General: *An agenda for peace. Preventive diplomacy, peacemaking and peace-keeping*, 17 June 1992, paragraphs 43-44
176 MCFarlane, H. and Foong Khong, Y., "Human security and the UN: A critical history". Bloomington, Ind. : Indiana University Press, 2006, p. 151
177 Doc. A/RES/60/1, 2005 Outcome World Summit, 24 October 2005, paragraph 72

PART II:

PROMOTION OF INTERRELIGIOUS AND INTERCULTURAL DIALOGUE, UNDERSTANDING AND COOPERATION FOR PEACE

1. Historical approach

Since 2006 UNGA has progressively elaborated the *Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*[178]. In the present and the subsequent resolutions on this topic, UNGA affirms "that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace» and that «despite intolerance and conflicts that are creating a divide across countries and regions and constitute a growing threat to peaceful relations among nations, all cultures, religions and civilizations share a common set of universal values".

In the explanation of position on the first resolution on this topic adopted by UNGA in 2006, the *European Union* (EU) outlined that tolerance is one of the core EU values and that the protection and promotion of all human rights and fundamental freedoms are central to our efforts to strengthen interreligious and intercultural dialogue, and that genuine mutual understanding can be built only on full respect for individual dignity and integrity. EU also emphasized the paramount importance of the freedom of expression in the conduct of such dialogue. In this sense, a fruitful and genuine dialogue should be rooted in free and spontaneous participation in public debate reflecting a variety of opinions[179].

The outstanding relevance of the human rights approach in the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace could be found in the resolutions on this topic adopted by UNGA, as follows:

"Reaffirms the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all

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178 Doc. A/RES/61/221,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 20 December 2006

179 Doc. A/61/PV.83, UNGA Sixty-first session, 83rd plenary meeting, 20 December 2006, p. 18

human rights and fundamental freedoms for all in accordance with the *Charter of the United Nations*, the *Universal Declaration of Human Rights* and other instruments relating to human rights and international law, the universal nature of these rights and freedoms being beyond question" [180]

On 4 October 2007, the United Nations organized the first ever *High-Level Dialogue on interfaith and intercultural understanding and Cooperation for Peace in New York*, following up the Assembly's adoption in 2006 of the resolution 61/221 that encouraged Member States, the United Nations system and civil society to carry out a range of initiatives in an effort to promote tolerance and respect for diversity of religion, culture and language. At the opening, the UN Secretary General Ban Kin Moon outlined that it is time to promote the idea that diversity is a virtue, not a threat. It is time to explain that different religions, belief systems and cultural backgrounds are essential to the richness of the human experience.

In 2008, the UNGA proclaimed 2010 the *International Year for the Rapprochement of Cultures* [181] by which recommended that, during the course of the year, appropriate events be organized on interreligious and intercultural dialogue, understanding and cooperation for peace. As leading UN agency, UNESCO stressed that the four major themes identified for the Year are, namely: promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity; building a framework for commonly shared values; strengthening quality education and the building of intercultural competences and fostering dialogue for sustainable development. In 2010, the UNSG presented a report, which provided an overview of activities carried out by the main United Nations entities involved in the field of dialogue among civilizations, cultures and religions, including the *International Year for the Rapprochement of Cultures* [182].

Additionally, the UNGA asked the *Office for Economic and Social Council Support* and *Coordination in the Department of Economic and Social Affairs* of the Secretariat to coordinate with the *UNESCO* in facilitating

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180 Doc. A/RES/64/81,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 19 February 2010
181 Doc. A/RES/62/90,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 25 January 2008
182 Doc. A/65/269, Report of the Secretary General, "Intercultural, interreligious and intercivilizational dialogue", 9 August 2010

consideration of the possibility of proclaiming a United Nations decade for interreligious and intercultural dialogue, understanding and cooperation for peace[183]. As a component of the intercultural and interreligious dialogue, Member States also invites to further promote reconciliation to help to ensure durable peace and sustained development.

In parallel, UNGA also requested the Secretary-General to further solicit views of Member States on the possibility of proclaiming a United Nations decade for interreligious and intercultural dialogue and cooperation for peace, building on the information contained in the reports prepared by the Secretary-General for this occasion[184]. In this sense, the Secretary General concluded that "The lessons learned from the *International Decade for a Culture of Peace*, which ends in 2010, and the follow-up that may be provided to it are an opportunity to elaborate a broader framework which would encompass intercultural, interreligious, intercivilizational and other dimensions"[185].

Finally, in 2013 UNGA proclaimed the period 2013–2022 as the *International Decade for the Rapprochement of Cultures*, called upon Member States to utilize this opportunity to enhance their activities relating to interreligious and intercultural dialogue, and invited the UNESCO to be the lead agency in the United Nations system[186]. Later, in 2015 UNGA welcomed the adoption of the Action Plan for the *International Decade for the Rapprochement of Cultures* (2013–2022), by the *UNESCO*[187].

However, the Decade and its Plan shall be implemented in light of the observance and protection of all human rights and fundamental freedoms for all. Alongside the international human rights law, the Decade also welcomed the adoption of the *2030 Agenda for Sustainable Development* and acknowledged that the Agenda includes the promotion of peaceful and inclusive societies for sustainable development[188].

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183 Doc. A/RES/63/22,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 16 December 2008
184 Doc. A/RES/64/81,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 19 February 2010
185 Doc. A/65/269, Report of the Secretary General, "Intercultural, interreligious and intercivilizational dialogue", 9 August 2010, p. 84
186 Doc. A/RES/67/104,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 26 March 2013, para. 5
187 Doc. A/RES/69/140,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 23 January 2015, para. 6
188 Doc. A/RES/71/249,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 20 January 2017, Preamble

Since the adoption of the *International Decade for the Rapprochement of Cultures* by UNGA in 2013, Member States, international organizations or UN entities have adopted different Declarations on multiple subjects as a way to show some examples and good practices in the promotion of interreligious and intercultural dialogue. In particular, the UN Alliance of Civilizations promoted the adoption of the *Vienna Declaration on the Alliance of Civilizations* (2013) and the *Bali Declaration on the Alliance of Civilizations: Unity in diversity*, celebrating diversity for common and shared values (2014); the OHCHR promoted the *Declaration of the Forum on the Role of Religious Leaders in Preventing Incitement that could Lead to Atrocity Crimes, adopted in Fez, Morocco* (2015); the *Seventh Global Forum of the United Nations Alliance of Civilizations* adopted the Baku Declaration with the theme *Living together in inclusive societies: a challenge and a goal* in Baku, Azerbaijan (2016); *Declaration on Safeguarding Endangered Cultural Heritage adopted in Abu Dhabi*, United Arab Emirates (2016) ; the declaration adopted at the Conference the 137th Assembly of the Inter-Parliamentary Union adopted the *Declaration on Promoting Cultural Pluralism and Peace through Interfaith and Inter-ethnic Dialogue in Saint Petersburg, Russian Federation* (2017) ; the *seventeenth Summit of Heads of State and Government of la Francophonie adopted the Yerevan Declaration* on the theme "Living together" in Yerevan, Armenia (2018) and the signature by Pope Francis and the Grand Imam of Al-Azhar of the document entitled *Human fraternity for world peace and living together* in Abu Dhabi, United Arab Emirates (2019).

All these non-binding documents have been included in all the different resolutions on intercultural and interreligious dialogue adopted by UNGA since the adoption of the *International Decade for the Rapprochement of Cultures* in 2013. The UNGA welcomed the establishment of the *King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue* in Vienna as a platform for the enhancement of interreligious and intercultural dialogue[189].

In parallel to these instruments aimed at guiding all stakeholders in the promotion of the intercultural and interreligious dialogue, the UNGA declared 2021 the *International Year of Peace and Trust* by which underlines that "the International Year of Peace and Trust constitutes

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189 Doc. A/RES/66/226,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 13 March 2012

a means of mobilizing the efforts of the international community to promote peace and trust among nations based on, inter alia, political dialogue, mutual understanding and cooperation, in order to build sustainable peace, solidarity and harmony" [190].

Also during the 73 regular session, UNGA approved a resolution by which 5 April was declared the *International Day of Conscience*. In accordance with the resolution, all Member States should promote the *Culture of Peace with Love and Conscience* with the purpose of ensuring peace and sustainable development, including by working with communities and other relevant actors, through reconciliatory measures and acts of service and by encouraging forgiveness and compassion among individuals[191].

2. Rights-based approach to intercultural and interreligious dialogue

UNGA resolutions on interreligious and intercultural dialogue contain specific provisions on human rights in the intercultural context. UN human rights machinery has continued to undertake relevant activities in this regard.

On 28-29 March 2017, faith-based and civil society actors working in the field of human rights and gathered in Beirut to adopt the *Beirut Declaration*[192] as a culmination of a trajectory of meetings initiated by the Office of the *United Nations High Commissioner for Human Rights* (OHCHR). They expressed their deep conviction that their respective religions and beliefs share a common commitment to upholding the dignity and the equal worth of all human beings. The Declaration formulated 18 commitments on *Faith for Rights*, including corresponding follow-up actions.

The Declaration outlined that "our most fundamental responsibility is to stand up and act for everyone's right to free choices and particularly for everyone's freedom of thought, conscience, religion or belief. We affirm our commitment to the universal norms and standards, including Article 18 of the ICCPR which does not permit any limitations whatsoever on the freedom of thought and conscience or on the freedom to have or adopt a religion or belief of one's choice".

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190 Doc. A/RES/73/338, International Year of Peace and Trust, 2021, 17 September 2019, para. 2

191 Doc. A/RES/73/329, Promoting the Culture of Peace with Love and Conscience , 31 July 2019, para. 3

192 OHCHR, https://www.ohchr.org/Documents/Press/21451/18CommitmentsonFaithforRights.pdf

The *#Faith4Rights tookit*, launched online in January 2020, translates the *Faith for Rights* framework into practical peer-to-peer learning and capacity-building programmes. It contains 18 learning modules, mirroring each of the commitments on *Faith for Rights*. These modules offer concrete ideas for learning exercises, for example how to share personal stories, search for additional faith quotes or provide for inspiring examples of artistic expressions[193].

The different UNGA resolutions on interreligious and intercultural dialogue have repeatedly welcomed the efforts by the media to promote interreligious and intercultural dialogue and they also emphasized that everyone has the right to freedom of expression. However, UNGA also reaffirmed "that the exercise of this right carries with it special duties and responsibilities and may therefore be subject to certain restrictions, but that these shall be only such as are provided by law and necessary for respect of the rights or reputations of others, protection of national security or of public order, or of public health or morals"[194].

In order to tackle the disturbing raise of xenophobia, racism and intolerance, in May 2019 the *United Nations Strategy and Plan of Action on Hate Speech*[195] was launched. According to this *Plan of Action*, social media and other forms of communication are being exploited as platforms for bigotry. In the context of this document, the term hate speech is understood as «any kind of communication in speech, writing or behavior, that attacks or uses pejorative or discriminatory language with reference to a person or a group on the basis of who they are, in other words, based on their religion, ethnicity, nationality, race, colour, descent, gender or other identity factor».

With a view to enhancing our understanding of the relationship between freedom of expression and incitement to hatred, the OHCHR took the initiative of organizing a series of expert workshops[196] to examine legislation, jurisprudence, and national policies with regard to the prohibition of national, racial or religious hatred as reflected in international human rights law. In October 2012, OHCHR convened a wrap-

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193 OHCHR, https://www.ohchr.org/EN/Issues/FreedomReligion/faith4rights-toolkit/Pages/Index.aspx

194 Doc. A/RES/67/104,Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace, 26 March 2013

195 United Nations

196 Vienna (9-10 February 2011), Nairobi (6-7 April 2011), Bangkok (6-7 July 2011), Santiago (12-13 October 2011) and Rabat (4-5 October 2012)

up expert meeting in Rabat, Morocco, in which the recommendations of the earlier expert workshops were discussed, resulting in the adoption of the *Rabat Plan of Action*[197].

In accordance to the *Rabat Plan of Action* «States should ensure that the three-part test –legality, proportionality and necessity – for restrictions to freedom of expression also applies to cases of incitement to hatred» [198]. In this line, the *Special Rapporteur on freedom of religion or belief* addressed the situation of the increasing limitations on freedom of expression related to religion or belief when the speech amounts to hate. The Special Rapporteur concluded that "increasingly, limitations on freedom of expression related to religion or belief take the form of anti-"hate speech" laws. Article 20 (2) of the ICCPR provides that States must prohibit by law any advocacy of religious hatred that constitutes incitement to discrimination, hostility or violence" [199].

Consequently, violence committed "in the name of religion" can lead to massive violations of human rights, including freedom of religion or belief. A relevant Special Rapporteur provided a description of various forms of violence carried out in the name of religion and explored root causes and relevant factors that underlie such violence. He concluded that "the main message is that violence in the name of religion should not be misperceived as a "natural" outbreak of collective acts of aggression that supposedly reflect sectarian hostilities existing since time immemorial" [200].

For this reason, "manifestations of collective religious hatred, albeit sometimes leading to a seemingly unstoppable destructive dynamic, are not natural phenomena; they are caused by human action and/or omission. States and other stakeholders therefore have a shared responsibility to combat collective religious hatred"[201].

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197 Doc. A/HRC/22/17/Add.4, Report of the United Nations High Commissioner for Human Rights on the expert workshops on the prohibition of incitement to national, racial or religious hatred, 11 January 2013, p. 6
198 Doc. A/HRC/22/17/Add.4, Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence, para. 22, 11 January 2013
199 Doc. A/HRC/40/58, Report of the Special Rapporteur on freedom of religion or belief, 5 March 2019, para. 57
200 Doc. A/HRC/40/58, Report of the Special Rapporteur on freedom of religion or belief, Heiner Bielefeldt, 29 December 2014
201 Doc. A/HRC/25/58, Report of the Special Rapporteur on freedom of religion or belief, Heiner Bielefeldt, 26 December 2013

In 1983, the *Human Rights Committee* adopted its *General Comment No. 11 on the prohibition of propaganda for war and inciting national, racial or religious hatred* by which declared that

"Article 20 of the *Covenant* states that any propaganda for war and any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law..... The prohibition under paragraph 1 extends to all forms of propaganda threatening or resulting in an act of aggression or breach of the peace contrary to the *Charter of the United Nations*, while paragraph 2 is directed against any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence, whether such propaganda or advocacy has aims which are internal or external to the State concerned"[202].

Under the leadership of the United Nations Office on Genocide Prevention and the Responsibility to Protect, the *Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes*, known as the *"Fez Process"* was adopted in 2016. The *Plan of Action* stemmed from the need to better understand, articulate and encourage the potential of religious leaders to prevent incitement and the violence that it can lead to, and to integrate the work of religious leaders within broader efforts to prevent atrocity crimes. UNGA invited all Member States, the United Nations system, regional and non-governmental organizations and other relevant stakeholders to increase their understanding of the Plan[203].

As indicated, the term "incitement to violence" is included in the article 20 (2) of the *ICCPR*. The *Plan of Action for Religious Leaders* clearly stressed that the incitement to violence is different from "hate speech". It should be highlighted that there is no legal definition of "hate speech", and that the characterization of what is "hateful" is controversial. While all incitement to discrimination, hostility or violence is hate speech, not all hate speech constitutes incitement.

In this sense, when the resolution *Promoting interreligious and intercultural dialogue and tolerance in countering hate speech*[204] was

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202 Nineteenth session (1983), General comment No. 11: Article 20
203 Doc. A/RES/73/328,Promoting interreligious and intercultural dialogue and tolerance in countering hate speech, 25 July 2019, para. 11
204 Doc. A/RES/73/328,Promoting interreligious and intercultural dialogue and tolerance in countering hate speech, 25 July 2019

presented to the UNGA for its adoption in 2019, the representative of the Kingdom of Morocco outlined that our world today is in troubled times, characterized by the exacerbation and proliferation of hate speech and that the use of political discourse based on racial, ethnic and religious discrimination and xenophobia foment exclusion, stoke divisions in societies, fuel conflict and feed terrorism and anarchy[205].

Since some forms of hate speech could inspire violence and terrorism, costing the lives of thousands of innocent people throughout the world, the UNGA calls upon "Member States to engage with all relevant stakeholders to promote the virtues of interreligious and intercultural dialogue, respect and acceptance of differences, tolerance, peaceful coexistence and cohabitation and respect for human rights, to reject the spread of hate speech, that constitutes incitement to discrimination, hostility and violence"[206].

In this stage, the *Istanbul Process for Combating Intolerance, Discrimination and Incitement to Hatred and/or Violence on the Basis of Religion or Belief* should be reinvidicated in order to promote the intercultural and interreligious dialogue. The Istanbul Process is a series of inter-governmental meetings, initiated in 2011, to encourage and guide the implementation of the 2011 *HRC* resolution 16/18 on *Combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief*. Resolution 16/18 is a consensus-based commitment for states to address intolerance, violence and discrimination on the basis of religion through an eight-point action plan.

The idea about the potential of interreligious communication for overcoming violence in the name of religion was further elaborated by UN experts by declaring that many examples demonstrate that violence frequently occurs in the absence of any trustful communication across religious or denominational boundaries. According to the UN expert "the reasons for the lack or decline of intergroup communication can be manifold, ranging from broader processes of societal fragmentation and policies of exclusion to the demonization of others in polarizing religious interpretations"[207].

205 Doc. A/73/PV.101, 101st plenary meeting Thursday, 25 July 2019, p. 4
206 Doc. A/RES/73/328, op. cit. 203, para. 4
207 Doc. A/HRC/28/66, Report of the Special Rapporteur on freedom of religion or belief, Heiner Bielefeldt, 29 December 2014, para. 66

3. Areas of action

3.1. Global Agenda for Dialogue among Civilizations

On 4 November 1998, the UNGA adopted the resolution 53/22 on the *United Nations Year of Dialogue among Civilizations*[208] by which "expresses its firm determination to facilitate and promote dialogue among civilizations" (para. 1); "decides to proclaim the year 2001 as the *United Nations Year of Dialogue among Civilizations*" (para. 2) and "invites Governments, the United Nations system, including the UNESCO ... to plan and implement appropriate cultural, educational and social programmes to promote the concept of dialogue among civilizations ..." (para. 3).

This resolution emphasizes in its Preamble the importance of tolerance in international relations and the significant role of dialogue as a means to reach understanding, remove threats to peace and strengthen interaction and exchange among civilizations and also recalls the designation of 1995 as the *United Nations Year for Tolerance*, and recognizes that tolerance and respect for diversity facilitate universal promotion and protection of human rights and constitute sound foundations for civil society, social harmony and peace.

The full respect of some purposes and principles embodied in the *UN Charter* is critical to promote the *Dialogue among Civilizations*, such as the strengthening of the friendly relations among nations, the removal of threats to peace, the fostering of international cooperation in resolving international issues of an economic, social, cultural and humanitarian character and the promotion of universal respect for human rights and fundamental freedoms for all.

In accordance with resolution 53/22, on 9 November 2000 the Secretary-General of the United Nations presented a report on the *United Nations Year of Dialogue among Civilizations*[209] in which he informed that over the last 12 months, governmental and academic institutions and non-governmental organizations have conducted seminars, debates and research work on the issue of the dialogue among civilizations, bringing together a variety of civil society groups (para. 3).

The Secretary-General also stressed in his report that diversity is the concept underlying a focused reflection about dialogue among

208 Doc. A/RES/53/22, United Nations Year of Dialogue among Civilizations, 4 November 1998
209 Doc. A/55/492/Rev.1, Report of the Secretary-General of the United Nations, United Nations Year of Dialogue among Civilizations, 9 November 2000

civilizations. Learning how to manage diversity has become a more compelling necessity as our world has grown smaller and our interaction more intense and, indeed, unavoidable. It is the perception of diversity as a threat that is at the very origin of war (para. 4). Additionally, he wanted to highlight that if it is possible to define a new paradigm of international relations engendered by the dialogue, then it should be possible to transform the theory into practice (para. 7).

On 13 November 2000, the UNGA adopted the resolution 55/23 on the *United Nations Year of Dialogue among Civilizations*[210] by which encourages all Governments to expand their educational curricula relative to the teaching of respect for various cultures and civilizations, human rights education, the teaching of languages, the history and philosophy of various civilizations (para. 5) and notes with interest the activities undertaken and proposals made by Member States, the UNESCO and international and regional organizations (para. 7).

This resolution adds two new elements in its Preamble, such as that the globalization brings greater interrelatedness among people and increased interaction among cultures and civilizations, as well as, the importance of the universal protection and promotion of all human rights and fundamental freedoms, including the right of all peoples to self-determination.

In its resolution 55/23 of 13 November 2000, the UNGA requested the Secretary-General to submit a substantive report on the prospect of dialogue among civilizations and the activities pertaining to the *United Nations Year of Dialogue among Civilizations*, which was finally presented on 2 November 2001.

Consequently, in the report A/56/523 the Secretary-General[211] stressed that UNESCO has been particularly instrumental in fostering this interest by holding conferences and seminars together with Governments, civil society and other United Nations organizations in many countries. These events have been held across the globe in such countries (para. 2).

The Secretary-General also said that globalization is one of the important topics for the ongoing dialogue among nations in the following terms:

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210 Doc. A/RES/55/23, United Nations Year of Dialogue among Civilizations, 13 November 2000
211 Doc. A/56/523, Report of the Secretary-General of the United Nations, United Nations Year of Dialogue among Civilizations, 2 November 2001

Understanding the constant interaction between the global and the local in all spheres of contemporary life, we all must ensure that the benefits of globalization are more equally distributed so that the injustices that are so often linked to the process are not seen to be affecting only certain groups of people. It is also critical that globalization not reflect the triumph or victory of one ideology or cultural or economic system over another. Indeed, it is important that cultural diversity be preserved in the dynamic interaction among cultures in the process of globalization (para. 16)

On 9 November 2001, the UNGA adopted the resolution 56/6 on the *Global Agenda for Dialogue among Civilizations*[212] by which recognised in its Preamble as new elements the following: empowerment of women; the obligation to ensure that religious sites are fully respected and protected; the attainment of the civilizational diversity and the reaffirmation that human rights and fundamental freedoms derive from the dignity and worth inherent in the human person and are thus universal, indivisible, interdependent and interrelated.

The resolution 56/6 proclaimed that dialogue among civilizations constitutes a process to attain, inter alia, the following objectives: promotion of inclusion, equity, equality, justice and tolerance in human interactions; enhancement of mutual understanding; mutual enrichment and advancement of knowledge; identification and promotion of common ground among civilizations; promotion and protection of all human rights and fundamental freedoms; a better understanding of common ethical standards and universal human values and enhancement of respect for cultural diversity and cultural heritage (art. 2).

In order to pursue the above-mentioned objectives, the main principles are the following: faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women; fulfilment in good faith of the obligations under the *UN Charter*; respect for fundamental principles of justice and international law; recognition of diversified sources of knowledge and cultural diversity and preservation and development of their cultural heritage (art. 3).

In regards to the contribution of the dialogue among civilizations in some specific fields, there are some of them to take into account, such

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212 Doc. A/RES/56/6, Global Agenda for Dialogue among Civilizations, 9 November 2001

as the promotion of confidence-building at local, national, regional and international levels; the mutual understanding and knowledge among different social groups, cultures and civilizations in various areas, including culture, religion, education, information, science and technology; threats to peace and security; the promotion and protection of human rights and the elaboration of common ethical standards (art. 4).

The resolution 56/6 also defined in its article 1 the notion of *Dialogue among Civilizations* as follows:

> ... a process between and within civilizations, founded on inclusion, and a collective desire to learn, uncover and examine assumptions, unfold shared meaning and core values and integrate multiple perspectives through dialogue.

This definition was extensively elaborated by some Member States in the debate concerning to the adoption of the resolution 56/6 on the *Global Agenda for Dialogue among Civilizations*. Mozambique said that dialogue among civilizations is of fundamental importance to the future of humanity. They added that dialogue among civilizations is an essential element in promoting peace and tolerance throughout the world. This dialogue must seek to permanently promote inclusion, equity, equality and tolerance in human interaction[213].

Additionally, Colombia expressed its support to the Secretary-General's statement, which indicates that the United Nations itself was created in the belief that dialogue can triumph over discord, that diversity is a universal virtue, and that the peoples of the world are far more united by common fate than they are divided by their separate identities[214].

The Secretary-General added in its report A/54/546 on the *United Nations Year of Dialogue among Civilizations* of 1999[215] that dialogue among civilizations is not an entirely new concept within the United Nations. In accordance to him, other concepts with similar and complementary purposes and values have preceded it, such as the recent *UNGA* resolutions on the culture of tolerance and the culture for peace.

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213 Doc. A/56/PV.43, Official Records, General Assembly, fifty-sixth session, 43rd Plenary meeting, p. 8

214 Doc. A/56/PV.43, Official Records, General Assembly, fifty-sixth session, 43rd Plenary meeting, p. 10

215 Doc. A/54/546, Report of the Secretary-General of the United Nations, United Nations Year of Dialogue among Civilizations, 12 November 1999

As to the notion of tolerance, he also said that "it is the recognition that human beings are diverse and have the right to live in peace with their diversity while not imposing their beliefs on others". As indicated by the Secretary-General, this general recognition can help to eliminate prejudgemental attitudes and effectively put an end to violence, extreme nationalism, exclusion and fanaticism (para. 7).

Promoting dialogue among civilizations and cultures is a key component of UNESCO's mission and activities. The Organization's Constitution provides that peace must be founded "upon the intellectual and moral solidarity of mankind", and that UNESCO has been created "for the purpose of advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established and which its Charter proclaims". The abiding relevance of this ethical and political assignment embodied in UNESCO's *Constitution* endows it well to be at the forefront of implementing the United Nations resolution on the dialogue among civilizations.

Any dialogue among civilizations must highlight the importance of values, and hence of ethics. UNESCO, based on its ethical and intellectual mandate, will promote and stimulate a constructive debate and exchange of ideas that may facilitate the recognition of shared values and foster respect and tolerance for diversity.

3.2. Prevention of armed conflict

On 31 January 1992, the first ever Summit Meeting of the SC was convened at the Headquarters of the United Nations in New York. Thirteen of the fifteen Heads of State and Government members of the Council attended the Summit.

As indicated by Boutros Boutros-Ghali, former Secretary-General of the United Nations, in his report on the *Agenda for Peace*, "the January 1992 Summit therefore represented an unprecedented recommitment, at the highest level, to the Purposes and Principles of the Charter"[216]. He also stressed that the sources of conflict and war are pervasive and deep and that to eliminate them will require efforts to enhance respect of human

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216 Doc. A/47/277, S/24111, An agenda for peace, preventive diplomacy, peacemaking and peace-keeping, Report of the Secretary-General pursuant to the statement adopted by the Summit Meeting of the Security Council on 31 January 1992, 17 June 1992, p. 2

rights and fundamental freedoms and also to promote the sustainable economic and social development for wider prosperity[217].

Pursuant to the **UNGA** resolution 47/120 on an **Agenda for peace: preventive diplomacy and related matters** of 1993, the building of peace and security can be only construed within the United Nations in an integrated manner:

> "... international peace and security must be seen in an integrated manner and that the efforts of the Organization to build peace, justice, stability and security must encompass not only military matters, but also, through its various organs within their respective areas of competence, relevant political, economic, social, humanitarian, environmental and developmental aspects"[218]

The former Secretary-General of the United Nations highlighted that the United Nations was created with a great and courageous vision. According to him, now is the time, for its nations and peoples, to seize the moment for the sake of the future[219].

Armed conflicts continue to bring fear and horror to humanity. Since the creation of the United Nations in 1945 until 1992, over 100 major conflicts have left some 20 million dead. In order to prevent, contain and bring conflicts to an end, the international community should respect among other measures the foundation stones of the United Nations, such as the principles of sovereignty and integrity of States and the full respect of human rights for all. In addition, Member States should bring their attention to the deepest causes of conflicts (i.e. economic despair and social injustice) as a means to prevent and resolve conflicts and preserve the universal peace in the world[220].

In the supplement document to an **Agenda for Peace** of 1995, the Secretary-General of the United Nations stressed that "... demilitarization, the control of small arms, institutional reform, improved police and judicial systems, the monitoring of human rights, electoral reform and social and economic development can be as valuable in preventing conflict as in healing the wounds after conflict has occurred"[221].

217 An agenda for peace, op. cit. 216, p. 5
218 Doc. A/RES/47/120, An agenda for peace: preventive diplomacy and related matters, 10 February 1993
219 An agenda for peace, op. cit. 216, p. 86
220 An agenda for peace, op. cit. 216, p. 13-18
221 Doc. A/50/60-S/1995/1, Supplement to an Agenda for Peace: position paper of the Secretary-General on the occasion of the fiftieth anniversary of the United Nations, 3 January 1995, p. 47

The Preamble of the **UN Charter** states that the cardinal mission of the United Nations remains "… to save succeeding generations from the scourge of war". Additionally, as set forth in its Art. 1, paragraph 1, Member States are obligated "to take effective collective measures for the prevention and removal of threats to the peace…".

As indicated in the report on **Prevention of Armed Conflict** of 2001, the Secretary General stressed that the **UN Charter** provides the United Nations with a strong mandate for preventing armed conflict. He added that the prevention is more desirable to ensure lasting peace and security than trying to stop it or alleviate its symptoms. It follows that conflict prevention becomes the cornerstone of the UN collective security system[222].

A new approach to the concept of peace has emerged in recent years because it has included a broader focus on the nature of sustainable peace, such as social and economic development, good governance and democratization, the rule of law and respect of human rights. The Secretary-General also stated that in the twenty-first century, collective security should imply an obligation to address tensions, grievances, inequality, injustice, intolerance and hostilities at the earliest stage possible, before the conflict erupts. He also indicated that this understanding brings the United Nations back to its roots as the **UN Charter**, and in particular Art. 55[223], creates the basis for elaborating a more comprehensive and long-term approach to conflict prevention[224].

Both the **United Nations Millennium Declaration** adopted by the UNGA in its resolution 55/2[225] and resolution 1318 (2000) adopted by the Security Council (SC)[226] recognized the vital role of all parts of the United

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222 Doc. A/55/985-S/2001/574, Prevention of armed conflict, Report of the Secretary-General, 7 June 2001, p. 18-19

223 Art. 55: "With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote: a) higher standards of living, full employment, and conditions of economic and social progress and development; b) solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and c) universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion".

224 Prevention of armed conflict, op. cit. 222, p. 19

225 Art. 9: "To make the United Nations more effective in maintaining peace and security by giving it the resources and tools it needs for conflict prevention, peaceful resolution of disputes, peacekeeping, post-conflict peace-building and reconstruction. In this context, we take note of the report of the Panel on United Nations Peace Operations and request the General Assembly to consider its recommendations expeditiously"

226 Art. 2: "Pledges to enhance the effectiveness of the United Nations in addressing conflict at all

Nations system in conflict prevention, peaceful resolution of disputes, peacekeeping, post-conflict peace-building and reconstruction and also pledged to enhance the effectiveness of the United Nations in this field. Furthermore, in its resolution 53/243 on the *Declaration and Programme of Action on a Culture of Peace*, the UNGA calls upon Member States, civil society and the whole United Nations system to promote activities related to conflict prevention[227].

As recognized by the Secretary General, the promotion and protection of all human rights is an important legal tool aimed at preventing armed conflicts in the world:

> "Sustainable and long-term prevention of armed conflict must include a focus on strengthening respect for human rights and addressing core issues of human rights violations, wherever these occur. Efforts to prevent armed conflict should promote a broad range of human rights, including not only civil and political rights but also economic, social and cultural rights, including the right to development"[228].

On 18 July 2003, the UNGA adopted upon consensus the resolution 57/337 *on prevention of armed conflict*, by which it recognized that "the need for mainstreaming and coordinating the prevention of armed conflict throughout the United Nations system, and calls upon all its relevant organs, organizations and bodies to consider, in accordance with their respective mandates, how they could best include a conflict prevention perspective in their activities"[229].

The *Vienna Declaration and Programme of Action* included a provision in which the *Conference on Human Rights* calls upon the UN Centre for Human Rights to provide technical assistance and qualified expertise in the field of prevention and resolution of disputes[230]. Afterwards, in its resolution 48/141 of 1993, the UNGA requested the *Office of the United Nations High Commissioner for Human Rights* to play an active role in removing the current obstacles and in meeting the challenges to the

stages from prevention to settlement to post-conflict peace-building"

227 Art. 9.G: "Actions to foster a culture of peace through education … g) 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 and crisis management, peaceful settlement of disputes, as well as in post-conflict peace-building"

228 Prevention of armed conflict, op. cit. 222, p. 18-94

229 Doc. A/RES/57/337, Prevention of armed conflict, 18 July 2003, p. 11

230 Vienna Declaration and Programme of Action, adopted by the World Conference on Human Rights in Vienna on 25 June 1993, p. 25

full realization of all human rights and in preventing the continuation of human rights violations throughout the world[231].

In the report on the follow-up to the **World Conference on Human Rights** presented before the CHR, the High Commissioner stressed the importance of strengthening preventive strategies in many different areas of human rights (i.e. genocide, racism and racial discrimination, development, civil and political rights, slavery, impunity, women and children). In its concluding observations, the High Commissioner stated that "... the universal implementation of human rights, economic, social and cultural as well as civil and political, is the surest preventive strategy and the most effective way of avoiding the emergence of conflict"[232].

Among the possible preventive measures in the field of human rights, the High Commissioner highlighted the following: urgent appeals by special Rapporteurs and thematic mechanisms; requests by treaty bodies for emergency reports; the indication of interim measures of protection under petition procedures for which treaty bodies are responsible; the urgent dispatch of personal envoys of the Secretary-General, the **High Commissioner for Human Rights**, or of other organizations; the urgent dispatch of human rights and humanitarian observers or fact-finders; the establishment of international courts; and proposals for the establishment of a rapid reaction force[233].

The special procedures of the Council are a useful way "...to monitor the human rights situation in the countries and take all action to avoid a repetition of past patterns when conflicts ravaging a country have made international headlines, only to be forgotten until a new crisis emerges"[234]. Human rights violations are often a root cause of conflict and human rights are always an indispensable element in achieving peace and reconciliation. It follows that the failure to adequately address the root causes of the conflict will risk leading to further outbreaks of large-scale violence[235]. The priority of the special procedures is that the

231 Doc. A/RES/48/141, High Commissioner for the promotion and protection of all human rights, 20 December 1993, p. 4 (f)
232 Doc. E/CN.4/2000/12, Report of the United Nations High Commissioner for Human Rights and follow-up to the World Conference on Human Rights, 28 December 1999, p. 92
233 Doc. E/CN.4/2000/12, op. cit., 232, p. 94
234 Statement by Chaloka Beyani, Chairperson of the Coordination Committee of Special Procedures, Twentieth Special Session of the Human Rights Council on the situation of human rights in the Central African Republic, 20 January 2014
235 Statement by Manuela Carmena Castrillo, Chairperson of the Coordination Committee of Special Procedures, Eight Special Session of the Human Rights Council on the situation of human rights in the East of the Democratic Republic of Congo, 28 November 2008

interests of justice are served and to assist in ensuring that all human rights are protected[236].

By virtue of their independence and the nature of their mandates, the different mandate holders are "well placed to function as early warning mechanisms, as alarm bells," according to the High Commissioner for Human Rights, Navi Pillay[237]. Since those special procedures cover all types of human rights, they are able to help defuse tensions at an early stage. The mandates focus on specific situations and make recommendations to governments to address problems, wherever they occur in the world.

On 21 February 2014, the UNGA adopted upon consensus the resolution 68/160 on enhancement of international cooperation in the field of human rights, by which considered that "international cooperation in the field of human rights, in conformity with the purposes and principles set out in the *Charter of the United Nations* and international law, should make an effective and practical contribution to the urgent task of preventing violations of human rights and fundamental freedoms"[238].

In accordance with the resolution 57/337 *on Prevention of armed conflict* of 2003, Member States should settle their disputes by peaceful means, including by the most effective use of the *International Court of Justice* (para. 5). Therefore, any parties to any conflict should seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements, or other peaceful means of their own choice (para. 6).

The obligation to settle disputes by peaceful means has extensively been developed in the resolution 68/303 on strengthening the role of mediation in the peaceful settlement of disputes, conflict prevention and resolution of 2014. In particular, this resolution "reiterates that all Member States should strictly adhere to their obligations as laid down in the Charter of the United Nations, including in the peaceful settlement of disputes, conflict prevention and resolution" (para. 1) and "welcomes the contributions of Member States, as well as of the United Nations and of regional and subregional organizations, to mediation efforts, as appropriate" (para. 2).

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236 Statement by Jose Luis Gomez del Prado, Chairperson of the Coordination Committee of Special Procedures, Eight Special Session of the Human Rights Council on the situation of human rights in the Libyan Arab Jamahiriya , 25 February 2011
237 In http://www.ohchr.org/EN/NewsEvents/Pages/KeyRoleEarlyWarning.aspx
238 Doc. A/RES/68/160, Enhancement of international cooperation in the field of human rights, 21 February 2014, p. 6

Chapter VI of the **UN Charter**, which is devoted to the pacific settlement of disputes, states in its article 33 that the parties to any dispute shall seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement or other peaceful means of their own choice.

The primary responsibility to settle a dispute always rests with the parties involved. They are explicitly obligated to deploy active efforts with a view to settling the dispute existing between them. The responsibility of the parties to a dispute continues to exist even after armed activities have begun. It is precisely in situations of armed conflict that endeavors for a peaceful solution must continue. All parties involved in an armed conflict are repeatedly called to work for the urgent achievement of a solution.

In September 2010, Finland and Turkey took the initiative to create a group of Friends of Mediation at the United Nations to bring together various actors involved in mediation and to push for enhanced use of this pacific settlement of dispute. The group comprises currently of 25 Member States, the United Nations and several regional organizations.

After long and intensive negotiations, the Group presented its first resolution entitled **Strengthening the role of mediation in peaceful settlement of disputes, conflict prevention and resolution** before the UNGA in June 2011. The UN Secretary General described the resolution, which was adopted by consensus, as "a groundbreaking development that positions the Organization as a standard setter of mediation". To surprise of many, it was the first-ever resolution on mediation adopted by the United Nations.

The **Mediation for Peace** and the **Istanbul Conference on Mediation** held in February 2012 offer an opportunity to re-energize our efforts in this direction. As indicated by the Secretary-General's report on this topic, strengthening the mediation capacity and enhancing the mediation efforts of the United Nations is our common goal. This is of utmost importance today, especially when the number of conflicts is on the rise again.

The role of the United Nations is vital in order to solve this news, as well as older, low-intensity conflicts. With this renewed commitment to the promotion of mediation, the United Nations raises awareness and highlights the increasing importance of mediation in conflict prevention and resolution among all Member States.

In the context of conflict prevention, States have the primary responsibility to protect civilians and to respect and ensure the human rights of all individuals and to protect its population from war crimes, ethnic cleansing and crimes against humanity. In accordance with resolution 2171 on conflict prevention of 2014, the SC unanimously acknowledged that "… serious abuses and violations of international human rights or humanitarian law, including sexual and gender-based violence, can be an early indication of a descent into conflict or escalation of conflict".

The human rights tools and architecture of the United Nations can provide significant assistance to preventive-diplomacy and mediation efforts. In accordance with the resolution 60/251 on the establishment of the HRC, the UNGA recognized the strong linkage between peace, human rights and development and also reaffirmed the close relationship between the friendly relations among nations and the promotion and respect of human rights.

In the resolution 57/337 on **Prevention of armed conflict** of 2003 is annexed the UNGA conclusions and recommendations on the prevention of armed conflict and the role played by the different UN organs and actors on this field.

As to the conclusions, the UNGA stressed that the role of Member States in the field of conflict prevention is to encourage greater transparency in armaments by Member States; to implement the obligations assumed by them as States parties to treaties in such areas as arms control; to strive for the elimination of weapons of mass destruction; to consider, as appropriate, becoming parties to arms control, non-proliferation and disarmament treaties; to consider ratification, acceptance, approval of or accession to the international human rights and international humanitarian law instruments; to bring to justice the perpetrators of war crimes and crimes against humanity; to stress the important role that women can play; to use the existing and new procedures and methods for the peaceful settlement of their disputes and to emphasize the need, at all levels of society and among nations, for strengthening freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding.

In regards to the role of the UNGA in conflict prevention is critical to recall its functions under Chapter VI of the **UN Charter** and the possibility to interact with the other United Nations organs.

In the context of the conflict prevention, the *Economic and Social Council* should focus its attention in the need to promote socioeconomic measures, including economic growth, in support of poverty eradication and development and the Secretary-General should improve the use of means placed at his disposal and within his authority to facilitate the prevention of armed conflict, including through fact-finding missions and confidence-building measures.

On the other hand, the SC should give prompt consideration to early warning or prevention cases brought to its attention by the Secretary-General, and to use appropriate mechanisms.

Finally, the report of the Secretary General "recognizes the important supporting role of civil society in the prevention of armed conflict, and invites it to continue to support efforts for the prevention of armed conflict and to pursue practices that foster a climate of peace, help to prevent or mitigate crisis situations and contribute to reconciliation" (para. 39).

The resolution 57/337 on *Prevention of armed conflict* also recognizes the need for mainstreaming and coordinating the prevention of armed conflict throughout the United Nations system, and calls upon all its relevant organs, organizations and bodies to consider, in accordance with their respective mandates" (para. 11).

The Secretary-General of the United Nations in his report entitled *Strengthening the role of mediation in the peaceful settlement of disputes, conflict prevention* and resolution of 2012 concludes that United Nations agencies, funds and programmes work at the national and local levels to build conflict resolution capacities, train women mediators, and support and/or provide mediation[239].

3.3 Reconciliation

On 23 January 2007, the UNGA unanimously adopted the resolution 61/17 on the *International Year of Reconciliation*, by which expressed its determination to pursue reconciliation processes in those societies divided by conflicts; decided to proclaim 2009 the *International Year of Reconciliation* and invited Governments and international and non-governmental organizations to support reconciliation processes[240].

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239 Doc. A/66/811, Report of the Secretary-General of the United Nations, Strengthening the role of mediation in the peaceful settlement of disputes, conflict prevention, 25 June 2012, para. 20

240 Doc. A/RES/61/17, International Year of Reconciliation, 23 January 2007

Proclaiming 2009 as the ***International Year of Reconciliation*** is a way, in accordance with the proponents of this resolution[241], of seeking universal reconciliation on the basis of solidarity, brotherhood and the values of freedom, justice, peace, non-discrimination, democracy, development and human rights. It follows that reconciliation means restoring humanity's lost unity and seeking and establishing new paradigms for human coexistence and understanding. Such an exercise requires promoting forgiveness, truth, justice and mercy[242].

Consequently, through this resolution the UNGA pretends to promote a very wide notion of reconciliation, which would include a reconciliatory process between States in conflict, governments and citizens, genders, generations, men and women, human beings and nature, religions, ethnic groups and cultures, the North and the South and finally, developed countries and poor countries[243].

The basis of the notion of reconciliation can be found in the ***UN Charter***. In particular, its Preamble proclaimed as main purpose and objective of the United Nations to save succeeding generations from the scourge of war. In accordance with the ***UN Charter***, this endeavour should always be performed "in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace, and practising tolerance and living together in peace with one another as good neighbours, thus developing friendly relations among nations and promoting international cooperation to resolve international economic, social, cultural and humanitarian issues"[244].

The spirit and the letter of the ***UN Charter*** make civil concord of a single human society – and reconciliation among them if that concord is broken- the primary condition to be met in order to build a world of peace[245].

The notion of reconciliation has a critical role to play in the aftermath of conflict, in which the human consequences are catastrophic.

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241 Resolution was presented by Nicaragua, with the sponsorship of Argentina, Brazil, El Salvador, Guatemala, Honduras Chile, Costa Rica, Panama, Mauritius, Philippines and Rwanda.

242 Doc. A/61/PV.56, Official Records, General Assembly, sixty-first session, 56th Plenary meeting, p. 25

243 Doc. A/61/PV.56, Official Records, General Assembly, sixty-first session, 56th Plenary meeting, p. 26

244 Doc. A/RES/61/17, International Year of Reconciliation, 23 January 2007, para. 1

245 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, , p. 14

Reconciliation follows a phase in which a society's harmonious relations have been ruptured, most often by a violent armed conflict or by violence practised by a State against society in case of dictatorships[246]. Therefore, reconciliation processes have a purpose to heal a society of the effects of these breaches.

In this line, the resolution on the Seventieth anniversary of the end of the Second World War recalled its resolution 59/26 of 22 November 2004, in which it, inter alia, declared 8 and 9 May as a time of remembrance and reconciliation. Additionally, the UNGA recognised the progress made since the end of the War in overcoming its legacy and promoting reconciliation, international and regional cooperation and democratic values, human rights and fundamental freedoms, in particular through the United Nations. Finally, the UNGA stressed that the United Nations was designed to prevent future wars and save generations from the scourge of war[247].

On 26 January 2004, the SC included in its agenda the item entitled *Post-conflict national reconciliation: role of the United Nations*, by which the President of the SC underscored that "post-conflict national reconciliation is a subject that should be systematically integrated in the United Nations in order to prevent the resurgence of conflicts and to create more stable societies"[248].

As indicated by the *Assistant Secretary-General for Political Affairs*, reconciliation is about allowing people to be united in a common future to resume harmonious relations and to live together once more. Often this requires more than simply the laying down of arms and the shaking of hands. To be lasting, he added, reconciliation requires the settling of the past, an accounting of prior wrongs and an acceptance of responsibility for abuses[249].

On this point, he stressed that often the imperative of present, especially the need to restore stability and the rule of law, triumph over the long-term need for justice. Consequently, tensions between peace and justice

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246 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 14
247 Doc. A/RES/69/267, Seventieth anniversary of the end of the Second World War, 11 March 2015, preambular paragraph 1, 3 and 6
248 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 2
249 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 3-4

are common in post-conflict societies. Therefore, amnesties, except for genocide, war crimes and crimes against humanity, reparations and targeted assistance programmes designed to promote communal harmony have constituted important tools for international efforts to support national reconciliation processes[250].

The *Deputy Emergency Relief Coordinator* also highlighted in this debate that effective peace and reconciliation processes require effective social and administrative structures. Therefore, it is important that schools and their teachers, health centres and their workers, local administrative offices can make their work in safe conditions. The problem is that the longer or medium term tools of reconciliation are often under-funded in the humanitarian assistance. Consequently, if people are denied the fruits of peace, such as shelter, education, health care and employment, national reconciliation will be much harder to achieve[251].

On this point, Patrick Burgess, former *Legal Counsel of the Commission for Reception, Truth and Reconciliation* in Timor-Leste said that "… populations in post-conflict situations are faced with the real and present danger that the dry grass of past anger and resentment will burst into flame again and, fanned by the winds of poverty, frustration and joblessness, soon become an uncontrollable fire".

The Administrator of the *United Nations Development Programme* (UNDP) stressed that since the Brahimi report there is a common understanding about the critical role played by the various parts of the United Nations in post-conflict reconstruction in general and in reconciliation in particular[252]. On this matter, the *Deputy Emergency Relief Coordinator* also stressed that there is considerable scope to look further into ways to channel reconciliation efforts into the programmatic work of our agencies, bearing in mind the fact that the impartiality and neutrality of humanitarian provides with a unique base to work on this field. He named some of these agencies, such as UNICEF, UNHCHR or the WFP[253].

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250 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 4
251 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 9
252 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 7
253 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 10

In order to maintain its role as an honest broker, the United Nations and all its agencies must avoid placing itself in the position of accuser, taking into account that only the States and regional or sub-regional organizations are the main actors involved in the difficult quest for finding solutions to particularly bloody conflicts. Consequently, its role consists of supporting the former parties to the conflict during the peace-building stage and in the transition to the rule of law. This can be done in the following ways:

"... by sharing the Organization's experience and recognized expertise in the resolute conduct and completion of disarmament, demobilization and reintegration processes; through assistance in electoral processes and the establishment of representative democratic institutions, including political parties and civil society organizations; by the establishment of an independent, impartial and functioning judicial system; by developing public information bodies that embody the values of democracy and tolerance in order to counter the adverse effects of partisan media, sometimes referred to as hate media, which may not only create a climate leading to the outbreak of conflict but also cause the failure of national reconciliation; and, finally, by the mobilization of international assistance for reconstruction"[254].

The different programmes of the United Nations agencies aim to facilitate the building of basic elements of human security and support national reconciliation: good governance, security sector reform, participation, justice, health, education and economic opportunities[255]. The various organs and specialized agencies of the United Nations have experience and demonstrated expertise in a number of relevant areas. The scope and duration of the United Nations direct involvement should and will vary considerably from case to case[256].

On 24 January 2004, the President of the SC delivered a statement in which underscored the important task that must be addressed in post-conflict situations in order to reach the goal of national reconciliation as well as the relevant experience and expertise within the United Nations system and in the Member States[257].

254 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 15
255 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 23
256 Doc. S/PV.4903, Official Records, Security Council, Fitty-ninth year, 4903rd meeting, 26 January 2004, p. 28
257 Doc. S/PRST/2004/2, 26 January 2004

In the context of the HRC, we should recall that on 7 October 2010, the Council adopted a decision on **Nelson Mandela International Day**, by which recognized the Nelson Mandela's values and his dedication to the service of humanity in the fields of conflict resolution, race relations, promotion and protection of human rights, reconciliation, gender equality and the rights of children and other vulnerable groups and consequently, the Council decided to have a panel discussion focus on the promotion and protection of human rights through tolerance and reconciliation.

Most of speakers underscored that tolerance and reconciliation are important tools in the effort of combating racism and eliminating racial discrimination in all forms and all places and that education helps to address the root causes of this scourge. The **Organization of the Islamic Conference** added that in order to overcome racial conflicts, there is a need to promote culture of dialogue and peace at all levels, in particular at the grass root level, by demonstrating the virtues of tolerance and forgiveness, thereby contributing to reconciliation.

In this sense, the EU said:

> "Nelson Mandela's values and his dedication to the service of humanity as well as his contribution to the struggle for democracy and the promotion of peace should serve us as an example to create a culture of tolerance and reconciliation".

On the other hand, India stressed that peace and tolerance form the core set of values that the United Nations have promoted ever since its inception. These values underscore respect for diversity, solidarity, dialogue and understanding. Consequently, they stressed that we need to create an environment conductive for fostering dialogue among diverse cultures, in order to promote transition from force to reason; and from conflict and violence to dialogue and peace.

In this global debate on reconciliation, on 21 and 22 April 2015, the President of the **UNGA** with the Secretary-General of the United Nations and the **United Nations Alliance of Civilizations** convened in New York a High Level UNGA Thematic Debate on **Promoting tolerance and reconciliation: fostering peaceful, inclusive and countering violent extremism**.

In this debate, a significant number of participants referred to concrete ideas and suggestions from experiences and lessons learned in different

contexts addressing various aspects of this matter, such as: the ***Action Plan for the International Decade for the Rapprochements of Cultures*** (2013-2022), adopted by ***UNESCO***'s Member States and endorsed by the UNGA; cross-cultural internships programs or the role played by religious institutions in working to achieve the ***2030 Millennium Development Goals***[258].

3.4. Elimination of all forms of intolerance and of discrimination based on religion or belief

In accordance with the ***Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief***[259], adopted by the UNGA in 1981, the notion of intolerance and discrimination should be interpreted as "any distinction, exclusion, restriction or preference based on religion or belief and having as its purpose or as its effect nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedoms on an equal basis" (art. 2.2).

Additionally, this international instrument recognizes in its Preamble that the disregard and infringement of human rights and fundamental freedoms, in particular of the right to freedom of thought, conscience, religion or whatever belief, have brought, directly or indirectly, wars and great suffering to mankind. Consequently, the right to freedom of religion and belief plays an important role in the attainment of the goals of world peace, social justice and friendship among peoples.

On 18 December 2014, the UNGA adopted the resolution 69/175[260], by which recognizes with deep concern the overall rise in instances of discrimination, intolerance and violence directed against members of many religious and other communities in various parts of the world, including cases motivated by Islamophobia, anti-Semitism and Christianophobia and prejudices against persons of other religions or beliefs (para. 4).

The increasing acts of discrimination, intolerance and violence can be found in following fields: acts of violence and intolerance directed against individuals based on their religion or belief; the rise of religious extremism in various parts of the world that affects the human rights of

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258 Doc. A/65/PV.34, Official Records, General Assembly, sixty-first session, 56th Plenary meeting, p. 23

259 Doc. A/RES/36/55, Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, 25 November 1981

260 Doc. A/HRC/69/175, Resolution on freedom of religion or belief, 18 December 2014

individuals; incidents of hatred, discrimination, intolerance and violence based on religion or belief; attacks on or destruction of religious places, sites and shrines in violation of international law and legislative systems that fail to provide adequate and effective guarantees of freedom of thought, conscience and religion or belief to all without distinction (para. 13). These same concerns are shared by the HRC in its resolution 22/20 of 22 March 2013[261].

The UNGA resolution also emphasizes that restrictions on the freedom to manifest one's religion or belief are permitted only if limitations are prescribed by law, are necessary to protect public safety, order, health or morals or the fundamental rights and freedoms of others, are non-discriminatory and are applied in a manner that does not vitiate the right to freedom of thought, conscience and religion or belief (art. 12).

This type of restrictions to the freedom of religion and belief go on the line of the **General Comment 22** elaborated by the **Human Rights Committee** on 27 September 1993[262], which indicates that according to article 20, no manifestation of religions or beliefs may amount to propaganda for war or advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence.

In all this context, on 18 December 2014 the UNGA adopted the resolution 69/174 entitled Combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief[263], by which calls upon all States to take the following actions, as called for by the Secretary-General of the **Organization of Islamic Cooperation**, to foster a domestic environment of religious tolerance, peace and respect by:

"encouraging the creation of collaborative networks to build mutual understanding, promoting dialogue and inspiring constructive action; creating an appropriate mechanism within Governments, such as conflict prevention and mediation; encouraging the training of government officials; encouraging the efforts of leaders to discuss within their communities the causes of discrimination and developing strategies to counter those causes; speaking out against intolerance,

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261 Doc. A/HRC/RES/22/20, Freedom of religion or belief, 22 March 2013

262 Doc. CCPR/C/21/Rev.1/Add.4, Human Rights Committee, General Comment No. 22 on article 18 of ICCPR, 27 September 1993

263 Doc. A/HRC/69/174, Combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief, 18 December 2014

including advocacy of religious hatred and adopting measures to criminalize incitement to imminent violence based on religion or belief" (para. 7).

The UNGA resolution 69/174 in its Preamble identifies some important elements aimed at combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, such as the importance of respect for religious and cultural diversity, as well as interreligious, interfaith and intercultural dialogue aimed at promoting a culture of tolerance and respect among individuals, societies and nations; contribution that dialogue among religious groups can make towards an improved awareness and understanding of the common values shared by all humankind; the importance of promoting tolerance and respect for religious and cultural diversity.

Consequently, the UNGA recognizes that the open public debate of ideas, as well as interreligious, interfaith and intercultural dialogue, at the local, national and international levels, can be among the best protections against religious intolerance and can play a positive role in strengthening democracy and combating religious hatred, and expresses its conviction that a continuing dialogue on these issues can help to overcome existing misperceptions (para. 5). Therefore, this august body calls for strengthened international efforts to foster a global dialogue for the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs (para. 10).

The role played by education is critical, such as recognised the *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief*. In particular, this international instrument proclaimed that the child shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others (art. 5.3).

This idea about the role to be played by education was extensively elaborated by the *UNESCO Convention against Discrimination in Education* of 1961, by recognizing

"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms; it shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further

the activities of the United Nations for the maintenance of peace" (art. 5).

This same definition about education was textually included in the last preambular paragraph of the resolution 63/181 on *Elimination of all forms of intolerance and of discrimination based on religion or belief* of 2009[264].

In this line, the resolution 69/175 urges States to step up their efforts to protect and promote freedom of thought, conscience and religion or belief, and to this end, they undertake to promote, through education and other means, mutual understanding, tolerance, non-discrimination and respect in all matters relating to freedom of religion or belief by encouraging a wider knowledge of the diversity of religions and beliefs and of the history, traditions, languages and cultures of the various religious minorities existing within their jurisdiction (para. 14).

Finally, the resolution 63/181 stresses the need to strengthen dialogue, inter alia, through the *Alliance of Civilizations* and the different programmes of UNESCO in order to interact with various entities in the United Nations system and coordinate their contribution to dialogue (para. 14) and to promote the interreligious and intercultural dialogue among all actors (para. 16).

Additionally, the report on combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief elaborated by the UN Secretary General concluded that Member States are actively involved in the interfaith and intercultural dialogue at the international level[265].

3.5 Interfaith Dialogue

On 23 November 2010, the UNGA adopted the resolution 65/5 by which proclaimed "the first week of February every year the *World Interfaith Harmony Week* between all religions, faiths and beliefs" and encourages all States to support, on a voluntary basis, the spread of the message of interfaith harmony and goodwill in the world's churches, mosques, synagogues, temples and other places of worship during that week..."[266].

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264 Doc. A/HRC/63/181, Elimination of all forms of intolerance and of discrimination based on religion or belief, 18 March 2009

265 Doc. A/69/336, UN Secretary-General, report on combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief, 21 August 2014, para. 92

266 Doc. A/RES/65/5, World Interfaith Harmony Week, 23 November 2010, paragraph 2 and 3

In the 2016 message, the UN Secretary-General stresses that *World Interfaith Harmony Week* celebrates the principles of tolerance and respect for the other that are deeply rooted in the world's major religions. The observance is also a summons to solidarity in the face of those who spread misunderstanding and mistrust". Additionally, he said that "religious leaders and communities have immense influence. They can be powerful forces for cooperation, learning, healing and – as you highlight today – sustainable development. They can set an example of dialogue, and unite people based on precepts common to all creeds. And they can point the way toward addressing underlying causes of disharmony, including poverty, discrimination, resource scarcity and poor governance". Finally, he made an appeal "for joining forces to build a sustainable future based on our shared principles of tolerance and respect for diversity".

The notion of *World Interfaith Harmony* is principally based in the *UN Charter*, different UN initiatives and several resolutions. In particular, the inter-religious dialogue is an integral part of the efforts to translate shared values, as reflected in the *United Nations Millennium Declaration*, into actions through the following initiatives and resolutions:

Firstly, 53/243 A and B of 13 September 1999 on the *Declaration and Programme of Action on a Culture of Peace*; Secondly, 57/6 of 4 November 2002 concerning *the promotion of a culture of peace and non-violence*; Thirdly, 58/128 of 19 December 2003 on the *promotion of religious and cultural understanding, harmony and cooperation*; Fourthly, 60/4 of 20 October 2005 on the *Global Agenda for Dialogue among Civilizations*; Fifthly, 64/14 of 10 November 2009 on the Alliance of Civilizations; Sixthly, 64/81 of 7 December 2009 on the *promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*, and seventhly, 64/164 of 18 December 2009 on the *elimination of all forms of intolerance and discrimination based on religion or belief*.

The main sponsor[267] of the resolution 65/5 justifies the establishment of this Week by saying that this resolution has a triple purpose: firstly, to coordinate and unite the efforts of all the interfaith groups doing positive work with one focused theme at one specific time annually; secondly, to harness and utilize the places of worship for peace and harmony in the world and thirdly, to encourage preachers to declare themselves for

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peace and harmony[268]. They also recognised that the misuse or abuse of religion can be a cause of world strife, whereas religions should be a great foundation for facilitating world peace.

In this resolution the word "harmony" is used in the Chinese sense of the term. A study indicates that the philosophical conceptualization of harmony in ancient China is a result of the process of analogy, generalization, and abstraction from concrete states of affairs such as mixing sounds and mingling flavours. Previously, the EU showed its concern about this concept in the resolution, because it is rather vague and ill-defined concept. The Europeans reiterated that the concept should not be read as limiting the freedom of expression or full enjoyment of all human rights by persons belonging to minority groups[269].

The justification to include a mention of "love of God and love of the good and love of one's neighbour" in paragraph 3 of resolution 65/5 is because, while we all agree that it is clearly not the business of the United Nations to engage in theology, it is nevertheless the primary goal of the United Nations to make and safeguard peace and it is not possible without mentioning God and the two commandments of God. The notion of love is based on the notion of caritas –love – towards their neighbour[270].

The phrase "each according to their own religious traditions or convictions" also included in paragraph 3 is vital because the different religions do not necessarily interpret love of God and one's neighbour in the same way. This phrase avoids the dangers of syncretism or reductionism and allows religious differences within the same goal of working towards interreligious peace and harmony[271].

Taking into account that the EU concludes that there is an established fact that religions, beliefs and faith cannot be considered actors under international law, then they are of the view that paragraph 3 cannot be read as giving States a mandate to influence the manner in which individuals relate to their faith or beliefs or to impose their views on the substance. For many European countries the State is strictly separated

268 Doc. A/61/PV.56, Official Records, General Assembly, Sixty-fifth session, 56th Plenary meeting, p. 26
269 Doc. A/58/PV.76, Official Records, General Assembly, Fifty-eighth session, 76th Plenary meeting, p. 12
270 Doc. A/65/PV.34. Official Records, General Assembly, Sixty-fifth session, 34th Plenary meeting, p. 24
271 Doc. A/65/PV.34, Official Records, General Assembly, Sixty-fifth session, 34th Plenary meeting, p. 24

from any religion. Consequently, nobody can intervene in religious discourses in places of worship[272].

On the other side, governmental delegations, such as Turkey and Holy See, agrees to consider that this call for peace, tolerance and mutual understanding will further contribute to the promotion of a global culture of peace around the world. In fact, the EU states that both interreligious and intra religious dialogues are additional and complementary components of intercultural dialogue and a culture of peace[273].

In the international context, there have been some important initiatives aimed at building interfaith harmony and cooperation among States and peoples, and promoting world and traditional religions worldwide.

In particular, in the *Bali Declaration on Building Interfaith Harmony within the International Community,* the Asia–Europe Meeting (ASEM) Members, which was created in in 1996 at the first summit in Bangkok (Thailand) as an exclusively Asian-European forum to enhance relations and various forms of co-operation, declared the following:

the various faiths and religions are advocating peace, compassion, and tolerance among mankind; the promotion and protection of human rights is essential in combating ideologies based on extremism, intolerance, hatred, and the use of violence; all religions and faith should stand united and make clear that they will not allow use of violence to divide them; and finally, peace, justice, compassion and tolerance need to be cultivated and nurtured to help create an environment conductive to building harmony within the international community and people[274].

For this reason, the ASEM Members acknowledged the valuable contribution of initiatives, such as the *Alliance of Civilizations and Interfaith Dialogue and Cooperation* to promote the culture of peace, and recalled the determination to fulfill our responsibility to contribute to global efforts in promoting culture of peace and a total rejection of using violence in the name of religion[275]. On this line, in the *Bali Declaration* they proposed some important actions in the field of education, culture, media, religion and society.

272 Doc. A/65/PV.34, Official Records, General Assembly, Sixty-fifth session, 34th Plenary meeting, p. 25
273 Doc. A/65/PV.34, Official Records, General Assembly, Sixty-fifth session, 34th Plenary meeting, p. 25
274 Doc. A/60/254, General Assembly, Bali Declaration on Building Interfaith Harmony within the International Community, 22 August 2005, Art. 1-4
275 Doc. A/60/254, General Assembly, Bali Declaration on Building Interfaith Harmony within the International Community, 22 August 2005, preambular paragraph 3 and 6

Additionally, on 12 and 13 September 2006, leaders of world and traditional religions gathered in a Congress held in Astana (Kazakhstan) made an appeal to people of all religions to abandon enmity, discord and hatred and to actively support the process of intercivilizational dialogue through the creation of a culture of peace. Additionally, they were resolved to use their spiritual influence, authority and resources to further establish peace, security and stability; to reduce tensions, forming joint delegations to conduct negotiations; to promote interreligious tolerance among younger generations and to integrate questions of the dialogue between civilizations and religions into curricula at all educational levels with the view to helping young people to respect and understand religious and cultural difference without hostility[276].

And finally, from 3 to 6 April 2008, the Royal Government of Cambodia hosted a regional conference on *Dialogue on Interfaith Cooperation for Peace and Harmony* in Phnom Penh in which participants agreed the following: firstly, multifaith dialogue and cooperation; secondly; peace as a sacred priority; thirdly, increased participation by women and youth in interfaith dialogue; fourthly, sharing with our communities successful examples of multifaith dialogue and cooperation and fifthly, interfaith cooperation that addresses issues of critical community concerns such as poverty, human rights, environmental issues and natural disasters. In their action plan they included proposals in the field of relationships, education, conflict resolution and peacebuilding, grass-roots initiatives and media[277].

The relationship between interreligious dialogue and culture of peace can be found in Art. 1 of the resolution 59/23 of 2004 as follows: "Affirms that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace"[278]. Additionally, this resolution "takes note with appreciation of the work of the UNESCO on interreligious dialogue, and encourages relevant bodies of the United Nations to work closely with the organization and coordinate their efforts in this regard"[279].

On 19 February 2004, the UNGA adopted the resolution 58/128 on *promotion of religious and cultural understanding, harmony and*

276 Doc. A/61/378 – S/2006/761, General Assembly, Declaration of the Second Congress of Leaders of World and Traditional Religions, 26 September 2006
277 Doc. A/62/949, General Assembly, Phnom Penh Dialogue 2008 on Interfaith Cooperation for Peace and Harmony, 4 September 2008
278 Doc. A/RES/59/23, Promotion of interreligious dialogue, 2 December 2004, article 1
279 Doc. A/RES/59/23, Promotion of interreligious dialogue, 2 December 2004, article 2

cooperation, by which encouraged Governments to promote, including through education, understanding, tolerance and friendship among human beings in all their diversity of religion, belief, culture and language in order to promote understanding, tolerance, peace and friendly relations among nations and all racial and religious groups, recognizing that education at all levels is one of the principal means to build a culture of peace[280].

Additionally, the UNGA acknowledged in this resolution that respect for the diversity of religions and cultures, tolerance, dialogue and cooperation can contribute to the combating of ideologies and practices based on discrimination, intolerance and hatred and help to reinforce world peace, social justice and friendship among peoples and also reaffirmed the importance for all peoples and nations to hold, develop and preserve their cultural heritage and traditions in a national and international atmosphere of peace, tolerance and mutual respect[281].

In accordance with the resolution 58/128 of 2003, UNESCO submitted a report entitled *Promotion of religious and cultural understanding, harmony and cooperation*. The report focuses on three topics: 1. The use of education as a means of promoting sustainable tolerance and peace; 2. An overview of the activities designed to promote interreligious dialogue; and 3. The implementation of activities in support of the dialogue among civilizations, in fields such as education, media and communication, human rights, conflict resolution, science and religion and cultural heritage[282].

UNESCO concluded that "a particularly important dimension of the dialogue among civilizations is interreligious dialogue, which implies dialogue both among religions and within a single religion..."; "... world religions and beliefs could contribute tremendously to the promotion of a culture of peace if they resolve to, on the one hand, collectively face the problems confronting the world today, such as terrorism and sectarian violence, while, on the other hand, practice tolerance within their respective religious communities and their inter-faith relations"; "... Harmony and tolerance should be promoted through common activities

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280 Doc. A/RES/58/128, Promotion of religious and cultural understanding, harmony and cooperation, 19 February 2004, art. 8

281 Doc. A/RES/58/128, Promotion of religious and cultural understanding, harmony and cooperation, 19 February 2004, art. 1 and 3

282 Doc. A/59/201, Secretary General, Promotion of religious and cultural understanding, harmony and cooperation, 3 August 2004, article 2

of the United Nations system, involving not only decision makers and religious leaders, but also civil society as a whole...”[283].

Finally, UNESCO said that they will spare no efforts in enhancing implementation of the UNGA resolution 58/128, notably through its own programme on interreligious dialogue, considered a dimension of intercultural dialogue. Additionally, they recommended that the United Nations and the relevant bodies and organizations of the system, should seek to coordinate their ongoing and future efforts in enhancing inter-faith dialogue aimed at counteracting the “hijacking” of religious values for use as a pretext to justify violence, terrorism and exclusion[284].

3.6 Cultural diversity

In accordance with the ***UNESCO Universal Declaration on Cultural Diversity*** of 2001, cultural diversity is “embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind”. Additionally, the ***UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions*** of 2005 the notion of cultural diversity:

“Refers to the manifold ways in which the cultures of groups and societies find expression. These expressions are passed on within and among groups and societies”.

“Cultural diversity is made manifest not only through the varied ways in which the cultural heritage of humanity is expressed, augmented and transmitted through the variety of cultural expressions, but also through diverse modes of artistic creation, production, dissemination, distribution and enjoyment, whatever the means and technologies used” [285].

In the Preamble of this Convention, the notion of cultural diversity is widely elaborated. In particular, the Preamble understands the cultural diversity as follows: firstly, a defining characteristic or common heritage of humanity which should be preserved for the benefit of all[286]; secondly, a linkage to the cultural expressions or linguistic diversity[287] and thirdly, a manifestation of free flow of ideas[288].

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283 Doc. A/59/201, op. cit. 282, para. 33 and 34
284 Doc. A/59/201, op. cit. 282, para. 35
285 Art. 4.1
286 Preambular paragraph 1 and 2
287 Preambular paragraph 13 and 14
288 Preambular paragraph 11

Apart from the *Declaration of the Principles of International Culture Cooperation of 1966, the Universal Declaration on Cultural Diversity* of 2001 and the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* of 2005, the other main legal instruments in which the notion of cultural diversity is based are the following: firstly, *United Nations Year of Dialogue among Civilizations*; secondly, the *Declaration on Principles of International Law concerning Friendly Relations and Co-operation among States in accordance with the Charter of the United Nations*; thirdly, *Global Agenda for Dialogue among Civilizations and fourthly, the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance*.

The former *Independent Expert in the field of cultural rights*, Mrs. Farida Shaheed, added that cultural diversity exists not only between groups and societies, but also within each group and society, and that identities are not singular[289].

In accordance with Mrs. Farida, one principle widely agreed upon today, and emphasized in UNGA resolution 64/174, is that universal promotion and protection of human rights, including cultural rights on the one hand, and respect for cultural diversity on the other, are mutually supportive[290]. This principle is expressed in the following terms:

"Also emphasizes that tolerance and respect for diversity facilitate the universal promotion and protection of human rights, including gender equality and the enjoyment of all human rights by all, and underlines the fact that tolerance and respect for cultural diversity and the universal promotion and protection of human rights are mutually supportive" (para. 10)

The *Universal Declaration on Cultural Diversity* states that the respect of cultural rights creates an enabling environment for the existence of cultural diversity. In particular, this provision indicates that for the full implementation of cultural rights, all persons should have the right to express themselves, to create and disseminate their work in the language of their choice and to participate in his/her cultural life (para. 5). This provision is linked to the provision, which states that the defence of cultural diversity is an ethical imperative inseparable from respect for human rights (para. 4). Consequently, freedom of expression, media

289 Doc. A/HRC/14/36, Report of the Independent expert in the field of cultural rights, Ms. Farida Shaheed, 22 March 2010, para. 23
290 Doc. A/HRC/14/36, op. cit. 289, para. 24

pluralism, multilingualism, equal access to art and to scientific and technological knowledge, including in digital form, and the possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity (para. 6).

The *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* reiterates the linkage between the principle of respect for human rights and fundamental freedoms and cultural diversity by saying that cultural diversity can be protected and promoted only if human rights and fundamental freedoms, such as freedom of expression, information and communication, as well as the ability of individuals to choose cultural expressions, are guaranteed (art. 2.1).

Mrs. Farida also said that the respect, protection and promotion of cultural diversity are essential for ensuring the full respect of cultural rights[291]. She affirmed that this idea is implicitly proclaimed in the *Declaration on the Rights of Persons Belonging to National or Ethnic, Religious or Linguistic Minorities* of 1992, according to which States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.

This idea has also been included in the *United Nations Declaration on the Rights of Indigenous Peoples* of 2007 and the general comment No. 21 of the *Committee on Economic, Social and Cultural Rights* by proclaiming that the obligations to respect and to protect freedoms, cultural heritage and diversity are interconnected, and consequently, the obligation to protect is to be understood as requiring States to take measures to prevent third parties from interfering in the exercise of rights[292].

The *Committee on Economic, Social and Cultural Rights* also adds that the right of everyone to take part in cultural life, like the other rights enshrined in the Covenant, imposes three types or levels of obligations on States parties: (a) the obligation to respect; (b) the obligation to protect; and (c) the obligation to fulfil.

For the Committee, "the obligation to respect requires States parties to refrain from interfering, directly or indirectly, with the enjoyment of the right to take part in cultural life. The obligation to protect requires States parties to take steps to prevent third parties from interfering in the right

291 Doc. A/HRC/14/36, op. cit. 289, para. 26
292 Doc. E/C.12/GC/21, General comment No. 21, Right of everyone to take part in cultural life of the International Covenant on Economic, Social and Cultural Rights, 21 December 2009, para. 50

to take part in cultural life. Lastly, the obligation to fulfil requires States parties to take appropriate legislative, administrative, judicial, budgetary, promotional and other measures aimed at the full realization of the right"[293].

The delegate of the United States of America said in the **Commission on Human Rights** in 2003 that cultural diversity embodied the freedom of cultural expression within and across the borders. For this reason, they understood that the notion of cultural diversity is closely linked to the free flow of cultural goods and services within and between nations[294].

As indicated by Mrs. Farida, the principle of universality of human rights and cultural rights and cultural diversity are sometimes considered as opposed. According to her, this view stems partly from a misplaced tendency to equate cultural diversity with cultural relativism[295]. However, on this point the **Universal Declaration on Cultural Diversity** and reiterated in the HRC **resolution** 25/19 of 2014 was pretty clear when says that "one may invoke cultural diversity to infringe upon human rights guaranteed by international law, not to limit their scope"[296].

As to the debate between universality of cultural rights and cultural diversity, the **UNESCO World Report on Cultural Diversity** states that "recognition of cultural diversity grounds the universality of human rights in the realities of our societies by drawing attention to their appropriation by **all** individuals who can identify these rights with a sense of ownership, regardless of language, tradition and location. In the same vein, the fact that these rights and freedoms are meant to be exercised in a wide variety of cultural environments by no means implies that universal norms can be relativized in terms of their application"[297].

As to the universality of human rights, the delegate of the EU stated in the **Commission on Human Rights** in 2004 that all human rights were universal, indivisible and interdependent, and should be treated globally in a fair and equal manner. Regardless of their political, economic and cultural systems, States had a duty to promote and protect all human rights and fundamental freedoms[298].

293 Doc. E/C.12/GC/21, op. cit. 292, para. 48
294 Doc. E/CN.4/2003/SR.56, Records of the debate at the Commission on Human Rights, para. 55
295 Doc. A/HRC/14/36, op. cit. 289, para. 32
296 Doc. A/HRC/RES/25/19, Promotion of the enjoyment of the cultural rights of everyone and respect for cultural diversity, 15 April 2014, para. 4
297 UNESCO World Report, Investing in Cultural Diversity and Intercultural Dialogue, Paris, 2009, p. 225
298 Doc. E/CN.4/2004/SR.51, Records of the debate at the Commission on Human Rights, para. 95

The principle of universality of all human rights for all has always been included in the resolutions on the independent expert in the field of cultural rights or *special rapporteur in the field of cultural rights* – Res. 10/23, 19/6 and 29/9 - and the promotion of the enjoyment of the cultural rights of everyone and respect for cultural diversity – Res. 17/15, 20/11, 23/10 and 25/19 – as follows: "Reaffirms that cultural rights are an integral part of human rights, which are universal, indivisible, interrelated and interdependent" [299] and "... no may invoke cultural diversity to infringe upon human rights guaranteed by international law ..."[300].

Additionally, an increasing number of such international instruments make room for the integration of cultural diversity in the effective exercise of human rights, such as the *Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination Against Women, the Convention on the Rights of the Child and The Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities*[301].

The linkage between culture and peace can initially be found in the *Declaration of International Cultural Co-operation* of 1966. In particular, article 10 states that cultural co-operation shall be especially concerned with the moral and intellectual education of young people in a spirit of friendship, international understanding and peace. This idea was also included in the resolutions 2002/23, 2004/20 and 2005/20 on the *promotion of the enjoyment of the cultural rights* of everyone and respect for different cultural identities in its paragraph 9 and 10 adopted in the times of the Commission on Human Rights.

Additionally, the Preamble of this UNESCO instrument recalled that the *UNESCO Constitution* also states that the wide diffusion of culture and the education of humanity for justice and liberty and peace are indispensable to the dignity of man.

Apart from recalling again in its Preamble that education on peace is an indispensable element of human dignity, the *UNESCO Universal Declaration on Cultural Diversity* affirms that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international

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299 Para. 1
300 Para. 4
301 UNESCO World Report, Investing in Cultural Diversity and Intercultural Dialogue, Paris, 2009, p. 225-226

peace and security. Additionally, this instrument declares in its article 2 that policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace.

The original connection between cultural diversity and peace is further elaborated by including also the notion of dialogue among cultures and culture of peace. In particular, the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* states that Member States undertake to encourage dialogue among cultures with a view to ensuring wider and balanced cultural exchanges in the world in favour of intercultural respect and a culture of peace and to foster interculturality in order to develop cultural interaction in the spirit of building bridges among peoples.

In 2007 the UNGA wanted to take into account the culture of peace as a means to foster non-violence and respect for human rights and strengthen solidarity among peoples and nations and dialogue between cultures in its resolution on human rights and cultural diversity[302].

The *Faro Framework Convention on the Value of Cultural Heritage for Society* adopted by the Council of Europe in 2005 refers to the role of cultural heritage in the construction of a peaceful and democratic society, and in the processes of sustainable development and the promotion of cultural diversity (Art. 1).

This latter idea of the *Council of Europe* was reaffirmed by the UNGA in the resolution on human rights and cultural diversity adopted in 2007 when it affirms "... the importance for all peoples and nations to hold, develop and preserve their cultural heritage and traditions in a national and international atmosphere of peace, tolerance and mutual respect"[303].

In this vein, the UNESCO *World Report on Cultural Diversity* states that cultural diversity can become a powerful lever for renewing the international community's strategies towards development and peace, based on respect for universally recognized human rights. By furthering human rights, social cohesion and democratic governance, cultural diversity creates a convergence of three factors that are essential for the establishment of peace and peaceful co-existence within and between nations. In this way, the triad of human rights, social cohesion

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302 Doc. A/RES/62/155, Human Rights and cultural diversity, 19 December 2007, preambular para. 12

303 Doc. A/RES/62/155, op. cit. 302, para. 1

and democratic governance is strengthened by the promotion and safeguarding of cultural diversity[304].

Consequently, the report added that there is an urgent need to invest in cultural diversity and dialogue. Integrating cultural diversity into a wide range of public policies – including those somewhat remote from the cultural field proper – can help renew the international community's approaches to two key objectives: development and peace building and conflict prevention[305].

This UNESCO idea has always been shared by the HRC by recognizing that "respect for cultural rights is essential for development, peace and eradication of poverty, building social cohesion and the promotion of mutual respect, tolerance and understanding between individuals and groups, in all their diversity"[306].

In 2007 the UNGA called upon "States, international organizations and United Nations agencies, and invites civil society, including non-governmental organizations, to recognize and promote respect for cultural diversity for the purpose of advancing the objectives of peace, development and universally accepted human rights"[307].

3.7. Violence and violent extremism

On 10 December 2015, the UNGA adopted without vote resolution 70/109 on a *World against violence and violent extremism* under the leadership of Iran, by which "urges all Member States to unite against violent extremism in all its forms and manifestations as well as sectarian violence, encourages the efforts of leaders to discuss within their communities the causes of violent extremism and discrimination and to evolve strategies to address these causes, and underlines that States, regional organizations, non-governmental organizations, religious bodies and the media have an important role to play in promoting tolerance and respect for religious and cultural diversity"[308].

In 2013, the UNGA adopted another resolution by consensus on the same topic, in which reaffirmed that violent extremism, in all its forms and manifestations, cannot and should not be associated with any religion, nationality, civilization or ethnic group[309].

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304 UNESCO World Report, Investing in Cultural Diversity and Intercultural Dialogue, Paris, 2009, p. 202
305 UNESCO World Report, op. cit. 304, p. 251
306 Human Rights Council resolutions on the Promotion of the enjoyment of the cultural rights of everyone and respect for cultural diversity, A/HRC/RES/20/11 (16 July 2012), A/HRC/RES/23/10 (20 June 2013), A/HRC/RES/25/19 (15 April 2014), para. 7
307 Doc. A/RES/62/155, op. cit. 302, para. 13
308 Doc. A/RES/70/109, A world against violence and violent extremism, 10 December 2015, para. 4
309 Doc. A/RES/68/127, A world against violence and violent extremism, 18 December 2013

On 24 December 2015, the UN Secretary-General presented his *Plan of Action to Prevent Violent Extremism*, by which he made an appeal for concerted action in order to save succeeding generations from the scourge of war[310].

In order to counter violent extremism in the world, the UNGA expressly identifies in its resolution 70/109 several international instruments and resolutions, on which a coordinated, coherent and integrated plan is strongly needed to foster peaceful and inclusive societies:+

-Firstly, *Declaration on Principles of International Law concerning Friendly Relations and Co-operation among States in accordance with the Charter of the United Nations* (res. 25/2625, of 24 October 1970).

-Secondly, *Declaration on the Inadmissibility of Intervention and Interference in the Internal Affairs of States* (res. 36/103, of 9 December 1981).

Thirdly, *Declaration on the Right of Peoples to Peace* (res. 39/11, of 12 November 1984).

-Fourthly, *Measures to Eliminate International Terrorism* (res. 49/60, of 9 December 1994).

-Fifthly, *Declaration and Programme of Action on a Culture of Peace* (res. 53/243, of 13 September 1999).

-Sixthly, *International Day of Peace* (res. 55/282, of 7 September 2001).

Seventhly, *Global Agenda for Dialogue among Civilizations* (res. 56/6, of 9 November 2001).

-Eighthly, *United Nations Global Counter-Terrorism Strategy* (res. 60/288, of 8 September 2006).

-Ninth, Alliance of Civilizations (res. 64/14, of 10 November 2009).

-Tenth, *Protection of human rights and fundamental freedoms while countering terrorism* (res. 66/171, of 30 March 2012).

-Eleventh, *Measures to eliminate international terrorism* (res. 67/99, of 14 December 2012).

Twelve, *Promotion of peace as vital requirement for the full enjoyment of all human rights by all* (res. 67/173, of 22 March 2013).

-Thirtieth, *Combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief* (res. 67/178, of 20 December 2012).

-And finally, *Freedom of religion and belief* (res. 67/179, of 20 December 2012).

Among all these enumerated resolutions, two of them should specially be stressed, taking into account that they have not universally accepted by all

310 Doc. A/70/674, Report of the Secretary-General, Plan of Action to Prevent Violent Extremism, 24 December 2015, p. 60

regional groups, such as the ***Declaration on the Right of Peoples to Peace*** and the resolution on the ***Promotion of peace as vital requirement for the full enjoyment of all human rights by all***. However, in this case they were accepted by all as an integral part of the fight against violence and violent extremism.

The UN Secretary-General stressed in 2014 that the United Nations human rights machinery promotes a culture of peace and dialogue from various angles, such as the right to peace and cultural rights. He also wanted to highlight that in June 2014, "the working group on the right to peace considered a new draft text in which reference was made to the supreme importance of practicing tolerance, dialogue, cooperation and solidarity as means to promote world peace through human rights"[311].

Consequently, in the context of the fight against violence and violent extremism, the right to peace would be part of the so-called "rights based approach of peace and intercultural and interreligious dialogue", aimed at promoting the values of tolerance, solidarity and respect for cultural diversity.

Additionally, another critical instrument taken into account in the resolution 70/109 for its relevance to the present topic is the ***Beijing Declaration and Platform for Action***[312]. In this Declaration, States undertook to advance the goals of equality, development and peace for all women everywhere in the interest of all humanity (para. 3) and to take positive steps to ensure peace for the advancement of women and also recognized the leading role that women have played in the peace movement (para. 28). In the ***Platform for Action*** several actions to be taken were elaborated to promote women's contribution to fostering a culture of peace, such as the promotion of peaceful conflict resolution and peace, reconciliation and tolerance through education, training, community actions and youth (art. 146).

In the resolution 70/109 Member States were alarmed by the acts of intolerance, violent extremism, violence, including sectarian violence and terrorism in various parts of the world and consequently, they also underlined that wars and armed conflicts can lead to radicalization and the spread of violent extremism and disrupt development of human societies and thwart the well-being of humankind.

In the fight against violent extremism, the EU is convinced of the utmost importance of respecting all human rights, fundamental freedoms and the rule of paw while countering terrorism[313].

Despite the important challenges posed by extremism, the UNGA recognized that a primary responsibility of each State is to ensure a peaceful and violence-

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311 Doc. A/69/413, 2014, par. 87

312 Report of the Fourth World Conference on Women, Beijing, 4-15 September 1995 (United Nations publication), Chap. I, resolution 1, annexes I and II.

313 Doc. A/68/PV.69, Official Records, General Assembly, p. 8

free life for its people, while fully respecting their human rights without distinction of any kind and to live together in peace with its neighbours.

In order to maintain international peace and security, the resolution 70/109 highlights in its Preamble the importance of the *Alliance of Civilizations*, the commitment of all religions to peace, the practice of tolerance and the need for a comprehensive approach to preventing and countering violent extremism and to addressing the conditions conducive to its spread.

Consequently, the UNGA encourages all States and international organizations to continue to pay attention to the importance of mutual cooperation, understanding and dialogue in ensuring the promotion of moderation and tolerance and respect for human rights (art. 6) and calls upon all States to foster understanding, tolerance and non-violence, inter alia, through programmes and institutions in the fields of education, science, culture, communication and information, strengthen democratic institutions, ensure the all-inclusiveness of the development process, eliminate all forms of intolerance and violence, eradicate poverty and illiteracy and reduce inequalities within and among nations (art. 7).

In particular, the UNGA recognizes the effort made by UNESCO in countering violence and violent extremism through education (art 8). In the presentation of this resolution to the UNGA, the Islamic Republic of Iran explicitly appreciates the important role being played by UNESCO in that regard and encourages them to continue their valuable efforts for the common good of humankind[314]. Malaysia, Brunei Darussalam and Qatar, among others, also commend the work of UNESCO and the *Alliance of Civilizations* in the pursuit of true understanding and tolerance[315].

In 2015, the Executive Board of UNESCO adopted a resolution entitled UNESCO's role in promoting education as a tool to prevent violent extremism[316] by which encourages the Director-General, in accordance with UNESCO's purposes and functions in coordination with the Member States:

(a) to enhance UNESCO's leading role in promoting and implementing education as an essential tool to help prevent violent extremism and promote human-rights-based global citizenship education...

(b) to enhance UNESCO's capacity to provide assistance to States as they work to strengthen education, including human-rights-based global citizenship education programmes, keeping in mind national contexts, and which is designed to contribute to the prevention of violent extremism, genocide, war crimes, and crimes against humanity...

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314 Doc. A/68/PV.69, Official Records, General Assembly, p. 5
315 Doc. A/68/PV.69, Official Records, General Assembly, p. 7, 8 and 11
316 197 EX/46 and Corr.; 197 EX/DG.INF; 197 EX/53, para. 17

(c) to develop new educational resources, including digital materials, to facilitate the prevention of violent extremism through education ...

(e) to continue efforts in assisting Member States' understandings of, and approaches to, creative educational pathways and strategies to help prevent violent extremism and to implement global citizenship education ....

(h) to take appropriate steps to enhance cooperation among Member States and relevant United Nations organizations and bodies to promote education to prevent violent extremism.

PART III: ENTITIES OF THE UNITED NATIONS

Introduction: mandate to interact with the entities of the United Nations system on peace matters

In the resolution 69/139 on *Follow-up to the Declaration and Programme of Action on a Culture of Peace* of 21 January 2015, the UNGA invited *"... the entities of the United Nations system, within their existing mandates, to integrate, as appropriate, the eight action areas of the Programme of Action into their programmes of activities, focusing on promoting a culture of peace and non-violence at the national, regional and international levels"* (par. 4) and requested *"... the Secretary-General to submit to the General Assembly at its seventieth session a report, within existing resources, on actions taken ... by all concerned entities of the United Nations to implement the present resolution and on heightened activities by the Organization and its affiliated agencies to implement the Programme of Action and to promote the culture of peace and non-violence"* (par. 15).

Following this request, the Secretary General presented the report on the *promotion of a culture of peace and intercultural dialogue, understanding and cooperation for peace* (A/70/373, 18 September 2015). Additionally, we should recall that as of today there are other substantive reports in which the Secretary General provides an overview of the activities carried out by the main UN entities working in the areas of a culture of peace and intercultural dialogue, understanding and cooperation for peace[317].

1. Security Council

1.1 Peace and security

The United Nations is a response to the two world wars and the intention of the member States to suppress war[318]. The maintenance of international peace and security is the most important goal of the United Nations in accordance with Art. 1.1[319]. Chapter VII grants the SC extensive powers in this field. The conditions to use these powers remain very vague, mainly due to the

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317 A/66/286, 7 August 2013 and A/69/413, 2 October 2014
318 Sima, B., Khan, D.E. and Paulus, A., op. cit. 94, p. 102.
319 Art. 1.1: "To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace".

very broad notions used in Art. 39[320]. The SC enjoys considerable discretion in the determination whether a threat to the peace, a breach of peace, or an act of discretion exists[321]. Although the International **Criminal Tribunal for the former Yugoslavia** has recognized the Council's broad discretion, it has also emphasized that it is not unlimited[322].

The United Nations has been always guided by a conception of peace understood in a wider and more positive way, in which the well-being of individuals and societies, including economic welfare, social security and human rights, has a clear prevalence over a conception of peace related exclusively to use of violence or force[323].

The **UN Charter** recognizes that peace is more than the absence of war and therefore, it includes outstanding legal provisions of international human rights law to be applied by the international community as a whole, which should be aimed to eliminating progressively those issues likely to cause war. The analysis of international human rights instruments confirms the conviction that respect for human rights is at the basis of peace[324].

After a lively debate during the negotiation process of the **UN Charter**[325], a consensus was reached among all States that the efforts should no longer be limited to stopping direct threats of war, but should also include to fight against its root causes, including "poverty, disease, ignorance, insecurity, unemployment, inequality and not least lawless tyranny and lack of human dignity"[326].

Recent practice has stressed the strong linkage and interdependence of peace and security with broader conditions of social development. As indicated by the SC declaration, adopted at the level of Head of State and Government in 1992, "peace and prosperity are indivisible and lasting peace and security require effective cooperation for the eradication of poverty and the promotion of a better life for all in larger freedom" [327].

320 Art. 39: "The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security".

321 Sima, B., Khan, D.E. and Paulus, A., op.cit.94, p. 1.275.

322 Prosecutor v. Dusko Tadic, para. 28.

323 Liva Tehindrazanarivelo, D. and Kolb, R., **Peace, Right to, International Protection**, Max Planck Encyclopedia of Public International Law, December 2006, p. 12.

324 Symonides, J., **Towards the Universal Recognition of the human right to peace**, International Affairs Review, 2006, No. 1 (153), p. 6.

325 The Soviet Union initially supported the position that the "primary and indeed the only task of the international organization should be the maintenance of peace and security and for the economic and social matters a separate organization should be created" , in HILDEBRAND, R., "Dumbarton Oaks: The Origins of the United Nations and the Search for Postwar Security", University of North Carolina Press, 1990, p. 87-88.

326 Maclaurin, J., "The United Nations and Power Politics", George Allen and Unwin Ltd, 1951, p. 10.

327 Doc. UN Doc. S/23500, UNSC Presidential Note (31 January 1992), 5.

The **International Court of Justice** (hereinafter: ICJ) stated in the Advisory Opinion on **certain expenses**[328] that

> The purposes of the United Nations are set forth in Article of the Charter. The first two purposes as stated in paragraphs 1 and 2, maybe summarily described as pointing to the goal of international peace and security and friendly relations. The third purpose is the achievement of economic, social, cultural and humanitarian goals and respect for human rights.... The primary placed ascribed to international peace and security is natural, since the fulfillment of the other purposes will be dependent upon the attainment of that basic condition.

While social, economic, development, and human rights matters are primarily the domain of the UNGA and the **United Nations Economic and Social Council** (hereinafter: ECOSOC), the scope of the Council's action is limited to issues of peace and security. Therefore, broader policies for social and economic development and human rights promotion should not be seen as part of the Council powers. This latter body will be more focused in some form of organized violence[329].

The positive approach of peace goes in the line of the wide notion of peace supported by the former Secretary-General Kofi Annan in his report **In larger freedom**: "The threats to peace and security in the twenty-first century include not just international war and conflict but civil violence, organized crime, terrorism and weapons of mass destruction. They also include poverty, deadly infectious disease and environmental degradation..."[330].

Taking into account that peace and human rights are a cornerstone of the further elaboration of the human security framework and that this concept is inseparable from conditions of peace[331], it could safely be concluded that the broader meaning of peace deals with the generic causes of conflict[332]. As one human right expert highlighted, "real peace is much more than stability, order or absence of war: peace is transformative, about individual and societal progress and fulfillment; and peace within and between societies is as much about justice as anything else"[333]. Thus, an integrated approach

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328 Case Certain expenses of the United Nations (1962, rep. 167-168) of the International Court of Justice.
329 Sima, B., Khan, D.E. and Paulus, A., op. cit. 94, p. 1.277.
330 Doc. A/59/2005, In Larger Freedom - Towards Development, Security and Human Rights for All, Report of the Secretary-General of the United Nations for decision by Heads of State and Government in September 2005, 21 March 2005, para. 78.
331 Hayden, P., **Constraining war: human security and the human right to peace**, Human Rights Review, 6(1) Oct./Dec. 2004, p. 46.
332 Linarelli, J., **Peace-building**, Denver Journal of International Law and Policy, Vol. 24, 1996, p. 253-83.
333 Cornish, P., **Terrorism, Insecurity and Underdevelopment**, Journal of Conflict, Security and Development, Vol. 30, 2001, p. 147-52.

to human security would be related to the deepest causes of war, such as economic despair, social injustice and political oppression[334].

Among the key structural causes of instability and conflict are poverty, inequality and lack of economic opportunity. Although diplomacy might be useful in the short-term effort to maintain peace, long-term solutions require economic development and greater social justice[335].

1.2 Violation of human rights as a threat to international peace and security

The human cost and suffering caused by armed conflicts and violence is really high. The *UN Charter*'s preamble is offered not in the name of nations, states, or leaders, but as commitment by and to the «peoples» of the United Nations. The founding vision of the United Nations is the creation of a world in which those artificial political constructs we refer to as "states" are at the service of the people who populated them, rather than the other way around[336]. In the *UN Charter* the «peoples of the United Nations » reaffirmed their "faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large or small" [337]. These commitments assumed by the international community in 1945 still remain no less important so today.

In a context of armed conflict and violence the right to life is the most relevant fundamental human right violated. The arbitrary deprivation of life, the practice of ethnic cleansing, mass killings and genocide are considered war crimes and crimes against humanity.

As set out by the HRC, in a context of war and armed conflict, there is always a gross and systematic violation of all human rights and fundamental

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334 Doc. A/47/277 - S/24111, Report of the Secretary-General: An agenda for peace. Preventive diplomacy, peacemaking and peace-keeping, 17 June 1992, paragraphs 43-44.
335 McFarlane, H. and Foong Khong, Y., "Human security and the UN: A critical history". Bloomington, Ind. : Indiana University Press, 2006, p. 151.
336 Brooks, R. *Civilian and armed conflict* in GENSER, J. and STAGNO UGARTE, B, The United Nations Security Council in the age of human rights, Cambridge University Press, New York, 2014, p. 36.
337 Preamble, paragraph 2, Charter of the United Nations.

freedoms[338], including, among other human rights violations[339], extrajudicial killings or summary executions[340]. In particular, the right to life and security of people and their fundamental dignity is always under threat, even violated, in this type of dreadful situation[341]. To achieve a genuine peace and stability, the country in conflict should firstly immediately cease all type of violence (i.e. cease-fire)[342]. Secondly, States should re-establish again the full respect

338 Statement delivered by Peru, Italy, Mexico, Greece, Norway, Chile on Myanmar, 2 October 2007; Switzerland, African Union, Pakistan, United Kingdom, Ghana, Panama, Maldives, Belgium on Democratic Republic of the Congo, 28 November 2008; Jordan, Egypt, Sweden, Australia, European Union, Norway, United States of America, Maldives, Republic of Korea, Brazil, Burkina Faso, Mauritius on Cote d'Ivoire, 23 December 2010; Zambia, European Union, Indonesia, Switzerland, France, Malaysia, Argentina, Netherlands, Azerbaijan, African Union, Estonia, United States of America on Darfur, 12 December 2006; Norway, Japan, Malaysia, Belgium, Jordan, Republic of Korea, Guatemala, Germany, Honduras, Turkey, OIC, Liechtenstein, Romania, Afghanistan, African Union, Iran, Bulgaria, Canada, Lithuania, Costa Rica, Portugal, South Africa, Sweden, Luxembourg on Libyan Arab Jamahiriya, 25 February 2011; Peru, Chile, United Kingdom of Great Britain, Algeria, Germany, Gabon, Montenegro, United States of America, Japan, Italy, Morocco, Romania, Austria, Estonia, South Africa, Viet Nam, Republic of Congo, Brazil, Togo, Lithuania, Spain, Belgium, Norway, Canada, Hungary, Slovakia, Holy See, Luxembourg, Paraguay, Chad, Israel on the Central African Republic, 20 January 2014.
339 Sexual violence, looting, forced displacement, large-scale of arrest, abductions, forced recruitment of children, beatings, disappearance, torture, arbitrary detention, forced labour practices or lack of fundamental economic rights.
340 Statement delivered by France, Peru, Switzerland, Australia, Norway, Sweden, Luxembourg, Denmark, Finland, Czech Republic, Slovakia, Poland, Belgium on Myanmar, 2 October 2007; Switzerland, United Kingdom, Zambia, Canada, Italy, Slovakia, Chile, Ghana, Argentina, Germany, Uruguay, Republic of Korea, Nigeria, Norway, Denmark, Holy See, Ireland, Panama, Finland, Israel, New Zealand, Maldives, Belgium on Democratic Republic of the Congo, 28 November 2008; Austria, Spain, European Union, United Kingdom, Norway, United States of America, Maldives, Republic of Korea, Brazil, Mauritius, Zambia, Switzerland, Mexico, Chile on Cote d'Ivoire, 23 December 2010; Sudan, Ghana, Germany, France, United Kingdom, Poland, Canada, UNFPA, Ireland, Albania, Sweden, Chad, UNICEF, Slovakia, Luxembourg, UNHCR, Slovenia, Norway on Darfur, 12 December 2006; European Union, Nigeria, France, Poland, Maldives, Uruguay, Spain, Belgium, Jordan, Ireland, Netherlands, Indonesia, Denmark, Liechtenstein, Romania, Bulgaria, Portugal, South Africa on Libyan Arab Jamahiriya, 25 February 2011; African Union, European Union, Mexico, Argentina, France, Czech Republic, United Kingdom of Great Britain, Ireland, Germany, Montenegro, United States of America, Morocco, Austria, Mexico, Estonia, South Africa, Viet Nam, African Union, Lithuania, Spain, Belgium, Australia, Norway, Hungary, Slovakia, Luxembourg, Croatia, Latvia, Paraguay, Poland, Niger, Liechtenstein, Switzerland on the Central African Republic, 20 January 2014.
341 Statement delivered by Romania, Netherlands, Australia, Denmark, Colombia, Poland, Belgium on Myanmar, 2 October 2007; Holy See on Democratic Republic of the Congo, 28 November 2008; Turkey, Switzerland, Mexico on Cote d'Ivoire, 23 December 2010; Zambia, Senegal, Albania, United States of America on Darfur, 12 December 2006; European Union, Maldives, Norway, Jordan, Slovakia, Guatemala, Ecuador, Netherlands, Germany, India, Australia, Turkey, Liechtenstein, New Zealand, Colombia, Iran, Lithuania on Libyan Arab Jamahiriya, 25 February 2011; Holy See on the Central African Republic, 20 January 2014.
342 Statement delivered by the United Kingdom, Germany, Romania, Indonesia, Mexico, Netherlands, New Zealand, Finland, Chile, Poland on Myanmar, 2 October 2007; Switzerland, Pakistan, India, United Kingdom, Canada, Italy, Angola, Ghana, Bangladesh, Germany, Uruguay, Indonesia, Nigeria, Norway, Holy See, Ireland, Finland, New Zealand on Democratic Republic of the Congo, 28 November 2008; Ecuador, Indonesia, Austria, Peru, Sweden, European Union, Norway, Maldives, Republic of Korea, Brazil, Malaysia on Cote d'Ivoire, 23 December 2010; Algeria, European Union, Switzerland, Malaysia, United Kingdom, Poland, India, Senegal, Azerbaijan,

and implementation of fundamental rights and freedoms[343].

Since 1951 until today there is a constant practice within the SC, which considers that the deprivation of life constitutes a threat to international peace and security. In particular, this qualification can be found in some resolutions adopted by the SC in relation to four international[344] and twenty-two internal[345] conflicts.

In a conflict situation all parties are bound to take all feasible steps and to develop modalities to ensure the protection of affected civilians, including children and women[346]. It follows that all parties to the conflict are obligated to comply with their obligations under international humanitarian law and in particular the **Geneva Conventions** of 12 August 1949[347], which clearly prohibits the arbitrary deprivation of life in all circumstances.

The SC has recognized that all parties in a conflict are obligated to take all measures necessary to preserve "human life" and to apply in full the humanitarian provisions as regards the protection of the wounded and sick, prisoners of war and civilian population[348].

Consequently, the SC has expressed that the high number of human causalities[349] and deaths[350] in a conflict situation, including the loss of "life"[351],

Egypt, Democratic People's Republic of Korea, Ireland, African Union, Luxembourg, UNHCR, Brazil, Australia, Chile, Iran, United States of America, Hungary, Norway, on Darfur, 12 December 2006; Pakistan, France, Poland, Norway, Chile, Japan, Malaysia, Angola, Belgium, Jordan, Slovakia, Netherlands, Peru, OIC, Afghanistan, Colombia, African Union, Bulgaria, Canada, Lithuania, Costa Rica, Czech Republic, Sweden, Luxembourg on Libyan Arab Jamahiriya, 25 February 2011; African Union, Republic of Congo, United Kingdom of Great Britain, Indonesia, Germany, Italy, Estonia, Sierra Leone, Maldives, South Africa, Brazil, Turkey, Egypt, Tunisia, Croatia, Latvia, Thailand, Poland, UNICEF, Switzerland on the Central African Republic, 20 January 2014.

343 Statement delivered by Zambia, France, United Kingdom, Germany, Romania, Republic of Korea, Australia, Greece, New Zealand, Denmark, Slovakia, Colombia, Belgium, Estonia on Myanmar, 2 October 2007; Netherlands, Italy on Democratic Republic of the Congo, 28 November 2008; Ecuador on Cote d'Ivoire, 23 December 2010; Argentina, Iran on Darfur, 12 December 2006; United Kingdom, Mexico, Maldives, Chile, Argentina, Republic of Korea, United States of America, Thailand, Netherlands, India, Indonesia, Australia, Holy See, Paraguay, Bolivia, Lithuania, Costa Rica, Czech Republic on Libyan Arab Jamahiriya, 25 February 2011; European Union, Mexico, Indonesia, Germany, Egypt on the Central African Republic, 20 January 2014.

344 Israel/Palestine, Kuwait/Iraq, Pakistan/India and former Yugoslavia.

345 Sierra Leone, Afghanistan, Tajikistan, Burundi, Republic Democratic of Congo, Georgia, Libya, Angola, Benin, Sudan, South Sudan, Lebanon, Iraq, Syria, Mali, Somalia, Central African Republic, Yemen, Cambodia, South Africa, Zambia and Rwanda.

346 Preambular paragraph 15, Res. S/RES/2169 (2014) on Iraq.

347 Para. 12, Res. S/RES/1193 (1998) on Afghanistan.

348 Para. 3, Res. S/RES/307 (1971) on the situation between Pakistan and India.

349 Preambular paragraph 4, Res. S/RES/2169 (2014) on Iraq; Para. 3, Res. S/RES/931 (1994) on Yemen; Preambular paragraph 5, Res. S/RES/1076 (1996) on Afghanistan.

350 Preambular paragraph 3, Res. S/RES/2139 (2014) on Syria; Preambular paragraph 2, Res. S/RES/1073 (1996) on Middle East; Para. 1, Res. S/RES/273 (1969) on Senegal.

351 Preambular paragraph 5, Res. S/RES/1052 (1996) on Lebanon; Preambular paragraph 8, Res. S/RES/1132 (1997) on Sierra Leone.

"human life"[352] or "civilian life"[353], is a clear ground of concern and alarm for the international community as a whole. In addition, the SC has showed its concern due to " ...the prolongation of the conflict between the two countries –Iran and Iraq- resulting in heavy losses of human lives and considerable material damage and endangering peace and security"[354].

Additionally, the SC has repeatedly requested the Secretary General to continue investigations into alleged mass killings of prisoners of war and civilian in specific conflicts and to submit the reports to the UNGA and the SC[355]. In accordance with the practice of the SC, mass and extrajudicial killings or massacres constitute a threat to the international peace and security[356] and those responsible for violations of international humanitarian law and human rights law must be held accountable[357]. In these circumstances, the SC always acts under Chapter VII of the UN *Charter*[358].

Other types of arbitrary deprivation of life, in which the SC has concluded that there exists a threat to the international peace and security, are the ethnic cleansing[359] and summary executions[360].

As also indicated by the SC, the international community should be committed to help post-conflict societies to regain a normal, "peaceful life", while recognizing that the people of this community bear the ultimate responsibility for national reconciliation and reconstruction of their own country[361].

1.3 Subsidiary bodies

1.3.1 Counter-terrorism Committee

The United Nations system, including the UNGA, the SC and the funds, agencies and programmes, has been engaged in combating terrorism for many decades. The Organization has worked to bring the international

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352 Preambular paragraph 2, Res. S/RES/661 (1990) on the situation between Iraq and Kuwait; Pre-ambular paragraph 3, Res. S/RES/405 (1977) on Benin; Preambular paragraph 3, Res. S/RES/733 (1992) on Somalia.

353 Para. 1, Res. S/RES/268 (1969) on Zambia; Preambular paragraph 10, Res. S/RES/93 (1951) on the situation between Israel and Palestine.

354 Preambular paragraph 3, Res. S/RES/582 (1986) on the situation between Iran and Iraq.

355 Para. 12, Res. S/RES/1193 (1998) on Afghanistan; Preambular paragraph 12, Res. S/RES/2158 (2014) on Somalia.

356 Preambular paragraph 3, Res. S/RES/1072 (1996) on Burundi; Preambular paragraph 1, Res. S/RES/134 (1960) on South-Africa; Preambular paragraph 9, Res. S/RES/2149 (2014) on Central African Republic.

357 Preambular paragraph 5, Res. S/RES/2155 (2014) on South Sudan.

358 Para. 2, Res. S/RES/2170 (2014) on Syria.

359 Preambular paragraph 5, Res. S/RES/873 (1993) on Georgia.

360 Preambular paragraph 19, Res. S/RES/2164 (2014) on Mali; Preambular paragraph 11, Res. S/RES/2136 (2014) on Democratic Republic of the Congo.

361 Preambular paragraph 4, Res. S/RES/865 (1993) on Somalia and Preambular paragraph 6, Res. S/RES/886 (1993) on Somalia.

community together to prevent and to combat terrorism and has developed the international counter-terrorism legal framework to help States combat the threat collectively.

On 28 September 2001, acting under Chapter VII of the **UN Charter**, the SC created the **Counter-Terrorism Committee** (CTC) [362] with the purpose of calling upon Member States to implement a number of measures intended to enhance their legal and institutional ability to counter terrorist activities, including taking steps to:

- Criminalize the financing of terrorism
- Freeze without delay any funds related to persons involved in acts of terrorism
- Deny all forms of financial support for terrorist groups
- Suppress the provision of safe haven, sustenance or support for terrorists
- Share information with other governments on any groups practicing or planning terrorist acts
- Cooperate with other governments in the investigation, detection, arrest, extradition and prosecution of those involved in such acts
- Criminalize active and passive assistance for terrorism in domestic law and bring violators to justice; and
- Implement effective border-control measures

The CTC consists of all 15 members of the SC to monitor the implementation of its provisions and delineate its tasks, submit a work programme, and to consider the support it requires, in consultation with the Secretary-General[363].

Prior to the adoption of resolution 1373 (2001) and the establishment of the CTC, the international community had already promulgated 12 of the current 16 international counter-terrorism legal instruments[364]. However, the rate of

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362 Doc. S/RES/1373 (2001), Security Council, 28 September 2001
363 Doc. S/RES/1373 (2001), Security Council, 28 September 2001, para. 6 and 7
364 Convention on prevention and punishment of crimes against internationally protected persons; Convention against the Taking of Hostages; Convention for the Suppression of Terrorist Bombing; Convention against Terrorist Financing; Convention for the suppression of acts of Nuclear Terrorism; Convention on offences and Certain other Acts committed on Board Aircraft; Convention for the Suppression of the Unlawful Seizure of Aircrafts; Convention for the Suppression of Unlawful Acts against the Safety of Civil Aviation; Protocol for the Suppression of Unlawful Acts of Violence at Airports Serving International Civil Aviation; Convention on the Marking of Plastic Explosives for the Purpose of Detection; Convention for the Suppression of Unlawful Acts against the Safety of Maritime Navigation; Protocol to the Convention for the Suppression of Unlawful Acts against the Safety of Maritime navigation (not yet in force); Protocol for the Suppression of Unlawful Acts against Fixed Platforms Located on the Continental Shelf; Protocol for the Suppression of Unlawful Acts against the Safety of Fixed Platforms located on the Continental shelf (not yet in force) and Convention on the Physical Protection of Nuclear Material

adherence to these conventions and protocols by United Nations Member States was low. For this reason, the SC urged Member States to become parties as soon as possible to the relevant international conventions and protocols relating to terrorism[365].

As a result of the attention focused on countering terrorism since the events of 11 September 2001 and the adoption of SC resolution 1373 (2001), which calls on States to become parties to these international instruments, the rate of adherence has increased: some two-thirds of UN Member States have either ratified or acceded to at least 10 of the16 instruments, and there is no longer any country that has neither signed nor become a party to at least one of them.

The report of CTC on its revitalization concluded that the role played by the SC, through the CTC, in the fight against terrorism, must be maintained and reinforced. In this sense, "the measures proposed in this report should be understood as a way to consolidate what has already been achieved and to intensify the CTC's and the SC's work on this field" [366]. Consequently, the present revitalization gives the CTC the proper means to fulfil its task within the existing UN structure and stresses that the CTC should be reformed in order to fulfil its responsibilities[367].

In 2004, the Security Council decided that the revitalized Committee should consist of the Plenary — composed of the Security Council member States — and the Bureau, the latter composed of the Chair and the Vice-Chairs, assisted by the **Counter-Terrorism Committee Executive Directorate** (hereinafter "CTED") to be established as a special political mission. Under the policy guidance of the Plenary, the CTED will monitor the implementation of resolution 1373 (2001) and effectively continue the capacity-building work in which it is engaged[368].

They produce global surveys of the implementation of resolutions 1373 (2001) and 1624 (2005) in all the world's regions and subregions. These surveys serve to identify where progress has been made and where gaps remain, as well as to indicate where the international community might most usefully focus its efforts. The surveys also contain global assessments of Member State's efforts across all major thematic areas addressed by the two resolutions.

The purpose of the country visits conducted by CTED on behalf of the Committee is to work with the Member States concerned to assess its national counter-terrorism effort; its strengths, weakness and technical assistance needs; good practices in the implementation of the SC resolutions on terrorism and finally, trends and challenges.

365 Doc. S/RES/1373 (2001), Security Council, 28 September 2001, para. 3.d
366 Doc. S/2004/124, 19 February 2004, para. 2
367 Doc. S/2004/124, 19 February 2004, para. 6
368 Doc. S/RES/1535 (2004), Security Council, 26 March 2004

Having visited almost half of the 193 Member States of the United Nations since its establishment in 2001, the Committee has effectively become the central repository of the Organization's terrorist threat assessments[369].

The relationship between counter-terrorism and human rights has attracted considerable interest since the establishment of the CTC in 2001. In this regard, resolution 1373 (2001) calls upon States to "take appropriate measures in conformity with the relevant provisions of national and international law, including international standards of human rights, before granting refugee status, for the purpose of ensuring that the asylum-seeker has not planned, facilitated or participated in the commission of terrorist acts"[370].

In its resolution 1456 (2003) and subsequent resolutions, the SC also affirms that "States must ensure that any measure taken to combat terrorism comply with all their obligations under international law, and should adopt such measures in accordance with international law, in particular international human rights, refugee, and humanitarian law"[371].

Among all human rights, the SC emphasized in its resolution 1624 (2005) that all States and the United Nations should take all necessary and appropriate measures in accordance with international law at the national and international level to protect the right to life[372].

However, the CTC began moving toward a proactive policy on human rights when the Council decided to establish the CTED in 2004. Pursuant to resolution 1624 (2005), the Executive Directorate is mandated to take into account the relevant human rights obligations in the course of its activities. Consequently, the CTC and CTED always integrate the relevant human rights obligations in all their activities, including in the preparation of country assessment, country visits, the facilitation of technical assistance, and other interactions with Member States.

Consequently, States should continue to ensure that any measures they take to implement resolution 1373 (2001) and 1624 (2005) comply with all obligations under international law, and should adopt such measures in

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369 2005: Morocco, Kenya, Albania, Algeria, Thailand; 2006: Tanzania, the former Yugoslav Republic of Macedonia, Jordan, Malaysia, Philippines, India, Pakistan, Mali, Nigeria, Kuwait; 2007: Indonesia, Turkey, Bangladesh, Vietnam, Georgia, Armenia, Bosnia and Herzegovina; 2008: Niger, Saudi Arabia, Cambodia, Lao People's Democratic Republic; 2009: Kenya, Uganda, United Kingdom, Belgium, Denmark, Luxembourg, the Netherlands, Burkina Faso, Mali, Senegal, Panama, the Republic of Korea, Singapore and Bangladesh; 2010: Timor Leste, Brunei Darussalam, Tunisia, Greece, Yemen and Bolivia; 2011: Myanmar 2012: Argentina, Canada, Djibouti, Finland, Norway, Russian Federation, Sweden and Uruguay; 2013: Serbia, Morocco

370 Doc. S/RES/1373 (2001), Security Council, 28 September 2001, article 3.f

371 Doc. S/RES/1456 (2003), Security Council, 20 January 2003, para. 6

372 Doc. S/RES/1624 (2005), Security Council, 14 September 2005, Preamble paragraph 5

accordance with international law, in particular, international human rights law, refugee, and humanitarian law[373].

Additionally, the SC recognized that development, peace and security, and human rights are interlinked and mutually reinforcing, and underlined the international effort to eradicate poverty and promote sustained economic growth, sustainable development and global prosperity for all[374].

Apart from embracing international law and upholding rule of law in countering terrorism, the SC emphasized in its resolution 1624 (2005) that continuing international efforts to enhance dialogue and broaden understanding among civilizations, in an effort to prevent the indiscriminate targeting of different religions and cultures will contribute to strengthening the international fight against terrorism.

The SC continues by saying in the same resolution that "... calls upon all States to continue international efforts to enhance dialogue and broaden understanding among civilizations, in an effort to prevent the indiscriminate targeting of different religions and cultures, and to take all measures as may be necessary and appropriate and in accordance with their obligations under international law to counter incitement of terrorist acts motivated by extremism and intolerance and to prevent the subversion of educational, cultural, and religious institutions by terrorists and their supporters"[375].

In the context of terrorism, the President of the SC stated in 2010 that continuing international efforts to enhance dialogue and broaden understanding among civilizations can help counter the forces that fuel polarization and extremism, and will contribute to strengthening the international fight against terrorism, and, in this respect, appreciates the positive role of the **Alliance of Civilizations** and other similar initiatives[376].

In the line of the reinforcement of the notion of dialogue, the UNGA welcomed in 2014 the efforts made by the Secretary-General and his **High Representative for the Alliance of Civilizations** to promote greater understanding and respect among civilizations, cultures and religions[377], as well as, underlined the vital importance of education, including human rights education, as the most effective means of promoting the practice of non-violence, moderation, dialogue and cooperation[378].

The UNGA emphasized in the **United Nations Global Counter-Terrorism Strategy Review** that tolerance and dialogue among civilizations and the

373 Doc. S/RES/1963 (2010), Security Council, 20 December 2010, preambular paragraph 11
374 Doc. S/RES/1373 (2001), Security Council, 28 September 2001, paragraph 3.f and Doc. S/RES/1624 (2005), 14 September 2005, paragraph 4
375 Doc. S/RES/1624 (2005), Security Council, 14 September 2005, art. 3
376 Doc. S/PRST/2010/19, 27 September 2010
377 Doc. A/RES/68/127, op. cit. 309, preambular paragraph 10
378 Doc. A/RES/68/127, op. cit. 309, paragraph 8

enhancement of interfaith and intercultural understanding and respect among peoples are among the most important elements in promoting cooperation, in combating terrorism and in countering violent extremism[379].

The international practice has demonstrated that there is a close link between human rights law, rule of law, the promotion of tolerance and international peace and security. A demonstrated commitment to human rights, the promotion of dialogue among civilizations and the rule of law help to promote more effective cooperation at the political level. In several States, the CTED has strongly recommended that counter-terrorism legislation be reviewed in order to ensure its conformity with human rights standards. Additionally, in several occasions, the CTED has suggested that strengthening the human rights framework could help alleviate certain conditions conductive to terrorism.

As indicated by Martin Scheinin, former *Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism*, any argument saying that a discussion on "root causes" of or even "conditions conductive" to terrorism would be counterproductive, or even amount to a justification of acts of terrorism, is a mistake because this undertaking is accompanied by a clear and uncompromised condemnation of all acts of terrorism[380].

On 24 December 2015, the *Plan of Action to Prevent Violent Extremism* came out, by which the Secretary-General made an appeal for concerted action in order to save succeeding generations from the scourge of war. According to him, the *Plan* constitutes the inaugural basis for a comprehensive approach to this fast evolving, multidimensional challenge[381].

The *Plan* stresses that violent extremism undermines the collective efforts toward maintaining peace and security, fostering sustainable development, protecting human rights, promoting the rule of law and taking humanitarian action[382]. Additionally, this *Plan* elaborates the conditions conducive to and the structural context of violent extremism, such as the lack of socioeconomic opportunities; marginalization and discrimination; poor governance, violations of human rights and the rule of law; prolonged and unresolved conflicts and radicalization in prisons[383].

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379 Doc. Doc. A/RES/68/276, The United Nations Global Counter-Terrorism Strategy Review, 24 June 2014, paragraph 23

380 Doc. E/CN.4/2006/98, Report of Martin Scheinin, Special Rapporteur on the promotion and pro-tection of human rights and fundamental freedoms while countering terrorism, 28 December 2005, p. 65

381 Doc. A/70/674, Report of the Secretary-General, Plan of Action to Prevent Violent Extremism, 24 December 2015, p. 60

382 Doc. A/70/674, op. cit. 381, p. 12

383 Doc. A/70/674, op. cit. 381, p. 25-31

The **Plan** also stresses that in developing plans of action and regional strategies, Member States should consider addressing the following elements: dialogue and conflict prevention; strengthening good governance, human rights and rule of law; engaging communities; empowering youth; gender equality and empowering women; education, skills development and employment facilitation; strategic communications and the internet and social media[384]. In particular, the Plan recommend that Member States engage religious leaders to provide a platform for intra and interfaith dialogue, introduce alternative dispute resolution mechanism or preserve the heritage of cultural and religious diversity against attempts by violent extremist to destroy manuscripts, objects and sites that are symbols of pluralism and tolerance[385].

The Secretary-General also wanted to stress that specific initiatives for the prevention of violent have been carried out through the **Counter-Terrorism Implementation Task Force** and the **United Nations Counter-Terrorism Centre**, such as a **Task Force Working Group on the prevention of violent extremism** and the conditions conductive to the spread of terrorism[386].

In order to apply the **Plan of Action**, the Secretary-General instructed UN entities to redouble their efforts in coordinating and developing activities and announced his attempt to "adopt an All-of-UN approach to supporting national, regional and global efforts to prevent violent extremism through the **United Nations Chief Executives Board for Coordination**, as well as through existing United Nations inter-agency bodies..."[387].

This proposal made by the Secretary-General goes in the line of the **United Nations Global Counter-Terrorism Strategy Review** adopted by the UNGA in 2014, which underlined the importance of enhancing counter-terrorism efforts undertaken by all relevant United Nations agencies and bodies in accordance with the existing mandates[388].

As indicated by the Secretary General in the **Plan of Action to Prevent Violent Extremism**, "the General Assembly is the only body that can speak with a global voice to all parts of the world where violent extremists seek to spread intolerance and division"[389].

1.3.2 Peacebuilding Commission

The **Peacebuilding Commission** (PBC) was established in December 2005 by the UNGA and the SC acting concurrently. It is an inter-governmental advisory

384 Doc. A/70/674, op. cit. 381, p. 48-55
385 Doc. A/70/674, op. cit. 381, p. 49
386 Doc. A/70/674, op. cit. 381, p. 49
387 Doc. A/70/674, op. cit. 381, p. 58
388 Doc. A/RES/68/276, The United Nations Global Counter-Terrorism Strategy Review, 24 June 2014, paragraph 41
389 Doc. A/70/674, op. cit. 381, p. 62

body, in order to provide recommendations in post-conflict peace building, recovery, reconstruction and development, as well as serve as a coordination and exchange of experiences forum on issues regarding peacebuilding[390].

The PBC is one of the new entities created by the reform process initiated during the 60th session of the UNGA, as part of the 2005 *World Summit Outcome*.

In this summit the international community emphasized the need for a coordinated, coherent and integrated approach to post-conflict peacebuilding and reconciliation with a view to achieving sustainable peace, recognizing the need for a dedicated institutional mechanism to address the special needs of countries emerging from conflict towards recovery, reintegration and reconstruction and to assist them in laying the foundation for sustainable development, and recognizing the vital role of the United Nations in that regard. Consequently, they decided to establish a *Peacebuilding Commission* as an intergovernmental advisory body[391].

According to the 2005 *World Summit Outcome*, the "main purpose of the *Peacebuilding Commission* is to bring together all relevant actors to marshal resources and to advise on and propose integrated strategies for post-conflict peacebuilding and recovery. The Commission should focus attention on the reconstruction and institution-building efforts necessary for recovery from conflict and support the development of integrated strategies in order to lay the foundation for sustainable development. In addition, it should provide recommendations and information to improve the coordination of all relevant actors within and outside the United Nations, develop best practices, help to ensure predictable financing for early recovery activities and extend the period of attention by the international community to post-conflict recovery"[392].

The debate over the reform of the United Nations systems is not a recent one. Since the creation of the organization (June 1945), most of delegates and commentators believed that the structure they had given birth to was a merely temporary one as a first step towards the establishment of the new multilateral system.

The PBC was inaugurated on June 2006, with the inclusion of Burundi and Sierra Leona as first cases of the Commission, as previously requested by the SC, in order to develop a country-specific model aiming to contribute to the implementation of the post-conflict tasks in each of both countries.

The SC has repetitively stressed its willingness to make greater use of the advisory role of the Peacebuilding Commission. They can play an important

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390 Doc. A/RES/60/1, 2005 World Summit Outcome, 24 October 2005, para. 97
391 Doc. A/RES/60/1, 2005 World Summit Outcome, 24 October 2005, para. 97
392 Doc. A/RES/60/1, 2005 World Summit Outcome, 24 October 2005, para. 98

role in helping achieve critical peacebuilding objectives including the development of viable and accountable institutions in the countries on its agenda.

2. General Assembly

Article 11 (1) defines in more detail the general authority of the UNGA on the maintenance of international peace and security as follows:

> "The General Assembly may consider the general principles of co-operation in the maintenance of international peace and security, including the principles governing disarmament and the regulation of armaments, and may make recommendations with regard to such principles to the Members or to the Security Council or to both".

This provision refers to the general principles of cooperation in the maintenance of international peace and security. The powers granted to the UNGA are closely connected to its functions under Art. 13 (1) to initiate studies and make recommendations to promote international cooperation in the political arena. Over the time, the UNGA has passed a great number of resolutions containing recommendations for the maintenance of international peace and security.

These resolutions concern, inter alia, measures for the strengthening of international security[393], the question of measures for peace maintenance in all its aspects[394], the principles of international law concerning friendly relations and cooperation among States under the *UN Charter*[395], the definition of aggression[396], peaceful settlement of disputes[397], culture of peace[398], principles and guidelines for international negotiations[399], the *UN Millennium Declaration*[400] and recommendation on the prevention of armed conflict[401].

The provision on disarmament and the regulation of armament is interpreted broadly by the UNGA. It does not limit itself to dealing only with the general principles of disarmament and arms control, but rather deal with all questions in this area. Since the late 1950s, the GA has assumed a sort of monopoly position within the UN on matters of disarmament.

The UNGA takes up some of the questions deals by the *Conference on Disarmament* and gives suggestions and support, but also adopts new

393 Doc. UNGA Res 2734 (XXV), 16 December 1970
394 Doc. UNGA Res 2670 (XXV), 8 December 1970
395 Doc. UNGA Res 2625 (XXV), 24 October 1970
396 Doc. UNGA Res 3314 (XXIX), 14 December 1973
397 Doc. A/RES/37/10, 15 November 1982
398 Doc. A/RES/52/13, 20 November 1997
399 Doc. A/RES/52/101, 8 December 1998
400 Doc. A/RES/55/2, 8 September 2000
401 Doc. A/RES/57/337, 3 July 2003

approaches of its own, such as the proclamation of the Indian Ocean as peace zone. The *Disarmament Commission*, a subsidiary body of the UNGA, was established in June 1978[402]. As a deliberative body, composed of all UN Member States, its function is to consider the elements of a comprehensive programme for disarmament to be submitted as recommendations to the UNGA, and through it, to the *Conference on Disarmament*.

Despite these organizational and substantive efforts, no major progress has been made towards general disarmament, although there has been success in some areas. In particular, there are the following instruments: the *Treaty on Non-Proliferation of Nuclear Weapons, Treaty on Principles Governing the Activities of States in the. Exploration and Use of Outer Space Including the Moon and Other Celestial Bodies, Treaty on the Prohibition of the Emplacement of Nuclear Weapons and Other Weapons of Mass Destruction on the Seabed and Ocean Floor and in the Subsoil Thereof, Convention on the Prohibition of the Development, Production and. Stockpiling of Bacteriological (Biological) and Toxin Weapons and on their Destruction, Convention on the Prohibition of the Development, Production, Stockpiling and Use of Chemical Weapons and their Destruction*.

Apart from the UN's own activities, the UNGA supported initiatives in the area of the regulation of armaments coming from outside the Organization. It has particularly encouraged the bilateral arms control negotiations between the United States and the Soviet Union aiming at the limitation and reduction of strategic offensive weapons (SALT, START, INF), as well as the multilateral talks on mutual and balanced force reduction in Europe.

The provision 11 (2), which indicates that "the General Assembly may discuss any questions relating to the maintenance of international peace and security...", deals with the GA's powers with regard to specific questions of the maintenance of international peace and security. This area presents a high risk of conflicts with the powers of the SC, which, according to Art. 24, has the primary responsibility for the maintenance of international peace and security.

The importance of this provision lies in the fact that it assigns to the UNGA a share responsibility to counter breaches of the peace or imminent threats to the peace as quickly and effectively as possible by giving the SC a chance to act. This necessarily implies the UNGA's power to assess the situation and to promote the cooperation between the two main organs in furthering the main purpose of the Organization, the maintenance of world peace, to the fullest extent possible.

If, however, the SC is paralyzed due to disagreement among its permanent members, there will be a need to refer a question to that organ again, even

402 UNGA Res S-10/2

if the UNGA still takes the view that mandatory enforcement is required. This position has been elaborated in the **Uniting for Peace** Resolution[403] as follows:

> "If the Security Council, because of lack of unanimity of the permanent members, fails to exercise its primary responsibility for the maintenance of international peace and security in any case where there appears to be a threat to the peace, breach of the peace, or act of aggression, the General Assembly shall consider the matter immediately with a view to making appropriate recommendations to Members for collective measures, including in the case of a breach of the peace or act of aggression the use of armed force when necessary, to maintain or restore international peace and security".

The **Uniting for Peace** has been implemented 11 or 12 times since its adoption by the UNGA. The SC has referred a majority of the cases, but has not done since 1982, while the UNGA has done so most recently albeit not since 1997. The first request from the UNGA came from the USSR and all UNGA requests have dealt with situations that place one or more of the P3 (France, United Kingdom, United States) on the spot.

The fact that in principle the UNGA is not prevented from recommending coercive measures gives the ban imposed by Art. 12 a special significance, even though this ban has in practice not proved to be very effective with regard to either its prerequisites or its legal consequences.

The power of the UNGA to call the attention of the SC in its Art. 11 (3) to situations likely to endanger international peace and security is meant to strengthen its position vis-à-vis the SC. The initiative granted to the UNGA is intended to lessen the chance that the SC, because of a special interest on the part of one of its permanent members, will not deal with a particular case. Whereas the UNGA must refer a question to the SC if it considers enforcement action necessary in the given situation, it may alert the SC even it considers that coercive measures are not required.

The UNGA's power to make recommendations is immediately suspended when the SC is merely dealing with a matter, regardless of it is considering any enforcement action. The SC, having primary responsibility for the maintenance of international peace and security and therefore being accorded a greater legal and political power, even over the UNGA, is meant to be able, without interference, to develop and realize its concepts of how to solve conflicts that threaten the peace.

Art. 13 of the **UN Charter** grants to the UNGA the power to initiate studies and make recommendations for the purpose of promoting international co-

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403 Doc. UNGA Res 377 (V), 3 November 1950

operation in the political field and encouraging the progressive development of international law and its codification as well as, promoting international co-operation in the economic, social, cultural, educational, and health fields.

This provision has become the starting point for the vast efforts deployed by the UN in this field. After the horrors of the World War II, there has been the desire to build a new international order based on international law. This was linked to a keen awareness of the importance of international law for the maintenance of peace and security. The enormous increase in State interaction intensified the interdependence of States and entailed additional incentives for the codification and progressive development of international law.

Since 1945, under the auspices of the UN, the codification and progressive development of international law have become regular subjects of ongoing debate among States. It also has to be noted that the community of States has not conferred upon the UNGA the power to legislate to the point of decreeing new rules, rights, and obligations for member States. The role of the UNGA is limited to deliberation, the drawing up of texts, and if such texts take the form of draft conventions, adopting and recommending them for signature, ratification or accession.

The leading role of the UNGA in formulating instruments for the realization of human rights and fundamental freedoms must be particularly highlighted. Unlike decisions regarding treaties and conventions, in which the system of reservations is applied by States, the adoption by consensus of Declarations on peace matters by the UNGA has been a clear tendency since the creation of the United Nations.

In particular, it should also be recalled that, the *Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples* of 1965, the *Declaration on the Protection of Women and Children in Emergency and Armed Conflict* of 1974, *Declaration on the Participation of Women in Promoting International Peace and Co-operation* of 1982 and the *Political Declaration on the peaceful resolution of conflicts in Africa* of 2013, were adopted by consensus. Neither the *Declaration on Preparation of Societies for Life in Peace* of 1978, the *Declaration on the Right of Peoples to Peace* of 1984 nor the *Declaration and Programme of Action on a Culture of Peace* of 1999 were adopted by the UNGA with the opposition of regional groups.

Finally, it should also be noted that, most of Declarations, Rules and Guidelines on human rights adopted by the UNGA since 1945 were adopted by consensus. In particular, the UNGA has adopted around thirty Declarations in different fields of human rights, such as children rights, racial discrimination, persons with disabilities, women, enforced disappearance, development, among

others, after all different regional groups reached relevant agreements[404]. Only three important Declarations on human rights were adopted with some opposition, such as *Declaration on the Right to Development*[405] or *Indigenous Peoples*[406], or abstentions, such as the *Universal Declaration of Human Rights*[407]. But the rest of Declarations have been adopted by consensus.

Most of the declarations contain political statements only and thus have no binding effect in international law. However, the UNGA has often adopted declarations which, although non-binding, have influenced the development of international law or in some cases have been regarded as reflecting customary law on the relevant topic. For this reason, the consensus or unanimity in the decision making process within the UNGA has been critical in order to advance international law, and reflect the existence of a particular customary law among all States.

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404 Declaration of the Rights of the Child, United Nations Declaration on the Elimination of All Forms of Racial Discrimination; Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples; Declaration on the Elimination of Discrimination against Women; Declaration on the Rights of Mentally Retarded Persons; Declaration on the Protection of Women and Children in Emergency and Armed Conflict; Declaration on the Rights of Disabled Persons; Declaration on the Protection of All Persons from Being Subjected to Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment; Political declaration on Africa's development needs; United Nations Declaration on Human Rights Education and Training; Political declaration of the high-level meeting of the General Assembly to commemorate the tenth anniversary of the adoption of the Durban Declaration and Programme of Action "United against racism, racial discrimination, xenophobia and related intolerance"; Political declaration of the High-level Meeting of the General Assembly on the Prevention and Control of Non-communicable Diseases; Political Declaration on the peaceful resolution of conflicts in Africa; Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights Law and Serious Violations of International Humanitarian Law; Political Declaration on HIV/AIDS; Body of Principles for the Protection of All Persons under Any Form of Detention or Imprisonment; United Nations Guidelines for the Prevention of Juvenile Delinquency (The Riyadh Guidelines); United Nations Rules for the Protection of Juveniles Deprived of Their Liberty; Basic Principles for the Treatment of Prisoners, The protection of persons with mental illness and the improvement of mental health care; Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities; Declaration on the Protection of All Persons from Enforced Disappearance; Standard rules on the equalization of opportunities for persons with disabilities; Declaration on the Elimination of Violence against Women; Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms; Declaration and Programme of Action on a Culture of Peace; Millennium declaration; United Nations Declaration on the New Partnership for Africa's Development; Declaration of Basic Principles of Justice for Victims of Crime and Abuse of Power; Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with special reference to Foster Placement and Adoption Nationally and Internationally; Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief.

405 1 Vote against and 8 Abstentions.

406 4 Vote against and 11 Abstentions.

407 8 Abstentions.

2.1 Subsidiary bodies

2.1.1 Human Rights Council

Both the SC and the HRC deals with situations of armed conflict in which human rights, and in particular the deprivation of life, are massively violated. While the SC is the competent body to determine whether the violation of the right to life, among other rights, threaten international peace and security, the HRC investigates on the field the human rights situation in the specific country.

Unlike the SC, the HRC is not the competent body to deal with matters linked to the maintenance of international peace and security in the world[408]. Pursuant UNGA resolution 60/251 of 2006, the HRC is trusted to work in some of the purposes and principles contained in the *UN Charter* (i.e. friendly relations among nations, self-determination of peoples, international cooperation and promotion of human rights and fundamental freedoms for all)[409], but never on matters related to breach of peace, the use or threat of force or the crime of aggression.

The UNGA clearly decided that the Council should address situations of gross and systematic violations of human rights[410] and also contribute, through dialogue and cooperation, towards the prevention of human rights violations and respond promptly to human rights emergencies[411]. Therefore, the HRC is exclusively focused on those who truly suffer in a conflict: human beings and peoples.

The HRC is competent to approach to conflicts situations, but always through the human rights perspective, and in particular the right to life, but never through the notion of the peace and international security understood in light of the *UN Charter* VII (i.e the threat or use of force).

Because of human rights violations and high number of casualties in conflict situation, the HRC has convened several special sessions at the request of one third of the membership of the Council[412]. Most of these sessions have finished with the adoption upon consensus of a resolution, by which the Council decided to dispatch a Fact-Finding Mission or independent commission of inquiry with the mandate to assess the human rights situation in the specific country in conflict. These missions are usually comprised by one or several highly qualified persons, whose are appointed by the President of the HRC after consulting with the members of the Council.

408 Guillermet Fernandez, C. and Fernandez Puyana, D. , From a Culture of Conflict to a Culture of Peace, Human Rights and Development, Pace diritti umani, 2-3, maggio-dicembre 2013, p. 26-27.

409 Doc. A/RES/60/251 on the Human Rights Council, Preamble, paragraph 1

410 Doc. A/RES/60/251, op. cit. 409, Art. 3.

411 Doc. A/RES/60/251, op. cit. 409, Art. 5.f.

412 Doc. A/RES/60/251, op. cit. 409, Art. 10.

In particular, the HRC has created upon consensus in its special sessions some human rights mechanisms to monitor the implementation of the respective resolutions in Darfur[413], Myanmar[414], Democratic Republic of the Congo[415], Cote d'Ivoire[416], Libyan Arab Jamahiriya[417] and Central African Republic[418]. In all these conflicts the arbitrary deprivation of life of unarmed civilian, in particular women and children, was a widespread practice[419].

The positive added value of the HRC, and in particular its special sessions, is to focus on those who truly suffer in a conflict. It is a forum for dialogue, not confrontation, which always works, by and for the victims[420]. Its primary objective is to safeguard the human rights of all persons[421] and to address the desperate human rights crisis[422]. It follows that the obligation of the Council is to respond, examine, denounce, intervene and react to egregious human rights violations in concert with other UN bodies, putting an immediate end to ongoing violence[423] and finding a peaceful and durable solution to the specific conflict[424]. Furthermore, it is imperative of the Council to have a greater understanding of the causes and consequences of conflict in order

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413 Doc. A/HRC/S-4/101, situation of human rights in Darfur, 13 December 2006.

414 Doc. A/HRC/S-5/1, situation of human rights in Myanmar, 2 October 2007.

415 Doc. A/HRC/S-8/1, situation of human rights in the east of the Democratic Republic of the Congo, 1 December 2008.

416 Doc. A/HRC/S-14/1, situation of human rights in Cote d'Ivoire in relation to the conclusion of the 2010 presidential election, 23 December 2010.

417 Doc. A/HRC/S-15/1, situation of human rights in the Libyan Arab Jamahiriya, 25 February 2011.

418 Doc. A/HRC/S-20/1, situation of human rights in the Central Africa Republic and technical assistance in the field of human rights, 20 January 2014.

419 Guillermet Fernandez, C. and Fernandez Puyana, D. *Building Human Rights, Peace and Development*, Russia Law Journal, vol. III, 2015, issue I, p. 70.

420 Statement delivered by Spain, HRC special session on Darfur, 12 December 2006; Chile on Democratic Republic of the Congo, 28 November 2008.

421 Statement delivered by Sierra Leone, HRC special session on the Central African Republic, 20 January 2014; Philippines, Peru on Myanmar, 2 October 2007; Mexico and Chile on Cote d'Ivoire, 23 December 2010; Nigeria on behalf of African Group and Spain on Libyan Arab Jamahiriya, 25 February 2011.

422 Statement delivered by the European Union, African Group, Pakistan, France, New Zealand, Latvia on Myanmar, 2 October 2007; Netherlands and Republic of Korea on Democratic Republic of the Congo, 28 November 2008; Jordan, European Union, Sweden, Spain and Austria on Cote d'Ivoire, 23 December 2010; France, Norway, Chile, Bulgaria, Honduras, Denmark, Belgium, Republic of Korea, Slovakia, United States of America, Thailand and United Kingdom on Libyan Arab Jamahiriya, 25 February 2011; Israel on the Central African Republic, 20 January 2014.

423 Statement delivered by Germany, Republic of Korea, Switzerland, Greece, Denmark, Liechtenstein, on Myanmar, 2 October 2007; Pakistan, the United Kingdom, Switzerland, Bolivia and Italy on Democratic Republic of the Congo, 28 November 2008; Peru, Republic of Korea and United Kingdom on Cote d'Ivoire, 23 December 2010; Iran and Canada on Libyan Arab Jamahiriya, 25 February 2011; Latvia, Liechtenstein and Thailand on the Central African Republic, 20 January 2014.

424 Statement delivered by Niger, HRC special session on the Central African Republic, 20 January 2014.

to decrease and alleviate the suffering of victims[425] through the adoption of particular recommendations[426].

On the other hand, the SC is the only competent body to determine the existence of any threat to the peace, breach of the peace, or act of aggression and to make recommendations, or decide what measures to be taken[427]. Although the SC has recognized the increasing linkage between human rights and the breach of peace, the operative section of resolutions in Darfur[428], Democratic Republic of the Congo[429], Cote d'Ivoire[430], Libyan Arab Jamahiriya[431] and Central African Republic[432] has not focused on specific matters of human rights, with the exception of a reference to the obligation of States to protect the right to life of the population or denounce the high number of casualties.

The main purpose of the above resolutions is to make a call for all parties to the conflict to end violence, strengthen dialogue, sign a peace agreement, foster a transition process, respect human rights and humanitarian international law or create humanitarian corridors to assist population.

2.1.2 International Law Commission

The *International Law Commission* was established by the UNGA in 1947[433], with the purpose of promoting the progressive development of international law through the preparation of draft conventions on subjects which have not yet been regulated by international law or in regard to which the law has not yet been sufficiently developed in the practice of States. In accordance with the Statute of International law Commission,

> "the expression of "codification of international law" is used for convenience as meaning the more precise formulation and systematization of rules of international law in fields there already has been extensive state practice, precedent and doctrine"[434]

Several attempts have been made in the effort to codify international law. The work which led to the International Law Commission was begun in the Resolution of the Assembly of the League of Nations of 22 September

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425 Statement delivered by Mexico, HRC special session on Democratic Republic of the Congo, 28 November 2008.

426 Statement delivered by Argentina on Myanmar, 2 October 2007

427 Art. 39 of the UN Charter.

428 Doc. S/RES/1714 (2006), 6 October 2006.

429 Doc. S/RES/1857 (2008), 22 December 2008.

430 Doc. S/RES/1962 (2010), 20 December 2010.

431 Doc. S/RES/2016 (2011), 27 October 2011.

432 Doc. S/RES/2134 (2014), 28 January 2014.

433 UNGA Res. 174 (II), Establishment of an International Law Commission, 21 November 1947, art. 15

434 UNGA Res. 174 (II), Establishment of an International Law Commission, 21 November 1947, art. 15

1924, which established the **Committee of Experts for the Progressive Codification of International Law**, consisting of 17 members, for the purpose of making recommendations as to which issues required to be addressed in international law and the steps desirable to that end.

In this resolution the Assembly of the **League of Nations** concluded that the experience of five years has demonstrated the valuable services which the League can render towards rapidly meeting the legislative needs of international law[435]. The committee's work led to the **League of Nations Codification Conference** of 1930, which dealt mainly with the issues of nationality laws, territorial waters and state responsibility to damage caused to foreign nationals[436].

The United Nations adopted many concepts of the League's resolution in Article 13, Paragraph 1 of the **UN Charter**, which stated:

> "1. The General Assembly shall initiate studies and make recommendations for the purpose of: a. ... encouraging the progressive development of international law and its codification."

On 11 December 1946, the UNGA passed a resolution by which called to establish a committee of legal experts to make recommendations to the UN Secretary-General on the ways the UNGA could encourage the progressive development of international law and its codification. The committee of experts consisted of 17 members and was convened from May 12 to June 17, 1947. It recommended to establish a permanent UN commission to promote these objectives[437].

On 21 November 1947, the UNGA adopted another resolution 174, which provided for the creation of an **International Law Commission** in order to fulfill the obligations of the **UN Charter**[438]. To the resolution was attached the statute of the Commission, which defined its purposes as being: promoting the codification of international law and solving problems within both public and private international law. The working procedures for the Commission were elaborated in articles 16-26. The Commission consists of 34 members elected by the UNGA. Members act as individuals and not as officials representing their respective states.

Since the creation of the United Nations, the UNGA has

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435 League of Nations, Communication to the Member of the Council, 19/40179X/10950, Rome, December 8th, 1924

436 Official Journal, special supplement, N. 92, 1931, p. 9

437 Doc. UNGA Res. 9 (I),Progressive Development of International Law and its codification, 11 December 1946

438 Doc. UNGA Res. 174 (II), Establishment of an International Law Commission, 21 November 1947

adopted several key Declarations[439] and resolutions[440], by which it solemnly appeals to all States so that they resolve conflicts and disputes by peaceful means and it also reminds them of their obligations under the *UN Charter*.

The UNGA solemnly proclaimed in the *Declaration on the Prevention and Removal of Disputes and Situations* that "States should act so as to prevent in their international relations the emergence or aggravation of disputes or situations, in particular by fulfilling in good faith their obligations under international law"[441]. To reach this aim the UNGA will be able to "... initiate studies and make recommendations for the purpose of promoting international co-operation in the political field and encouraging the progressive development of international law and its codification..."[442].

In accordance with the resolution 1815 (XVII) on the *Consideration of principles of international law* adopted by the Sixth Committee of the UNGA on 18 December 1962, the progressive development and codification of the principles of international law concerning friendly relations and co-operation among States should be elaborated through the promotion of international cooperation in economic, social and related fields and the realization of human rights and fundamental freedoms[443].

On 24 October 1970, on the recommendation of the Sixth Committee[444], the UNGA adopted, without a vote, resolution 2625 (XXV), by which it approved the *Declaration of international law friendly relations and co-operation among States in accordance with the Charter of the United Nations*. In its Preamble, the *UNGA* recalled that "the peoples of the United Nations are determined to practice tolerance and live together in peace with one another as good neighbors"[445]. Furthermore, it proclaims that "States shall co-operate in the promotion of universal respect for, and observance of, human rights and fundamental freedoms for all, and in the elimination of all forms of racial discrimination and all forms of religious intolerance"[446].

439 Doc. A/RES/37/10 *Manila Declaration on the Peaceful Settlement of International Disputes* (15 November 1982). Art. I.2: "Every State shall settle its international disputes exclusively by peaceful means in such a manner that international peace and security, and justice, are not endangered".

440 Doc. A/RES/40/9 *Solemn appeal to States in conflict to cease armed action forthwith and to settle disputes between them through negotiations* (8 November 1985). Art. 1: "Addresses a solemn appeal to States in conflict to put an end to armed action forthwith and to proceed to the settlement of their disputes by negotiations and other peaceful means".

441 Art. 1 (2) of the *Declaration on the Prevention and Removal of Disputes and Situations Which May Threaten International Peace and Security and on the Role of the United Nations in this Field*, A/RES/43/51 (5 December 1988)

442 Art. 13 (1.a) of the *Charter of the United Nations*

443 Preamble, para. 7. In addition, it should be recalled other GA resolutions recognizing this linkage between the progressive development of international law and human rights, namely: 2103 (XX) of 20 December 1965, 2181 (XXI) of 12 December 1966, 2327 (XXII) of 18 December 1967, 2463 (XXIII) of 20 December 1968 and 2533 (XXIV) of 8 December 1969.

444 A/8082, 28 September 1970

445 Preamble, para. 2

446 Dispositive section, b.

The principle of peaceful settlement of disputes occupies a central position within a world order whose main achievement is the ban on force and coercion[447]. At the end of the nineteenth[448] and the first half of the twenty century[449], outstanding endeavours were undertaken by the international community to create an international order free of wars through the strengthening of mechanisms aimed to promoting the pacific settlement of disputes.

On several occasions, the UNGA has stated that the codification of the rules of international law and their progressive development would assist in promoting the "purposes and principles" of the **UN Charter**. In particular, the UNGA resolution 1505 (XV) on the **Future work in the field of the codification and progressive development of international law** stated that: "the conditions prevailing in the world today give increased importance to the role of international law ... in strengthening international peace, developing friendly and co-operative relations among the nations, settling disputes by peaceful means and advancing economic and social progress throughout the world"[450].

The UNGA reaffirmed in its resolution 54/27 of 19 January 2000[451] on the **outcome of the action dedicated to the 1999 centennial of the first International Peace Conference**, the commitment of the United Nations and its Member States to the adherence to, and the development of international law as a basis for conducting international relations. Furthermore, for a number of years, the UNGA has reiterated its conviction that peaceful settlement of disputes and the progressive elaboration of international law constitute one of the foundation stones of the rule of law and a clear means to also establish a just and lasting peace all over the world[452].

On 1st December 1949, the UNGA adopted resolution 290 (IV) on **essentials of peace**, by which it declared that the **UN Charter**, the most solemn pact of

447 Sima, B., Khan, D.E. and Paulus, A., op. cit. 94, p. 184

448 Art. 1 of the **Convention for the Pacific settlement of International** Disputes (29 July 1899): "With a view to obviating, as far as possible, recourse to force in the relations between States, the Signatory Powers agree to use their best efforts to insure the pacific settlement of international differences".

449 Art. 12 (1) of the **Covenant of the League of Nations** (1919): "The Members of the League agree that whenever any dispute shall arise between them which they recognise to be suitable for submission to arbitration or judicial settlement and which cannot be satisfactorily settled by diplomacy, they will submit the whole subject-matter to arbitration or judicial settlement".
Art. II of the Kellog-Briand Pact (27 August 1928): "The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means".

450 Doc. UNGA Res. 1505 (XV), Future work in the field of the codification and progressive development of international law , 12 December 1960, Preamble, para. 1

451 Doc. A/RES/54/27, adopted by the General Assembly [on the report of the Sixth Committee (A/54/609)] 54/27. Outcome of the action dedicated to the 1999 centennial of the first International Peace Conference, 19 January 2000,

452 UNGA Res. entitled The rule of law at the national and international levels: 61/39 (4 December 2006); Res. 62/70 (6 December 2007); Res. 63/128 (11 December 2008); Res. 64/116 (16 December 2009); Res. 65/32 (6 December 2010).

peace in history, lays down basic principles necessary for an enduring peace, such as the full respect of fundamental rights expressed in the Universal Declaration of Human Rights. Additionally, UNGA resolution 380 (V) *on peace through deeds*, adopted on 17 November 1950, stated that "if all States faithfully reflect this desire and observe their obligations under the Charter, lasting peace and security will be established".

All measures tending to silence or distort the activities of the United Nations in favor of peace should be considered as propaganda against peace in accordance with the resolution 381 (V)[453]. As stated by UNGA resolutions 2817 (XXVI)[454] and 3065 (XXVIII)[455], both on *scientific work on peace research*, fundamental research on the foundations of and conditions for peace, can contribute considerably to the peace mission of the United Nations and build peace, security and cooperation in the world.

3. Economic and social Council[456]

The *Economic and social Council (*ECOSOC) can be regards as the principal UN organ for discussing and addressing international economic and social issues as well as making recommendations to the member states, the UNGA and specialized organs on issues that are within their mandates[457].

The *UN Charter* regulates the areas in which ECOSOC functions lies as economic, social, cultural, educational, health, and related matters, to which is added promoting respect for, and observance of, human rights and fundamental freedoms for all. The substantive functions of ECOSOC as formulated in the *UN Charter* can be summarized as follows: promoting higher standards of living, full employment, and economic and social progress; identifying and recommending solutions to international economic, social, health and other related problems; facilitating international culture and international cooperation in general; and promoting universal respect for human rights and fundamental freedoms[458].

As a follow-up of the 2005 *World Summit*, UNGA adopted a resolution on *Strengthening the* ECOSOC, in which defines the role of the council as the principal body of the UN for coordination, policy review, policy dialogue, and recommendations on issues of economic and social development, as well as, for implementation of the international development goals agreed at the major UN conferences and summits, including the *Millennium Development Goals*[459].

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453 Doc. UNGA Res. 381 (V), Condemnation of propaganda against peace, 17 November 1950
454 Doc. UNGA Res. 2817 (XXVI), Scientific work on peace research, 14 December 1971
455 Doc. UNGA Res. 3065 (XXVIII), Scientific work on peace research, 9 November 1973
456 Sima, B., Khan, D.E. and Paulus, A., op. cit. 94, p. 1679-1727
457 Charter of the United Nations, Chapter X
458 Charter of the United Nations, art. 62
459 Doc. A/RES/61/16, Strengthening the Economic and social Council, 9 January 2007

ECOSOC works as the central mechanism for the UN system-wide coordination, which encompasses the coordination of the activities of the UN system and its specialized agencies and supervision of subsidiary bodies, in particular its functional commissions, in the economic, social and related fields. ECOSOC shall function as quality platform for high institutions, the private sector and civil society[460].

ECOSOC has the power to initiate studies and produce reports for the discharge of its general functions. The main purpose of the studies and reports is to gather information that will then be used by ECOSOC, its subsidiary bodies, or the other organs of the UN to adopt resolutions and decisions concerning the international economic, social, cultural and other related matters, or the drafting of international conventions. The requests for studies are addressed to the Secretary-General, to ECOSOC subsidiary bodies, or specialized agencies.

ECOSOC has the power to make recommendations on international economic, social, cultural, educational, health and related matters. These recommendations can take either the form of resolutions or decisions. They are made by ECOSOC of its own initiative or on the initiative of the UNGA. Recommendations can be addressed to the UNGA, to the members of the UN in general, to specific groups of members as well as to individual members, and to specialized agencies. Additionally, ECOSOC also has the power to coordinate the activities of these specialized agencies through recommendations to the UNGA and to the members of the UN[461].

ECOSOC has the power to make draft conventions on any matter falling within its competence. ECOSOC may make draft conventions on its own initiative, on the initiative of the UNGA, upon request of its subsidiary organs, a specialized agency, a non-governmental organization with consultative status, or a conference. These drafts are not legally binding but rather preparatory in nature aimed at helping the UNGA or members who requested them to reach an agreement. Drafts are binding for ECOSOC subsidiary organs[462].

ECOSOC has the power to call international conferences regarding any matters that fall within its competence. ECOSOC may also invite specialized agencies and NGOs which have consultative status. International conferences can be either intergovernmental or non-governmental conference. These conferences can either be called by the UNGA or by ECOSOC[463].

During the 2005 *World Summit*, Heads of States or Governments of the UN members reaffirmed the general role vested by the *UN Charter* in the ECOSOC and agreed that there was a need for a more effective council that would

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460 Doc. A/RES/50/227, Further measures for the restructuring and revitalization of the United Nations in the economic, social and related fields, 1 July 1996, art. 36
461 Charter of the United Nations, arts 63.2, 58
462 Charter of the United Nations, arts. 1, 55 and Art. 62 (1) and (2)
463 Charter of the United Nations, Art. 62 (4)

stand as a principal organ for coordination, policy review, policy dialogue and recommendations on issues of economic and social development, as well as for implementation of the international development goals agreed upon at the major UN conference and summits including the millennium development goals.

The summit, which led to the adoption of UNGA Res 61/16 for strengthening ECOSOC, in order to promote its efficiency and effectiveness. In response to these calls, the leaders and government delegates mandated ECOSOC with a central role as the central mechanism for system-wide coordination and thus promote the integrated and coordinated implementation of and follow-up to the outcome of the major UN conferences in the economic, social and related fields.

ECOSOC coordinates the work of fourteen specialized agencies of the UN, ten functional commissions, and five regional commissions. The UNGA receives reports through ECOSOC from UNDP, UNFPA, UNHCR and UNICEF. The Committee for Programme and Coordination was established as an ad hoc working group and was later changed into the present standing committee in 1966. The Committee is the main subsidiary organ for both UNGA and ECOSOC with the task of planning, programming, and coordinating of the organization.

In 1996, UNGA decided that "In the context of the discussions on an agenda for development, a close review shall be made of the relationship of the **Economic and Social Council** with the specialized agencies. The Council, in accordance with the **UN Charter**, shall provide overall guidance and coordination, identify points of duplication with funds and programmes, and make recommendations, as appropriate and necessary"[464]. In this sense, the **Administrative Committee on Coordination** should have an enhanced function for inter-agency coordination purposes for the United Nations system and to present the thematic aspects of its report to the Council at its coordination segment and the remaining parts at the general segment[465].

The UNGA Resolution 61/16 gave a clear message for the **Peacebuilding Commission** to benefit from the Council's experiences in the area of post-conflict peace-building and the success of its Ad-Hoc Advisory Groups. In the resolution establishing the **Peacebuilding Commission**, the GA and the SC decided that members of the Organizational Committee shall serve for renewable terms of two years, and that seven members shall be elected by the ECOSOC[466].

The ECOSOC has given the mandate to convene ad hoc meetings on humanitarian emergencies when they are requested. ECOSOC has also

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464 Doc. A/RES/50/227, Further measures for the restructuring and revitalization of the United Nations in the economic, social and related fields, 1 July 1996, art. 79
465 Doc. A/RES/50/227, op. cit. 464, art. 80-81
466 Doc. A/RES/61/16, op. cit. 459, para. 21

created a number of ad hoc commissions with the aim of attending to emergency situations in different parts of the world. Some of the most significant ad hoc committees include the ad hoc advisory group on African countries emerging from conflict.

The **UN Charter** calls upon ECOSOC to contribute to the UN's endeavours concerning the maintenance of world peace, a task which is assigned first and foremost to the SC. This provision is not intended to enable ECOSOC to undertake activities at its own discretion in the area of securing peace. Action will usually require an initiative on the part of the SC. ECOSOC may upon request, furnish information to the SC and it may, under the same pre-condition, assist the SC[467].

In practice the relationship and interaction between ECOSOC and the SC has become very important in the daily work of the UN. Today, ECOSOC plays an important role in both conflict prevention and post-conflict peace-building. This provision is the key for this role of ECOSOC. The specialized agencies are obliged to collaborate with ECOSOC if the SC requests assistance or information.

The SC is, since the end of the 1990s, increasingly relying on the experience and knowledge of the UN system as coordinated by ECOSOC. In order to develop and implement concepts on peace and security in different regions of the world. Since then, the SC is frequently making reference to ECOSOC in its decisions and sometimes is even explicitly referring to Art. 65[468].

An important step towards a closer cooperation of ECOSOC and SC was made by the former SG Boutros Boutros-Ghali. He emphasized the role of ECOSOC for the maintenance of international peace and security in his **Agenda for Peace**, which was submitted on request of the SC in 1992. He stressed the importance of Art. 65 as part of an early warning system and recommended that the SC invites ECOSOC to provide reports on those economic and social developments that may threaten international peace and security[469].

Since the **Agenda for Peace**, a close cooperation between ECOSOC and the SC has emerged. The SC is frequently referring to ECOSOC in matters of conflict prevention and post-conflict peace-building. With its Res 2002/1 the Council created a framework for ad hoc groups on African countries emerging from conflict[470]. The two Groups on Guinea-Bissau and Burundi, which have been set up at their request, have enabled inter alia a strong coordination between ECOSOC and the SC. These ad hoc groups were based on the report of the Secretary-General on the causes of conflict and the promotion of durable

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467 Charter of the United Nations, Art. 65
468 UNSC Presidential statement 2 (31 January 2002), UN Doc S/PRST/2002/2, para. 13; UNSC Presidential statement 25 (20 July 2000), UN Doc S/PRST/2000/25; UNSC Res 1625 (14 September 2005), UN Doc S/RES/1625
469 Doc. A/47/277 – S/24111, June 1996, No 26
470 Doc. ECOSOC Resolution 2002/1, Ad hoc advisory group on African countries emerging from conflict, 15 July 2002

peace and sustainable development in Africa, which was submitted to the SC and the UNGA[471].

The today close ties between *ECOSOC* and the SC are also due to the establishment of the *Peacebuilding Commission* in 2006. The two ad hoc groups on Guinea and Burundi have been added in 2006 and 2007 to the *Peacebuilding Commission*. Both the SC and ECOSOC select members for the standing organizational committee of the Peacebuilding Commission.

3.1 Programmes and funds

3.1.1 United Nations Children's Emergency Fund[472]

Attempts to set minimum standards for the protection of children pre-date the League of Nations. In 1924 the fifth Assembly of the League adopted the *Declaration of the Rights of the Child*, also known as the *Geneva Declaration*[473]. It was a historic day—the first time specific rights for children were recognised[474]. In 1934, the General Assembly of the League of Nations once again approved the Geneva Convention. The signatories promised to incorporate the principles of the document into their national laws.

At the International Labour Conference held in Paris in 1945, the ILO resolution concerning *the Protection of Children and Young Workers* was adopted[475]. The newly established United Nations concerned itself with the rights of the child from early stage. In this vein, the United Nations Children's Fund (UNICEF) was established in 1946 by UNGA to provide relief to children in countries devastated by conflicts[476], in accordance with Article 55 of the *UN Charter*. Consequently, this Fund was created for «...the benefits of children and adolescents of countries which were victims of agression and in order to assist in their rehabilitation»[477].

Afterwards, at its third session the Social Commission of the UN recommended that the proposed *UN Charter* should include additional principles which "would transform the document into a *United Nations Charter of the Rights*

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471 A/52/871-S/1998/318

472 Detrick,S., "A commentary on the United Nations Convention on the Rights of the Child", Martinus Nijhoff Publishers, The Hague, 1999; OHCHR, "Legislative history of the Convention on the Rights of the Child", Volum I- II, New York and Geneva, 2007; Alston, P., "Commentary on the Convention on the Rights of the Child of 1989", New York, 1992

473 Records of the Fifth Assembly, League of Nations Official Journal, Special Supplement No. 23, p. 179

474 Art. 1 : «The child must be given the means requisite for its normal development, both materially and spiritually», Geneva Convention

475 27th Session, Resolution including the question of the protection of children and young workers in the agenda of the next general session of the Conference [Committee on the protection of children and young workers], Paris (France), 15 Oct. - 5 Nov. 1945

476 Doc. UNGA Res. 57 (I), Establishment of an International Children's Emergency Fund, 11 December 1946

477 Doc. UNGA Res. 57 (I), Establishment of an International Children's Emergency Fund, 11 December 1946, art. 1.a

of the Child, embodying the main features of the newer conception of child welfare". In this sense, the Social Commission instructed the Secretary-General to prepare a draft preamble and principles of a *Declaration of the Rights of the Child*, taking into account the Geneva Declaration[478].

The Social Commission adopted the *draft Declaration of the Rights of the Child* in 1950 and ECOSOC decided to refer it to the Commission on Human Rights for further consideration in 1951. A new draft was sent out to Member States and non-governmental organizations and then discussed by the Commission at its 626th to 640th meetings, from 30 March to 8 April 1959[479].

The operative paragraph preceding the principles set forth in the draft prepared by the Social Commission was as follows:

"The General Assembly recognizes and proclaims the essential rights of the child to the end that he may have a happy childhood and be enabled to grow up to enjoy, for his own good and for the good of society, the fundamental rights and freedoms, particularly those specified in the Universal Declaration of Human Rights..."[480].

Finally, the *Declaration of the Right of the Child* was adopted by UNGA in 1959[481]. The adoption of this Declaration was the most significant milestone for children's rights during the post-war period. There was also a degree of institutional skepticism about the value of the Declaration[482]. Previously, Mr. Cuevas Cancino (Mexico) stated before the UNGA that

"that sound foundation can only be provided by a happy childhood; not happy in the empty sense of mere pampering, or of building a wall to protect from the realities of life, but happy in the sense that the child is given every opportunity to develop the powers with which he has been endowed and to grow into a complete human being so that he will be able to contribute to the progress of mankind"[483].

As to the notion of peace and cooperation the *Declaration* declared as follows: "The child shall be protected from practices which may foster racial, religious and any other form of discrimination. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, and in full consciousness that his energy and talents should be devoted to the service of his fellow men"[484].

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478 Doc. E/CN.5/111, E/CN.5/111/Add.1, E/CN.5/111/Add.2, E/CN.5/111/Add.2/Corr.1 and E/CN.5/126
479 Doc. E/CN.4/789, paras. 104-197
480 Commission discussed this paragraph at its 630th meeting on 1 April 1959
481 Doc. UNGA Res. 1386 (XIV), Declaration on the Rights of the Child, 20 November 1959
482 John Humphrey, *Human Rights and the United Nations: a great adventure*, Transnational Publishers Dobbs Ferry, 1984, p. 255-56
483 Report of the Third Committee (A/4249 and Corr.2)
484 Principle 10, Declaration on the Rights of the Child

In 1979 UNGA proclaimed the *International Year of the Child* in recognition of the twentieth anniversary of the adoption of the 1959 Declaration[485]. The Commission on Human Rights agreed to establish an open-ended working group to discuss the idea of a convention for children. The drafting process endured ten years of negotiation before the Convention was finally adopted by the Working Group in 1989[486]. Mr. Adam Lopatka, the Chairman/Rapporteur of the Working Group, explained that a range of challenges frustrated this process: the tension between the USA and former Soviet Union, tactics of obstruction and the submission of a large number of proposals[487].

The *Convention on the Right of the Child* (CRC) was adopted by the UNGA on 20 November 1989, and it entered into force on 2 September 1990[488]. In comparison with other international human rights treaties concluded within the context of the United Nations, the Convention entered into force very soon after its adoption by the UNGA.

The right of the child to a standard of living adequate for his or her developments is enshrined in Article 27 of the CRC, which indicates that "States parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development".

This provision is specially related to Article 6 (2), concerning the right of the child to survival and development; Article 24, enshrining the right to enjoyment of the highest attainable standard of health; and Article 26 on the right to social security. The first reference to the right of the child to an adequate standard of living in an international human rights instrument is enshrined in Principle 4 of the 1959 *UN Declaration of the Rights of the Child*. The representative of the Holy See proposed to insert the word "spiritual" between the words "mental" and "moral", which was accepted.

Article 29 (1) concerns the aims of the education of the child. The right to education was also proclaimed in Article 26 of the UDHR. During the course of the drafting of Article 26, it was decided to include a provision dealing with the aim of education. Mainly due to the experiences of the Second World War, the discussions centred on how education should take into account ethics and the concept of peace. This provision agreed upon that the aim of education is the furtherance of the activities of the United Nations for the maintenance of peace.

Under Article 29 (1) (d) States parties agree that the education of the child shall be directed to:

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485 Doc. A/RES/31/169, International Year of the Child, 21 December 1976
486 Lopatka, Summary of the drafting process. For a full account of the drafting history see Legislative History (n. 22), Part 2
487 Lopatka (n. 32), XXXVIII
488 Doc. A/RES/44/25, Convention on the Right of the Child, 20 November 1989, entry into force 2 September 1990

"The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin".

Different article 13 (1) of the ICESCR, as well as from Article 26 (2) of the UDHR, the term "peace" is inserted between the words "understanding" and "tolerance" in Article 29. However, during the course of the drafting of this provision, this was done, upon a proposal submitted by the representative of the German Democratic Republic, so that it would be in the line with Article 13 (1) of the ICESCR. Perhaps this proposal was due to the fact that, whilst reference has already been made to "the principles enshrined in the Charter of the United Nations" in Article 29 (1) (b), not explicit reference had yet been made to "the activities of the United Nations for the maintenance of peace", as contained in Article 13 (1) of the ICESCR.

Peace education programmes have been developed in a number of UNICEF country offices and National Committees for UNICEF over the past decade[489]. Ideas are continually evolving about how to use the full range of children's educational experiences to promote commitment to principles of peace and social justice.

Peace education is an essential component of quality basic education. UNICEF defines peace education as "the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour change that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an interpersonal, intergroup, national or international level"[490].

This approach is in line with the *Education for All (EFA) Dakar Framework of Action*[491], which calls for the promotion of an education that helps children and young people to acquire skills such as the prevention and peaceful resolution of conflict. The relationship between peace education and other educational initiatives[492] was included in the *Declaration of the World Conference on Peace Education in Early Childhood* adopted on 24 April 2007 in Albacete (Spain). UNICEF outlined that «non-formal *Education for Peace* programmes straddle both the conflict and immediate post-conflict phases. Bringing together different segments of the community, they provide a space for reconciliation and a vision for an alternative future» [493].

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489 Bosnia and Herzegovina, Nepal, Guinea-Bissau, DRC, Kenya, Liberia
490 UNICEF, Conflict Sensitivity and Peacebuilding in UNICEF, Technical Note , June 2012
491 The World Education Forum (26-28 April 2000, Dakar) adopted the Dakar Framework for Action, Education for All: Meeting our Collective Commitments
492 Children's rights/human rights education, education for development, gender training, global education, life skills education.
493 UNICEF, *Conflict Sensitivity and Peacebuilding in UNICEF*, Technical Note , June 2012, p. 24

The **United Nations Office for Disaster Risk Reduction** (UNISDR) has coordinated the development of a **Worldwide Initiative for Safe School** (WISS) as a global umbrella partnership programme for school safety implementation that encompasses key safe school initiatives in support of resilient educational facilities, school disaster management and disaster risk reduction. The WISS was launched in the framework of the **Sendai Conference** on 18 March 2015, as a means to prepare policies and practices for disaster risk management based on an understanding of disaster risk in all its dimensions of vulnerability[494].

The SC has adopted several resolutions on children and armed conflict since 1999[495]. Based on the resolution 1612 (2005) of the SC[496], 20 conflict-affected countries[497] are monitored by a **monitoring and reporting mechanism** (MRM) task force co-chaired by the UNICEF Country Representative. The Six Grave Violations Against Children During Armed Conflict, which are monitored by this mechanism, are: recruitment and use of children, killing or maiming of children, sexual violence against children, attacks against schools or hospitals, abduction of children, denial of humanitarian access UNICEF plays a lead role in this mechanism by engaging with parties to conflict to stop, prevent and respond to grave violations against children[498]. More than 24,000 grave violations against children were verified by the United Nations in 20 country situations in 2019[499].

The information gathered through the MRM is used in United Nations reporting, including the annual report of the Secretary-General on children and armed conflict and country-specific reports of the Secretary-General on

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494 Sendai Framework for Disaster Risk Reduction 2015-2030 : art. 25: "To achieve this, it is important: (f) "To develop effective global and regional campaigns as instruments for public awareness and education, building on the existing ones (for example, the "One million safe schools and hospitals" initiative....), to promote a culture of disaster prevention, resilience and responsible citizenship, generate understanding of disaster risk, support mutual learning and share experiences; and encourage public and private stakeholders to actively engage in such initiatives and to develop new ones at the local, national, regional and global levels"

495 The Resolutions are: 1261 (1999), 1314 (2000), 1379 (2001), 1460 (2002), 1539 (2004), 1612 (2005), 1882 (2009), and 1998 (2011)

496 Doc. SC Res. 1612, Children and Armed Conflict S/RES/1612, 2005

497 Situations on the agenda of the SC: Afghanistan, Central African Republic, Colombia, Democratic Republic of Congo, Iraq, Israel and State of Palestine, Lebanon, Libya, Mali, Myanmar, Somalia, South Sudan, The Sudan, Syrian Arab Republic, Yemen. Situations not on the agenda of the SC or other situations: India, Nigeria, Pakistan, Philippines, Thailand,

498 "Art. 5: "Welcomes the initiatives taken by UNICEF and other United Nations entities to gather information on the recruitment and use of child soldiers in violation of applicable international law and on other violations and abuses committed against children in situations of armed conflict and invites the Secretary General to take due account of these initiatives during the initial phase of implementation of the mechanism referred to in paragraph 3", SC Res. 1612, Children and Armed Conflict S/RES/1612, 2005

499 Doc. A/73/907–S/2019/509, Report of the Secretary-General, Children and armed conflict, 20 June 2019, para. 5

children and armed conflict. These reports trigger action by the SC and other actors[500].

UNICEF' leadership on monitoring and reporting on grave violations against children[501] and on Conflict-Related Sexual Violence[502], while not explicitly peacebuilding, is crucial to improve protection programming, end impunity and advocate against violence that impedes sustainable peace and reconciliation. The development of action plans with parties to the conflict to agree on commitments to end, prevent, and respond to grave violations is in itself a factor of increased stability, especially with systematic inclusion of community mobilization and sensitization on children's rights.

UNICEF has a vital role to play in advocating for the explicit inclusion of children and adolescents as a priority in peace agreements. Since the end of the Cold War, peace agreements have frequently included references to the needs of children and adolescents. Some agreements mention the need for the resumption of access to education, while others call for the reform of the education sector[503]. Other agreements have explicit provisions on children in armed conflict[504] and child protection systems, such as tracing and reunification[505]. Other peace agreements have articles on assistance to young returnees[506].

3.1.2 United Nations Development Programme

The **UN Charter** declared that with a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations, the "UN shall promote the higher standards of living, full employment, and conditions of economic and social progress and development"[507].

The standards set for social progress were included in the constitutions, conventions, recommendations and resolutions of the International Labour Organisation, the Food and Agriculture Organization of the United Nations, the United Nations Educational, Scientific and Cultural Organization, the World Health Organization and the United Nations Children's Fund.

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500 Art. 19 :"Reiterates its request to the Secretary-General to ensure that, in all his reports on country-specific situations, the protection of children is included as a specific aspect of the report, and expresses its intention to give its full attention to the information provided therein when dealing with those situations on its agenda", SC Res. 1612, Children and Armed Conflict S/RES/1612, 2005

501 Doc. SC Res. 1612 (2005), 1882 (2009), and 1998 (2011)

502 Doc. SC Res. 1888 (2009) and 1960 (2010)

503 Philippines in 1996; Guatemala in 1996; Macedonia in 2001

504 Sierra Leone 1999

505 Sudan in 2005

506 Guatemala in1996 and Burundi in 2000

507 Charter of the United Nations, Art. 55.a

With the clear objective of promoting the social progress, the **United Nations Development Programme** (UNDP) was born in 1966, as a merger of the Expanded Programme and the UN Special Fund[508]. For this occassion, UN Secretary General U Thant said that the new organization put the United Nations on the "front-line of a global war on want."

Some years later, the notion of social progress was extensively elaborated by UNGA in the **Declaration on Social Progress and Development**[509], which recognized that all peoples and all human beings shall have the right to live in dignity and freedom and to enjoy the fruits of social progress. In accordance with the Declaration, the primary conditions of social progress and development should be related to the eliminaton of discrimination and unequality, the full enjoyment of the right to work, the elimination of poverty, the equitable distribution of wealth, the protection of environment or the international cooperation.

In the Outcome document of the **2005 World Summit**, the Heads of State and Government recognized the importance of the unique expertise and resources that the United Nations system brings to global issues, as follows[510]:

«We further reaffirm the need for the United Nations to play a fundamental role in the promotion of international cooperation for development and the coherence, coordination and implementation of development goals and actions agreed upon by the international community, and we resolve to strengthen coordination within the United Nations system in close cooperation with all other multilateral financial, trade and development institutions in order to support sustained economic growth, poverty eradication and sustainable development»[511].

In 2007 the UN's **Delivering as One** initiative was launched to determine how the United Nations' work could be more coherent, effective and efficient. In response to this request, the Secretary General appointed the **High-Level Panel on UN System-Wide Coherence in the Areas of Development, Humanitarian Assistance and the Environment**, which recommended in its report[512]the establishment of a Sustainable Development Board to oversee the One United Nations country programmes[513].

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508 Official Records of the Economic and Social Council, Forty-flrst Session, Supplement No.ll, E/4150

509 Doc. UNGA res. 2542 (XXIV), Declaration on Social Progress and Development, 11 December 1969, art. 1

510 Doc. A/RES/60/1, op. cit. 77

511 Doc. A/RES/60/1, op. cit. 77, para. 38

512 Doc. A/61/583, 20 November 2006

513 Existing joint meetings of the boards of UNDP/the United Nations Population Fund (UNF-PA), the United Nations Children's Fund (UNICEF) and the World Food Programme (WFP) be merged into this strategic oversight body — the Sustainable Development Board — which would report to the Economic and Social Council.

The High-Level Panel also recommended that the Secretary-General appoint a Development Coordinator, with responsibility for the performance and accountability of United Nations development activities. The UNDP Administrator should serve as the Development Coordinator[514]. Consequently, UNDP should consolidate and focus its operational work on strengthening the coherence and positioning of the United Nations country team delivering the One Country Programme[515].

At the end of 2006, eight countries informed the Secretary-General of their intention to pilot the *Delivering as One* approach[516]. At the same time, the Secretary General requested the Chair of the United Development Group (UNDG) to lead an effort with the Executive Heads of the UNDG to move forward with the *One United Nations initiative* based on the interest expressed by programme countries and with the support by *Millennium Development Goals* strategy support funds.

The basic concept of the One UN pilots broadly reflected guidance from Member States provided through the *triennial comprehensive policy review* resolutions of the UNGA on operational activities for development of the UN system[517]. UN member states recognized UNDP as custodian of the UN Resident Coordinator system and Chair of the UN Development Group[518] by recognizing the efforts, through the United Nations Development Group, to improve further the resident coordinator system[519].

The resident coordinator system has a key role to play in the effective and efficient functioning of the United Nations system at the country level[520]. Consequently, UNGA requested the Administrator of the UNDP, in the exercise of responsibilities for the management of the resident coordinator system, to continue the establishment of appropriate mechanisms to ensure that the cost of the resident coordinator system does not reduce resources that are destined for development programmes in programme countries[521].

In 2010, the UNGA adopted the resolution on system-wide coherence, in which Member States requested "the Secretary-General, under the auspices of the *Economic and Social Council* and in cooperation with United Nations

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514 Doc. A/61/583, 20 November 2006, p. 12
515 Doc. A/61/583, 20 November 2006, p. 24
516 Albania, Cape Verde, Mozambique, Pakistan, Rwanda, Tanzania, Uruguay and Viet Nam.
517 Doc. A/RES/56/201, Triennial policy review of operational activities for development of the United Nations system, 6 March 2002 and A/RES/59/250, Triennial policy review of operational activities for development of the United Nations system, 17 August 2005
518 Doc. A/RES/56/201, op. cit. 517
519 Doc. A/RES/56/201, op. cit. 517, para. 67
520 Doc. A/RES/59/250, Triennial policy review of operational activities for development of the United Nations system, 17 August 2005, para. 53
521 Doc. A/RES/62/208, Triennial policy review of operational activities for development of the United Nations system, 14 March 2008, para. 104

resident coordinators, to prepare and put in place a periodic survey, directed to Governments, on the effectiveness, efficiency and relevance of the support of the United Nations system in order to provide feedback on the strengths and main challenges encountered in their interactions with the United Nations development system..."[522].

The UNDP's work on conflict prevention and peacebuilding promotes social cohesion and empowering nations and communities to become inclusive and resilient to external and internal shocks. UNDP's interventions in conflict prevention and peacebuilding involve the following three substantive thematic areas, namely capacities for conflict prevention and management, facilitation, dialogue and consensus building and conflict analysis and assessment.

UNDP is also engaged in building infrastructures for peace, in particular societies that are resilient to violent conflict are those where different groups can interact with one another to address causes of tension, such as socio-economic, political, ethnic or religious differences. To respond to this challenge, states adopt more systematic and institutionalized ways to manage conflict and build peace.

In this context, UNDP and the *United Nations Department of Political Affairs* (DPA) have collaborated on the development and implementation of conflict prevention initiatives in the field through the Joint UNDP-DPA Programme on Building National Capacities for Conflict Prevention. The Programme has grown in recent years, in fact support from the Joint UNDP-DPA Programme has made a contribution to strengthening conflict prevention capacities at national and local levels, and supported national architectures for peace, mediation, and dialogue.

In 2018, the Joint Programme supported 49 *Peace and Development Advisors* (PDAs) posts, including four with regional or multi-country mandates[523]. This enabled the support of the Programme to strategically cover more than 70 countries[524], and increasingly engage across borders. PDAs are recognized as joint assets benefitting Resident Coordinators, the Department of Political and Peacebuilding Affairs (DPPA), UNDP and the wider UN Country Team. The guiding principle of the Joint Programme is that strengthening national capacities for conflict prevention is essential to sustain peace.

522 Doc. A/RES/64/289, System-wide coherence, 21 July 2010, para. 10

523 Joint UNDP-DPPA Programme on Building National Capacities for Conflict Prevention, Annual Report 2018, United Nations Development Programme (UNDP) and Department of Political and Peacebuilding Affairs (DPPA), p. 16

524 Latin America Caribbean: El Salvador, Guatemala, Guyana/Suriname, Honduras, Venezuela; Africa: Burundi, Burkina Faso, Cameroon, Chad, Republic of Congo, Comoros, Côte d'Ivoire, Eritrea, Ethiopia, Guinea, The Gambia, Kenya, Liberia, Lesotho, Malawi, Mauritania, Madagascar Mozambique, Niger, Nigeria, Sierra Leone, Togo, Uganda, Zimbabwe; Arab States: Jordan, Sudan, Tunisia, Yemen; Asia & Pacific: Bangladesh, Cambodia, The Pacific, Maldives, Myanmar, Papua New Guinea, Philippines, Sri Lanka, Thailand; Europe & Central Asia: Bosnia & Herzegovina, Kyrgyzstan South Caucasus, Moldova, Tajikistan, Ukraine

3.1.3 United Nations Environment Programme

The **United Nations Environment Programme (**UNEP) was founded in 1972 following the UN Conference on the Human Environment held in the Stockholm Conference. In the opening ceremony of the Conference, which took place in the Royal Opera House, the Secretary-General of the United Nations, Kurt Waldheim, outlined that "No crisis ever before has underlined to such an extent the interdependence of nations". Its mandate covers a wide range of areas, including the atmosphere, marine and terrestrial ecosystems, environmental governance, and green economic development[525].

The obligation to preserve the nature in harmony and as an imperative goal of humankind was recognized in the **Stockholm Declaration** of 1972 as follows: "... for the purpose of attaining freedom in the world of nature, man must use knowledge to build, in collaboration with nature, a better environment. To defend and improve the human environment for present and future generations has become an imperative goal for mankind-a goal to be pursued together with, and in harmony with, the established and fundamental goals of peace and of worldwide economic and social development"[526].

The **World Charter for Nature** of 1982 recognizes that the competition of resources creates conflicts and that the conservation of nature and natural resources contributes to justice and the maintenance of peace. Therefore, the maintenance of peace cannot be achieved until mankind learns to live in peace and forsake war and armaments[527].

The close relationship between peace, development and environment have been a clear leitmotiv in some of the UN instruments on environment. The **Rio Declaration on the Environment and Development** of 1992 states that "peace, development and environmental protection are interdependent and indivisible"[528].

Consequently, the **Johannesburg Declaration on Sustainable Development** of 2002 stressed that all stakeholders should act together, united by a common determination to save our planet, promote human development and achieve universal prosperity and peace[529].

The **World Conference on Human Rights** held in Vienna in 1993 reiterated "... the objectives established on global action for women towards sustainable and equitable development set forth in the Rio Declaration on Environment and Development and chapter 24 of Agenda 21, adopted by the **United Nations Conference on Environment and Development** (Rio de Janeiro, Brazil, 3-14 June 1992)" [530] and "the right to development should be fulfilled

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525 UNEP, "The first 40 years: a narrative", Stanley Johnson, 2012, p. 298
526 Goal 6 states
527 Preamble
528 Principle 25
529 Principle 35
530 Doc. A/CONF.157/23, Vienna Declaration and Programme of Action, 12 July 1993, art. 36

so as to meet equitably the developmental and environmental needs of present and future generations. The World Conference on Human Rights recognizes that illicit dumping of toxic and dangerous substances and waste potentially constitutes a serious threat to the human rights to life and health of everyone"[531].

The *Declaration and Programme of Action on a Culture of Peace* included environment as an action to promote sustainable economic and social development as follows: "incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base"[532]. Additionally, environment is part of the culture of peace: "a culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on ... efforts to meet the developmental and environmental needs of present and future generations"[533].

As indicated by the *Report of the Office of the United Nations High Commissioner for Human Rights on the relationship between climate change and human rights*, "recent reports and studies identify climate change as a key challenge to global peace and stability. Equally, in 2007, the SC held a day-long debate on the impact of climate change on peace and security". Moreover, it stressed that "... knowledge remains limited as to the causal linkages between environmental factors and conflict and there is little empirical evidence to substantiate the projected impacts of environmental factors on armed conflict"[534].

On 28 March 2008, the HRC adopted its first resolution on *Human Rights and climate change* (res. 7/23) without vote by which the HRC showed its "concern that climate change poses an immediate and far-reaching threat to people and communities around the world and has implications for the full enjoyment of human rights"; recognized "that climate change is a global problem and that it requires a global solution" and reaffirmed "the *Charter of the United Nations*, the *Universal Declaration of Human Rights*, the *International Covenant on Economic, Social and Cultural Rights*, the *International Covenant on Civil and Political Rights* and the *Vienna Declaration and Programme of Action*".

On 25 March 2009, the HRC adopted resolution 10/4 *Human Rights and climate change* without vote in which it, inter alia, notes that "climate change-related impacts have a range of implications, both direct and indirect, for the effective enjoyment of human rights ..."; recognizes that the

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531 Doc. A/CONF.157/23, op. cit. 530, art. 11
532 Doc. A/RES/53/243, Declaration and Programme of Action on a Culture of Peace, 6 October 1999, art. 10.f
533 Doc. A/RES/53/243, op. cit. 532, art. 1.e
534 Doc. A/HRC/10/61, Report of the Office of the United Nations High Commissioner for Human Rights on the relationship between climate change and human rights, 15 January 2009, paragraph 61 and 64.

effects of climate change "will be felt most acutely by those segments of the population who are already in a vulnerable situation ...", recognizes that "effective international cooperation to enable the full, effective and sustained implementation of the **United Nations Framework Convention on Climate Change** ... is important in order to support national efforts for the realization of human rights implicated by climate change-related impacts", and affirms that "human rights obligations and commitments have the potential to inform and strengthen international and national policy-making in the area of climate change".

In September 2011, the HRC adopted its third resolution on **Human Rights and climate change**, resolution 18/22. This time, the resolution was tabled by the Philippines and Bangladesh, with the support of 43 co-sponsors including the Maldives, Germany and Spain. Resolution 18/22 affirmed that human rights obligations, standards, and principles have the potential to inform and strengthen international and national policy making in the area of climate change, promoting policy coherence, legitimacy, and sustainable outcomes.

In addition, the **Conference on Sustainable Development** ("**The future we want**") of 2102 stressed that the right to environment has been always connected to the respect of human rights, including the right to development and the right to an adequate standard of living, the right to food, the rule of law, gender equality, women's empowerment and the overall commitment to just and democratic societies for development[535].

The right to life has extensive environmental links. It could be linked to any environmental disruption that directly contributed to the loss of lives - including to the mentioned air pollution causing 2.4 million deaths per year.

The right to a healthy environment and the right to peace appear as extensions or corollaries of the right to life[536]. The fundamental character of the right to life renders inadequate narrow approaches to it in our day; under the right to life, in its modern and proper sense, not only is protection against any arbitrary deprivation of life upheld, but furthermore states are under the duty "to pursue policies which are designed to ensure access to the means of survival"[537] for all individuals and all peoples. To this effect, states are under the obligation to avoid serious environmental hazards or risks to life, and to set into motion "monitoring and early-warning systems" to detect such serious environmental hazards or risks and "urgent-action systems" to deal with such threats[538].

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535 Principle 8
536 B.G. Ramcharan, *The Right to Life*, 30 Netherlands International Law Review, 301 (1983), p. 308-310
537 B.G. Ramcharan, op. cit. 536, p. 302
538 Views reproduced in B.G. Ramcharan, "The Concept and Dimensions of the Right to Life," in **The Right to Life in International Law,** Nijhoff/Кluwer, 1985), p. 1-32

In the same line, in the *First European Conference on the Environment and Human Rights* (Strasbourg, 1979), the point was made that mankind needed to protect itself against its own threats to the environment, in particular when those threats had negative repercussions on the conditions of existence - life itself, physical and mental health, the well-being of present and future generations[539]. In a way, it was the right to life itself, in its wide dimension, that entailed the needed recognition of the right to a healthy environment. In other words, the right to a healthy environment safeguards human life itself under two aspects, namely, the physical existence and health of human beings and the dignity of that existence, the quality of life that renders it worth living[540]. The right to a healthy environment thus encompasses and enlarges the right to health and the right to an adequate or sufficient standard of living.

The wide dimension of the right to life and the right to a healthy environment entails the consequent wider characterization of attempts or threats against those rights, what in turn calls for a higher degree of their protection. An example of those threats is provided by, e.g., the effects of global warming on human health: skin cancer, retinal eye damage, cataracts and eventual blindness, neurological damage, lowered resistance to infection, alteration of the immunological system (through damaged immune cells); in sum, depletion of the ozone layer may result in substantial injury to human health as well as to the environment (harm to terrestrial plants, destruction of the zooplankton, a key link in the food chain) [541], thus disclosing the needed convergence of human health protection and environmental protection.

In the realm of international environmental law, the 1989 *Hague Declaration on the Atmosphere*, for example, states that "the right *to live is* the right from which all other rights stem", and adds that "the right *to live* in dignity in a viable global environment" entails the duty of the "community of nations" *vis-vis* "present and future generations" to do "all that can be done to preserve the quality of the atmosphere". The use of the expression the right *to* live (rather than the right to life) seems well in keeping with the understanding that the right to life entails negative as well as positive obligations as to preservation of human life. The Institut de Droit International, while drafting its Resolution on Transboundary Air Pollution (Session of Cairo, 1987), was attentive to include therein provisions referring to the protection of life and human health[542].

539 P. Kromarek, *Le droit à un environnement équilibré et sain, considéré comme un droit de l'homme: sa mise-en-oeuvre rationale, européenne et internationale*, I Conférence européenne sur l'environnement et les droits de l'homme, *2-3, 31* (Institute for European Environmental Policy, 1979) (mimeographed, restricted circulation)
540 P. Kromarek, op.cit. 539, p. 12
541 J.T.B. Tripp, *The UNEP Montreal Protocol: Industrialized and Developing Countries Sharing the Responsibility for Protecting the Stratospheric Ozone Layer*, 20New York University Journal of International Law and Politics, 734 (1988); Ch. B. Davidson, 'The Montreal Protocol: The First Step toward Protecting the Global Ozone Layer." in *id.* at 807-809.
542 Preamble and Articles 10(2) and 11; text in 62 *Annuaire de l'Institut de droit international,* 11, 204. 207-208, 211 (1987)

The ***Environmental Cooperation for Peacebuilding Programme of UN Environment*** and partners was established in 2008 to strengthen the capacity of countries, regional organizations, UN entities and civil society to understand and respond to the conflict risks and peacebuilding opportunities presented by natural resources and environment. To achieve this goal, the ECP programme is divided into three main pillars, namely: building an evidence base on environmental peacebuilding[543], strategic advocacy and joint policy analysis within the UN system[544] and catalyzing uptake of good practices and pilot projects in the field[545].

UNEP is also supporting the ***United Nations International Law Commission*** and its work on "Protection of the environment in relation to armed conflict", a process which was initiated during its 65th session in 2013. The results emerged six years later, on 8 July of 2019, during the 3475th session of the Commission. On that date, a report included the approval of the text and titles of the draft principles provisionally adopted by the Drafting Committee on first reading[546]. In accordance with this draft principles:

> "The present draft principles are aimed at enhancing the protection of the environment in relation to armed conflict, including through preventive measures for minimizing damage to the environment during armed conflict and through remedial measures"

On 5 November 2001, the UNGA declared 6 November of each year as the ***International Day for Preventing the Exploitation of the Environment in War and Armed Conflict***. UNEP has concluded that over the last 60 years, at least 40 percent of all internal conflicts have been linked to the exploitation of natural resources. The Observance Day was complemented by another resolution[547] adopted by the United Nations Environment Assembly in 2016, which recognized the role of healthy ecosystems and sustainably managed resources in reducing the risk of armed conflict.

The 2016 message of the UN Secretary-General on the occasion of the International Day for Preventing the Exploitation of the Environment in

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543 Environmental Peacebuilding Knowledge Platform and Routledge book series

544 Policy reports on the role of environment and natural resources in conflict and peacebuilding, such as UNEP, From Conflict to Peacebuilding: The Role of Natural Resources and the Environment, 2009 ; UNEP, ICRC, ELI, Protecting the Environment During Armed Conflict: An Inventory and Analysis of International Law, 2009 ; UNEP-DPKO-DFS, Greening the Blue Helmets: Environment, Natural Resources and UN Peacekeeping Operations, 2012 ; UNEP-UN Women-PBSO-UNDP, Women and Natural Resources: Unlocking the Peacebuilding Potential, 2013 ; UNEP-UNDP, The Role of Natural Resources in Disarmament, Demobilization and Reintegration: Addressing Risks and Seizing Opportunities, 2013 and UNEP-UN DPA, Natural Resources and Conflict: A Guide for Mediation Practitioners, 2015.

545 Afghanistan, Sudan, Mali, Haiti and DR Congo

546 International Law Commission, Protection of the environment in relation to armed conflicts, Doc.A/CN.4/L.937, 6 June 2019

547 Doc. UNEP/EA.2/Res.15, 27 May 2016

War and Armed Conflict emphasizes the central role of the *2030 Agenda for Sustainable Development* and its 17 universal and interdependent Sustainable Development Goals. The Secretary General states that the 2030 Agenda is a transformational blueprint for peace, prosperity and dignity for all on a healthy planet.

3.1.4 United Nations-Habitat

On 16 December 1976, the UNGA adopted a resolution on Habitat[548] by which noted that the UN Conference on Human Settlement was held at Vancouver in 1976 in order «to stimulate innovation, serve as means for the exchange of experience and ensure the widest possible dissemination of new ideas and technologies in the field of human settlements». It also took note of the conference report, the *Vancouver Declaration on Human Settlements*[549], which carried an action plan with 64 recommendations for National Action. In 1978, Habitat was established after a meeting in Vancouver known as *Habitat I*.

In 2001, the Secretary-General prepared a report on options for reviewing and strengthening the mandate and status of the Commission on Human Settlements and the status, role and functions of the *United Nations Centre for Human Settlements* (Habitat)[550]. The report concluded that "in recognition of its increased functions and responsibilities, one option for consideration may be to change the Centre's name from "United Nations Centre for Human Settlements" to "United Nations Human Settlements Programme". There would be a benefit in giving higher visibility to human settlements issues... ".

In this line, on 21 December 2001 the agency's mandate was strengthened and its status elevated to that of a fully fledged programme of the UN system in UNGA[551] as follows:

> "Decides to transform the Commission on Human Settlements and its secretariat, the *United Nations Centre for Human Settlements* (Habitat), including the United Nations Habitat and Human Settlements Foundation, with effect from 1 January 2002, into the *United Nations Human Settlements Programme*, to be known as UN-Habitat"

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548 Doc. A/RES/31/109, Habitat : United Nations Conference on Human Settlements, 16 December 1976

549 From the report of Habitat : United Nations Conference on Human Settlements, Vancouver, 31 May to 11 June 1976

550 Doc. A/56/618, Report of the Secretary-General, Options for reviewing and strengthening the mandate and status of the Commission on Human Settlements and the status, role and function of the United Nations Centre for Human Settlements (Habitat), 13 November 2001

551 Doc. A/RES/56/206, Strengthening the mandate and status of the Commission on Human Settlements and the status, role and functions of the United Nations Centre for Human Settlements (Habitat), 26 February 2002

Make cities inclusive, safe, resilient and sustainable - and the **New Urban Agenda** (NUA) adopted by the **Third United Nations Conference on Housing and Sustainable Urban Development** (Habitat III) on 20 October 2016 in Quito, Ecuador, provide direct reference on the role of cities to build peace and address the root causes of violence and conflicts.

The **Quito Declaration on Sustainable Cities and Human Settlements for All**[552] states that by addressing the way cities and human settlements are planned, designed, developed, governed and managed, the implementation of the New Urban Agenda will help to end poverty and hunger(...), reduce inequalities, promote sustained, inclusive and sustainable economic growth, achieve gender equality (...)[553], improve human health and well-being, as well as foster resilience and protect the environment. It also affirms the aim of building cities and human settlements where all persons are able to enjoy equal rights and opportunities, as well as their fundamental freedoms; and that fulfill their social functions, including the social and ecological function of land; foster social cohesion, inclusion, and safety in peaceful and pluralistic societies[554].

The **New Urban Agenda** (NUA) is a forward-looking and people-centered document. Through its effective implementation plan, the NUA also provides concrete guidance to elaborate policies for planning, financing and managing cities and human settlements in order to make them more compact, more integrated and equitable, safer and resilient, cleaner and with less impact on the environment; cities that ensure decent life and access to basic services for all, facilitate the development of education and job opportunities for all, guarantee gender equality and the empowerment of all women and girls, contribute to dynamic regions and preserved agriculture and natural land[555].

UN-Habitat contributes to inter-agency response in conflict and post-conflict areas as well as in cities hosting a large number of refugees and displaced people. Activities mostly focus on reconstruction and addressing the needs for decent housing and access to basic urban services, restoring urban rule of law including through mediation mechanisms on property tenure, maintaining and restoring urban governance mechanisms and empowering communities and local authorities[556]. At global level, UN-Habitat is co-chairing the **IASC task force on Meeting Humanitarian Challenges in Urban Areas**.

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552 Doc. A/RES/71/256, New Urban Agenda, 23 December 2016
553 Art. 5
554 Art. 13
555 Quito implementation plan for the New Urban Agenda, para. 23-175
556 Activities are currently implemented in Afghanistan, Colombia, DRC, Haiti, Iraq, Jordan, Kosovo, Lebanon, Myanmar, Somalia, South Sudan, Sri Lanka, Sudan and Syria.

Based on an integrated approach to sustainable urban development and the decisive role of local authorities, the *Safer Cities Programme* promotes an urban planning, management and governance model of enhancing safety in cities. In close cooperation with the associated *Global Network on Safer Cities*[557], the Regional Forums for Urban Safety, UN-Habitat's has launched the *Global Partnership Initiative on Safer Cities* that advances action in knowledge management, tool development, training and capacity building and networking. Furthermore, UN-Habitat and UNODC are launching the process to prepare the *United Nations System-wide Guidelines on Safer Cities*[558].

3.1.5 United Nations High Commissioner for Refugees

Following the demise of the League of Nations and the formation of the United Nations the international community was aware of the refugee crisis following the end of World War II. The *Office of the United Nations High Commissioner for Refugees* (UNHCR) was established as a subsidiary organ of the UNGA [559] in 1949. UNHCR's core mandate has been originally set out in its Statute[560]. The High Commissioner is elected every five years by the UNGA. He or she reports both to the UNGA and to ECOSOC.

ECOSOC established the Executive Committee of the Programme of the United Nations High Commissioner for Refugees (ExCom) in 1958[561]. The High Commissioner's work is assisted by the ExCom, created at the request of the UNGA [562]. ExCom's report is submitted directly to the UNGA for consideration in the Third Committee. ExCom's tasks include advising the High Commissioner on his or her protection functions, approving his or her assistance operations, and overseeing all administrative and financial aspects of the agency.

In 1951, UNGA adopted the *Convention relating to the Status of Refugees*[563] and in 1967 the *Protocol Relating to the Status of Refugees*[564]. To this day,

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557 The Global Network on Safer Cities (GNSC) is an initiative of UN-HABITAT with the goal of equipping local authorities and urban stakeholders to deliver urban safety, thus contributing towards securing the urban advantage for all. Launching in September 2012 at the Sixth session of the World Urban Forum, the GNSC is envisioned to serve as the foremost international platform for cities and urban stakeholders endeavoring to prevent crime and improve urban safety.

558 UN-Habitat, United Nations System-wide Guidelines on Safer Cities and Human Settlements, 2012, p. 34

559 Doc. UNGA Res. 319 (IV), 3 December 1949

560 Doc. UNGA Resolution 428 (V), 14 December 1950

561 Doc. UN Economic and Social Council (ECOSOC), UN Economic and Social Council Resolution 672 (XXV): Establishment of the Executive Committee of the Programme of the United Nations High Commissioner for Refugees, 30 April 1958, E/RES/672 (XXV)

562 Doc. UNGA Res. 1166 (XII), International Assistance to refugees within the mandate of the United Nations High Commissioner for Refugees, 26 November 1957

563 Doc. United Nations, Treaty Series, vol. 189 (1954), No. 2545

564 Doc. UNGA Res. 2198 (XXI), Protocol Relating to the Status of Refugees,31 January 1967

the Convention remains the foundation of international refugee law. The 1951 Convention and its 1967 **Protocol** are the only global legal instruments explicitly covering the most important aspects of a refugee's life. The Convention represents a milestone in the emergence of a global will to address problems of forced displacement.

The 1951 **Convention** defines a refugee " ...as a person who is outside his or her country of nationality or habitual residence; has a well-founded fear of being persecuted because of his or her race, religion, nationality, membership of a particular social group or political opinion; and is unable or unwilling to avail him— or herself of the protection of that country, or to return there, for fear of persecution"[565].

Many aspects of the mandate and activities of the UNHCR relate to peace, including with regards to climate change and disaster displacement. According to the **Intergovernmental Panel on Climate Change Fifth Assessment Report** (IPCC AR5) "Climate change can indirectly increase risks of violent conflicts in the form of civil war and inter-group violence by amplifying well-documented drivers of these conflicts such as poverty and economic shocks". In addition, climate change over the 21st century is projected to increase displacement of people" (IPCC AR5).

The persons displaced across international borders in the context of disasters, including climate change impacts, are not qualified as refugees according to 1951 **Convention Relating to the Status of Refugees**. This is the gap that the **Nansen Initiative**, and now **Platform on Disaster Displacement**, seeks to address. In fact, the **Nansen Initiative Process**[566], and subsequently the Platform on Disaster Displacement which was established to take forward work begun through Nansen Initiative, have made critical progress towards standards for how to prevent and address the legal protection gap for cross-border disaster displacement.

With the adoption of paragraph 14 (f) of the **Cancún Outcome Agreement** in December 2010 (COP16), states recognized climate change-induced migration, displacement and relocation as an adaptation challenge, and agreed to enhance their understanding and cooperation in this respect. UNHCR works in partnership to ensure that issues of disaster displacement are effectively mainstreamed across other relevant policy arenas[567].

565 Article 1A(2)), Convention relating to the Status of Refugees
566 Nansen Initiative is a state-led consultative process to build consensus on a protection agenda addressing the needs of people displaced across borders in the context of disasters and the effects of climate change. Led by Switzerland and Norway, the process culminated in the endorsement of the Nansen Initiative Protection Agenda for cross-border disaster displacement by 109 States in October 2015.
567 Paris Agreement on Climate Change, Sendai Framework on disaster risk reduction, Secretary General's Agenda for Humanity, 2030 Agenda for Sustainable Development, Global Compact on Refugees and Safe, Orderly and Regular Migration

The **UNHCR Peace Education Programme** (PEP) was designed to enable people to develop skills which would help them to build a more peaceful life while in the camp, and for later on when they could return home, settle permanently in their host country, or resettle in a third country. PEP teaches skills, values and attitudes for living together constructively, which in turn helps to build a constructive future. The **Peace Education Programme** has been implemented in refugee and returnee camps in different countries[568]. It has contributed to the learning and practice of peace building skills in the camps, and to the reduction of conflict.

3.1.6 United Nations Office on Drugs and Crime

The **United Nations Office on Drugs and Crime** (UNODC) is a United Nations office that was established in 1997 as the **Office for Drug Control and Crime Prevention** by combining the **United Nations International Drug Control Program** and the **Crime Prevention and Criminal Justice Division** in the UN Office at Vienna.

As indicated by the UNODC, "the transnational organized crime encompasses virtually all serious profit-motivated criminal actions of an international nature where more than one country is involved. It threatens peace and human security, leads to human rights being violated and undermines the economic, social, cultural, political and civil development of societies around the world". The effects of the transnational organized crime are felt locally. When organized crime takes root it can destabilize countries and entire regions[569].

There are many activities that can be characterized as transnational organized crime, including drug trafficking, smuggling of migrants, human trafficking, money-laundering, trafficking in firearms, counterfeit goods, wildlife and cultural property, and even some aspects of cybercrime. It manifests in many forms, including as trafficking in drugs, firearms and even persons. At the same time, organized crime groups exploit human mobility to smuggle migrants and undermine financial systems through money laundering.

UNODC is the guardian of the **United Nations Convention against Transnational Organized Crime** (UNTOC) [570] and the three Protocols -on **Trafficking in Persons, Smuggling of Migrants and Trafficking of Firearms** - that supplement it[571]. The Organized Crime Convention is the only

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568 Democratic Republic of Congo, Eritrea, Ethiopia, Kenya, Uganda, Liberia, Guinea, Sierra Leone and Cote d'Ivoire

569 UNODC, Transnational Organized Crime – The Globalized Illegal Economy, Facts

570 Doc. A/RES/55/25, United Nations Convention against Transnational Organized Crime, 15 November 2000

571 Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, supplementing the United Nations Convention against Transnational Organized Crime; Protocol against the Smuggling of Migrants by Land, Sea and Air, supplementing the United Nations Convention against Transnational Organized Crime and Protocol against the Illicit

international convention, which deals with organized crime. It is a landmark achievement, representing the international community's commitment to combating transnational organized crime and acknowledging the UN's role in supporting this commitment.

The UNTOC does not contain a precise definition of 'transnational organized crime'. Nor does it list the kinds of crimes that might constitute it. This lack of definition was intended to allow for a broader applicability of the *Organized Crime Convention* to new types of crime that emerge constantly as global, regional and local conditions change over time. The UNTOC covers only crimes that are 'transnational'. In this sense, for the purpose of the UNTOC, an offence is transnational in nature if:

> «(a) It is committed in more than one State; (b) It is committed in one State but a substantial part of its preparation, planning, direction or control takes place in another State; (c) It is committed in one State but involves an organized criminal group that engages in criminal activities in more than one State; or (d) It is committed in one State but has substantial effects in another State»[572].

The UNTOC offers States parties a framework for preventing and combating organized crime, and a platform for cooperating[573]. States parties to the Convention have committed to establishing the criminal offences of participating in an organized crime group[574], money laundering[575], corruption[576] and obstruction of justice in their national legislation[577]. By becoming parties to the UNTOC, States also have access to a new framework for mutual legal assistance and extradition[578], as well as a platform for strengthening law enforcement cooperation[579]. States parties have also committed to promoting training and technical to strengthen the capacity of national authorities to address organized crime[580].

The *Terrorism Prevention Branch* of UNODC works to assist Member States, upon request, with the ratification, legislative incorporation and

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Manufacturing of and Trafficking in Firearms, Their Parts and Components and Ammunition, supplementing the United Nations Convention against Transnational Organized Crime

572 Art. 1 : «The purpose of this Convention is to promote cooperation to prevent and combat transnational organized crime more effectively", UNTOC

573 Art. 2.a: "Organized criminal group" shall mean a structured group of three or more persons, existing for a period of time and acting in concert with the aim of committing one or more serious crimes or offences established in accordance with this Convention, in order to obtain, directly or indirectly, a financial or other material benefit", UNTOC

574 Art. 5: UNTOC

575 Art. 7, UNTOC

576 Art. 9, UNTOC

577 Art. 23, UNTOC

578 Art. 16, UNTOC

579 Art. 27, UNTOC

580 Art. 29, UNTOC

implementation of the universal legal framework against terrorism. An *International Workshop of National Counter-Terrorism Focal Points* was held in Vienna in 2009. The UNODC-produced *Counter-Terrorism Legal Training Curriculum Modules*[581] are also a useful resource to these efforts.

UNODC and the *United Nations Department of Peacekeeping Operations* (DPKO) signed a joint plan of action on 1 March 2011 to further strengthen their cooperation in the battle against drugs and organized crime in conflict and post-conflict zones and to proactively address threats to peace and security. There is also a *Guide for Practitioners on Criminal Justice Reform in Post-Conflict States*[582] and the *United Nations Criminal Justice Standards for United Nations Police*[583]. Other useful materials include the leaflet on *United Nations Standards and Norms in Crime Prevention and Criminal Justice for Peacekeepers*[584] and *DPKO/DFS Policy on United Nations Police in Peacekeeping Operations and Special Political Missions*.[585]

There is a strong statistical link between peace and corruption. The large increases in violence are directly linked to corruption in the police[586] and judicial systems, and encourage a vicious cycle of low trust, low crime reporting and increased incentive by criminal elements to further erode the rule of law[587]. In order to combat this global phenomenon, the *United Nations Convention against Corruption* (UNCAC)[588] was adopted in 2016. Consequently, UNTOC[589] and UNCAC are harmonized, and both provide a unique platform to combat threats to peace, especially in the context of transnational crime.

Since 2007, UNODC and the *World Bank* have cooperated through the *Stolen Asset Recovery Initiative*,[590] a joint programme working with developing countries and financial centres to prevent the laundering of the proceeds

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581 Counter-Terrorism Legal Training Curriculum Modules,
582 Criminal Justice Reform in Post-Conflict States, 2011
583 United Nations Criminal Justice Standards for United Nations Police, 2009
584 UN standards and norms in crime prevention and criminal justice for Peacekeepers leaflet
585 DPKO/DFS Policy on United Nations Police in Peacekeeping Operations and Special Political Missions
586 Handbook on police accountability, oversight and integrity:
587 Institute for Economics and Peace, *Peace and Corruption: Lowering corruption- a transformative factor for peace,* p. 8, p. 26.
588 Doc. A/RES/58/4, UNCAC, United Nations Convention against Corruption, 180 parties as of 21 September 2016.
589 Doc. A/RES/55/25, UNTOC, United Nations Convention against Transnational Organized Crime, Supplemented by Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children; Protocol against the Smuggling of Migrants by Land, Sea and Air; Protocol against the Illicit Manufacturing of and Trafficking in Firearms, their Parts and Components and Ammunitions, A/RES/55/255.
590 Stolen Asset Recovery Initiative is a partnership between the World Bank Group and the United Nations Office on Drugs and Crime that supports international efforts to end safe havens for corrupt funds.

of corruption and to facilitate more systematic the return of stolen assets. A Global Programme was launched after the adoption of Doha Declaration[591] at the 13th *United Nations Congress on Crime Prevention and Criminal Justice*, aimed at helping countries achieve a positive and sustainable impact on criminal justice, corruption prevention and the rule of law.

3.1.7 United Nations Population Fund

The *United Nations Population Fund* (UNFPA) is the primary organization within the United Nations system tasked with addressing population issues. Created in 1967 as a trust fund, and then established as a subsidiary of the UNGA in its own right in 1969, the UNFPA has since then been a major presence in the international population movement.

Member states and the international community have made clear commitments to act in the interests of adolescents and youth, doing so most recently in Resolution of the 2012 *United Nations Commission on Population and Development*. This resolution builds on many other intergovernmental agreements and treaties and emphasizes the imperative to invest in adolescents and young people as "whole persons"[592].

As indicated by the UN Secretary-General, Mr. Antonio Guterres, "We must build on the work that has been done with the support of Member States, the Youth Envoy and civil society. But this cannot be an initiative by old people discussing younger generation. The United Nations must empower young people, increase their participation in society and their access to education, training and jobs"[593].

Despite of the increasing role played by the young people in the world affairs, currently over 73 million of young people are unemployed. For this reason, Member States pledged in the *2030 Agenda for Sustainable Development* adopted by Heads of State and Government on 25 September 2015 to build dynamic, sustainable, innovative and people centred economies, promoting youth employment and women's economic empowerment, in particular, and decent work for all and to eradicate forced labour and human trafficking and end child labour in all its forms.

In the Goal 4 on "ensure inclusive and quality education for all and promote lifelong learning", the UNGA agreed that by 2030 substantially increase the number of youth and adults who have relevant skills, including technical and vocational skills, for employment, decent jobs and entrepreneurship.

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591 Doc. A/RES/70/174, Doha Declaration on Integrating Crime Prevention and Criminal Justice into the Wider United Nations Agenda to Address Social and Economic Challenges and to Promote the Rule of Law at the National and International Levels, and Public Participation

592 UNFPA, UNFPA Strategy on Adolescents and Youth Towards realizing the full potential of adolescents and youth, 2013, New York, p. 5

593 In the speech delivered in the ceremony of his swearing on 12 December 2016 in New York

In 1965, UNGA endorsed the ***Declaration on the Promotion among Youth of the Ideals of Peace***, ***Mutual Respect and Understanding between Peoples***[594], by which proclaimed that "young people shall be brought up in the spirit of peace, justice, freedom, mutual respect and understanding in order to promote equal rights for all human beings and all nations, economic and social progress, disarmament and the maintenance of international peace and security" [595] and that "exchanges, travel, tourism, meetings, the study of foreign languages, the twinning of towns and universities without discrimination and similar activities should be encouraged and facilitated among young people of all countries" [596].

From 1965 to 1975, both the UNGA and the ECOSOC emphasized three basic themes in the field of youth: participation, development and peace. The need for an international policy on youth was emphasized as well. In 1979, UNGA designated 1985 as ***International Youth Year: Participation, Development and Peace***[597].

The observance of the ***International Youth Year*** offered a useful and significant opportunity for drawing attention to the situation and the specific needs and aspirations of youth, for increasing co-operation at all levels in dealing with youth issues, for undertaking concerted action programmes in favour of youth and for improving the participation of young people in the study, decision-making processes and resolution of major national, regional and international problems.

In 1995, on the tenth anniversary of ***International Youth Year***, the United Nations strengthened its commitment to young people by directing the international community's response to the challenges to youth into the next millennium. It did this by adopting an international strategy—the ***World Programme of Action for Youth to the Year 2000 and Beyond***[598].

The ten fields of action identified by the international community are education, employment, hunger and poverty, health, environment, drug abuse, juvenile delinquency, leisure-time activities, girls and young women and the full and effective participation of youth in the life of society and in decision-making. The Programme of Action does not exclude the possibility of new priorities which may be identified in the future.

In accordance with the ***World Programme of Action for Youth***, programmes aimed at learning peacemaking and conflict resolution should be

594 Doc. UNGA Resol. 2037 (XX), Declaration on the Promotion Among youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples, 7 Dec. 1965
595 Principle I
596 Principle IV
597 Doc. A/RES/34/151, International Youth Year : Participation, Development, Peace, 17 December 1979
598 Doc. ECOSOC, E/1995/INF/4/Add.3, 22 December 1995

encouraged and designed by Governments and educational institutions for introduction to schools at all levels. Children and youth should be informed of cultural differences in their own societies and given opportunities to learn about different cultures as well as tolerance and mutual respect for cultural and religious diversity. Governments and educational institutions should formulate and implement educational programmes which promote and strengthen respect for all human rights and fundamental freedoms and enhance the values of peace, solidarity, tolerance, responsibility and respect for the diversity and rights of others.

On 9 December 2015, the SC adopted an historic resolution on youth, peace and security, which for the first time in its history focuses entirely on the role of young men and women in peacebuilding and countering violent extremism. The resolution, sponsored by Jordan, represents an unprecedented acknowledgment of the urgent need to engage young peacebuilders in promoting peace and countering extremism. The resolution also positions youth and youth-led organizations as important partners in the global efforts to counter violent extremism and promote lasting peace.

3.1.8 United Nations-Women

The UNGA[599] strongly supported the consolidation of four United Nations entities[600] into a composite entity, taking into account existing mandates, and requested the Secretary-General to produce a comprehensive proposal specifying, inter alia, the mission statement of the composite entity, the organizational arrangements, including an organization chart, funding and the executive board to oversee its operational activities in order to commence intergovernmental negotiations[601]. Additionally, UNGA also specified about the new leadership :

> "Supports that the composite entity shall be led by an Under-SecretaryGeneral, who will report directly to the Secretary-General, to be appointed by the Secretary-General, in consultation with Member States, on the basis of equitable geographical representation and gender balance"[602]

UNGA requested the Secretary-General to produce, for the consideration of the UNGA at its sixty-fourth session a proposal of report on possible ways about how strengthening the institutional arrangements for support of gender equality and the empowerment of women within the UN system.

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599 Doc. A/RES/63/311, System-wide coherence, 2 October 2009

600 Division for the Advancement of Women (DAW); International Research and Training Institute for the Advancement of Women (INSTRAW); Office of the Special Adviser on Gender Issues and Advancement of Women (OSAGI) and United Nations Development Fund for Women (UNIFEM)

601 Doc. A/RES/63/311, op. cit. 599, para. 2

602 Doc. A/RES/63/311, op. cit. 599,, para. 3

The report suggested the need to merge and build on the important work of four previously distinct parts of the UN system, which focused exclusively on gender equality and women's empowerment[603].

In July 2010, the UNGA created **UN Women**[604], the **United Nations Entity for Gender Equality and the Empowerment of Women**. In doing so, UN Member States took an historic step in accelerating the Organization's goals on gender equality and the empowerment of women. The creation of **UN-Women** came about as part of the UN reform agenda, bringing together resources and mandates for greater impact.

In accordance with UNGA, the new entity shall provide guidance and technical support to all Member States on gender equality, the empowerment and rights of women and gender mainstreaming. It will also respond to the needs of and priorities determined by Member States and shall work in consultation with the respective national machineries for women and/or the focal points designated by the Member States[605]. The Entity will operate as part of the resident coordinator system, within the United Nations country team, leading and coordinating the work of the country team on gender equality and the empowerment of women, under the leadership of the resident coordinator[606].

Grounded in the vision of equality enshrined in the **UN Charter**, **UN-Women**, among other issues, works for the elimination of discrimination against women and girls; the empowerment of women; and the achievement of equality between women and men as partners and beneficiaries of development, human rights, humanitarian action and peace and security.

The 2010 UN Secretary-General's **report on women's participation in peacebuilding**[607] provides a comprehensive Point Action Plan that guides the UN system and its partners towards a better balance[608]. The plan covers women's full engagement, and commits the United Nations to allocating 15 per cent of post-conflict funds to projects principally aimed at addressing women's specific needs, advancing gender equality or empowering women[609]. All UN entities working on peacebuilding began implementing the plan in 2011, supported by **UN-Women** and the **Peacebuilding Support Office**. For **UN-Women**, three key areas of intervention in recovery and peacebuilding are as follows: post-conflict planning, economic recovery and restoring governance.

603 Doc. A/64/588, Report of the Secretary-General, Comprehensive proposal for the composite entity for gender equality and the empowerment of women, 6 January 2010, para. 1
604 Doc. A/RES/64/289, System-wide coherence, 21 July 2010
605 Doc. A/RES/64/289, op. cit. 604, Principle 51
606 Doc. A/RES/64/289, op. cit. 604, Principle 56
607 Doc. Doc. A/65/354–S/2010/466, Report of the Secretary-General, Women's participation in peacebuilding, 7 September 2010
608 Doc. Doc. A/65/354–S/2010/466, op. cit. 607, para. 25-52
609 Doc. Doc. A/65/354–S/2010/466, op. cit. 607, para. 36

The SG report on women's participation in peacebuilding concluded that there is unprecedented support in the international community for robust action to ensure women's full participation in peacebuilding and that the analysis and action plan presented above provide a strong basis for fulfilling the promise of the resolutions of the SC on the issue of women and peace and security[610].

Women's peace movements have raised major issues on war around the world, notably when war and conflict situations have been increasing. Without doubt, these movements to wage peace have been able to accomplish significant and historical inroads in impacting public opinion. For instance, SC resolution 1325 (2000), 1820 (2008), 1888 and 1889 on women, peace and security, stated that bringing a gender perspective into peace negotiations is an evident outcome of this movement.

The SC 1325 covers a broad spectrum of violence against women and girls in conflict and specifically notes in the following terms: "expressing concern that civilians, particularly women and children, account for the vast majority of those adversely affected by armed conflict, including as refugees and internally displaced persons, and increasingly are targeted by combatants and armed elements, and recognizing the consequent impact this has on durable peace and reconciliation; "reaffirming the important role of women in the prevention and resolution of conflicts and in peace-building, and stressing the importance of their equal participation and full involvement in all efforts for the maintenance and promotion of peace and security, and the need to increase their role in decision-making with regard to conflict prevention and resolution" and "reaffirming also the need to implement fully international humanitarian and human rights law that protects the rights of women and girls during and after conflicts".

This SC resolution recognized gender mainstreaming as a major global strategy for the promotion of gender equality by indicating that "all those involved in the planning for disarmament, demobilization and reintegration should consider the different needs of female and male ex-combatants".

UN-Women works to create an enabling environment for the implementation of national commitments to women, peace and security. Of existing *National Action Plans on women, peace and security*, UN Women has supported approximately half with technical expertise, with a specific focus on ensuring that action plans have concrete targets, resources for implementation and monitoring plans.

Also *UN-Women* is responsible for the annual report of the Secretary-General on women, peace and security to the SC, chairs the Inter-Agency Standing Committee on Women, Peace and Security and an active member of the *Counter-Terrorism Implementation Task Force*, co-chairing the new

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610 Doc. Doc. A/65/354–S/2010/466, op. cit. 607, para. 53

working group which ensures gender is considered in all efforts of the UN system in preventing and countering violent extremism. In this line, **UN Women** is the secretariat for the SC**'s Informal Expert Group on Women, Peace and Security**. The IEG was formed in response to resolution 2242 (2015), to support the Council in the implementation of its commitments to women, peace and security[611].

In February 2016, the UN launched the **Global Acceleration Instrument on Women, Peace and Security and Humanitarian Action** (GAI). The GAI is a pooled funding mechanism that aims to re-energize action and stimulate a significant increase in the financing of women's participation, leadership and empowerment in humanitarian response and peace and security settings. UN Women serves as a secretariat for the GAI, which is administered through the **UN Multi-Partner Trust Fund Office.**

3.1.9 World Food Programme

The **World Food Programme** (WFP) is the largest humanitarian organisation fighting hunger worldwide, assisting approximately 100 million people in 83 countries annually[612]. WFP was established in 1963[613] when George McGovern, director of the **US Food for Peace Programmes**, proposed establishing a multilateral food aid programme. While WFP does not have a peacebuilding mandate, the overwhelming majority of WFP's programme of work in recent years has been in conflict-affected and post-conflict settings. WFP therefore has a potential role to play in supporting transitions to peace.

Hunger and conflict are very often closely interlinked. Conflict is a leading cause of hunger, and often undermines food and nutrition security. As a humanitarian organization, WFP adheres to the humanitarian principles of humanity, neutrality, impartiality and operational independence in all its activities[614]. WFP's work in complex emergencies[615] is governed by eight main principles[616]. WFP recognises the importance of promoting peace and

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611 In 2016, the IEG met on a bi-monthly basis to discuss countries on the Council's agenda including: Afghanistan, the Central African Republic, Iraq and Mali; In 2017, the IEG met to discuss the situations in Yemen, Mali, Iraq and the Lake Chad Basin; In 2018, the IEG reviewed the situations in the Lake Chad Basin (January), Libya (April, November), Yemen (June), Iraq (March), DRC (February/October) and the Central African Republic (May) and In 2019, the IEG reviewed the situations in South Sudan, Yemen, DRC, and Myanmar.

612 https://www.wfp.org/overview

613 Doc. UNGA Res. 1914 (XVIII), Review of the composition of the United Nations/FAO Inter-Governmental Committee on the World Food Programme, 5 December 1963

614 Doc. A/RES/46/182, Strengthening of the coordination of humanitarian emergency assistance of the United Nations, 19 December 1991

615 Secretary General, Transition Report prepared for the United Nations Quadrennial Comprehensive Policy Review, 2016

616 1. Understand the context, so that WFP's assistance is informed by a careful risk analysis to ensure that it does not inadvertently exacerbate conflict and that opportunities to support peace are identified; 2. Maintain a hunger focus in line with WFP's mandate; 3. At a minimum avoid doing harm; 4. Support national priorities where possible, but follow humanitarian principles where conflict continues; 5. Support United Nations coherence; 6. Be responsive to a dynamic

contributes indirectly to peacebuilding activities where possible.

At the global level, WFP works with the United Nations Department of Peacekeeping Operations, Department of Political Affairs and Peacebuilding Support Office as well as other long-standing partners such as the United Nations Children's Fund (UNICEF) and the United Nations Office for the Coordination of Humanitarian Affairs (OCHA). At the policy level, WFP has contributed to three important United Nations reviews in 2015: the *High-Level Independent Panel on United Nations Peace Operations*[617], the *Advisory Group of Experts on Review of Peacebuilding Architecture*[618] and the *Global Study on Women, Peace and Security*[619].

The main policy informing WFP's engagement in peacebuilding, entitled *WFP's Role in Peacebuilding in Transition Settings*[620], was adopted by the WFP Executive Board at the end of 2013. In late 2014 an update on the implementation of the policy, *Update on WFP Peacebuilding Policy*[621], was also adopted by the EB. The policy and the update outline the main areas and limits of WFP peace-related activities by providing an overall guidance and demonstrating WFP's approach to, and added value in, promoting sustainable peace.

WFP's work in transition is further supported by *WFP Humanitarian Protection Policy*[622], which underlines WFP's commitments on *Accountability to Affected Populations* and the importance of context analysis to safeguard beneficiaries; and the *WFP Gender Policy*[623], which recognised the specific challenges faced by women, men, girls and boy in conflict-affected countries.

Other WFP's peace-related policies include *Food Aid and Livelihoods in Emergencies*[624]; *Humanitarian Principles*[625]; *Exiting Emergencies*[626] and *WFP Policy on Disaster Risk Reduction and Management*[627] which focuses

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environment by tailoring approach to various complex situations within the country; 7. Ensure inclusivity and equity; 8. Be realistic – addressing hunger and supporting reconciliation and normalcy are not panaceas on their own.

617 José Ramos-Horta - Chair of the High-level Independent Panel on Peace Operations-, Report of the High-level Independent Panel on Peace Operations on uniting our strengths for peace: politics, partnership and people, Doc. A/70/95–S/2015/446, 17 June 2015

618 Gert Rosenthal -Chair of the Advisory Group of Experts-, The challenge of sustaining peace: Report of the advisory group of experts for the 2015 review of the United Nations peacebuilding architecture, 29 June 2015

619 Mrs.Radhika Coomaraswamy, "Global Study on the Implementation of United Nations Security Council resolution 1325", 2015

620 Doc. WFP/EB.2/2013/4-A/Rev.1

621 Doc. WFP/EB.2/2014/4-D

622 Doc. WFP/EB.1/2012/5-B/Rev.1

623 Doc. WFP/EB.1/2009/5-A/Rev.1

624 Doc. WFP/EB.A/2003/5-A

625 Doc. WFP/EB.1/2004/4-C and WFP/EB.A/2004/5-C

626 Doc. WFP/EB.1/2005/4-B

627 Doc. WFP/EB.2/2011/4-A

on resilience building, necessary for communities in transition settings, also helps to frame WFP's interventions in conflict and transition settings.

WFP supports and contributes to the development and implementation of peacebuilding activities. WFP is currently implementing elements of the peacebuilding policy in operations in various situations[628]. A project in the Kyrgyz Republic, jointly implemented by UNDP, UNCEF, FAO, WFP and UN Women as part of an 18-month UN PBSO-funded activity comprises both 'hard' (infrastructure) and 'soft' (trust building, mediation, collaboration, raise awareness, early warning and information sharing) elements. WFP concentrates on asset creation under *Food for Work* and *Food for Training*, and collaboration with various partners on other 'soft' interventions.

WFP Food Assistance for Assets projects in conflict-affected areas increasingly focus on the building of community assets (bridges, dams, community centres, etc.) and promoting dialogue between communities as a peacebuilding measure. In Somalia, WFP promotes the incorporation of food security and livelihoods assistance into national peacebuilding plans including the three-year *New Deal Compact for Somalia* (2014–2016), the *United Nations Integrated Strategic Framework* and peacebuilding priority plans for PBF funding.

3.2 Research and Training Institutes

3.2.1 United Nations Institute for Disarmament Research

The *United Nations Institute for Disarmament Research* (UNIDIR) was established in 1980 by the UNGA to inform States and the global community on questions of international security, and to assist with disarmament efforts so as to facilitate progress toward greater security and economic and social development for all[629].

Recognizing the need for objective, empirical and comprehensive research on disarmament and security, the UNGA specified that UNIDIR would be an autonomous entity within the United Nations structure, so that its work could be conducted in scientific independence.

UNIDIR works on the basis of the provisions of the *Final Document* of the *First Special Session of the UN General Assembly Devoted to Disarmament*[630] and also takes into account relevant UNGA recommendations. The work programme is reviewed annually and is subject to approval by the *UN Secretary-General's Advisory Board on Disarmament Matters*, which also functions as UNIDIR's Board of Trustees. The Director reports yearly to the

628 South Sudan, Colombia, Kyrgyzstan, Somalia, CAR, Mali and Syria.
629 Doc. A/RES/35/152H, Programme of research and studies on disarmament, 12 December 1980
630 Resolutions and decisions adopted by UNGA during its tenth special session, 23 May – 30 June 1978

UNGA on the activities of the Institute.

UNIDIR's mandate is as follows:

The work of the Institute shall aim at:

(a) Providing the international community with more diversified and complete data on problems relating to international security, the armaments race and disarmament in all fields, particularly in the nuclear field, so as to facilitate progress, through negotiations, towards greater security for all States and towards the economic and social development of all peoples;

(b) Promoting informed participation by all States in disarmament efforts;

(c) Assisting ongoing negotiations on disarmament and continuing efforts to ensure greater international security at a progressively lower level of armaments, particularly nuclear armaments, by means of objective and factual studies and analyses;

(d) Carrying out more in-depth, forward-looking and long-term research on disarmament, so as to provide a general insight to the problems involved and stimulating new initiatives for new negotiations

UNIDIR offers research and analysis, expertise and advisory services on the full range of security interests of interest to United Nations Member States and to the entire disarmament community, including civil society. UNIDIR does not produce legal texts, and is an observer rather than a participant in international negotiations. Nevertheless, the Institute is frequently invited by the UN system and member states to contribute expertise and input to their work. In this sense, UNIDIR has produced many studies and other publications in the past years[631].

3.2.2 United Nations Institute for Training and Research

The *United Nations Institute for Training and Research* (UNITAR) was established in 1963 following a UNGA resolution "for the purpose of

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631 (2016) Understanding the Reverberating Effects of Explosive Weapons: A Way Forward; (2016) The Implications of the Reverberating Effects of Explosive Weapons Use in Populated Areas for Implementing the Sustainable Development Goals; (2016) A Prohibition on Nuclear Weapons: A Guide to the Issues. Geneva and Oslo (UNIDIR and International Law and Policy Institute); (2016) Verifiable Declarations of Fissile Material Stocks: Challenges and Solutions; (2016) Examining Options to Enhance Common Understanding and Strengthen End Use and User Control Systems to Address Conventional Arms Diversion; (2015) Implementing Evidence-based Design into Practice: Recommendations to the United Nations Inter-Agency Working Group on Disarmament, Demobilization and Reintegration; (2015) The Weaponization of Increasingly Autonomous Technologies in the Maritime Environment: Testing the Waters; (2014) An Illusion of Safety: Challenges of Nuclear Weapon Detonations for United Nations Humanitarian Coordination and Response (in cooperation with UNOCHA and UNDP); (2013) Viewing Nuclear Weapons Through a Humanitarian Lens and (2013) A New START Model for Transparency in Nuclear Disarmament.

enhancing the effectiveness of the United Nations in achieving the major objectives of the Organization through extensive training and research"[632].

The Institute's training targets two key sets of stakeholders, mainly from developing countries: the delegates to the UN and others who develop intergovernmental agreements establishing global norms, policies, and programmes, and the key national change agents who turn the global agreements into action.

Serving more than 36'000 beneficiaries per year, UNITAR conducts close to 500 training and research activities around the world.

The work of the Institute is organized under five broad programme areas: *Strengthen Multilateralism; Promote Economic Development and Social Inclusion; Advance Environmental Sustainability and Green Development; Promote Sustainable Peace; and Research and Technology Applications*.

The peaceful resolution of conflict and maintenance of international peace and security are cardinal purposes for which the United Nations was established. This is at the heart of the Organization's work and continues to be a pressing priority for Member States. To contribute to the realization of this objective, UNITAR designs and conducts training programmes and seminars to deepen the knowledge, strengthen the skills and facilitate knowledge and experience-sharing among its beneficiaries[633].

Based in many years conducting training in preventive diplomacy, negotiation and mediation, UNITAR has published important books on this specific topic[634]. In the area of preventing violent conflict and promoting sustainable peace, UNITAR has established a solid track record in strengthening key capacities to contribute to effective peacemaking and addressing root causes of conflict.

3.2.3 United Nations Research Institute for Social Development

The *United Nations Research Institute for Social Development* (UNRISD) is an autonomous research institute within the United Nations that undertakes

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632 Doc. UNGA Res. 1827 (XVII), United Nations Training and Research Institute, 18 December 1962 and UNGA Res. 1934 (XVIII), United Nations Training and Research Institute, 11 December 1963

633 The flagship *UNITAR-IPI Fellowship Programme in Peacemaking and Preventive Diplomacy* which has trained more than 850 senior and mid-level officials from UN substantive departments and peace missions, regional organizations and Member States; The *UNITAR Regional Training Programme to Enhance Conflict Prevention and Peacemaking in Africa Capacities* training 580 officials to date on the continent and the *UNITAR Training Programme to Enhance the Conflict Prevention and Peacemaking Capacities of Indigenous Peoples' Representatives* providing training to 500 representatives to strengthen key capacities so no one is left behind

634 Practice of Peacemaking and Preventive Diplomacy in the United Nations: The UNITAR Approach and A Manual for UN Mediators: Advice from UN Representatives and Envoys

multidisciplinary research and policy analysis on the social dimensions of contemporary development issues. UNRISD was established in 1963 with the mandate of conducting policy-relevant research on social development that is pertinent to the work of the United Nations Secretariat, regional commissions and specialized agencies, and national institutions[635].

A small team of researchers coordinates UNRISD's research programmes, which focus primarily on the developing world, working in collaboration with national research teams from local universities and research institutes. The Institute's work takes a holistic, multidisciplinary and political economy approach.

The United Nations peace agenda resonates strongly with UNRISD research over more than five decades. Development, and peaceful and democratic societies, are grounded in common normative values and share the same structural foundations. This is reflected in the UNRISD definition of social development, as follows:

"Social development is a process of change that leads to improvements in human well-being and social relations that are equitable and compatible with principles of democratic governance and justice. It includes material achievements, such as good health and education; sustainable access to the resources, goods and services necessary for decent living in a viable environment; social and cultural attributes, such as a sense of dignity, security and the ability to be recognized as part of a community; and political achievements related to agency, participation and representation"[636]

One vehicle for this contribution is the UNRISD 2016 *Flagship Report Policy Innovations for Transformative Change*, which was previewed in July 2016 at the High-level Political Forum on Sustainable Development, the United Nations' central platform for the follow-up and review of the 2030 Agenda for Sustainable Development. The key message of the report is that "transforming our world" will require attacking the root causes that generate and reproduce economic, political, environmental and social problems and inequities, not merely their symptoms.

4. Secretariat

4.1 Department of Peacekeeping Operations

The *United Nations Departments of Peacekeeping Operations and Field Support* (DPKO-DFS) constitute a core part of the Organisation's peace and security pillar and, as such, play a pivotal role in the peace agenda. DPKO-DFS

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635 Doc. no. ST/SGB/126, Secretary-General's Bulletin, UNRISD Statutes, doc. no. ST/SGB/126, 1 August 1963

636 UNRISD, Research for Social Change: Transformations to Equity and Sustainability, UNRISD Strategy 2016–2020

work together to plan, prepare, manage and direct peacekeeping operations, of which there are sixteen at present.

DPKO directs, manages and provides political and policy guidance and strategic direction to all operations under its responsibility, which comprise all traditional and multi-dimensional peacekeeping operations with military and/or police components and which may include elements of peace-making and peacebuilding, as well as certain special political missions as determined by the Secretary-General[637]. In addition to peacekeeping operations, DFS delivers dedicated support to special political missions and other field presences in the areas of human resources, finance and budget, conduct and discipline, logistics and information and communications technology[638].

The first peacekeeping mission deployed in 1948 and over the course of nearly seven decades, peacekeeping has evolved in scope, scale and range of tasks to support and promote peace. Peacekeeping has always been highly dynamic and, in light of a rapidly evolving international scenario, has evolved in the face of new challenges. 'Traditional' peacekeeping operations have given way to a wave of 'multi-dimensional' operations which seek to deploy peacekeeping missions as one actor in a far reaching international effort to support countries in their transition from conflict to a sustainable peace.

The **Capstone Doctrine** (2008) identifies the core functions of this aforementioned 'multi-dimensional' United Nations peacekeeping operation, to which DPKO-DFS provide guidance and support, as: 1. Create a secure and stable environment while strengthening the State's ability to provide security, with full respect for the rule of law and human rights[639]; 2. Facilitate the political process by promoting dialogue and reconciliation and supporting the establishment of legitimate and effective institutions of governance[640] and 3. Provide a framework for ensuring that all United Nations and other international actors pursue their activities at the country-level in a coherent and coordinated manner[641].

Regarding major policy documents, the *United Nations Peacekeeping Operations: Principles and Guidelines*[642], often referred to as *The Capstone*

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637 Doc. ST/SGB/2010/1, Secretary-General's bulletin, Organization of the Department of Peace-keeping Operations, 5 February 2010
638 Doc. ST/SGB/2010/1, Secretary-General's bulletin, Organization of the Department of Field Support, 4 March 2010
639 Protection of Civilians, Mine Action, DDR, Security Sector Reform, Support to the restoration and extension of State authority, Protection and promotion of human rights, institution building
640 Electoral Assistance, Community Engagement
641 Support the delivery of humanitarian assistance, joint protection programmes, integrated support
642 Department of Peacekeeping Operations and Department of Field Support, United Nations Peacekeeping Operations Principles and Guidelines, January 2010

Doctrine, is a policy document which aims to "define the nature, scope and core business of contemporary United Nations peacekeeping operations" and is an attempt to digest the main lessons learned as a result of six decades of peacekeeping. This document serves to aid in the understanding of the basic principles and concepts. It is worth noting that peacekeeping operations are often responsible for a number of cross-cutting, thematic tasks following notable SC Resolutions[643].

In 2014, then Secretary-General Ban Ki-moon appointed the *High-Level Independent Panel on Peace Operations* as a means of reviewing the current state of UN peace operations. The Secretary-General's response to the report produced by this independent panel is an additional noteworthy document. The report[644], entitled "highlights the priorities for peacekeeping operations, identified by the panel, as follows: the pursuit of political settlements, the protection of civilians, tailored and appropriate responses, accountability, global-regional partnerships, and a renewed focus on prevention and mediation.

4.2 Department of Political Affairs

On 31 January 1992, the SC requested the Secretary-General to give priority to preventive and peacemaking activities by establishing a separate *Department of Political Affairs* (DPA). DPA brought together a range of political functions previously dispersed throughout the Organization to provide systematic support to the good offices of the Secretary-General. The Head of the Department is the Under-Secretary-General for Political Affairs, who reports directly to the Secretary-General[645].

DPA focuses primarily on five action areas in international peace and security[646]. To carry out this mandate, the Department focuses on two sets of action. First, DPA plays a lead role in supporting the exercise of the Secretary-General's good offices, including for mediation and other forms of conflict prevention and conflict resolution. Second, the Department provides Member States and regional and subregional organizations with support, upon their request, for their conflict prevention and conflict resolution engagements.

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643 Doc. SC Res. Women, Peace and Security SCR 1325 (2000), Children and Armed Conflict SCR 1612 (2005), Conflict-related Sexual Violence SCR 1820 (2008) and Protection of Civilians in Armed Conflict SCR 1674 (2006)

644 Doc. A/70/357–S/2015/682, Secretary-General, The future of United Nations peace operations: implementation of the recommendations of the High-level Independent Panel on Peace Operations, 2 September 2015

645 The Department's overarching role, structure and strategy is described by the Secretary-General's Bulletin on the Organization of the Department of Political Affairs (2009/13)

646 Ensuring sound analysis and early warning; preventing conflict and engaging in peacemaking; managing political crises and violent conflicts; sustaining peace, and enhancing partnerships

At Headquarters, the Department's work is carried out by a number of entities, at the forefront of which are DPA's regional divisions[647]. The ***Counter-Terrorism Implementation Task Force***, also hosted by DPA, strengthens coordination and coherence of the UN system's efforts to prevent violent extremism and counter terrorism. The ***Electoral Affairs Division*** supports the DPA Under-Secretary-General as the system-wide Electoral Focal Point, providing electoral assistance to more than 100 countries since 1991. The ***Policy and Mediation Division*** leads is deployed to support mediation initiatives around the world.

In the field, DPA relies on a wide array of mechanisms designed to operationalize the Department's conflict prevention, mediation and peacebuilding mandate. These include regional offices[648] which serve as forward platforms for preventive diplomacy, good offices and mediation. Special envoys are currently deployed to a wide range of contexts[649] to carry out the Secretary-General's good offices and peacemaking mandate. Country-based special political missions[650] are supporting Member States undergoing complex political transitions from conflict to peace. ***Peace and Development Advisers***, deployed jointly by DPA and UNDP to support Resident Coordinators.

DPA has a wide range of policies, standard operating procedures and guidelines that are all directly or indirectly related to peace. More broadly, DPA's work has been shaped by major policy reviews carried out in the UN context over the last 25 years, for which the Department itself has made significant contributions[651]. A number of these policy documents were followed legislatively with resolutions from the UNGA or the SC.

The core legal instrument that guides the United Nations' work in the area of peace and security is the ***UN Charter***, in particular Chapters I, VI, VII and VIII. More specifically, the role of the Secretary-General in the maintenance of international peace and security is broadly defined by Article 99 of the ***UN***

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647 Support to the Security Council, through DPA's Security Council Affairs Division, advice to the UN Special Committee on Decolonization on the 16 remaining Non-Self-Governing Territories on the UN list, through DPA's Decolonization Unit, and servicing the Secretariat of the Committee on the Exercise of the Inalienable Rights of the Palestinian People through DPA's Palestinian Rights Division.

648 West Africa and the Sahel, Central Africa, and Central Asia

649 From Syria and Yemen to the Great Lakes and Cyprus

650 Libya, Afghanistan, Iraq and Somalia

651 Agenda for Peace (1992), the Supplement to an Agenda for Peace (1995), the Brahimi Report (2000), the Report of the Secretary-General on Prevention of Armed Conflict (2001), the Report of the High-Level Panel on Threats, Challenges and Change (2004), the Report of the Secretary-General on Peacebuilding in the aftermath of conflict (2009); the Report of the High-Level Independent Panel on Peace Operations (2015), the Report of the Advisory Group of Experts on the Review of the UN Peacebuilding Architecture (2015), and the Global Study on the Implementation of Security Council Resolution 1325 (2015).

Charter, which defines his independent good offices function[652].

With the adoption of the SDGs, and the subsequent adoption of the UNGA and SC resolutions on sustaining peace[653], there is now an unequivocal recognition of the interlinkages between sustainable development, conflict prevention, and sustaining peace. Follow up to the UNGA and SC resolutions on sustaining peace provides an opportunity to articulate how the UN system can more effectively prevent conflict and sustain peace. The resolutions and the major reviews of 2015 in the area of peace and security all emphasize the need to strengthen coherence and work across pillars.

4.3 Office for Disarmament Affairs

The *UN Office for Disarmament Affairs* (UNODA) is an Office of the United Nations Secretariat established in January 1998 as the Department for Disarmament Affairs, part of the then United Nations Secretary-General Kofi Annan's plan to reform the UN as presented in his report to the UNGA in July 1997.

Its goal is to promote nuclear disarmament and non-proliferation and the strengthening of the disarmament regimes in respect to other weapons of mass destruction, chemical and biological weapons. It also promotes disarmament efforts in the area of conventional weapons, especially landmines and small arms, which are often the weapons of choice in contemporary conflicts.

UNODA provides substantive and organizational support for norm-setting in the area of disarmament through the work of the UNGA and its First Committee, the Disarmament Commission, the Conference on Disarmament and other bodies. It fosters preventive disarmament measures, such as dialogue, transparency and confidence building on military matters, and encourages regional disarmament efforts. The latter includes the *UN Register of Conventional Arms* and regional forums. It also provides information on the United Nations disarmament efforts.

At the *Peace Conferences* held at the Hague (Netherlands, 1899-1907) the international community adopted the first formal treaties of the law of war and war crimes in the emerging body of international law. These latter norms together with the law security system applied in the inter-war period[654] had as main purpose not only to limit the use of force, but also to promote the

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652 Charter of the United Nations, Art. 99: "The Secretary-General may bring to the attention of the Security Council any matter which in his opinion may threaten the maintenance of international peace and security"

653 Doc. A/70/262, Review of the United Nations peacebuilding architecture, 12 May 2016 and and SC Res. 2282 (2016), 27 April 2016

654 Washington Treaty (8 February 1922), London Treaty (22 April 1930 and 25 March 1936); Conference of disarmament (1932-1933); Versailles Treaty (1919)

rights of soldiers, disarmament, preventing war through collective security, settling disputes among countries through negotiation, diplomacy and improving global quality of life. Despite efforts made by the international community to establish a peaceful system of disarmament, the onset of World War II showed that the League of Nations failed its primary purpose, namely, to avoid any future world war.

Although the United Nations Organization was created to save succeeding generations from the scourge of war, the current arsenal of weapons of mass destruction has become a real threat to international peace and security, since the use of such weapons could potentially annihilate millions of people all over the world.

In accordance with Articles 11 and 26 of the **UN Charter**, the Organization is pursued to enhance the general principle of cooperation in the maintenance of international peace and security through, inter alia, disarmament and regulation of armaments. Nevertheless, Member States have always been more interested in controlling or restraining the use and development of certain arms[655], rather than promoting an effective disarmament at the highest level[656]. As a consequence, the number of victims of the countless international and, in particular, internal armed conflicts has dramatically increased since the end of the Cold War.

The continuing existence of nuclear weapons poses a permanent threat to the world peace as their use would have catastrophic consequences for all life on Earth and humankind in general[657]. The Human Rights Committee recognized that the "designing, testing, manufacture, possession and deployment of nuclear weapons are among the greatest threats to the right to life which confront humankind today"[658]. As stated by the **International Court of Justice** (ICJ) on its advisory opinion on the Legality of the Threat or Use of Nuclear Weapons based on Article 6 of the **Nuclear Non-Proliferation Treaty,**[659] Member States are obligated to conduct negotiations leading to nuclear disarmament in all its aspects under strict and effective international control.

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655 Limited Test Ban Treaty (1963), Nuclear Non-Proliferation Treaty (1968), Strategic Arms Limitation Treaty I (SALT I, 1972), Anti-Ballistic Missile Treaty (ABM, 1972), Threshold Test Ban Treaty (TTBT, 1974), Underground Peaceful Nuclear Explosions Treaty (PNE, 1976), SALT II (1979), Intermediate Nuclear Forces Treaty (INF, 1987), Strategic Arms Reduction Treaty (START, 1991-92), START II (1993), Comprehensive Test Ban Treaty (CTCBT, 1996), START III (1997)

656 Antarctic Treaty (1959), Outer Space Treaty (1967), Treaty of Tlatelolco (1967), Seabed Treaty (1971), South Pacific Nuclear Free Zone (Treaty of Rarotonga, 1985), Southeast Asia Nuclear Weapons Free Zone (Treaty of Bangkok, 1995), African Nuclear Weapons Free Zone (Treaty of Pelendaba, 1996)

657 The Russell-Einstein Manifesto, London, 9 July 1955, Resolution

658 General Comment No. 14 of the Human Rights Committee: Nuclear weapons and the right to life (Art. 6), 9 November of 1984, par. 4

659 Doc. A/54/54 Q, General Assembly, General and complete disarmament: follow-up to the advisory opinion of the International Court of Justice on the Legality of the Threat or Use of Nuclear Weapons, 1 of December 1999

In addition, the First Committee of the UNGA on **Disarmament and International Security highlighted that the use of illicit small arms and light weapons** (SALW)[660] constitutes a clear threat to peace consolidation. Besides, Mrs Barbara Frey - **Special Rapporteur on the issue of prevention of human rights violations committed with SALW**- indicated[661] that "this type of weapons has a devastating impact on human rights standards, such as the right to life, liberty and security of persons". As added by the meeting of experts on the traditional and new forms of mercenarism[662], mercenary activities may also pose a threat to a broad range of human rights as a consequence of the close relationship prevailing between the new forms of mercenary activities and arms trafficking. The launching of strong public information campaigns on education and culture of peace are, inter alia, necessary to combat violence in all regions and globally[663].

Since arms in general and nuclear weapons in particular, are mainly used as symbols for power, wealth and sovereignty, States might more easily dismantle them when there could exist a fundamental re-consideration of the security strategies[664]. The decision to move decisively towards an effective disarmament would ignite a revolutionary change in international relations, as this symbolism would be progressively substituted by the concept of human security[665]. Besides, taking into account that the mutual distrust is the greatest cause of militarism in the world, the emerging recognition of the human rights to peace and disarmament as solidarity rights could contribute not only to reduce reciprocal suspicion among nations, but also to strengthen trust between them.

Since the purpose of the United Nations is to become the centre for harmonizing actions of all nations to achieve their common end of maintaining international peace and security[666], the international community should foster a general and complete disarmament as a means to achieve a just, lasting and constructive peace in the world.

The final outcome document of the **International Conference on the**

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660 Doc. A/RES/51/45(N), General Assembly, First Committee, General and complete disarmament: consolidation of peace through practical disarmament measures, 1996
661 The United Nations Disarmament Yearbook, vol. 26, 2001, 172-176 (UN publications sales No. E.02.IX.1)
662 Doc. E/CN.4/2001/18, The right of people to self-determination and its application to peoples under colonial or alien domination or foreign occupation, report of the HCHR, 14 February 2001, Par. 69
663 Doc. E/CN.4/2005/23, Par. 59 and conclusions, The right of people to self-determination and its application to peoples under colonial or alien domination or foreign occupation, report of the HCHR, 18 January 2005
664 Boutherin, G., "Europe facing nuclear weapons challenges". Bruylant, Bruxelles, 2008, p. 106
665 Doc. A/HRC/6/NGO/62, written statement presented to the 6th session of the Human Rights Council by a cluster of NGO led by SSIHRL on The right to human security as a component of the human right to peace: An approach to terrorism, 6 December 2007
666 Article 1.4 of the Charter of the United Nations

Relationship between disarmament and development[667] concluded that true and lasting peace and security in this interdependent world demand rapid progress in both disarmament and development, since they are the most urgent challenges facing the world today and the pillars on which should be built enduring international peace and security. As consequence of the growing interdependence and interrelationship among nations and global issues, multilateralism provides the international framework within which the relationship between disarmament, development and security should be shaped[668]. It follows that the human rights to peace, disarmament and development as solidarity rights require the union of interests or purposes among all countries of the world, social cohesion and international cooperation to give them effect[669].

As the UNGA underlines, excessive armament and military spending may have negative effects on development, because their spread and availability endanger stability and welfare and diminish social and economic confidence. Although disarmament does not necessarily lead to development, there is no doubt that disarmament may help to create more stable international, national and local situations favourable to development[670]. Thus, international community should devote part of resources liberated from disarmament and arms limitation agreements, to economic and social development with a view to achieve the *Millennium Development Goals* (MDG)[671].

4.4 Office of the High Commissioner for Human Rights

The programme and activities of the *Office of the United Nations High Commissioner for Human Rights* (OHCHR) are directly or indirectly linked to the promotion of peace. OHCHR is entrusted with the mandate[672] to promote and protect the effective enjoyment of all human rights by all people. Its operational activities and thematic work cut across the whole spectrum of human rights - economic, civil, cultural, political and social as well as the right to development. In addition, OHCHR provides support to several mechanisms of the UNGA, HRC and Human Rights Treaty bodies that also directly or indirectly promote peace. These include mandates on commissions of inquiry, fact-finding missions, transitional justice programmes and peacekeeping operations.

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667 Doc. A/CONF.130/39, Report of the International Conference on the Relationship between disarmament and development, New York, 24 August-11 September 1987, 22 September 1987

668 *Ibidem*, p. 667

669 Doc. E/CN.4/2006/96, Report by Mr. Rudi Muhammad Rizki, Independent Expert on human rights and solidarity rights, presented to the Sixty-second session of the Commission on Human Rights, 1 February 2006, par. 16

670 Doc. A/RES/59/119, *The relationship between disarmament and development in the current international context*, 23 June 2004, p. 18

671 Doc. A/RES/59/119, op. cit. 670, p. 4

672 Doc. A/RES/48/141, Human Rights Council, 20 December 1993.

The Office advocates for action on peacebuilding through rule of law missions and human rights trainings, as well as through the recently established *United Nations Human Rights Up Front initiative*. In its global agenda for respect, promotion and protection of human rights, OHCHR continues to strengthen existing efforts and make use of new opportunities to contribute to the peacebuilding agenda, through the concerted efforts of the High Commissioner and staff at the Headquarters, Country Offices[673]; United Nations Peace Missions[674]; Regional Offices and Centres[675]; and Human Rights Advisers.[676]

Education and training on human rights is a key component of OHCHR's mandate to protect and promote human rights. The Office produces training materials to support human rights education on an ongoing basis. It also develops database tools, guides and technical cooperation programs to enhance further work on human rights operations. For instance, these initiatives aim to ensure that law enforcement officers respect human rights when carrying out their work. In 2011, UNGA adopted, without a vote, the *United Nations Declaration on Human Rights Education and Training*[677].

In 2013, the Secretary-General launched the *Human Rights Up Front initiative* at the end of the war in Sri Lanka "to strengthen the UN system's ability to effectively prevent and respond to serious human rights violations and complex crises". HRuF is led by the Secretary-General, and its implementation is overseen by the Deputy SecretaryGeneral. HRuF directly concerns the UN's human rights, development, humanitarian and political work, in all countries.HRUF seeks three types of change: cultural change, an operational change and a change to UN political engagement.

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673 Field presences in 65 locations monitor the human rights situation in countries, and help build the capacity of Member States and others to address human rights issues. As of 2015, OHCHR had offices in Geneva, and an office at UN headquarters in New York, as well as country offices in Bolivia, Burundi, Cambodia, Colombia, Guatemala, Guinea, Honduras, Korea (field-based structure to follow up on the COI on DPRK), Mauritania, Mexico, the Occupied Palestinian Territories, Togo (closed in 2015), Tunisia, Uganda, Ukraine and Yemen.

674 In 2015, OHCHR supported over 800 international and national human rights officers in 14 Human Rights Components of UN peace missions in Afghanistan, Central African Republic, Côte d'Ivoire, Democratic Republic of the Congo, Guinea-Bissau, Haiti, Iraq, Liberia, Libya, Mali, Kosovo (Serbia), Somalia, South Sudan and Sudan (Darfur).

675 As of 2016, OHCHR had 11 regional offices covering East Africa (Addis Ababa), North Africa (temporary location in Beirut), Southern Africa (Pretoria), West Africa (Dakar), Central America (Panama City), South America (Santiago), Central Asia (Bishkek), South-East Asia (Bangkok), Europe (Brussels), Middle East (Beirut) and Pacific (Suva). OHCHR also has a Regional Centre for Human Rights and Democracy for Central Africa in Cameroon (Yaoundé) and a Training and Documentation Centre for South West Asia and the Arab Region in Qatar (Doha).

676 . By mid-2016 OHCHR had deployed 19 Advisers in Chad, Dominican Republic, Jamaica, Kenya, Madagascar, Malawi, Mozambique, Nigeria, Papua New Guinea, Paraguay, Philippines, Rwanda, Sierra Leone, Southern Caucasus (Tbilisi), Sri Lanka, Timor Leste, Thailand (UNDG Asia-Pacific, Bangkok), Serbia and the Former Yugoslav Republic of Macedonia.

677 Doc. A/RES/66/137, United Nations Declaration on Human Rights Education and Training, 2 November 2011

Studies carried out in the context of the United Nations truth commissions have shown that historic causes of civil unrest and armed conflicts are deep-rooted in the denial of basic human rights. OHCHR prepared a thematic report on early warning and economic, social and cultural rights for the 2016 session of the *Economic and Social Council* and continues to research the issue. The report found that there is increasing evidence that violations of economic, social and cultural rights are causes, consequences and often even predictors of violence, social unrest and conflict[678].

HRC requested OHCHR to draft a study on the prevention of human rights violations and its practical implementation, and to present the study to its thirtieth session[679]. This study[680] provided further content to the concept of prevention of human rights violations, identify practical means through which to prevent violations, and highlight the role of international and regional stakeholders[681]. In 2018, the HRC decided to convene two intersessional seminars with States and other relevant stakeholders on the contribution that the HRC can make to the prevention of human rights violations[682].

In resolution 33/16,[683] the HRC has called for OHCHR to organize an expert workshop to discuss the role and contribution of civil society organizations, academia, national human rights institutions and other relevant stakeholders in the prevention of human rights abuses, drawing on the conclusions and recommendations of the above-mentioned study, and to present a summary report to the Council.

The SC mandates that UN Peacekeeping operations be conducted within the international framework of human rights. Timely human rights monitoring and engagement with potential perpetrators can save lives and prevent an escalation of violence. OHCHR contributes to the protection of human rights in UN peacekeeping operations and police components worldwide by providing strategic planning and expert guidance during all stages of UN peace missions.

At the request of Member States, OHCHR conducts or supports fact-finding missions and commissions of inquiry that investigate serious allegations of human rights violations and abuses. The Office provides assistance to

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678 OHCHR, Early warning and economic, social and cultural rights, 2016
679 Doc. A/RES/24/16, The role of prevention in the promotion and protection of human rights, 8 October 2013
680 Doc. A/HRC/30/20, Report of the OHCHR, The Role of Prevention in the Promotion and Protection of Human Rights, 16 July 2015
681 Doc. A/HRC/30/20, Report of the OHCHR, The Role of Prevention in the Promotion and Protection of Human Rights, 16 July 2015, p. 1
682 Doc. A/HRC/38/18, The contribution of the Human Rights Council to the prevention of human rights violations, 17 July 2018
683 Doc. A/HRC/33/16, 5 October 2016.

commissions established after the alleged commission of grave violations of international human rights and humanitarian law. Commissions of Inquiry and Fact-Finding Missions are investigative bodies usually instituted in places of social unrest or in need of transitional justice post-conflict mechanisms. One of their main goals is to contribute to the peacebuilding process by strengthening efforts towards justice, remedies and truth seeking, while working towards more sustainable reconciliation methods. In this context, OHCHR contributes through the development and sharing of guidance, lessons learned and methodological advice, among others.

OHCHR's Rapid Response Unit ensures swift deployment of personnel to work in crises and urgent situations. It manages an internal roster of staff who can be rapidly deployed in human rights and humanitarian emergencies, and can provide surge capacity to OHCHR field offices. The Unit has inter alia conducted or coordinated the establishment of fact-finding missions or commissions of inquiry mandated by the HRC[684]; the Commission of Inquiry mandated by the Secretary General; and the OHCHR Investigations mandated by the HRC[685]. The Unit has established a human rights monitoring team based in Lebanon and sent fact-finding teams[686]. In response to humanitarian crises, staff have been deployed in some countries[687].

OHCHR's work on the rule of law is vital to addressing challenges of armed conflict and violence worldwide. The Office aims to protect vulnerable people through the development of measures and practices that redress all sorts of human rights violations committed during conflict. In this sense, a series of resolutions have been adopted by the Council that directly relate to both human rights and the rule of law, including on the administration of justice; on the integrity of the judicial system[688] and on human rights, democracy and the rule of law[689].

During the past decade, OHCHR has assisted with the design and implementation of transitional justice programmes in more than 20 countries around the world. Office support includes ensuring that human rights and transitional justice considerations are reflected in peace agreements; engaging in the design and implementation of inclusive national consultations on transitional justice mechanisms; supporting the establishment of truth-seeking processes, judicial accountability mechanisms. The Office has produced a series of publications[690] to develop the long-term institutional

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684 The Occupied Palestinian Territories, Democratic People's Republic of Korea and Syria
685 Sri Lanka, and Mission to Iraq
686 Mali, Central African Republic and Ukraine
687 Philippines, Myanmar and Lebanon
688 Doc. A/HRC/31/2, Integrity of the judicial system, 20 April 2016
689 Doc. A/HRC/19/36, Human rights, democracy and the rule of law, 19 April 2012
690 OHCHR, Rule of Law Tools for Post-Conflict States, Geneva and New York, 2009

capacity of United Nations field presences, transitional administrations and civil society to respond to transitional justice demands.

OHCHR is guided by its founding mandate received from UNGA[691], the *UN Charter*, the *Universal Declaration of Human Rights* and the entire international human rights framework. OHCHR's mandate includes preventing human rights violations, securing respect for all human rights, enhancing international cooperation to promote and protect all human rights, coordinating relevant UN education and information programmes, strengthening and streamlining the UN machinery in the field of human rights, and playing an active role in removing obstacles to the full realization of human rights.

Since 2009, the HRC has made efforts to incorporate more elements of peacebuilding mandates in their resolutions and to compile the work of experts. In July 2012, the Council created an open-ended intergovernmental working group[692]. The working group negotiated the *UN Declaration on the Right to Peace* and the Council adopted it in 2016[693]. Article 1 of the Declaration declared that "...peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being, and recognizing that development, peace and security and human rights are interlinked and mutually reinforcing."

OHCHR has led many successful endeavors in peacebuilding. Training programs implemented at the UN Peace operations and missions exemplify the Office's involvement in this regard[694]. It also integrated three-day trainings for human rights components on investigations related to sexual violence[695]. These programs strengthened the officials' investigative capacities on serious human rights violations[696].

5. Specialized Agencies

5.1 Food and Agriculture Organization

On 16 October 1945, countries acted in Quebec, Canada, to create FAO the *Food and Agriculture Organization of the United Nations* (FAO). In doing so they took another important step forward in man's perpetual struggle against hunger and malnutrition[697]. The FAO was established with a specific

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691 Doc. A/RES/48/141, High Commissioner for the promotion and protection of all human rights, 7 January 1994
692 Doc. A/HRC/20/15, Promotion on the right to peace, 17 July 2012
693 Doc. A/HRC/32/28, Declaration on the right to peace, 18 July 2016
694 In 2014, OHCHR supported the transition of the Central African Republic to the UN Multidimensional integrated Stabilization Mission by introducing a training guide for 400 military and police staff members
695 Democratic Republic of Congo and Sudan
696 In Nicaragua and El Salvador in 2014, representatives of about 50 human rights institutions were successfully trained on how to counter cases of racial discrimination
697 Ralph W. Phillips, "FAO: its origins, formation and evolution 1945-1981", FAO, Rome, 1981

mandate that complemented the vision of the UN System dedicated to building durable peace. FAO considers peace building essential to its mission and recognizes that a stable, peaceful environment is the foundation of lasting food security and sustainable livelihoods.

The **Constitution of FAO** of 1945 recognises that «the Nations accepting this Constitution, being determined to promote the common welfare by furthering separate and collective action on their part for the purpose of raising levels of nutrition and standards of living of the peoples under their respective jurisdictions".

Art. 55 and 56 of the **UN Charter**[698], Article 25 of the **Universal Declaration of Human Rights**[699] and Article 11 of the ICESCR of 1966[700] recognized the right to food. Since that lack of food and drinking water can become a cause of many conflicts and wars in the world, Heads of State and government from 187 countries gathered at the United Nations headquarters in New York in 2000 concluded that the challenge of XXI century was turn globalization into a positive force that could transform the lives of all citizens[701].

The **Committee on Economic, Social, and Cultural Rights** and the first **Special Rapporteur on the right to food**, J. Ziegler, each set forth a definition of the right to food that encompasses the right to adequate food.

For the Committee:

"The right to adequate food is realized when every man, woman and child, alone or in community with others, has physical and economic access at all times to adequate food or means for its procurement. The core content of the right to adequate food implies (...) the availability of food in a quantity and quality sufficient to satisfy the dietary needs of individuals, free from adverse substances, and acceptable within a given culture (and) the accessibility of such food in ways that are sustainable and that do not interfere with the enjoyment of other human rights"[702]

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698 Art. 55: With a view to the creation of conditions of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote: a. higher standards of living, full employment, and conditions of economic and social progress and development..."
Art. 56: "All Members pledge themselves to take joint and separate action in co-operation with the Organization for the achievement of the purposes set forth in Article 55"

699 Art. 25.1: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services....".

700 Art. 11.1: "The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions....".

701 Doc. A/RES/55/2, United Nations Millennium Declaration, 18 September 2000, para. 5

702 Committee, General Comment 12, paragraphs 6-8

For the Special Rapporteur:

"The right to food is the right to have regular, permanent and free access, either directly or by means of financial purchases, to quantitatively and qualitatively adequate and sufficient food corresponding to the cultural traditions of the people to which the consumer belongs, and which ensures a physical and mental, individual and collective, fulfilling and dignified life free of fear" [703]

The **World Food Conference** organized by FAO in November 1966, under the pressure of American States, was the moment in where the world public opinion recognized the problems of food security and the need to regulate the right to food. The **Rome Declaration on World Food Security** affirmed that "a peaceful, stable and enabling political, social and economic environment is the essential foundation which will enable States to give adequate priority to food security and poverty eradication" [704]. Consequently, the Declaration also concluded that poverty is a major cause of food insecurity and sustainable progress in poverty eradication is critical to improve access to food.

The obligations of States to respect, protect, and fulfil the right to food was developed by A. Eide and was subsequently reaffirmed by the **Committee on Economic, Social, and Cultural Rights** and by States in the right to food guidelines[705]. Therefore, the problem of lack of food is no longer just a problem of food security, but it is a right recognized by some courts, such as Argentina, India, South Africa or the Swiss Supreme Court[706]. The future of food is identified with the destiny of humankind and world peace. In fact, the question of the right to food is closely linked with international law of human rights[707].

As stressed by José Graziano da Silva - FAO Director-General, "Peace and food security are inextricably linked—we cannot achieve one without the other. By integrating food security and peacebuilding initiatives, we can work together to ensure that hunger is neither a cause nor a result of conflict." [708]

Food insecurity is deepest in conflict-affected countries, where it can be both a cause and a consequence of violence. The proportion of undernourished people in protracted crisis situations is about three times as high as in other developing contexts – and the longer the crisis, the worse the food security outcomes. Improving food security can make an important contribution to

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703 Doc.U.N. E/CN.4/2001/53, Commission, The right to food. Report by the Special Rapporteur on the right to food, Mr. Jean Ziegler, (7 February 2001), paragraph 14.

704 Rome Declaration on World Food Security, 13 November 1996, Preamble

705 Doc. E/CN.4/Sub.2/1999/12, Commission The right to adequate food and to be free from hunger. Updated study on the right to food, submitted by A. Eide (28 June 1999).

706 FAO, The Right to Food and Access to Justice: Examples at the national, regional and international levels, 2009, Rome, para. 49-50

707 Golay, C, 2009, p. 80; UN Millennium Project, Task Force on Hunger, 2005, p. 2

708 FAO, "FAO and Peacebuilding: Supporting peace through food security and resilience", Rome, Italy, 2015.

peacebuilding processes, reducing the risk of a relapse into conflict. In this sense, conflict, terrorism, corruption and environmental degradation also contribute significantly to food insecurity[709].

FAO's main goal is to achieve food security, end hunger in the world and protect rural and sustainable livelihoods. To achieve its vision and global goals, FAO adopted a ***Strategic Framework*** (2010-2019) which concentrated its efforts on several Strategic Objectives[710]. In addition, there are a range of policy and tools that address important aspects of the Organization's peacebuilding work, either implicitly or explicitly[711].

The rehabilitation of agriculture, therefore, has a central role to play in building and consolidating peace while contributing to food security and rural development. A core objective of FAO's assistance in post-conflict countries is to support recovery and revitalization of the agriculture sector, increasing food production as well as income-generating opportunities for rural communities, including ex-combatants, women and young people. A dual focus on building national capacities and resilient livelihoods is an integral part of FAO's agricultural and food security interventions, particularly in fragile countries.

The food chain crisis results will be delivered mainly through ***FAO's Emergency Prevention and Early Warning System*** by improving access to information on known and emerging food chain threats to enable countries to prevent and mitigate risks. In protracted crises countries, priority is given to implementing the ***UN Committee on World Food Security Agenda for Action*** for addressing food insecurity in protracted crises[712]. ***FAO's Year-to-Preparedness initiative*** will provide technical assistance for readiness measures and assist countries in identifying vulnerabilities and needs of at-risk populations.

The FAO has collaborated with the ***United Nations Peacebuilding Fund*** since 2009 to support activities and programmes that contribute to building

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709 Doc. A/RES/55/2, United Nations Millennium Declaration, 18 September 2000, para. 5

710 *Eliminating hunger, food insecurity and malnutrition; making agriculture, forestry and fisheries more productive and sustainable; reducing rural poverty; enabling inclusive and efficient agricultural and food systems and Increasing the resilience of livelihoods to threats and crises.*

711 Voluntary Guidelines for the Governance of Tenure of Land, Fisheries, and Forests (2012); FAO Policy on Gender Equality: Attaining Food Security Goals in Agriculture and Rural Development (2013); Director General Bulletin on Response Protocol for Level 3 emergencies (2013); Strategy and Vision for FAO's Work in Nutrition (2014); Principles for Responsible Investment in Agriculture and Food Systems (2014); Voluntary Guidelines for Securing Sustainable Small-Scale Fisheries (2015); Strengthening Resilience for Food Security and Nutrition: A Conceptual Framework for Collaboration and Partnership among the Rome Based Agencies' to (2015); Framework for Action for Food Security and Nutrition in Protracted Crises (2015); Strategy for FAO's Work on Climate Change (2016); FAO's Social Protection Framework: Enhancing Food Security, Nutrition and Rural Development Outcomes for all (2016); FAO's position paper for the World Humanitarian Summit (2016)

712 Top objectives include i) strengthening capacities in the use of relevant policy; ii) building better understanding of linkages between food security, nutrition, agriculture-based livelihoods in protracted crises; and iii) strengthening capacities to design, analyse and implement policies and actions.

lasting peace in countries emerging from conflict. To date, FAO has supported from the PBF through 12 emergency projects, with more than 80 percent of them taking place in Africa[713]. Beneficiary countries include FAO's principal activities in these projects have centred on training, education, capacity building, rehabilitation of infrastructure, distribution of seeds, agricultural kits and livestock. Given that FAO and the PBF share many common concerns, there is substantial opportunity for expanding this collaboration.

In May 2016, FAO launched the *FAO-Nobel Peace Laureate Alliance for food security and peace*, a new initiative which aims to help bring peace in conflict prone areas and eradicate poverty and hunger in the world. FAO's Director-General stressed that "peace and food security are inextricably linked. By integrating food security and peace-building initiatives, we can work together to ensure that hunger is neither a cause nor a result of conflict." The DG called upon the Nobel Peace Laureates to join efforts to make sure that hunger will not ignite further conflict and that, if conflict happens, the food systems in place are more resilient and have a greater chance of enduring[714].

Since March 2016, FAO provides regular technical updates every three months to the SC with advanced and up-to-date analysis of the state of food security in countries in conflict, aimed to build sustainable peace and prevent future conflicts. In collaboration, FAO supports the UNSC through early warning mechanisms, which assess the situation of food insecurity in countries in conflict. The UNSC will use this information to analyse in-depth the relationship between peace and food security[715].

5.2 International Labour Organization

Before the signature of the *Treaty of Versailles* and the inception of the League of Nations, the Peace Conference appointed on the 31st January 1919 the *Commission on International Labour Legislation* with the following terms of reference:

"That a Commission, composed of two representatives apice from the five Great Powers, and five representatives to be elected by the other Powers represented at the Peace Conference, be appointed to inquire into the conditions of employment from the international aspect, and to consider the international means necessary to secure common action on matters affecting conditions of employment, and to recommend the form of a permanent agency to continue such inquiry and consideration in co-operation with and under the direction of the League of Nations"

The Commission held thirty-five meetings and drawn up its conclusions in two parts. The first is a draft convention containing provisions for the

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713 Burundi, Central African Republic, Côte d'Ivoire, Guinea-Bissau, Kyrgyzstan, South Sudan, Uganda and Yemen.

714 See at http://www.fao.org/nobel-for-foodsecurity-peace/background/en/

715 WFP/FAO, Monitoring food security in countries with conflict situations, January 2020, Issue n. 7

establishment of a permanent organization for international labour legislation. This Convention was based on a draft presented by the British delegation. The second part contains declarations of principle in regard to a number of matters which are of vital importance to the labour world. All delegations agreed for such declarations, which "the Commission suggests that these should be included in the Treaty of Peace, in order that it may mark not only the close of the period which culminated in the world-war, but also the beginning of a better social order and the birth of a new civilisation" [716].

The Preamble to the **Constitution of the ILO** as inserted in the Treaty of Versailles in 1919 concluded as follows: "The High Contracting Parties, moved by sentiments of justice and humanity, as well as by the desire to secure the permanent peace of the world".

The Commission felt that it was taking an indispensable step towards the achievement of the purposes of the League of Nations and gave expression of this idea in the Preamble, which defines the aims and scope of the proposed organization[717]. The Commission paved the way for the establishment of a new and permanent organization which could translate into deeds those feelings of humanity and justice, which are a necessary guarantee for peace[718].

In 1919 States were very preoccupied with the critical post-war situation, more immediately dangerous that which followed the Second World War because of the revolutionary temper widespread throughout Europe. Therefore, the decision to give more visibility to the labour matters in the Peace Treaty was essentially a consequence of this preoccupation[719].

As stressed by Stephan Bauer in 1919, "after the loss of millions of workers' lives, it is imperatively necessary that something be done for the raising up a new generation of skilled workers, and for increasing the duration of productive life of all classes of workers. It is clear that under a system of unrestricted exploitation of the forces of labor by individual employers after the conclusion of peace, these results cannot be achieved" [720].

The drafters of the **Constitution of the ILO** stressed that mass remain a misfit in their present conditions and, therefore, this situation is a source of concern and menace to the world peace. The labor improvement is an integral and urgent part in the work of the Peace Conference. The participants sought that for the first time in history States, employers and workmen cooperate in a common task and work by a common desire to improve the workingman's

716 Hunter Miller, D., My diary at the Conference of Paris, Vol. VIII, Documents 711-835, 1919, p. 217
717 Hunter Miller, D., My diary at the Conference of Paris, Vol. VIII, Documents 711-835, 1919, p. 218
718 Speech delivered by Mr. Colliard (France) on 11 April 1919 in Hunter Miller, D., My diary at the Conference of Paris, Vol. XX, Conference Minutes, 1919, p. 43
719 Phelan, E., **The Contribution of the ILO to Peace**, International Labour Review, Vol. LIX, No. 6, June 1949, p. 609
720 Bauer, S., **International labor legislation and the society of Nations**, US Department of Labor, Bureau of Labor Statistics, n° 254, May 1919, Washington

condition in all countries. They also pointed out that their scheme will give life and strength and vitality to the League of Nations by bringing it in contact with the daily life of the peoples[721]. It follows that the needs in regard to the protection of labor and to industrial legislation were among the most powerful factors in the complete reconciliation of peoples[722].

As indicated by the delegate of Panama, "the hour has now struck for carrying into effect the changes recognized as indispensable in order to enable the working-classes to hold the place in modern society to which they entitled, and to take their great share of the welfare of humanity"[723].

During the second world war, in 1944 the ILO adopted the recommendation n. 71 concerning *Employment in the Transition from War to Peace* by which the General Conference pointed out that to achieve full employment economic measures providing employment opportunities must be supplemented by effective organisation to help employers to secure the most suitable workers, to help workers to find the most suitable employment, and generally, to ensure the necessary skills are available and are distributed among the various branches and areas. The ILO also stressed that efforts should be made during the transition period to provide the widest possible opportunities for acquiring skill for juveniles and young workers who were unable, because of war, to undertake or to complete their training.

The ILO has been the first institution to encounter and to find solutions for a host of new problems in the sphere of international procedure, organisation and administration. In the long run it is in the development of effective international institutions that lies the hope of a peaceful world[724].

The Preamble of the *ILO Constitution* contains another important reference to peace. It asserts that universal peace "can be established only if it is based upon social justice". Therefore, social justice is not the foundation of peace but a fundamental part of its superstructure. Consequently, the notion of peace cannot be limited to the negative conception of the prevention of war, but that it must be positive and dynamic[725].

The *Declaration of Philadelphia* restated the traditional objectives of the ILO and also focused its attention on two new directions: the centrality of human rights to social policy, and the need for international economic planning. With the end of the world war in sight, it sought to adapt the guiding principles of the ILO "to the new realities and to the new aspirations aroused

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721 Speech delivered by Mr. Barnes (Great Britain) on 11 April 1919 in Hunter Miller, D., "My diary at the Conference of Paris", Vol. XX, Conference Minutes, 1919, p. 37-42

722 Speech delivered by Mr. Vandervelde (Belgium) on 11 April 1919 in Hunter Miller, D., "My diary at the Conference of Paris", Vol. XX, Conference Minutes, 1919, p. 48

723 Speech delivered by Mr. Varela Acevedo (Panama) on 11 April 1919 in Hunter Miller, D., "My diary at the Conference of Paris", Vol. XX, Conference Minutes, 1919, p. 56

724 Phelan, E., op. cit. 719, p. 630-631

725 Phelan, E., op. cit. 719, p. 608

by the hopes for a better world"[726]. It was adopted at the ***26th Conference of the ILO in Philadelphia***, United States of America held on 10 May 1944.

In 1998 the ILO adopted the ***Declaration on Fundamental Principles and Rights at Work*** by which it recalled that the ILO was founded in the conviction that social justice is essential to universal and lasting peace; the economic growth is essential but not sufficient to ensure equity, social progress and the eradication of poverty, confirming the need for the ILO to promote strong social policies, justice and democratic institutions; special attention should be given to the problems of persons with special social needs, particularly the unemployed and migrant workers and the maintenance of the link between social progress and economic growth, the guarantee of fundamental principles and rights at work is of particular significance.

This instrument declared in its Article 2 that all Members have an obligation to respect, to promote and to realize the principles concerning the following fundamental rights: **(a)** freedom of association and the effective recognition of the right to collective bargaining; **(b)** the elimination of all forms of forced or compulsory labour; **(c)** the effective abolition of child labour; and **(d)** the elimination of discrimination in respect of employment and occupation.

The ILO is the most active standard-setting organization in the United system on human rights, many of which are closely related to the human rights instruments adopted by the United Nations. The ILO's monitoring and supervisory system exercise its control over forced labour, discrimination, child labour, freedom of association and collective bargaining, rights of indigenous and tribal peoples and other ILO standards which are related to the human rights system.

The function of the ILO in regards to freedom of association is to contribute to the effectiveness of this right as one of the primary safeguards of peace and social justice. By virtue of its Constitution, the ILO was established to improve working conditions and to promote freedom of association in the various countries. Freedom of association is the ***conditio sine qua non*** of tripartism that the Constitution of ILO enshrines in its own structures and advocates for member States. Without the respect of this right, the concept of tripartism would be meaningless[727].

Promoting internationally recognized labour rights is an integral part of the ILO peacebuilding activities. With its tripartite structure, unique in the UN system, the Organization bases all decisions on the input of governments, employers and workers. This enables to build agreement and cooperation among the social partners. Social dialogue is vital tool for peacebuilding

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726 Sulkwoski, J., ***The Competence of the International Labor Organization under the United Nations System***, The American Journal of International Law, No. 45 (2), 1951, p. 608
727 ILO, ***Freedom of association: Digest of decisions and principles of the Freedom of Association Committee of the Governing Body of the ILO***, fifth revised edition, Geneva, 2006, para. 1 and 2

and longer-term post conflict security, which is the foundation for socio-economic development. In addition, the social dialogue has proved its worth in assisting countries to overcome economic crisis and restore social peace[728].

At its ninety-seventh session, held in Geneva on 10 June 2008, the International Labour Conference adopted the **Declaration on Social Justice for a Fair Globalization**. This instrument is a powerful reaffirmation of the ILO values, and in particular reaffirms the linkage between world peace, human rights and social justice. As pointed out by Juan Somavia, "the Declaration comes at a crucial political moment, reflecting the wide consensus on the need for a strong social dimension to globalization in achieving improved and fair outcomes for all"[729].

This **Declaration** emphasized that the global economic integration has caused many countries and sectors to face major challenges of income inequality, increasing unemployment and poverty and the growth of both unprotected work and the informal economy. Consequently, the **Declaration** also pointed out that in a world of growing interdependence and complexity and the internationalization of production the fundamental values of freedom, human dignity, social justice and non-discrimination are essential for sustainable economic and social development.

The text prepared by the Chairperson-Rapporteur of the OEWG on the right to peace took into account in its preambular paragraph 5 the notion of human dignity[730], which has found its inspiration, among others, the ILO Declaration on Social Justice. Human dignity has become a ubiquitous idea and central concern of international law[731]. As a foundational norm within the United Nations, "human dignity served to signify that moral consensus, indeed universality, was a necessary response to the war's atrocities"[732]. Human dignity and human rights are closely connected, like the two sides of a coin. It is part of the core content of fundamental rights and the foundation for all truly fundamental rights. It also possesses a universalist ambition, representing the fabric that binds together the human family.

Other important elements included in Article 2 of the text prepared by the Chairperson-Rapporteur[733], which are also spelled out in the ILO Declaration

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728 ILO, "Peacebuilding capacity inventory: reply by the ILO to UN questionnaire", Geneva

729 ILO, *ILO Declaration on Social Justice for a Fair Globalization*, Geneva, 2008, p. 1

730 Preambular paragraph 5: "*Recalling also* that the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world"

731 Rabkin, J., *What we can learn about human dignity from international law*, Harvard Journal of Law and Public Policy, Fall 2003, n. 27, p. 145-147

732 Riley, S., *Human dignity: comparative and conceptual debates*, International Journal of Law in context, 2010, n. 6, p. 119

733 Art. 2: "States should enhance the principles of freedom from fear and want, equality and non-discrimination and justice and rule of law as a means to build peace within societies. In this regard, States should undertake measures to bring about, maintain and enhance conditions of peace, particularly to benefit people in need in situations of humanitarian crises"

on Social Justice, are the fundamental values of freedom, social justice and non-discrimination. These elements are essential for sustainable economic and social development.

Equality and non-discrimination are held to be positive and negative statements of the same principle. One is treated equally when one is not discriminated against and one is discriminated against when one is not treated equally[734]. Equality and non-discrimination are better understood as distinct norms that are in creative tension with each other than subsumed under the human rights concept. This is founded in equal moral status and equal moral status is realized through individual human rights[735]. As principle, it is never defined in a single and uniform fashion.

In accordance with second recital of the *Universal Declaration of Human Rights* "... freedom from fear and want has been proclaimed as the highest aspiration of the common people". Additionally, both the ICESCR recognized in its Preamble that "... the ideal of free human beings enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights".

Since its foundation, the ILO has focused its attention on the role of socio-economic programmes and policies in peace building and recovery. The recommendation N. 71 about transition from war to peace of 1944 proposed to promote peace and social justice in the aftermath of World War II through employment-based recovery and reconstruction. In accordance with ILO, "this approach continues to be highly pertinent in similar contexts although the majority of conflicts are now taking place within States"[736].

Post-conflict, fragile and disaster-affected environment are characterized by instability, insecurity, poverty and inequality. Some 1.5 billion of people live in conflict-affected and fragile States and recent estimations indicates that this number is still growing. Inequality, lack of decent work opportunities and social exclusion are common characteristics of fragile situations[737].

In 2010, a group of fragile and conflict-affected countries, which met in Dili (Timor-Leste), established the "g7+"[738] with the purpose of sharing

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734 Mccrudeen, C., "Equality and Non-Discrimination, in English Public Law", Oxford, David Feldman ed., 2004 and Bayefsky, A., *The principle of Equality and Non-discrimination in International law*, Human Rights Quarterly, 1990, Vol. 11, p. 5-19

735 Besson, S., *International Human Rights and Political Equality–Implications for Global Democracy*, in EMAN, E. & NASSTROM, S. (eds), "Equality in Transnational and Global Democracy", London, Palgrave, 2013

736 ILO, ILO technical cooperation in fragile states, 320th session, Geneva, 13-27 March 2014, GB.320/POL/9, para. 4

737 ILO, op. cit. 736, para. 2

738 Africa (Burundi, Central African Republic, Chad, Comoros, Democratic Republic of the Congo, Cote d'Ivoire, Guinea, Guinea-Bissau, Liberia, Sierra Leone, Somalia, South Sudan and Togo); Americas (Haiti); Asia and the Pacific (Afghanistan, Papua New Guinea, Solomon Island and Timor-Leste)

experiences and advocating for reforms to the international community's engagement in conflict affected States. In this particular situation, the ILO has contributed to state building through social reform and the promotion of democratic participation, social dialogue and respect of human rights. The crisis response and reconstruction programme has been led by the Fragile States and Disaster Response Group, which is located within the Employment Policy Department of the ILO.

The *Declaration of Philadelphia* of 1944 recognises that the application of the main labor principles and measures is not a matter for the ILO alone and pledge the co-operation of this organization with other relevant bodies[739]. The ILO is an active partner in a variety of inter-agency initiative and international forums related to peace building and reconstruction. The ILO has implemented 159 projects in fragile States since 2004[740].

The future Declaration, which is being discussed within the HRC and that will be eventually adopted by the UNGA in 2015, shall help the international organizations, such as the ILO and others, to develop its programmes of peace building and reconciliation

The notion of the right to life has extensively been elaborated by the ILO in relation to the working conditions of individuals as a means of strengthening its peace building commitment. The *Tripartite Declaration of Principles concerning Multinational Enterprises and Social Policy* includes a section entitled "conditions of work and life" in which regulates the following matters: wages, benefits and conditions of work, minimum age, safety and health, industrial relations, freedom of association and the right to organize, collective bargaining, consultation, examination of grievances and settlement of industrial disputes.

The improvement of conditions of labour has a direct effect in developing material well-being, in protecting and enhancing human dignity and the conditions of life of workers, and in advancing the economic security of the individual. These advancements will afford greater opportunities for the spiritual and political development of individuals. Up to the present, 189 Convention and 203 recommendations have been adopted on different fields, and these taken together constitute what is now commonly referred to as the International Labour Code[741].

5.3 International Telecommunication Union

The *International Telecommunication Union* (ITU) is a specialized agency of the United Nations specialized agency of the United responsible for all matters related to information and communication technologies. Established in 1865

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739 Phelan, E., "The Contribution of the ILO to Peace", International Labour Review, Vol. LIX, No. 6, June 1949, p. 611
740 ILO, op. cit. 736, para. 12 and 15
741 Phelan, E., op. cit. 719, p. 613

as the International Telegraph Union, it is one of the oldest international organizations in operation.

Today, ITU is particularly looking at the technical aspects of Cybersecurity, including topics such as the protection of critical infrastructure. This is especially crucial today as critical national infrastructures, such as transportation networks, energy plants and utility supply networks, are increasingly underpinned by ICT systems, and digital channels can be used to disrupt their normal functioning. Internally, ITU's three Sectors are looking into different aspects of cybersecurity[742].

In 2007, ITU launched the ITU *Global Cybersecurity Agenda* that provides a framework for international cooperation and coordination of efforts, aimed at enhancing confidence and security in the information society. ITU has also adopted several Resolutions related to Cybersecurity over the years[743]. ITU's Standardization Sector produces international technical standards, referred to as "Recommendations", in order to enable better harmonization and interoperability in international telecommunications and the use of ICTs. Standardization work is done within the framework of Study Groups, including ITU-T SG17 on "Security" which has produced over 300 Recommendations (Standards) in the area of Cybersecurity and information security management.

In order to achieve better international cooperation on Cybersecurity, it is important for individual countries to build effective national cybersecurity frameworks. The development of a comprehensive *National Cybersecurity Strategy* constitutes the first important step. Having already worked with countries in this domain, ITU partnered with another 14 entities, who have been active in devising models and implementing cybersecurity strategies, in order to produce a reference guide on devising a national cybersecurity strategy.

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742 The ITU Telecommunication Standardization Sector (ITU-T) is looking into the establishment of technical standards that relate to the security of new technologies (such as on identity management, IoT etc.); The ITU Development Sector (ITU-D) is looking into building the necessary cybersecurity capabilities in developing countries and The ITU Radiocommunication Sector (ITU-R) is focusing on the standardization aspects of communications via wireless networks.

743 Plenipotentiary Resolution 130 (rev. Busan, 2014): strengthening the role of ITU in building confidence and security in the use of information and communication technologies; Plenipotentiary Resolution 179 (rev. Busan, 2014): ITU's role in child online protection; Plenipotentiary Resolution 181 (Guadalajara, 2010): Definitions and terminology relating to building confidence and security in the use of information and communication technologies; WTDC Resolution 45 (rev. Dubai, 2014): Mechanism for enhancing cooperation on cybersecurity, including countering and combating spam; WTDC Resolution 67 (rev. Dubai, 2014): The role of the ITU Telecommunication Development Sector in child online; WTDC Resolution 69 (rev. Dubai, 2014): Facilitating creation of national computer incident response teams, particularly for developing countries, and cooperation between them; WTDC Resolution 50 (rev. Hammamet, 2016): Cybersecurity; WTDC Resolution 52 (rev. Hammamet, 2016): Countering and combating spam; WTDC Resolution 58 (rev. Dubai, 2012): encouraging the creation of national computer incident response teams, particularly for developing countries

The **Global Cybersecurity Index** [744] aims to measure the commitment of countries to cybersecurity based on factual information around five main areas: legal, technical, organizational, capacity building, and national and international cooperation. The GCI provides a good incentive for countries to identify areas for improvement in their own approach to cybersecurity and harmonize their practices with those of other countries, thus raising the overall level of cybersecurity worldwide.

ITU launched the **Child Online Protection Initiative** in November 2008 as a multi-stakeholder effort within the **Global Cybersecurity Agenda framework**[745]. The initiative brings together partners from all sectors of the global community to create a safe and empowering online experience for children around the world. In cooperation with diverse stakeholders, ITU has been providing guidance and building capacity in various countries - involving policy makers, parents, educators and children.

Over the course of 4 years, a **UN-wide framework on Cybersecurity and Cybercrime** was developed by 35 UN agencies/bodies, with ITU and the United Nations Office on Drugs and Crime (UNODC) leading the coordination of the effort. The framework aimed to facilitate enhanced coordination among UN entities based on their respective roles and mandates.

5.4 United Nations Education, Science and Cultural Organization

All *United Nations Education, Science and Cultural Organization* (UNESCO)'s work is guided by the vision that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" (Preamble to *UNESCO's Constitution*). The purpose of UNESCO is:

"The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations" [746]

UNESCO's work is therefore to foster peace in all its fields of competence. These areas are education, culture, social, human and natural sciences, communication and information. In these main areas of action, UNESCO's mandate is to work for human dignity, mutual understanding and the intellectual and moral solidarity of mankind.

The **UNESCO Constitution** defined the obstacles to be overcome to achieve these goals as ignorance and prejudice, racism and other types of discrimination. Different policy documents[747] and key standard setting

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744 See at https://www.itu.int/en/ITU-D/Cybersecurity/Pages/global-cybersecurity-index.aspx
745 See at https://www.itu.int/en/action/cybersecurity/Pages/gca.aspx
746 Article 1, UNESCO Constitution
747 On 29 November 1947, the General Conference (in follow up to UN General Assembly resolu-

instruments[748] have been adopted to accomplish the noble goal of peace.

UNESCO has since its creation had as one of its key functions to serve as a laboratory of ideas, with the vision of changing behaviors, approaches and mindsets through programmes and projects. The intellectual mandate to create "the defences of peace" in the minds of men and women is combined with very concrete operational activities.

The launch of the **History of Mankind** in 1950, followed by the History of Humanity and regional histories. These histories all aimed at sharing knowledge across cultures, breaking down prejudices and enhancing the idea of diverse but shared histories. Mr. Koichiro Matsuura, Director-General of UNESCO, outlined that "Combining political, cultural, social and economic history, the many volumes produced have put in perspective, what constitutes, in the diversity of practices, the conceptions and memories that form part of the common heritage of humanity. That was, in particular, the objective of the History of the Scientific and Cultural Development of Mankind"[749].

In the field of sciences, UNESCO worked to promote international cooperation and knowledge sharing. The Convention establishing **European Organization for Nuclear Research** was signed on 1 July 1953 in Paris, under the auspices of UNESCO, and came into effect in 1954. During the Cold War, UNESCO was one of the few places in the world where scientists from both sides of the Iron Curtain could come together to discuss and exchange.

tion 110 against war propaganda) adopts a solemn appeal against the idea that war is inevitable and commits to conducting programmes for peace and peaceful cooperation (2 C/Res.X.3); Contribution of Unesco to the action of the United Nations and Specialized Agencies in Korea (5 C/Res. 9.1 and 6 C/Res. 9.4), 1950 and 1951; In the first ever UNESCO Medium-term plan for a period of six years (1977-1982), the General Conference in 1976 includes "Reinforcement of peace" as one of the key chapters (19 C/4; 19 C/Res.100); In the next Medium-term plan (1984-1989) work for peace is identified as a "Major Programme": "Peace, international understanding, human rights and the rights of peoples"; Seville Statement on Violence, 1986, and the "Yamoussoukro Declaration on Peace in the Minds of Men", 1989 (25 C/20); UNESCO and a culture of peace: promoting a global movement, 1995 (CAB.95/WS/1); Declaration on the Human Right to Peace, by the UNESCO Director-General, January 1997; A New Humanism for the 21st Century, by the Director-General, 2010; Mission statement by the Director-General, Soft Power Agenda, 2013 and UNESCO's Role in Promoting Education as a Tool to Prevent Violent Extremism, Executive Board 197 EX/46, October 2015.

748 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, November 19, 1974; Declaration on Fundamental Principles concerning the Contribution of the Mass Media to Strengthening Peace and International Understanding, to the Promotion of Human Rights and to Countering Racialism, apartheid and incitement to war, November 28, 1978; Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy. Declaration of the 44th session of the International Conference on Education endorsed by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995; Implementation of the Declaration and Programme of Action on a Culture of Peace, United Nations General Assembly, 66th session, 2011 and International Decade for the Rapprochement of Cultures (2013-2022), 36 C/Resolution 40 and UN General Assembly resolution 67/104 of 17 December 2012 (UNESCO becomes the lead UN agency for the Decade)

749 Koichiro Matsuura, Director-General of UNESCO, 2009

Protecting cultural, including documentary, heritage in danger has become an increasingly important challenge for UNESCO as such heritage has become a target during conflicts, with recent examples in Afghanistan, Mali, Iraq and Syria. Through activities such as *Unite4Heritage* UNESCO works to mobilize both governments and civil society for the protection of the shared heritage of humanity. The *#Unite4Heritage* campaign aims to build an alternative to violent extremist narratives, based upon the ideals of cultural diversity, tolerance and understanding.

The protection of journalists and freedom of expression are on UNESCO's agenda from the outset. In 1957 UNESCO assists in creating the first regional centre for higher education in journalism. UNESCO draws attention to crimes against journalists and free media and publishes condemnations every single time a journalist is being killed. In this line, the HRC welcomed the important work of the UNESCO for the safety of journalists as reflected in its Global Report 2017/2018 and invited UN agencies, funds and programmes, Member States and all relevant stakeholders, to cooperate in promoting awareness of and implementing the *United Nations Plan of Action on the Safety of Journalists* and to this end calls upon States to cooperate with UNESCO[750].

UNESCO has played a leading role in the fight against racism and other forms of discrimination since its statements on Race from 1950 and 1951 (followed up by others in 1964 and 1967). These statements played a role for the abolition of race segregation in the Southern states of the USA. UNESCO's anti-apartheid work also led to South Africa leaving the Organization in 1956, only to come back after the fall of apartheid-regime. UNESCO's work in this area was clearly related to a concept of peace that is human rights based, democratic and inclusive.

5.5 United Nations World Tourism Organization

The *First International Congress of National Tourism Bodies*, held in London in 1946, decides to create a new international non-governmental organization to replace the *International Union of Official Tourist Propaganda Organizations*, established in 1934. The First Constitutive Assembly of the *International Union of Official Travel Organisations* is held in The Hague in 1947.

The United Nations convened the *Conference on Tourism and International Travel* in Rome in 1963 by which adopted a series of recommendations on the definition of the term 'visitor' and 'tourist' and a general resolution on tourism development, including technical co-operation, freedom of movement and absence of discrimination. ECOCOC recognized that tourism has an important social, educational and cultural impact and also contributed to the promotion of international good will and understanding[751].

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750 Doc. A/HRC/39/6, The safety of journalists, 5 October 2018, para. 20
751 Doc. ECOSOC Res. 995 (XXXVI), 16 December 1963

The UNGA declared 1967 the **International Tourist Year**, with the slogan **Tourism, Passport to Peace**, which main purpose was "to create an awareness amongst public authorities and all sectors of the population, of the need to develop a cultural life, undentanding between individuals and a sharing out of the fruits of scientific and technical progress between all classes of people" [752].

The statutes of the **World Tourism Organization** (UNWTO) were adopted by the Extraordinary General Assembly of IUOTO held at Mexico City, from 17 to 28 September 1970. In accordance with the Statute, the aims of the UNWTO "... shall be the promotion and development of tourism with a view to contributing to economic development, international understanding, peace, prosperity, and universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language or religión" [753].

In 1975, the WTO General Assembly met in Madrid at the invitation of the Spanish Government. Robert Lonati is voted in as the first WTO Secretary-General and the Assembly decides to establish its headquarters in Madrid. In 1976, WTO signed an agreement by which became in an executing agency of the UNDP, carrying out technical co-operation with Governments, in line of its Statutes:

"In this connection the Organization shall seek a cooperative relationship with and participation in the activities of the United Nations Development Programme, as a participating and executing agency" [754]

The UNGA approves the transformation of UNWTO into a UN specialized body by resolution 453(XV). The transformation is ratified at the UNGA by declararing in 2003[755] that "the United Nations recognizes the **World Tourism Organization** as a specialized agency of the United Nations responsible for taking such action as may be appropriate under its Statutes for the accomplishment of the objectives set forth therein" [756], as well, "the United Nations recognizes the decisive and central role of the **World Tourism Organization**, as an intergovernmental organization, in world tourism, as enshrined in its Statutes" [757].

As the leading international organisation in the field of tourism, UNWTO promotes the value of tourism as a driver of economic growth, inclusive development and environmental sustainability and offers leadership and support in advancing knowledge and tourism policies worldwide. Also

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752 International Union of Official Travel Organization, World Travel, april 1966, p. 12
753 Statutes of the World Tourism Organization, Art. 3.1
754 Statutes of the World Tourism Organization, Art. 3.3
755 Doc. A/RES/58/232, Agreement between the United Nations and the World Tourism Organization, 11 March 2004
756 Doc. A/RES/58/232, op. cit. 755, art. 1
757 Doc. A/RES/58/232, op. cit. 755, art. 2

since 1980, the UNWTO has celebrated World Tourism Day as international observances on September 27, in which the linkage between peace and tourism has been the topic selected by UN[758].

Tourism has often been hailed as a "peace industry": the fundamental experience of tourism is a transformative aspect that defines tourism's role as an agent of peace. Tolerance, mutual understanding and respect are integral for building a culture of peace and strengthening global citizenship education. Tourism and peace are a matter of utmost importance and relevance to UNWTO. A Senior Advisor to the Secretary-General on Tourism and Peace has been appointed in 2014 to underpin the Organization's efforts in issues related to peace.

The *Manila Declaration on World Tourism* was signed at the *World Tourism Conference* in 1980, stating that modern tourism has become a contributing factor to social stability, mutual understanding among individuals and peoples and individual betterment. Participants at the conference agreed that the existence and development of tourism depends entirely on lasting peace; a basic element to support a lasting peace is through integration of tourism into youth education forms and training[759].

In May 2016, UNWTO and the Government of China organised the *First World Conference on Tourism for Development* under the theme *Tourism for Peace and Development*, which resulted in the *Beijing Declaration on Sustainable Tourism as a driver of Development and Peace*[760]. The conference — which convened high-level representatives from governments, the private sector, academia, international organisations and civil society — included a panel discussion on Tourism for Peace, stimulating a global debate and drawing together the myriad of perspectives regarding tourism's contribution to peace.

Tourism's potential as a force for peace is a pivotal axis of the *Global Code of Ethics for Tourism*, which is a fundamental frame of reference for responsible and sustainable tourism, offering a comprehensive set of principles designed

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758 Tourism's contribution to the preservation of cultural heritage and to peace and mutual understanding (1980); Youth Tourism: cultural and historical heritage for peace and friendship (1985); Tourism: a vital force for world peace (1986); Tourism: a factor of tolerance and peace (1996) and Tourism: a tool for peace and dialogue among civilizations (2001)

759 Art. 1: "Tourism is considered an activity essential to the life of nations because of its direct effects on the social cultural, educational and economic sectors of national societies and their international relations. Its development is linked to the social and economic development of nations and can only be possible if man has access to creative rest and holidays and enjoys the freedom to travel within the framework of free time and leisure whose profoundly human character it underlines. Its very existence and development depend entirely on the existence of a state of lasting peace, to which tourism itself is required to contribute"

760 Art. 18: Tourism is based on human interaction between visitors and host communities, creating a link that can — under appropriate circumstances — promote intercultural and inter-national understanding, reduce stereotypes, encourage mutual respect among people and thus contribute to a culture of peace; Art. 19: Tourism relies on a peaceful and stable environment, whereas peace-sensitive tourism could create and support, as appropriate, efforts to build and consolidate peace.

to guide key players in tourism development[761]. Article 1 "Tourism's contribution to mutual understanding and respect between peoples and societies" is of particular relevance for the tourism and peace discussion as it lays emphasis on the values of tolerance and respect as both foundation and consequence of responsible tourism[762].

in 2014, UNWTO and the Government of Austria launched the *Handbook on Tourism and Peace*[763], which offers a comprehensive collection of perspectives on tourism and peace from leading international specialists with topics ranging from sustainable development and conflict resolution to eco-tourism and heritage preservation and includes several case studies.

5.6 World Health Organization

On 7 April 1948, the *World Health Organization* (WHO) was founded on the principle that health is a human right and all people should enjoy the highest standard of health. The WHO recognizes in the Preamble of its Constitution that health and peace are interlinked notions as follows "the health of all peoples is fundamental to the attainment of peace and security and is dependent upon the fullest co-operation of individuals and States"[764].

Violence has a grievous impact on human health[765]. Strategies to reduce violence and advance peace are increasingly recognized as an important part of public health practice[766]. The harmful effects of collective violence impact not only combatants but the civilian population as well[767]. While some of the morbidity and mortality relates to the direct consequences of violence, much of the civilian health impact is due to indirect consequences such as displacement from homes along with barriers in access to food, clean water, shelter, sanitation and health care. Common causes of morbidity and mortality include diarrheal diseases, malnutrition, acute respiratory infections and malaria[768]. Even after a conflict has resolved, members of the affected population are often left with disrupted infrastructure and the effects of physical and mental trauma.

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761 Adopted in 1999 by the General Assembly of the World Tourism Organization, its acknowledgement by the United Nations two years later expressly encouraged UNWTO to promote the effective follow-up of its provisions.

762 Art. 1: "The understanding and promotion of the ethical values common to humanity, with an attitude of tolerance and respect for the diversity of religious, philosophical and moral beliefs, are both the foundation and the consequence of responsible tourism; stakeholders in tourism development and tourists themselves should observe the social and cultural traditions and practices of all peoples, including those of minorities and indigenous peoples and to recognize their worth"

763 See at https://www.e-unwto.org/doi/book/10.18111/9783854357131

764 Paragraph 3, Preamble, Constitution of the World Health Organization. This text was adopted by the International Health Conference held in New York from 19 June to 22 July 1946, signed on 22 July 1946 by the representatives of 61 States and entered into force on 7 April 1948.

765 Waldman R., *Public health in war: Pursuing the impossible*, Harvard International Review, 27(1), 60-63, 2005

766 World Health Organization. *World Report on Violence and Health.* 2002. Retrieved March 7, 2007

767 Waldman R. op. cit. 765

768 Waldman R., op. cit. 765

Conflict-related health threats are a rising concern as the number of people forced to flee their homes due to violent conflict has currently exceeded 51 million, the highest levels since World War II. This includes both internally displaced persons and refugees. Half of these are children[769]. The former **United Nations High Commissioner for Refugees**, Antonio Guterres, has pointed out that humanitarian efforts cannot quell this magnitude of human suffering. "We are seeing here the immense costs of not ending wars, of failing to resolve or prevent conflict"[770].

While this paper focuses primarily on collective violence, it is important to note that there are many other forms of violence that impact human health. These include abuse of children, intimate partner violence, sexual violence, elder abuse, self-directed violence and youth violence[771]. Indeed, homicide is the second largest cause of death among young people ages 15-24 in the U.S. Annual medical and work loss costs for youth homicides and assault-related injuries are estimated at $16 million[772]. In addition to the direct effects of violence, exposure to violence during childhood is also linked with a number of chronic illnesses including asthma, heart disease and stroke[773].

In recent decades there has been increasing recognition of violence as a public health concern[774]. The **Ottawa Charter for Health Promotion** of 1986 listed peace as the first prerequisite for health[775]. In 1996 the World Health Assembly declared violence a "leading worldwide public health problem" and adopted Resolution WHA 49/25 calling for public health strategies to address violence[776]. And in a 2002 report on violence and health the WHO identified conflict resolution as an essential aspect of good public health practice[777]. "Good public health practice requires identifying risk factors and determinants of collective violence, and developing approaches to resolve conflicts without resorting to violence."[778]

Taking into account the health effects on population caused by violence and conflict, the Chairperson-Rapporteur invited solemnly:

"... all stakeholders to guide themselves in their activities by recognizing the supreme importance of practicing tolerance, dialogue, cooperation and solidarity among all stakeholders as a means to promote world peace

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769 Schmemann, S. In refugee statistics, a stark tale of global strife. **New York Times**, 22 June 2014
770 Smith-Spark, L. World refugee day: 50 million forced from their homes UN says. CNN. Retrieved 23 June 2014
771 Waldman R., op. cit. 765
772 Centers for Disease Control. Youth violence: Facts at a glance. 2012.
773 Urban Networks to Increase Thriving Youth through Violence Prevention. **Fact Sheet: Violence and Chronic Illness**. Retrieved 1.3.14
774 World Health Organization. **World Report on Violence and Health.** Published 2002.
775 World Health Organization. First International Conference on Health Promotion. **Ottawa Charter for Health Promotion**. 1986.
776 op. cit. 774
777 op. cit. 774
778 op. cit. 774

through human rights and to end, reduce and prevent progressively war and armed violence"[779]

Fulfilment of the right to health is dependent upon many underlying conditions. As noted by the **United Nations Economic and Security Council** in General Comment No. 14 these include "food, housing, work, education, human dignity, life, non-discrimination, equality"[780]. The impact of social conditions on health was championed back in the 1800s by the German physician, Rudolf Ludwig Karl Virchow[781]. A century and a half later there is still much to be done. Health equity is defined as all people having "the opportunity to 'attain their full health potential' and no one is 'disadvantaged from achieving this potential because of their social position or other socially determined circumstance.'"[782]. There are many barriers that prevent the equal realization of social goods–and consequently health for all people. A growing body of research has provided insight into the social issues that impact health inequities including the unequal distribution of wealth and power[783], environmental hazards[784], discrimination[785] and violence[786]. Realizing the right to health for all people will require addressing these issues. As noted by Farmer and Gastineau, ". . . the destitute sick are increasingly clear on one point: Making social and economic rights a reality is the key goal for health and human rights in the twenty-first century"[787].

Violence is a complex social problem. Types of violence include (a) direct (physical harm); (b) structural (social inequities) and (c) cultural (social practices that legitimize violence against particular groups)[788]. Efforts to reduce violence must address all "three corners" of the "direct-structural-cultural violence triangle"[789]. Research from the field of peace studies suggests that in order to reduce direct violence, action must be taken to address underlying issues such as the structural violence of social injustice[790]. For

779 Doc. A/HRC/27/63, Declaration on the right to peace prepared by the Chairperson-Rapporteur, 4 July 2014, Preamble, paragraph 17

780 United Nations. U.N. Economic and Social Council. General Comment No. 14. 2000.

781 Eisenberg, L. 1984, Sept. Rudolf Ludwig Karl Virchow: *Where are you now that we need you?,* The American Journal of Medicine, 77, pp. 524-532

782 Braveman PA., *Monitoring equity in health and healthcare: a conceptual framework*, Journal of health, population, and nutrition, 21(3), 2003 p. 181

783 World Health Organization/Commission on Social Determinants of Health. *Closing the gap in a generation: health equity through action on the social determinants of health*. Final Report of the Commission on Social Determinants of Health. Geneva. Website. Accessed August 24, 2012

784 Butterfield P., *Upstream reflections on environmental health: An abbreviated history and framework for action,* Advances in Nursing Science, 25(1), 2002, p. 32-49

785 Institute of Medicine. *Unequal Treatment: Confronting Racial and Ethnic Disparities in Healthcare*. 2002.

786 Urban Networks to Increase Thriving Youth (UNITY). Fact Sheet: Violence and Health Equity.

787 Farmer, P. & Gastineau, N., *Rethinking health and human rights: Time for a paradigm shift*, Journal of Law, Medicine & Ethics, 30, 2002, p. 655-666.

788 Galtung J., *Cultural violence*, Journal of Peace Research, **27**(3), 1990, p. 291-305

789 Galtung J,. op. cit. 788, p. 302

790 Galtung J., op. cit. 788, 291-305

example, poverty-related conditions including poor housing, poor education and unemployment are key factors in youth violence[791]. Black proposes that in situations of social inequality, individuals of lower status may perceive themselves as enjoying less legal protection and therefore resort to "self help" strategies[792]. In such cases, individual behaviour classified as violent crime may be a form of social control in which the individual perceives the need to institute their own strategies for deterrence and justice.

In addition to the effects of physical violence, both structural and cultural violence also have negative effects on human health. Structural violence encompasses social injustice or inequities built into the social structure[793]. In their 2008 report, the *WHO Commission on Social Determinants of Health* calls social justice "a matter of life and death"[794].

This growing evidence makes clear that the realization of both health and peace are dependent upon underlying conditions of social equity. Health, peace and broader societal conditions are interrelated. Fulfilling the right to health cannot be achieved through health care alone. Neither can peace be realized without attention to human development and the larger context of human living. Realizing peace as a human right is not to promote silent acquiescence with social injustice. To the contrary, it is to work for the ending of all violence direct, structural and cultural.

The right to life is the most basic of all rights; indeed, some international tribunals have pointed out that the right to life has attained jus cogens status under international law. The right to life has generally been recognized to encompass more than not dying as a result of actions directly attributable to the state, to extend to conditions that permit, at a minimum, survival and, more broadly, to those that are conducive to dignity and well-being[795].

The *Human Rights Committee* of the United Nations has articulated in its General Comment No. 6 of 1982 that "the expression 'inherent right to life' cannot properly be understood in a restrictive manner and the protection of this right requires that states adopt positive measures." Guaranteeing a meaningful right to life entails ensuring that enabling conditions are in place in both the public and private spheres. Specifically, the Human Rights Committee has defined the role of the state in protecting human life to include obligations to reduce infant mortality, to increase life expectancy, and to eliminate malnutrition and epidemics[796].

791 World Health Organization. *World Report on Violence and Health.* Published 2002.

792 Black D. Crime as social control. *American Sociological Review.* 1983; *48*(1), 34-45.

793 Galtung J., op. cit. 788, 291-305.

794 World Health Organization/Commission on Social Determinants of Health. *Closing the gap in a generation: health equity through action on the social determinants of health*. Final Report of the Commission on Social Determinants of Health. Geneva. Website. Accessed August 24, 2012

795 Ely Yamin, A., *Not just a tragedy: access to medications as a right under international law*, Boston University International Law Journal, Vol. 21:325, 2004, p. 331

796 Doc. A/37/40, The Right to Life, Human Rights Comm., 37th Sess., Supp. No. 40, Gen. Comment No. 6, 1982

In the context of access to HIV/AIDS medications cases, in particular, several constitutional tribunals have emphasized the fundamental nature of the right to health, as a predicate to the right to life[797]. In the words of the Supreme Court of Costa Rica:

In a state of law, the right to life, and in consequence the right to health, receives particular protection. Any economic criterion that pretends to annul the exercise of such rights must cede in importance because without the right to life all of the other rights are useless. . . Of what use are all other rights and guarantees, the institutions and programs, the advantages and benefits of our system of liberties, if even one person cannot count on having the rights to health and life guaranteed? [798]

The status of health as a human right has been codified and explicated in a series of progressive human rights instruments. The link between health and human rights, and in particular the right to life, is first noted in Article 25 of the *Universal Declaration of Human Rights* which states that

"Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services..."[799]

Thus this foundational document establishes that health is an important goal of human rights and connected to the right to life. It also makes clear that the achievement of health is dependent upon certain conditions of human living. In addition, it should be recalled that in accordance with the ICCPR the obligation to respect the public health in times of public emergency which threatens the life of the nation is an obligation for all States[800].

Additionally, the formal recognition of health as a human right in itself is addressed in the ICESCR, article 12: "... the right of everyone to the enjoyment of the highest attainable standard of physical and mental health". Article 12.2 enumerates, by way of illustration, a number of "steps to be taken by the States parties ... to achieve the full realization of this right.

The right to health is also recognized, *inter alia*, in article 5 (e) (iv) of the *International Convention on the Elimination of All Forms of Racial Discrimination* of 1965[801], in articles 11.1 (f) and 12 of the *Convention on the*

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797 Alejandro Moreno Alvarez v. Estada Colombiano, SU.819/99 (Corte Constitucional de Colombia 1999),available at http://bib.minjusticia.gov.co/jurisprudencia/CorteConstitucional/1999/Tutela/su819-99.htm; Alvarez v. Caja Costarricense de Seguro Social, Exp. 5778-V-97, No. 5934-97 (Sala Constitucional de la Corte Suprema de Justicia de Costa Rica) (on file with author); Lopez v. Instituto Venezolano de Seguros Sociales, 487-060401 (Supreme Court of Venezuela, Constitutional Chamber 1997), available at http://www.tsj.gov.ve/decisiones/scon/Abril/487-060401-001343.htm.

798 Alvarez v. Caja Costarricense de Seguro Social, Exp. 5778-V-97, No. 5934-97 (Sala Constitucional de la Corte Suprema de Justicia de Costa Rica)

799 Res. UNGA Res. 217A (III), Universal Declaration of Human Rights, 1948

800 Article 5 and 21, International Covenant on Civil and Political Rights

801 Art. 5 (e) (iv): "In compliance with the fundamental obligations laid down in article 2 of this

Elimination of All Forms of Discrimination against Women of 1979[802] and in article 24 of the *Convention on the Rights of the Child* of 1989[803]. Several regional human rights instruments also recognize the right to health, such as the *European Social Charter* of 1961 as revised (art. 11)[804], the *African Charter on Human and Peoples' Rights* of 1981 (art. 16)[805] and the *Additional Protocol*

Convention, States Parties undertake to prohibit and to eliminate racial discrimination in all its forms and to guarantee the right of everyone, without distinction as to race, colour, or national or ethnic origin, to equality before the law, notably in the enjoyment of the following rights ... The right to public health, medical care, social security and social services ..."

802 Art. 11.1 (f): "States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular: ... The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction".
Art. 12: "1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning. 2. Notwithstanding the provisions of paragraph I of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation"

803 "1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.
2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:
  (a) To diminish infant and child mortality;
  (b) To ensure the provision of necessary medical assistance and health care to all children with emphasis on the development of primary health care;
  (c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;
  (d) To ensure appropriate pre-natal and post-natal health care for mothers;
  (e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breastfeeding, hygiene and environmental sanitation and the prevention of accidents;
  (f) To develop preventive health care, guidance for parents and family planning education and services.
3. States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.
4. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries"

804 Art. 11: "With a view to ensuring the effective exercise of the right to protection of health, the Contracting Parties undertake, either directly or in co-operation with public or private organisations, to take appropriate measures designed inter alia: 1. to remove as far as possible the causes of ill-health; 2. to provide advisory and educational facilities for the promotion of health and the encouragement of individual responsibility in matters of health; 3. to prevent as far as possible epidemic, endemic and other diseases"

805 Art. 16: "1. Every individual shall have the right to enjoy the best attainable state of physical and mental health. 2. State Parties to the present Charter shall take the necessary measures to protect the health of their people and to ensure that they receive medical attention when they are sick".

to the American Convention on Human Rights in the Area of Economic, Social and Cultural Rights of 1988 (art. 10) [806].

The right to health is further explicated in the **U.N. Economic and Social Council's General** Comment No. 14 in 2000. Article 3 of the General Comment indicates:

The right to health is closely related to and dependent upon the realization of other human rights, as contained in the International Bill of Rights, including the rights to food, housing, work, education, human dignity, life, non-discrimination, equality, the prohibition against torture, privacy, access to information, and the freedoms of association, assembly and movement. These and other rights and freedoms address integral components of the right to health[807]

This document makes clear that the right to health is dependent upon other rights such as food, housing, work, dignity and non-discrimination. These conditions are necessary for the achievement of health. Yet many of these are the very conditions that are destroyed by violent conflict[808].

The **Declaration and Programme of Action on Culture of Peace** stressed among the actions aimed at promoting international peace and security the full enjoyment of human rights, including the right of everyone to a standard of living adequate for their health and well-being and their right to food, medical care and the necessary social services, while reaffirming that food and medicine must not be used as a tool for political pressure[809].

The important role played by the health professionals in the promotion of a culture of peace was expressively recognised in article 8 of the **Declaration on Culture of Peace**, as follows:

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806 Art. 28 "1. Everyone shall have the right to health, understood to mean the enjoyment of the highest level of physical, mental and social well-being. 2. In order to ensure the exercise of the right to health, the States Parties agree to recognize health as a public good and, particularly, to adopt the following measures to ensure that right:
  a. Primary health care, that is, essential health care made available to all individuals and families in the community;
  b. Extension of the benefits of health services to all individuals subject to the State's jurisdiction;
  c. Universal immunization against the principal infectious diseases;
  d. Prevention and treatment of endemic, occupational and other diseases;
  e. Education of the population on the prevention and treatment of health problems, and
  f. Satisfaction of the health needs of the highest risk groups and of those whose poverty makes them the most vulnerable"

807 United Nations. U.N. Economic and Social Council. General Comment No. 14. 2000. Available at http://www.unhchr.ch/tbs/doc.nsf/(symbol)/E.C.12.2000.4.En

808 Perry, D.J., **Health and the Right to Peace**. Presentation at Workshop on the Draft UN Declaration on the Right to Peace; University of Notre Dame, Hesburgh Center for International Studies, 22 April, 2013

809 Article 16 (g), Declaration and Programme of Action on Culture of Peace, Doc. A/RES/53/243, 6 October 1999

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

The value of human dignity, central to the human rights paradigm is also foundational to health professional codes of ethics[810]. Historically there has been some notable work by health professionals engaged in efforts for the prevention of war such as the *Association Médicale International Contre la Guerre* founded in 1905 and the organization, *International Physicians for the Prevention of Nuclear War*, which was awarded the 1985 Nobel Peace Prize[811]. More recently, the WHO has called for public health efforts to prevent violence[812]. Global health initiatives to address violence have emerged in recent years including the WHO *Health as a Bridge to Peace* program[813]. Arya and Santa Barbara assert that "healers have a role in the prevention and mitigation of war and other violence[814]. They use the term *Peace through Health* to describe a variety of methods by which health professionals can work to advance peace[815].

Peace through health interventions proposed by Mac Queen and Santa Barbara range from using health as a superordinate goal to political advocacy[816]. There is a need for more research in this emerging field as to the most effective strategies in the field. But at the policy level health professionals can and should be involved in articulating a peaceful and nonviolent existence as a normative standard necessary for realizing human dignity and the right to health.   One particularly appropriate approach by which health professionals can advocate for the elaboration of peace as a human right is through redefining the situation[817]. Rather than viewing war as a national epic struggle rooted in myth, health professionals can redefine war as a public health catastrophe by calling attention to the suffering and health costs borne by victims on both sides.

The realization of previously agreed-upon human rights, including the right to "the highest attainable standard of physical and mental health" is dependent

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810 American Nurses Association. Code *of Ethics for Nurses with Interpretive Statements*. 2001; Washington, D.C.: American Nurses Association and American Medical Association. Principles of Medical Ethics. (1957/2001).

811 Santa Barbara, J. & Arya, N. Introduction. In Arya, N & Santa Barbara, J, eds. "Peace through Health: How Health Professionals Can Work for a Less Violent World", Sterling, Virginia: Kumarian Press, 2008, p. 3-13

812 Santa Barbara, J. & Arya, N. op. cit. 811, p. 3-13

813 World Health Organization. Health as Bridge for Peace. Published 2009.

814 Santa Barbara, J. & Arya, N. op. cit. 811, p. 6

815 Santa Barbara, J. & Arya, N. op. cit. 811, 2008, p. 5

816 MacQueen G & Santa Barbara J. *Mechanisms of peace through health*. In Arya, N & Santa Barbara, J, eds., op. cit. 811, p. **27-45.**

817 MacQueen G & Santa Barbara J. Mechanisms of peace through health. In Arya, N & Santa Barbara, J, eds., op. cit. 811 p. 27-45.

upon a peaceful sociopolitical order. Collective violence causes grievous harm to human health not only through direct injury but by undermining the basic conditions essential for health including, "food, housing, work, education, human dignity, life, non-discrimination, equality...". The right to life in peace is essential in order to fulfill the international community's declared commitment to the human right to health. Health professionals have the knowledge and corresponding obligation to make this link clear.

There is an opportunity and a need for health professionals to engage on this issue and to advocate to their individual governments. Health professionals can utilize the established right to health to bolster the argument on the right to life in peace.

5.7 World Meteorological Organization

The transformation of the *International Meteorological Organization* into the *World Meteorological Organization* (WMO) in 1950 was an essential response to the need to strengthen global cooperation in this scientific area. From the start, WMO was recognized as the paradigm of successful international cooperation and even the Cold War was no impediment, since meteorology does not distinguish political boundaries, so cooperation flourished during those difficult years.

The challenge of climate change is one that most characterizes our times and will continue to do so in the future. The *Fifth Assessment Report of the Intergovernmental Panel on Climate Change*[818] and the reports of the WMO on the status of the global climate[819] and on the concentration of greenhouse gases[820] give us results that are unequivocal and based on multiple evidences: the temperature of the atmosphere and of the ocean continues to increase, ice caps and glaciers around the world steadily decline, the global mean sea level is rising.

Climate change is exacerbating extreme weather events and pressures over vital resources such as water, food, energy. This leads to tensions, conflicts and movement of people that undermine peace and security as well as the efforts in moving towards a greener economy and a more sustainable development. According to a recent report published by WMO and the *Centre for Research on the Epidemiology of Disasters* of the Université catholique de Louvain[821], from 1970 to 2012, 8 835 disasters, 1.94 million deaths and US\$ 2.4 trillion of economic losses were reported globally as a result of droughts, floods, windstorms, tropical cyclones, storm surges, extreme temperatures, landslides and wildfires, or by health epidemics and insect infestations directly linked to meteorological and hydrological conditions.

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818 IPCC, 2013-2014: "Climate Change 2013", 3 vol. Cambridge, Cambridge University Press
819 WMO, *WMO Provisional Statement on the Status of the Global Climate,* 2016, Geneva.
820 WMO, 2016: *WMO Greenhouse Gas Bulletin 12,* October 2016, Geneva
821 WMO-CRED/UCL, 2014: *Atlas of Mortality and Economic Losses from Weather, Climate and Water Extremes (1970-2012)*. Geneva

Water stress is already high, especially in developing countries and climate change is adding to this challenge. If addressed inadequately, the management of water resources will jeopardize progress on poverty reduction, food security and nutrition targets, and sustainable development in all economic, social and environmental dimensions. Water scarcity triggers migration, refugees, situations where basic human rights are weakened or threatened.

In the last decades, global mean sea level rise has accelerated and with the increased decline of the Arctic and Greenland ice sheet mass, the possibility of future sea level rise of 1 meter or more by 2100 cannot be excluded. As a recent article in the *IOM Environmental Migration Newsletter* has voiced[822], Small Island Developing States such as Kiribati, Tuvalu or the Maldives face the real prospect of submergence and complete abandonment during this century. Many countries in Asia and Africa are also highly threatened owing to low levels of development combined with rapid population growth in coastal areas and inadequate capacity to adapt.

The *Global Framework for Climate Service*[823] — an initiative of the United Nations adopted by the World Meteorological Congress in 2012 after the call of the *Third World Climate Conference* in 2009 — aims at moving the world in a new era of climate information and services to transform knowledge into action. For example, climate predictions and seasonal climate outlooks and forecasts can help to make critical water management decisions — design of long-term infrastructure, storage of water in anticipation of a water shortage, or release of water in anticipation of flood conditions. Climate Outlook Forums are being successfully organized in various subregions of the world to produce seasonal climate predictions.

The *Third UN World Conference on Disaster Risk Reduction* was held in 2015 in Sendai, Japan, to address ways and means of building the resilience of nations and communities to disasters. Natural disasters are a major cause of displacement and migration. The *Sendai Framework for Action*, following the one adopted in Hyogo in 2005, aims to contribute to the coherence and mutual reinforcement in national policies on disaster risk reduction and climate, define a global framework for early warning systems, risk assessment and management, and, as in the case of SIDS, facilitate voluntary commitments that yield multiple benefits in disaster risk reduction, climate adaptation and sustainable development.

The *Preparatory Commission for the Comprehensive Nuclear-Test Ban Treaty Organization* (CTBTO) and WMO have entered into an agreement in 2013. Under this agreement CTBO would notify the *Regional Specialized Meteorological Centres* (RSMCs) designated for backtracking products and the WMO Secretariat in case of anomalous radionuclide measurements are observed in their International monitoring System. These RSMCs would,

822 G. Camus, *Sea Level Rise Raises Human Mobility and Cultural Identity Concerns,* IOM Environmental Migration Newsletter No. 53, 5 June 2014
823 Global Framework for Climate Service (GFCS): http://gfcs.wmo.int/.

taking into account information on the observing station, provide atmospheric backtracking products to infer the source of Radionuclides. CTBTO also share with WMO weather information observed at their monitoring sites. A close working relationship is maintained between the WMO Secretariat and the Provisional Technical Secretariat of the Commission, particularly, at the technical level. The Commission is also invited to WMO Executive Council and Congress sessions and vice versa.

To better understand the relationship between climate and health and assist governments, health services and the public to take protective actions against health risks related to climate, WMO has joined forces with the WHO. In 2012, WMO and WHO jointly published the ***Atlas of Health and Climate***[824], as an example of the benefits that can arise when health and climate services work together.

Under the umbrella of the ***Blue Peace initiative***, the project ***Water Security in the Middle East*** aims to generate and make available hydrological information for the management of water resources. Quantitative information on local and regional water resources are essential for decision making and management. To facilitate the collection and exchange of data within the water community WMO established the Integrated ***Global Hydrological Observing System***.

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824 WHO-WMO, *Atlas of Health and Climate*, Geneva, 2012, WHO-WMO

PART IV: PRESENTATIONS ON DIALOGUE, UNDERSTANDING AND COOPERATION FOR PEACE

GENERAL INTRODUCTION

H.E. Mr. Gustavo Campos
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"Common Values and Principles of the UN System and the Interrelation between the Right to Peace and the Responsibility to Protect: The path towards "peace, justice and stronger institutions"

Recognising that peace is more than the absence of war, 75 years ago the *Charter of the United Nations* (UN) placed the promotion and upholding of peace and human rights at the core of the UN. Since then, with the aim to eliminate progressively those issues likely to cause war, the UN has led the codification of legal provisions of international human rights law to be applied by the international community as a whole.

An analysis of international human rights instruments confirms the conviction that respect for fundamental human rights, including the right to development, is at the core of sustainable peace. Never before in world history we have witnessed such accumulation of publications, declarations, events and initiatives regarding the right to live in peace, the duty to protect that peace and the responsibility to protect vulnerable populations. Yet, with the changing international conjuncture over the decades, we continue to face new challenges that shock the conscience of humankind. This is one of the reasons why the UN, in the process of transition from the *Millennium Development Goals* (MDGs) to the *Sustainable Development Goals* (SDGs) took human rights as an integral part of the 2030 Agenda for Sustainable Development.[825]

In this vein, two principles, namely the *Right to Peace* and the *Responsibility to Protect* (R2P) lie at the intersection of sustainable peace and development as well as universal protection of human rights, and specifically SDG 16: "Peace, Justice and Strong Institutions". Despite the considerable progress that has been achieved in the pursuit of the agenda to prevent mass atrocity crimes and suffering of populations, the international community is struggling to

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825 For more information, please see https://www.un.org/sustainabledevelopment/development-agenda/.

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strengthen the implementation of R2P and the right to peace. Accordingly, the present work aims to introduce an innovative and novel perspective[826] to contribute to the achievement of the goals of the *Agenda for Sustainable Development* with a view to bridge the gap between two separate but in fact inextricably intertwined principles that individually serve for peace and human rights, and their protection in a sustainable manner.

To this end, the chapter first focuses on the fundamental principles underlying the UN system, and then provides a brief overview of the 2005 *World Summit Outcome*, which has not only marked the adoption of R2P under the roof of the UN, but also provided a basis for the resolutions on the 2030 *Agenda for Sustainable Development* and the *Declaration on the Right to Peace* in the second half of the 2010s. Following from this, it discusses the fundamental aspects of the right to peace and R2P with reference to their constitutive documents. In its penultimate section, the Chapter outlines the interrelation between the right to peace and R2P within the framework of SDG 16 and the way forward.

Axiology and sources of the principles

Reiterating Article 38(3) of the *Statute of the Permanent Court* of International Justice, which was drafted in 1920, Article 38 of the Statute of the International Court of Justice (ICJ) Paragraph 1(c) establishes "the general principles of law recognized by civilized nations" as one of the sources of International Law. As one of the formal sources of International Law, general principles of law were introduced to deal with *non-liquet* situations,[827] hence for the interpretation of those cases where a convention or customary law could not contemplate a given situation.

General principles of law reflect the legal necessities stemming from the foundations of humanity in terms of their right to existence and coexistence. Axiologically, these principles belong to the world of values, and from this point of view, it is difficult to establish a hierarchy. In this regard, in the post-Charter period, the principles adopted under fundamental UN documents —such as in the *Charter of the United Nations* (e.g. Article 2) as well as the

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826 The "2R2Ps for Sustainable Peace" initiative is a collaborative project, which was officially launched on 12 December 2019 at the event that took place at Hacettepe University, Ankara, Turkey, with the participation of the UN representatives and the attendance of diplomatic missions. The co-supervisors and representatives of the project (in alphabetical order by surname) are H.E. Gustavo Campos Pallas, Ambassador of the Republic of Costa Rica in the Republic of Turkey; Assoc. Prof. Dr. Pinar Gözen Ercan, Faculty Member and Chair of the Public International-al Law Branch at the Department of International Relations, Hacettepe University; and H.E. David Fernandez Puyana, Ambassador and Permanent Observer of the UN University for Peace to UNESCO in Paris and the United Nations Office-International Organizations in Geneva. For more information about the project, please visit http://2r2ps.org (or http://r2pcenterturkey.org).

827 Rebecca MM Wallace and Olga Martin-Ortega (2013). *International Law*, 7th Ed., London, Sweet & Maxwell, p. 23.

1970 UN General Assembly Resolution 2625 (XXV) entitled *Declaration on Principles of International Law Concerning Friendly Relations and Co-operation among States in accordance with the Charter of the United Nations*— are referencing that support and maintain the foundations of the coexistence and the conscience of humanity. Thus, for instance, the peremptory norms of public international law, i.e. *jus cogens* norms[828] (also referred to as *ius cogens*) mentioned in Articles 53 and 64 of the *Vienna Convention on the Law of Treaties*, are norms from which no derogation is possible.

Seven and a half decades ago, the *UN Charter* established the fundamental pillars of the UN system as peace and security, human rights and development. These three pillars constitute the principles on which the international system has been erected all these years and have inspired the progressive recognition of the rights of humanity and initiatives for tackling the challenges that threaten international peace and security.

In this regard, this chapter demonstrates that the right to peace and principle of R2P share a common ground through the principles of the UN system that they emanate from and should be articulated in efforts aiming for the maintenance of peace, as well as for improved awareness and coexistence of populations. Furthermore, the principles shared by the right to peace and R2P also constitute the basis of and have a direct relation with the SDGs. Accordingly, the recognition of such interrelation would allow for improved dialogue between the members of the international community and naturally lead to better and consistent (individual and collective) implementations of the Right to Peace and the Responsibility to Protect, and consequently allow us to achieve visible progress in our pursuit for "peace, justice and strong institutions".

To better explain the interrelation between the right to peace and R2P, and how they contribute to the accomplishment of the targets of SDG 16, and sustainable development in general, first a reference to the 2005 *World Summit Outcome* should be made as this document encompasses the fundamental values and principles that are reflected in all three frameworks.

2005 World Summit Outcome

In October 2005, the UN General Assembly unanimously adopted the *World Summit Outcome* (A/RES/60/1), which enlisted a comprehensive list of values and principles in accordance with the *UN Charter* and international law, and reiterated documents such as the United Nations Millennium Declaration

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828 Some examples are the prohibitions against aggression, racial discrimination and apartheid, slavery, genocide, and war crimes, as well as basic rules of international humanitarian law (for further information, see Chapter V of the 2019 Report of the International Law Commission, A/74/10, and for a non-exhaustive list, see p. 147).

as well as previous UN "conferences and summits in the economic, social and related fields, including the Millennium Summit".[829] Under Part I from Paragraph 4 to 16, the *Outcome Document* refers to the common fundamental values and principles on grounds of the three pillars of the UN, with development as "a central goal by itself". Reiterating the determination "to establish a just and lasting peace all over the world", and reaffirming fundamental values such as "freedom, equality, solidarity, tolerance, respect for all human rights, respect for nature and shared responsibility" (Paragraph 4), and common principles such as "good governance and the rule of law", "gender equality and the promotion and protection of the full enjoyment of all human rights and fundamental freedoms for all" (Paragraphs 11 and 12), in Paragraph 16, the 2005 Outcome resolves "to provide multilateral solutions to problems in the four following areas: development, peace and collective security, human rights and the rule of law, [and] strengthening of the United Nations".

In this regard, while the adoption of the "responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity" (under Paragraphs 138 to 140) was an immediate consequence of the *World Summit*, the 2030 *Agenda for Sustainable Development* as well as the *Declaration on the Right to Peace* (A/RES/71/189) were also grounded in the 2005 Outcome among other principal UN Documents. For a better understanding of their bases, prior to the elaboration of the interrelation between the right to peace and R2P within the framework of SDG 16, a brief overview of each principle is in order.

Right to Peace

On 19 December 2016, by Resolution 71/189, the UN General Assembly adopted the *Declaration on the Right to Peace*, at the core of which lies the understanding that "the promotion of the right to peace and the promotion of peace as a vital requirement for the full enjoyment of all human rights by all". Under Paragraphs 2 and 3, considering the right to peace as a matter that falls under the item of "promotion and protection of human rights" in the agenda of the General Assembly, the Resolution calls for all parts of the UN system as well as organisations, whether intergovernmental or non-governmental, "to disseminate the Declaration and the promotion of universal respect and understanding thereof".

In its Annex, besides the 2005 *World Summit Outcome* and the 2030 *Agenda for Sustainable Development* (as well as the SDGs), the Declaration on the Right to Peace recalls various other international instruments such as the *Universal Declaration of Human Rights, International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural*

829 A/RES/60/1, p. 1.

Rights, the Vienna Declaration and Programme of Action, Declaration on the Right to Development, the United Nations Millennium Declaration, Declaration on the Preparation of Societies for Life in Peace, the Declaration on the Right of Peoples to Peace and the Declaration and Programme of Action on a Culture of Peace, Declaration on the Granting of Independence to Colonial Countries and Peoples.

Reminding that the *Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations* has reaffirmed the fundamental principles of the sovereign equality of states, the prohibition of the threat and use of force, non-intervention, pacific settlement of international disputes, the duty to cooperate, the duty of States to fulfil international obligations in good faith as well as the principle of equal rights and self-determination of peoples, the Declaration emphasises the preservation of peace in the conduct of interstate relations by refraining from the threat or the use of force and by upholding the obligation to settle international disputes peacefully.

The Declaration also recognises that "the fuller development of a culture of peace is integrally linked to the realization of the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, [and] to self-determination", while reiterating the importance of the non-disturbance of the national unity, territorial integrity or political independence of States. In connection, "deeply deploring all acts of terrorism" and referring to the *Declaration on Measures to Eliminate International Terrorism*, the Declaration emphasizes that "all measures taken in the fight against terrorism must be in compliance with the obligations of states under international law, including international human rights, refugee and humanitarian law, as well as those enshrined in the Charter". The Declaration also stresses that "effective counter-terrorism measures and the protection of human rights are not conflicting, but are complementary and mutually reinforcing".

The Declaration endears freedom, and recognises "the inherent dignity and the equal and inalienable rights of all members of the human family", and stresses the importance of entitlement "to a social and international order in which the rights and freedoms set forth in the *Universal Declaration of Human Rights* can be fully realized".

Besides the principles mentioned in the previous paragraphs, the Declaration encompasses a wide variety of other principles ranging from "the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs" to the eradication of poverty and the promotion of sustained economic growth, to sustainable development and global prosperity for all, to reducing inequalities within and among

countries, to gender equality and maximum participation of women on equal terms with men in all fields.[830]

As can be inferred from the examples presented above, all the international instruments reiterated in the Declaration are based on the fundamental values and principles of the UN aiming for the maintenance and preservation of international peace and security, promotion and protection of fundamental rights and freedoms, as well as achieving sustainable development. In the light of these, the Declaration concludes its Preamble by

> "Inviting solemnly all stakeholders to guide themselves in their activities by recognizing the high importance of practising tolerance, dialogue, cooperation and solidarity among all human beings, peoples and nations of the world as a means to promote peace; to that end, present generations should ensure that both they and future generations learn to live together in peace with the highest aspiration of sparing future generations the scourge of war".

Accordingly, first and foremost, Article 1 recognises that "Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized". Such articulation conceptualises peace as a positive, dynamic and participatory process where dialogue is encouraged and conflicts are resolved in a spirit of mutual understanding, and where cooperation and socioeconomic development are ensured. Meanwhile, Article 2 establishes that "States should respect, implement and promote equality and non-discrimination, justice and the rule of law, and guarantee freedom from fear and want as a means to build peace within and between societies". In this regard, the Declaration approaches the concept of positive peace from various perspectives, including social, economic and human security aspects.

As referred to in the Preamble, the Declaration recognises "that development, peace and security and human rights are interlinked and mutually reinforcing". In this vein, the right to peace presents a holistic and inclusive approach that reaffirms the contemporary values and principles underlying the UN Charter, sustainable development, as well as promotion and protection of human rights as established in various international instruments of the UN system.

The Responsibility to Protect

Within the framework of the UN, the responsibility to protect populations from four grave crimes, namely genocide, war crimes, ethnic cleansing and

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830 It should be noted that the principles mentioned in this section are chosen as examples and comprise only some of the principles reaffirmed in the Declaration, and thus, presents a non-exhaustive list of the principles covered within its contents.

crimes against humanity (hereinafter will be referred to as mass atrocity crimes) was defined and unanimously adopted with the **World Summit Outcome** in 2005. Under Paragraph 138, Member States embraced the idea of sovereignty as responsibility and committed to protect their populations from mass atrocity crimes. With the primary goal of prevention at the backdrop, the international community was assigned the responsibility to assist States to uphold their responsibility, as well as to contribute to capacity building and early warning. Moreover, under Paragraph 139, the responsibility to react was defined on the basis of Chapters VI and VIII of the UN Charter, as well as Chapter VII. Accordingly, prioritising the goal of prevention as well as resort to peaceful and non-coercive measures as a first response, the invocation of Chapter VII for collective action through the authorisation of the UN Security Council was presented as a last resort to be considered in cases of the manifest failure of the State.[831]

On the one hand, it can be observed that R2P is deeply rooted in the fundamental principles and norms underscored in the UN Charter,[832] international conventions (such as the Geneva Conventions, the **Convention on the Prevention and Punishment of the Crime of Genocide** of 1948, and the **Rome Statute of the International Criminal Court** of 1998), and in general in international law (such as customary rules of international law, International Humanitarian Law and International Criminal Law), as well as specific **jus cogens norms** (such as the prohibition of genocide and crimes against humanity).[833] As noted by then Secretary-General Ban Ki-moon in 2013:

> "All acts constituting the crimes and violations related to the responsibility to protect are prohibited under international customary law, which is binding on all States regardless of their treaty obligations. Ethnic cleansing, while not defined as a distinct crime under international criminal law, is often a result of a combination of acts that could constitute genocide, war crimes or crimes against humanity".[834]

On the other hand, despite the unanimous adoption of the principle with the 2005 Outcome, lack of political will often results with inaction. Hence, in the face of the challenges posed by continuing mass atrocities in

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831 For a detailed analysis of the evolution of R2P under the UN, see Pinar Gözen Ercan (2016). Debating the Future of the *"Responsibility to Protect": the evolution of a moral norm*. Basingstoke, Palgrave Macmillan.

832 For instance, while the Preamble of the Charter expressly states the determination to achieve the human rights goals, Article 1(3) refers to human rights as follows: "The Purposes of the United Nations are to achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in *promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion*" (*emphasis added*, UN Charter, 1945).

833 Gözen Ercan, 2016, pp. 45-49.

834 A/67/929–S/2013/399, p. 3.

different parts of the world, in 2009 the first Secretary-General Report on the implementation of R2P was published. Building on the understanding established under Paragraphs 138 and 139, the Report introduced the three-pillar implementation strategy for R2P (A/63/677). Due to the possibility of the use of force within the R2P framework was enabled with the condition of Security Council authorisation based on Chapter VII of the UN Charter, concerns about R2P's abuse was raised by some Member States.[835] Therefore, not only to ensure the protection of populations, but also to "discourage States or groups of States from misusing the responsibility to protect for inappropriate purposes", the Report aimed to contribute to "develop fully the United Nations strategy, standards, processes, tools and practices for the responsibility to protect".[836]

To this end, placing an emphasis on prevention, the Report outlined the three-pillars as "the protection responsibilities of the State" (Pillar 1), "international assistance and capacity-building" (Pillar 2), and "timely and decisive response" (Pillar 3).[837] Accordingly, in the light of Paragraph 138, while Pillar 1 establishes an understanding of implementation wherein sovereignty is perceived also as a responsibility as a result of the existing international commitments of States based on customary international law as well as human rights treaties/conventions, Pillar 2 focuses on the prevention responsibilities of the international community, which are also rooted in the fundamental principles and values of the UN system. In a similar vein, arising from Paragraph 139, Pillar 3 outlines the implementation strategy with regard to the responsibility to react of the international community. The response of the international community builds on Chapters of VI, VIII and VII of the UN Charter. At the backdrop of this Pillar too, lie the ideas of promotion and protection of fundamental rights and freedoms as well as the preservation of peace.

Following from this three-pillar implementation strategy, as noted in the last part[838] of Paragraph 139 of the World Summit Outcome, since its adoption in 2005 and further discussion of its implementation with the 2009 Report, R2P has been discussed annually in the UN General Assembly in meetings that follow the reports of the Secretary-General each year. First in 2009 and

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835 For a detailed discussion of the arguments of Member States presented in the 2009 formal debates, please see Gözen Ercan, 2016. For the current deliberations in the General Assembly, also see **Pınar Gözen Ercan** (2019). "UN General Assembly Dialogues on the Responsibility to Protect and the Use of Force for Humanitarian Purposes", *Global Responsibility to Protect*, 11, pp. 313-332.

836 A/63/677, p. 1.

837 A/63/677, p. 2.

838 "We stress the need for the General Assembly to continue consideration of the responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity and its implications, bearing in mind the principles of the Charter and international law".

latest[839] in 2018 and 2019, R2P has been placed in the formal agenda of the General Assembly for further consideration with the affirmative votes of the Member States. It is noteworthy that in the last few years, R2P has started to be referred to in relation to the 2030 Agenda more frequently in the deliberations of the Member States.[840]

The Interrelation between the Right to Peace, the Responsibility to Protect and SDG 16 of the 2030 Agenda for Sustainable Development

In 2015, the Member States of the UN General Assembly adopted Resolution 70/1, entitled *Transforming Our World: The 2030 Agenda for Sustainable Development*, which "provides a blueprint for peace and prosperity for people and the planet, now and into the future".[841] The 2030 Agenda comprises of 17 goals targeting sustainable development, which complement each other in different ways. As stated in the Preamble of the Resolution, the 2030 "Agenda is a plan of action for people, planet and prosperity. It also seeks to strengthen universal peace in larger freedom". Recognising that "there can be no sustainable development without peace and no peace without sustainable development", it reiterates the determination of the Member States of the UN "to foster peaceful, just and inclusive societies which are free from fear and violence".[842]

The 2030 *Agenda for Sustainable Development* and the concept of "Sustaining Peace", as outlined in Security Council Resolution 2282 (2016) and General Assembly Resolution 70/262 (2016), are complementary and mutually reinforcing.[843] While sustainable development underpins sustainable peace, more peaceful and inclusive societies create an environment conducive to sustainable development. Sustainable peace is both an enabler and an outcome of sustainable development, and it is why it was very critical and important to add the focus on peace and human rights to the 2030 Agenda and as part of the SDGs, which was in fact a missing component in the MDGs and a general point of criticism.[844]

839 In 2020, due to the COVID-19 pandemic, an interactive dialogue was not convened despite the fact that the Secretary-General published the 2020 Report titled "Prioritizing prevention and strengthening response: women and the responsibility to protect".

840 See, for instance, the minutes of the formal debates of 2019, A/73/PV.93, A/73/PV.94, and A/73/PV.99.

841 United Nations Sustainable Development Goals Knowledge Platform, *Sustainable Development Goals*. Available at: https://sustainabledevelopment.un.org/sdgs.

842 A/RES/70/1.

843 For instance, in recognition of the main interlinkages between the 2030 Agenda and Sustaining Peace, the President of the General Assembly convened a High-Level Dialogue titled "Building Sustainable Peace for All: Synergies between the 2030 Agenda for Sustainable Development and the Sustaining Peace Agenda" on 24 January 2017 at the UN Headquarters in New York.

844 For examples, see Vandemoortele, J. (2011), The MDG Story: Intention Denied. Development and Change, 42, pp. 1-21, Jane Battersby (2017) MDGs to SDGs – new goals, same gaps: the continued absence of urban food security in the post-2015 global development agenda, African Geographical Review, 36(1), pp. 115-129.

In this regard, an SDG that deserves special attention for the purposes of this Chapter is Goal 16, which is titled "Peace, Justice and Strong Institutions", and which aims to "promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels".[845] In the specific case of SDG 16, there is a strong connection between the right to peace and R2P, since peace and universal protection of human rights are at the core of both principles.

The *Declaration on the Right to Peace* recognizes the right of all people to enjoy the three pillars of the United Nations, which are interrelated and mutually reinforcing. Thus, it constitutes a way to implement the 2030 Agenda in a manner that is not focused on a state-centric conception of security, which until now has been perceived as tightly linked to the concept of peace. In this regard, sustaining peace is cross-cutting and relevant in all areas of conservation, sustainable development and security, with important repercussion for the collective protection of human rights and freedoms. Building more effective environmental and human rights governance and policies can help to reduce intrastate and interstate conflicts and ensure security at all levels, from local to global. By reducing conflict and/or the potential for conflict, as well as strengthening environmental security, it becomes possible to establish the grounds for enduring social and environmental sustainability as well as sustainable peace.

In a related and complementary manner, with its focus on human security, R2P aims for sustained protection for populations both at the state and system levels. At the national level, under Pillar 1, there is a clear connection between R2P and targets 16.1 ("Significantly reduce all forms of violence and related death rates everywhere"), 16.2 ("End abuse, exploitation, trafficking and all forms of violence against and torture of children") and 16.3 ("Promote the rule of law at the national and international levels and ensure equal access to justice for all") of SDG 16. In this vein, we observe that both the right to peace and R2P are inclusive in their approaches. While the former aims to provide peace for all, the latter seeks the protection of all populations, regardless of nationality or citizenship. Furthermore, both can be achieved through the efforts of not only states and the organs of the UN, but also non-state actors such as non-governmental organisations, civil society initiatives as well as international and regional organisations. As Teitel observes:

> "This history has created the context for a transformation in the relationship of law to violence in global politics. The normative foundations of the international legal order have shifted from an emphasis on state security —that is, security as defined by borders, statehood, territory,

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845 For details, please see https://sdgs.un.org/goals/goal16.

and so on— to a focus on human security: the security of persons and peoples. In an unstable and insecure world, the law of humanity —a framework that spans the law of war, international human rights law, and international criminal justice— reshapes the discourse of international relations".[846]

Consequently, the more the instruments of the UN system deepen in scope and multiply, the more we move away from a fully state-centric understanding of international relations and its norms, whether we recognise this in practice or not. With the increased variety of the actors involved in the processes, fulfilment of the fundamental values and principles of the UN system no longer solely pertains to States. This is one of the main reasons why the SDGs are directed towards all, and everyone's contribution is required to achieve them.

Concluding Remarks

In the light of this brief overview, it can be observed that the Right to Peace and R2P (the 2R2Ps) are interlinked in various ways in relation to the achievement of the 2030 Agenda for Sustainable Development, and more specifically Goal 16. In this vein, when we think of the right to peace and the responsibility to protect as complementary parts of the same whole, we can argue that the strengthening of both principles as well as the clarification of their purposes and limits for purposes of effective and timely implementation at the domestic and international levels would enable us to take concrete steps on the path to "peace, justice and strong institutions". To this end, their further deliberation is needed to overcome the misconceptions that hamper their implementation as well as to address specific concerns of States that are not proponents of either or both of the two principles. As noted previously, both the right to peace as stressed in Paragraph 3 of General Assembly Resolution 71/189 and R2P as articulated in Paragraph 139 of the World Summit Outcome (A/RES/60/1) refer to further deliberation of the two principles by the General Assembly. We believe that such constructive dialogue will contribute to a better comprehension of the two principles by the members of the international community.

At the intersection of peace, human rights and sustainable development, it is vital to address the issue and mechanisms for prevention. As the Secretary-General observes in his 2019 report titled "Responsibility to Protect: Lessons Learned for Prevention", "the international community sees a troubling decline in international commitment to multilateralism, which is also affecting efforts to prevent atrocity crimes. There is a growing gap between its words of commitment and the experience of protecting vulnerable

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846 Ruti G. Teitel (2011). Humanity's Law. New York: Oxford University Press, p. 4.

populations around the world".[847] In this regard, there is obvious need for the international community to assist states to build their capacity for addressing atrocity risks and prevent the incitement and/or commission of atrocity crimes.

Given its timeline, and as is iterated in the 2016 Declaration, the right to peace is rooted in the SDGs, and specifically Goal 16. In the case of R2P, as the conceptualisation of the responsibility to protect predates the adoption of the 2030 Agenda, the link between the two has been established more recently. In this regard, the reports of the Secretary-General on R2P reaffirm such deep connection, and highlight that "Member States appreciate the need to further connect the atrocity prevention agenda with other global commitments and priorities, including the 2030 *Agenda for Sustainable Development* – in particular, Sustainable Development Goal 16, on peace, security and justice; women, peace and security; and international peace and security".

As Adams asserts:

> "Using Goal 16 of the Sustainable Development Goals (SDGs), over the next decade we need to improve our use of tools to help ameliorate conflicts where identity politics, social marginalization, economic inequality and resource disputes threaten fragile societies. [...] In particular, I want to emphasize that there is an intrinsic link between accountability and the prevention of mass atrocities. This forms an essential part of how we build resilient societies and meet the targets of SDG 16".[848]

Nevertheless, the utilisation of SDG 16 would not be enough to make considerable progress. In order to achieve what the motto of the 2030 Agenda, "leave no one behind" aims for, there is need for the involvement of a multiplicity of actors at various platforms and levels. With such participation, which would also enable a cooperation between policymakers, practitioners and scholars, it will be possible to acknowledge the persisting issues/concerns/misconceptions about the two principles, and address them in a way to resolve them in order for the two principles to live up to their true potential. Academic impact on its own most often does not change the specific policies of the States. It is the constant exchange of perspectives, targeted constructive deliberations and communication that can make a

847 A/73/898–S/2019/463, p. 1.

848 Simon Adams (2018). "SDG 16 and the Victims of Ethnic and Religious Violence in the Middle East: Measures to Achieve Accountability and Reconciliation". Speech delivered by Dr. Simon Adams, Executive Director of the Global Centre for the Responsibility to Protect, at the Third International Ministerial Conference on the Victims of Ethnic and Religious Violence in the Middle East, Brussels, Belgium, 14 May 2018. Available at: https://www.globalr2p.org/publications/sdg-16-and-the-victims-of-ethnic-and-religious-violence-in-the-middle-east-measures-to-achieve-accountability-and-reconciliation/.

difference. This is why we have initiated the "2R2Ps for Sustainable Peace" Project, which was officially launched in the meeting convened on 12 December 2019 at Hacettepe University (Turkey), with the participation and valuable contributions of the UN representatives.[849] Briefly, the Project fundamentally aims for identifying the mutually reinforcing components of the Right to Peace and R2P agendas for purposes of implementation, and by bringing academics and practitioners together seeks for further conceptual and practical development of the two overlapping frameworks in light of SGD 16. Accordingly, it also aims to achieve through dialogue an understanding of the objections of certain states to the two principles, and search for compatible ways for internalization tailored to the specific needs of different societies.

It is only after comprehending what hampers the process of turning words into deeds that it will be possible to contribute to the achievement of the goals of the 2030 Agenda for Sustainable Development, and to the commitment to peace by pursuing non-violent, fair and inclusive societies, which are free from fear. On the one hand, placing education at the core and utilizing it to overcome the existing challenges to the protection of human rights is of vital importance. On the other hand, as the Secretary-General aptly puts it "the international community as a whole needs to step up its efforts to help countries achieve the Sustainable Development Goals and ensure that no one is left behind".

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849 The Final Report and the conclusions of the Meeting can be reached at http://2r2ps.org under the "Reports" section.

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"Challenges and opportunities of the intercultural and inter-religious dialogue"

INTRODUCTION

United Arab Emirates since its inception and throughout the last 50 years has successfully demonstrated how 200 diverse nationalities from different faiths and cultures live peacefully in a Muslim country which is located in a volatile Middle East. UAE is an exemplary role model of tolerance and acceptance, a modern society which is truly multicultural and live in social harmony.

It continues to champion the values of tolerance and inclusion, by adopting nationwide programs in partnership with various local, regional and international bodies.

UAE has given the people from different communities of faith the freedom to practice their religion and various beliefs and exercise their culture and heritage through food and fashion.

UAE is strongly committed to playing an active role in participating in the inter-cultural and inter-religious dialogue and taking it forward to bring peace and harmony to mankind.

This paper will address how we can might make sense of a conflicted world and how we can be good neighbors within the context of global religious pluralism and the conflict that sadly seems to arise from it. It is, therefore, a paper about religious diversity and how positive relations between faiths can bring peace and prosperity to all. It is by no means a paper on interfaith theology or a conventional theology. It shall also include UN's efforts and UAE's experience and the positive commitments it has made towards a global inter-religious dialogue and human fraternity with worldly religious leaders.

CARING FOR YOUR NEIGHBOUR

Future peace and security lie together rather than apart and most importantly lies in understanding the differences that we acknowledge and enrich us. This is both today's biggest challenge and opportunity.

We are more globally connected today than we were 50 years ago and this is firstly through the mobility of the global population, both rich and poor, which is reshaping the communities and reconfiguring neighborhoods elsewhere. Secondly, the internet and communications technology are redefining the global space, making our contact with people far away much more immediate. Which means, we are today part of online communities as well as physical communities, that may bring us daily into the experience of people in very different cultures thousands of miles away.

Our neighbor today can be anyone, anywhere and can be of any faith. Similarly, we cannot guarantee the person living next door to us will have been born in the same country as us, speak our language or share our faith and belief and similarly in schools, children have class mates who are diverse in culture, physical attributes and beliefs.

Differences should not divide us everyone should be encouraged to speak to people's values and beliefs.

However, throughout history, people have seen the foreigner as a stranger and sometimes at worst as enemy. Too often cultures and faiths appear to change at national borders as dramatically as fashion and language. The challenge has been for a very long time a secular oversight of many societies that give no space to genuinely religious voice or a cultural attribute.

What is peculiar that despite our differences we through our traditions and faiths run a single powerful moral compass of sense and I shall demonstrate it through a very simple example;

When Christians say 'do to others what you want them to you'.

When Judaism says 'love your neighbour as yourself'.

When Muslims says 'no one, you are a believer until he deserves for his brother that which he desires for himself'.

Buddhists say 'hurt not others in ways that you yourself would find hurtful'. When Sikhs treat others as you would be treated yourself. When Hindus say 'the sum of duty is do not hurt others which could cause pain if done to you'.

WHY INTER-RELIGIOUS DIALOGUE MATTERS

So many of us involved in interfaith dialogue can testify to profound enrichment gained from dialogue with people of other faith traditions. Our experience repudiates the very idea that we are destined to have to live in exclusively different cultural, linguistic systems without being able to understand one another in any meaningful way—an idea which both falsely denies us the enrichment of such dialogue, as well as the promotion of true global understanding and well-being.

One of the biggest challenges for contemporary society as a whole and that is the violent abuse of religion that threatens peaceful coexistence everywhere. With it comes the question of what it is that makes this path attractive to so many. While there is no one simple answer to this question, it is clear that certain conditions create a climate that enables such mentalities to flourish. These include some obvious factors like economic, social and political marginalization. But no less important, if not more so, is the wounded psychology of those who feel that they lack the respect and value they crave. Because religion seeks to give meaning and purpose to who we are, it is inextricably bound up with the different components of human identity and plays a key role in nurturing identity when threatened.

Religion is one of the most defining aspect in today's world and a global dialogue has never been so critical as it is today. It is in the absence of an understanding of different faiths and proactively engaging, it is in this absence a vacuum is created and gives an opportunity for extremism, violence and terrorism to grow and multiply.

It is important to highlight that the number of major violent conflicts in the world has almost tripled since 2008. It has resulted in rise of violent extremism also, and grave international concerns about terrorism.

Most of these conflicts and extreme acts of violence is in the name of religion. For a very long time, religion has been given a bad name, religion has construed by many as part of the problem, it is now time to make religion as part of the solution.

Of course, when we are confronted with the violent abuse of religion as with all threatening violence, it is essential to take necessary steps to engage proactively through education and inter-religious dialogue.

It is here that interreligious dialogue in particular can play such an important role. Reaching out to the other in an Abrahamic spirit of hospitality can play a critically valuable role in giving communities and their members a sense that they are welcome and respected by other communities, and help combat feelings of alienation and lack of respect that fuel violent reactions.

Muslim, Jewish and Christian traditions present Abraham's tent itself as a manifestation of this spirit, with its flaps raised so that sojourners from all four corners could find hospitality and welcome there. Genesis Chapter 18 opens describing Abraham sitting at the entrance to his tent "and he lifted up his eyes and saw and behold three men were standing in front of him; and he saw and ran towards them..."Abraham greets them and offers them hospitality—no questions as to their origins, beliefs.

I personally have faith in the power of faith which can shape our world. The onus does not only lie exclusively on politicians and diplomats to bring that

together but ultimately should be done by the leaders of faith and members of the communities. UAE's approach to this important theme was very unique which I have set out below.

The power of faith is to force the greatest possible condition for the common good. One that is enriched by diversity, united by shared values, and empowered by a common commitment to make our world a better place.

Hence the need for an immediate and consistent global inter-religious and intercultural dialogue has never been so important in the history of mankind. It is a powerful tool and the way to contribute to the fulfillment of Global Development and Peace in our world.

Inter-religious dialogue is defined as dialogues between one or more religions, traditionally for the sake of mutual understanding. The power of Inter-religious dialogue no doubt has power to shape our world

The "Why" and "What" cannot be adequately addressed without understanding the basic need of human beings for respect and dignity and freedom. Respecting humans for who they are regardless of their color, religion, and gender is the basic acknowledgment which all humans need.

And so, to those who say that religion, and especially that the misunderstanding and intolerance that has often existed between religions, is responsible for many of the problems we face today. It can be said that these problems can be addressed if we as a global community act upon that moral sense that is shared at the heart of all the great faiths of the world.

Now we have a unique opportunity in this new global age, in what is an interdependent world, to act upon that interdependence and make a partnership by working together for the common good. And what is new in this global age is our enhanced ability to communicate with each other, to speak to each other across continents. It wasn't so long ago that we used to say if only people could communicate across borders, if only people could hear what their opponents have to say, if only they could speak with each other and find that they have so much in common then the world would be different.

Now in turn, this paper shall highlight the various efforts of UN in the recent years and how their role is critical to promote peace and ensure religion is part of the solution and not the problem

UN's approach and commitment to Peace

In a significant move to establish peace as a right, at its thirty-second session, the Human Rights Council adopted the *Declaration on the Right to Peace*, which recalls "the need for strengthened international efforts to foster a

global dialogue for the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs".

In the recent years, United Nations system entities have implemented General Assembly resolutions 70/19 and 70/20 against the backdrop of a shift in the Organization's approach to peace that has placed the promotion of a culture of peace and intercultural and interreligious dialogue at the very heart of the Organization's founding mission.

The rise of violent acts of terrorism has positively resulted in rise to several Security Council resolutions, the *United Nations Global Counter-Terrorism Strategy* and the Secretary-General's *Plan of Action to Prevent Violent Extremism*. The UN's Secretary General called on numerous occasions for a more holistic, system-wide approach to conflict resolution and peacebuilding, with a stronger focus on prevention and mediation.

Respect for human rights is fundamental to establishing and maintaining this trust. United Nations system entities involved in the promotion of a culture of peace and intercultural and interreligious dialogue have increasingly mainstreamed the principles of human rights in their work, since the Organization introduced its human rights-based approach to programming in 2003.

This theme is prominent across the whole of the United Nations system, the high-level political Forum on sustainable development, the central platform of the United Nations for the follow-up to and review of the 2030 Agenda. In this same spirit, UAE is also working proactively to promote.

UAE's COMMITMENT TO PEACE & INTERFAITH

When it comes to UAE's commitment to peace and tolerance, we must be reminded of the Founding Father of UAE, late H.H Sheikh Zayed Bin Sultan Al Nahyan, who was a visionary leader. He was a symbol of tolerance and peace in the region and the world. It was at the heart of his philosophy to cultivate tolerance and embrace differences. He always urged his citizens to embrace tolerance in their relations with one another, so human development was comprehensive and rich.

He also realized and shared the importance of social cohesion as the foundation of stability and progress in any society. He always said "A tolerant society is also a united and a collaborative one where love, goodwill and altruism prevails. It stands together, able to respond to challenges as one..."

UAE has never tolerated any form of abuse of religion and it promulgated. This law criminalizes any acts that promote religious hatred through any form of expression. It makes it illegal to discriminate against individuals or

groups on the basis of religion, caste, doctrine, race, colour or ethnic origin.

In addition to the above, it is important to highlight that it is UAE's policy to embrace and promote peace and tolerance and its in these values which is the guiding force of UAE's domestic and foreign policy.

UAE's forward-thinking leadership appointed the first Minister of Tolerance in 2016.

Additionally, UAE is building Abrahamic Family House. It will be a beacon of mutual understanding, harmonious coexistence and peace among people of faith and goodwill.

It consists of a mosque, church, synagogue and educational center to be built on Saadiyat Island, the cultural heart of Abu Dhabi in the United Arab Emirates. Through its design, it captures the values shared between Judaism, Christianity and Islam, and also serves as a powerful platform for inspiring and nurturing understanding and acceptance between people of goodwill. The vision for the Abrahamic Family House originated after the signing of the Document on Human Fraternity for World Peace and Living Together by Pope Francis and the Grand Imam Ahmed El-Tayeb in February 2019.

This landmark will be a place for learning, dialogue and worship—open to all and a true reflection of the UAE's belief in tolerance and hospitality. While the vision is emerging, what is certain is that it will be welcoming to believers of all Abrahamic faiths and all of mankind. Within each of the houses of worship, visitors will have the opportunity to learn about religious services, listen to holy scripture and experience sacred rituals. A fourth space—not affiliated with any specific religion—will be an educational center where all people can come together as a single community devoted to mutual understanding and peace.

UAE has dealt with this critical theme with utmost commitment and open mind and heart and shall inspire many to follow.

UAE LED HUMAN FRATERNITY MEETING

In February 2019, UAE hosted an exceptional, first of its kind, Human Fraternity Meeting in the Middle East, organized by the Muslim Council of Elders, with the aim to enhance dialogue on co-existence of humans globally. It further aimed to tackle the intellectual extremism, strengthen human relations and establish bases for such relations based on mutual respect. The meeting was held in the emirate of Abu Dhabi with the leaders of faith Dr. Ahmad Al-Tayyeb, Grand Imam of Al-Azhar Al-Sharif and Pope Francis, Head of the Catholic Church.

It is UAE's belief that tolerance and human fraternity will enable cooperation, understanding, and mutual respect among different groups, cultures and religions.

The United Arab Emirates called for this meeting between respected different leaders of faiths to emphasize human unity and the common will to achieve peace, love and fraternity among human kind. Furthermore, and most importantly to rebuild bridges of communication, respect and care which are no doubt essential to achieving harmony and peace for the humankind through inter-religious and multi-cultural relations which is about primarily respecting diversity and inclusion and promoting fraternity between different people. It further aimed by this global meeting to open a new chapter in human relations to counter all forms of extremism and destruction which have unfortunately plagues mankind for generations.

Human Fraternity Document for World Peace and Living Together

A document on human fraternity for world peace and living together was issued in the meeting of February 2019 in Abu Dhabi and signed by Grand Imam of Al-Azhar Al-Sharif and the Head of the Catholic Church. It is an enriching document for World Peace and Living Together which can be used by all because we all share the same moral sense and values. I have set out below a summary of what the document upholds:

1. The firm conviction that authentic teachings of religions invite us to remain rooted in the values of peace; to defend the values of mutual understanding, human fraternity and harmonious coexistence.

2. Freedom is a right of every person. Each individual enjoys the freedom of belief, thought, expression and action. The pluralism and the diversity of religions, colour, sex, race and language are willed by God in His wisdom, through which He created human beings. This divine wisdom is the source from which the right to freedom of belief and the freedom to be different derives. Therefore, the fact that people are forced to adhere to a certain religion or culture must be rejected, as too the imposition of a cultural way of life that others do not accept.

3. Justice based on mercy is the path to follow in order to achieve a dignified life to which every human being has a right.

4. Dialogue, understanding and the widespread promotion of a culture of tolerance, acceptance of others and of living together peacefully would contribute significantly to reducing many economic, social, political and environmental problems that weigh so heavily on a large part of humanity.

5. Dialogue among believers means coming together in the vast space of spiritual, human and shared social values and, from here, transmitting

the highest moral virtues that religions aim for. It also means avoiding unproductive discussions.

6. The protection of places of worship – synagogues, churches and mosques – is a duty guaranteed by religions, human values, laws and international agreements. Every attempt to attack places of worship or threaten them by violent assaults, bombings or destruction, is a deviation from the teachings of religions as well as a clear violation of the related international laws.

7. Terrorism is deplorable and threatens the security of people, be they in the East or the West, the North or the South, and disseminates panic, terror and pessimism. However, this is not due to religion, even when terrorists instrumentalize it. It is rather, due to an accumulation of incorrect interpretations of religious texts.

8. The concept of citizenship is based on the equality of rights and duties; under which all enjoy justice. It is therefore crucial to establish in our societies the concept of full citizenship.

9. Good relations between East and West are indisputably necessary for both. They must not be neglected, so that each can be enriched by the other's culture through fruitful exchange and dialogue.

10. It is an essential requirement to recognize the right of women to education and employment, and to recognize their freedom to exercise their own political rights. Moreover, efforts must be made to free women from historical and social conditioning that runs contrary to the principles of their faith and dignity.

11. The protection of the fundamental rights of children to grow up in a family environment, to receive nutrition, education and support, are duties of the family and society. Such duties must be guaranteed and protected so that they are not overlooked or denied to any child in any part of the world.

12. The protection of the rights of the elderly, the vulnerable people with determination (the ones with special needs) and the oppressed is a religious and social obligation that must be guaranteed and defended through strict legislation and the implementation of the relevant international agreements.

Al-Azhar and the Catholic Church and other faiths ask that this document become the object of research and reflection in all schools, universities and educational institutes, thus helping to educate new generations to bring the good and peace to others, and to be defenders everywhere of the rights of the oppressed and of the least of our brothers and sisters.

This document is a very important document that can guide us to create a new vision based on social cohesion.

BUILDING A FRAMEWORK FOR COMMONLY SHARED VALUES TO FOSTER SOCIAL COHESION

Today most of the old barriers to communication, have been removed. We can now communicate with each other across frontiers almost instantaneously through the internet, through texting and through emailing. There are hundreds of thousands of social networks crossing the world. There are millions of people who may not inhabit the same street, but now inhabit the same internet site. And it is in the encounter of listening and being listened to that we discover that the beliefs we have in common are so much greater than what has in the past driven us apart.

And we should act upon our interdependence. Recently a friend shared to me that she visited a run down and dilapidated school, in Abuja in Nigeria, where children either were sitting on the floor without a desk, or were sitting three to the desk that had been built for one. Their parents told me that a few miles away a far better school, a far better equipped school, offered free education. But the great facilities and teachers came at a high price because they were funded by an extremist group, poisoning the children's minds and attracting them to a life of terrorism.

We, as a global community, need to have a common agreement that the first thing we should do is that we do everything to fight extremism wherever it exists, so that people understand the central tenets of their faith and the rich associations these faiths enjoy with each other. We in UAE will continue to step up our campaign, working with other countries, to separate decent minded young people from the pressures of divisive and extremist advocates of terrorism.

We should aim to seek shared values through a shared commitment to human rights and fundamental freedom. Most importantly in this global age we should share moral sense that is common to all cultures, all religions and all faiths *to not leave anyone behind*.

CONCLUDING REMARKS

I will conclude by noble remarks of His Highness Sheikh Mohammed Bin Zayed, Crown Prince of Abu Dhabi and Holiness Pope Francis which they stated during the Fraternity meeting in Abu Dhabi in February 2019;

His Highness Sheikh Mohamed Bin Zayed said: '...the UAE has been, and will continue to be, a beacon of tolerance, moderation and coexistence. It will be a key participant in the dialogue of civilisations and cultures and will continue to oppose intolerance and extremism regardless of its origin, thus

embodying the noble human values it believes in as well as the openness and moderation that has always characterized its people."

At the same historic meeting His Holiness Pope Francis stated:

"No one can believe in God and not to seek to live in Justice with everyone, according to the Golden Rule "So whatever you wish that men would do to you, do so to them, for this is the law and the prophets." (Mt.7:12).

Peace and justice are inseparable. The Prophet Isaiah says: "And the effect of righteousness will be peace." (32:17) Peace dies when it is divorced from justice, but justice is false if it's not universal..."

To conclude, we aspire to seek shared values through a shared commitment to human rights and fundamental freedom. In this global age we should share moral sense that is common to all cultures, all religions and all faiths.

I believe that through our continuing dialogue, we can come to recognize our common ground. The common ground on which we stand, whatever our faith positions. A common commitment to peace, to freedom, to prosperity, to tolerance and respect. If we can mobilise a global movement around these shared goals, then the achievements can be momentous.

Bringing together followers of religions and diverse cultures through a constructive dialogue aims to serve humanity and peace purposes and spread good all over the world so differences are no longer a reason for conflict but a factor towards social harmony. If not now when, it is a critical time in the history of mankind to embrace our differences and engage in inter-religious and inter-cultural dialogues.

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"The Kingdom of Bahrain: its enduring partnership with the intercultural dialogue and peace"

Bahrain as a new member of the United Nations

Bahrain declared its independence on 15 August 1971, marked by the signing of a friendship treaty with the British that terminated previous agreements between the two sides. Although 15 August is the actual date on which Bahrain gained its independence from the British.

On the basis of the Report 8/9772 of 30 April 1970 prepared by Vitorio Guichardi -Representative of UN Secretary General U-Thant- the SC adopted the UN Resolution 278 (1970) on 21 September 1971 by which the SC "welcomes the conclusions and findings of the report, in particularthat overwhelming majority of the people of Bahrain wish to gain recognition of their identity in a fully independent and sovereign state free to decide for itself its relations with other states".

Since its independence, the Bahrain's compromise with the United Nations is very strong. In fact, the Bahrain United Nations Country Team (UNCT) is composed of 17 UN entities. There are entities with in-country presence[850] in Bahrain and Non-resident agencies that participate in the UNCT[851]. The UNCT operates in Bahrain under the United Nations Strategic Partnership Framework (2018-2021), signed between the Government of Bahrain and the United Nations in October 2017.

Bahrain: a land for the intercultural dialogue, cooperation and peace

Human Rights and development

The UN Millennium Summit adopted the Millenium Development Goals in 2020 by which eight international development goals for the year 2015 were established. The Bahraini's commitment with the Millenium Declaration was translated in the organization of a preparatory meeting of this world summit in Manana in 2000.

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850 IOM, UNDP, UNEP, UNIDO-ITPO, UNIC, WMO

851 FAO, ILO, OHCHR, UNICEF, UNESCO, UN Women, UNHCR, UN Habitat, UNODC, UNFPA, WHO

His Majesty King Hamad bin Isa Al Khalifa launched the **Economic Vision 2030** in October 2008 by which a comprehensive economic vision for Bahrain was presented with the purpose of providing a clear direction for the continued development of the Kingdom's economy and building a better life for every Bahraini. The **Economic Vision 2030** focuses on shaping the vision of the government, society, and the economy, based around three guiding principles; sustainability, fairness, and competitiveness.

On the basis of this important national commitment, Bahrain has always believed that the eradication of extreme poverty and hunger, the universal primary education, the empowerment of women, the reduction of child mortality and the environmental sustainability are important elements to promote a sustainable peace. In this sense, its engagement with the Sustainable Development Goals, set in 2015 by the UNGA and intended to be achieved by the year 2030, is a priority for Bahrein.

Since the opening of the UNDP Office in Manama in 1978, the substantial technical support for the development of Bahrain has been fundamental during years. It should be also recalled that as a member of the governing body of ILO in 1980, different social progress and labor standards were adopted by Bahrain. In accordance with the Reports of the **United Nations Economic and Social Commission for Western Asia** and UNIDO, the economic policies applied by Bahrain have made possible a rapid and sustainable human development. In 2001, the Arab International Center for Entrepreneurship and Investing Training was established in Manama.

The culture of Bahrain is part of the historical region of Eastern Arabia. Bahrain's culture is similar to that of its Arab neighbours in the Gulf region. During the session of the UNESCO World Heritage Committee held in Baku (Azerbaijan) in July 2019, the Dilmun Burial Mounds (Bahrain), built between 2050 and 1750 BCE, were inscribed in the UNESCO's World Heritage List. This commitment with the culture was transformed in the establishment of the **UNESCO King Hamad Bin Isa Al-Khalifa Prize** and the opening in Manama of the Arab Regional Centre for World Heritage.

The Bahrain's commitment wih the protection of environment is a priority for the Kingdom. In this sense, in 2001 Bahrain created the **Supreme Council for Environment** (SCE) as a government entity in charge of the development of Bahrain's future strategy for the environment and sustainable development. The SCE's mandate also includes protecting Bahrain's natural habitat and human environment, ensuring the sustainability of its components, and preserving and developing its resources for future generations.

The contribution of Bahrain to the UN system of human rights has been a longstanding commitment. Bahrain has shaped the human rights agenda during its membership of the Human Rights Commission (2002-2004)

and the current membership of the Human Rights Council. In light of its compromise with the protection of children, Bahrain was also member of the UNICEF Executive Board in 1982-85. Also high qualified experts from Bahrain were members of some treaty bodies (i.e. Committee on the Elimination of Discrimination against Women and Committee on the Rights of the Child).

Women in the Kingdom of Bahrain are highly educated, and are represented in all the major professions. They are generally more publicly active than women in other Arab countries. In fact, Bahrain also was the first Gulf state to have social organizations for women in 1965. It should also be recalled that the Kingdom of Bahrain is the first country of the Gulf Cooperation Council (GCC) to have women in high government rankings and roles, representing the government, such as ministers and ambassadors.

On 22 August 2001, a Royal Decree established the Supreme Council for Women (SCW) as the Bahrain's advisory body to the government on women's issues. It is chaired by H.E. Ms. Sheikha Sabika bint Ibrahim Al Khalifa. The SCW has been pressing all ministries and public entities to set up committees for equal opportunities to guarantee women's rights for career advancement.

The unlimited royal support for Bahraini women in attaining high diplomatic posts became a reality in October 2017, when Dr. Shaikha Rana bint Isa al-Khalifa was appointed the first women Undersecretary of the Kingdom's Ministry of Foreign Affairs. As member of the SCW, she was also appointed the focal point within the Council to follow the topic on women in diplomacy.

This breakthrough in diplomacy replicates other important appointments of women in high level positions in the recent history of the Kingdom of Bahrain since its creation in 1971, such as Ms. Sheikha Haya Rashed Al Khalifa –third women and first Gulf, Arab and Muslim women as President of the UNGA in 2006-, Ms. Houda Nonoo - first Jewish ambassador of any Arab country to the United States of America in 2008- and Ms. Alice Samaan - Christian Ambassador to the United Kingdom in 2011-.

Since the Kingdom of Bahrain ratifies in 2002 the Convention on the Elimination of All forms of Discrimination against Women, this country is very committed with the 40th anniversary of the adoption of this international treaty, which recall that "the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields".

This year is also the 20th anniversary of the adoption by the United Nations Security Council of the first resolution on Women, Peace and Security, - UNSCR 1325 -,- which recognize the fundamental participation of women in peace - building, conflict resolution, sustainable development

and multilateralism. Additionally, the SCW approved a royal decission by which declared that the theme for the Bahraini Women's Day 2020 should be consecrated to celebrate women in «diplomatic work». The Kingdom of Bahrain gives also high priority to attain this noble objective.

In 2018, the Committee on the Elimination of Discrimination against Women stressed in its fourth periodic report submitted by Bahrain under article 18 of the Convention that «the Kingdom of Bahrain reflects the Kingdom's desire to fulfil its obligations under the CEDAW, and demonstrates its political will to support women's advancement, national economic and social mechanisms and programmes to assess progress, and numerous legislative measures, the results of which are reflected in the current situation of Bahraini women».

In this vein, the former Foreign Minister of the Kingdom of Bahrain, H.E. Mr. Shaikh Khalid bin Ahmed bin Mohammed Al-Khalifa reiterated in the 74th United Nations General Assembly (UNGA) Session in New York in September 2019 that «we are proud of the achievements of the Bahraini woman over the decades, the latest of which was the election of H.E. Mrs. Fawziya Zainal as the Speaker of the Council of Representatives, becoming the first woman in the history of the Kingdom of Bahrain to occupy such high position».

Dialogue and cooperation

Led by Bahrain, UNGA adopted on 25 July 2019, the resolution entitled *Promoting the Culture of Peace with Love and Conscience,* declaring April 5 the International Day of Conscience.

In the presentation of the resolution, the Permanent Representative of the Kingdom of Bahrain to the United Nations in New York outlined that "there is a close relationship between peace and development and that, on the other, peace cannot be sustained without a culture of peace that is entrenched in our minds and our conscience. I therefore stand before the General Assembly today to present the draft resolution contained in document A/73/L.102, which is aimed at taking further steps to promote the culture of peace, not only because the absence of war does not equal peace, but also because the human conscience remains fertile ground in which the culture of peace can flourish" (Doc. A/73/PV.101)

The designation of April 5 as the *International Day of Conscience* serves to remind people to engage in self-reflection to improve themselves and their communities, stimulating a crucial turning point for transforming our world. Conscience empowers people to tolerate, forgive, and love one another, and thus it shortens the distance between people and between nations. It recognizes the role of UNESCO and the United Nations Alliance of Civilizations.

The resolution recalled the preamble to the Universal Declaration of Human Rights, in which it is stated that disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of humankind. Also it indicated that the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people. Finally, it recognized that development, peace and security, and human rights are interlinked and mutually reinforcing,

Among the UN initiatives aimed at promoting the *International Day of Conscience,* highlight the resolution on the *International Day of Living Together in Peace* (resol. 72/130 of 8 December 2017); the *International Year for the Culture of Peace for 2000* (resol. 52/15 of 20 November 1997); *the period 2001–2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World* (resol. 53/25 of 10 November 1998) and the agenda item entitled *Culture of peace* (resol. 71/252 of 23 December 2016).

Finally, this resolution "invites all Member States, organizations of the United Nations system and other international and regional organizations, as well as the private sector and civil society, including non-governmental organizations and individuals, to build the Culture of Peace with Love and Conscience in accordance with the culture and other appropriate circumstances or customs of their local, national and regional communities, including through quality education and public awareness-raising activities, thereby fostering sustainable development" (para. 3)

Peace and security

Bahrain was membership of the SC in the period 1998 to 1999 as part of the regional group of Asian States. Its membership coincides with the nuclear tests conducted by India on 11 and 13 May 1998 and by Pakistan on 28 and 30 May 1998. It led the SC to condemn these nuclear tests and also demanded that both States refrain from further nuclear tests and the calls to resume the dialogue between them on all outstanding issues, particularly on all matters pertaining to peace and security (S/RES/1172, 1998).

Bahrain contributed to the adoption of the resolution 1265 on *Protection of civilian in armed conflict* on 17 September 1999 by which "strongly condemns the deliberate targeting of civilians in situations of armed conflict as well as attacks on objects protected under international law, and calls on all parties to put an end to such practices" and "emphasizes the importance of preventing conflicts which could endanger international peace and security and, in this context, highlights the importance of implementing appropriate preventive measures to resolve conflicts, including the use of United Nations and other dispute settlement mechanisms and of preventive military and civilian deployments...".

Also Bahrain participated in the adoption of the resolution 1261 on **Children and armed conflict** on 30 August 1999 by which "expresses its grave concern at the harmful and widespread impact of armed conflict on children.... " and "atrongly condemns the targeting of children in situations of armed conflict, including killing and maiming, sexual violence, abduction and forced displacement, recruitment and use of children in armed conflict in violation of international law, and attacks on objects protected under international law, including places that usually have a significant presence of children such as schools and hospitals....".

Led by Bahrain, another important landmark was resolution 1269 on **Responsibility of the Security Council in the maintenance of international peace and security** adopted on 19 October 1999. In the above mentioned resolution, Member States of the SC condemns "all acts, methods and practices of terrorism as criminal and unjustifiable, regardless of their motivation, in all their forms and manifestations, wherever and by whomever committed, in particular those which could threaten international peace and security". Additionally, it calls upon all States to implement fully the international anti-terrorist conventions and stresses the vital role of the United Nations in strengthening international cooperation in combating terrorism.

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"Interreligious and Intercultural Dialogue as a Vector of 'Sustaining Peace'"

The twin imperatives of Interreligious and Intercultural Dialogue (ICD) lie at the heart of the International Decade for the Rapprochement of Cultures, 2013-22. Such dialogues promote understanding among different religions, cultures and humanistic traditions to challenge ignorance and prejudices and foster mutual respect[852]. Intercultural dialogue aims to facilitate peaceful coexistence in a multicultural community and cultivate interreligious and intercultural understanding. It also serves as a tool for prevention and resolution of conflicts by enhancing respect for human rights, democracy and the rule of law[853]. Although less explored in academic and policy discourses, the interreligious/intercultural dialogue is now fittingly recognised as a significant factor in promoting peace and human rights in a world where conflicts are increasingly associated with religious affiliations (Boehle, 2002).

The United Nations (UN) Secretary-General's recent conceptualisation of 'sustaining peace' has once again drawn the international attention towards the conflict preventing potentials of religion and culture. The rephrasing of peacebuilding as "sustaining peace" endows a broader meaning to the term which is often narrowly interpreted as time-bound, exogenous interventions that takes place "after the guns fall silent" in fragile or conflict-affected states (UN, 2015). The prioritisation of 'preventive diplomacy', as a corollary of 'sustaining peace', brings in sharp focus the importance of interreligious and intercultural dialogue to pre-empt and defuse conflicts arising out of religious or cultural antipathy. In a way, the ideas of sustaining peace and a culture of prevention are closely related to the concept of a 'culture of peace' which in turn offers the most cohesive definition of peace (Richmond, 2014).

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852 Please see UNESCO's Intercultural Dialogue Program at http://www.unesco.org/new/en/culture/themes/dialogue/intercultural-dialogue/interreligious-dialogue/
853 Please see Council of Europe's Concept of Intercultural Dialogue at:https://www.coe.int/t/dg4/intercultural/concept_EN.asp

Diversity: Challenge or an Opportunity?

The impulses of religion and culture define the identity, values and beliefs of a community. The dialogue with other religious-cultural communities brings enrichment, synergy and understanding within and across communities. On the other hand, religious-cultural differences have often been used by interested parties to unleash antagonism and conflicts. Thus, the cardinal challenge before the human civilisation has been how to manage religious-cultural diversity peacefully before it assumes violent dimensions.

Paradoxically, the economic and political integration of the global community has hardly alleviated ethnoreligious unrests. There is evidence that the spurt of globalisation has sharpened religious-cultural cleavages frequently spilling over in violence within and across borders (Heine & Thakur ed., 2002). The religious-cultural upheavals continue to cause protracted violent conflicts in many parts of the world. According to a research study, in 2018 more than a quarter of the world's countries experienced a high incidence of hostilities motivated by religious hatred, mob violence related to religion, terrorism, and harassment of women for violating religious codes (Muggah and Velshi, 2019). The past decade has witnessed a sharp increase in sectarian or religious tensions. These range from Islamic extremists waging global jihad and power struggles between Sunni and Shia Muslims in the Middle East to the persecution of Rohingya in Myanmar and outbreaks of violence between Christians and Muslims across Africa.

It is often argued that conflict is not an inevitable by-product of cultural difference; instead, differences are often used by politicians, media or ideologies as weapons of competition in the battle for resources or of ideas (Hardy & Hussein, 2016). Moreover, while it is true that the root causes of conflict are usually complex and consist of numerous factors, such as politics, economics, poverty or class divisions, it is also true that they often come to the fore along ethnic or religious lines (Carment et al., 2009).

Indeed, ignorance of the customs and lifestyles of other cultures and the resultant suspicion and mistrust is a common cause of conflict and violence. Sectarian violence often occurs when both sides maintain an illusion of what constitutes the 'other' (UNESCO, 2018). The deep fissures in social justice and surges of radicalisation and violent extremism in recent years indicate that the values of pluralism and tolerance embedded in a culture of peace have yet to be assimilated in our societies. The respect for diversity in everyday life is a sine qua non for positive peace, denoting the optimum realisation of human potential. This can only be achieved through structures and processes that nurture constant dialogue through the active participation of individuals and communities.

The problematic before the international community is how to ensure peaceful coexistence of religious, cultural and social diversities in the fast globalising world. Indeed, one of the strong trajectory to achieve peace and sustainable development has been to nurture and reinforce interreligious/ intercultural dialogue at all levels of the global society. As the UN Special Reporter on freedom of religion and belief, Asma Jahangir puts it, "universal values should serve as a bridge between different religions and beliefs, and this may ultimately lead to the reinforcement of human rights" (Bonanate, Papini & Sweet, 2011).

Lately, there is a growing call to harness the positive appeal of religion to augment global agenda of peacebuilding and sustainable development. It is aptly argued that if religion is not made a part of the solution, then it will undoubtedly become part of the problem (Silvestri and Mayall, 2015). Indeed, religious communities with their credible appeal, vast human resources and outreach have remarkable potentials to motivate peace across communities. They can provide social cohesion, as well as spiritual support to alleviate the pain and suffering and, pave the way for reconciliation. Ironically, this attitudinal shift has come at a time when the misuse of religion to instigate hatred and violence is on the rise.

In 2013, the scholarly literature, as well as policy guidelines adopted by both secular and faith-based development organisations, reflected a broad consensus regarding the inevitability and indeed the desirability of regularly interacting with religious agents of development (Appleby, 2000). The instances of ICDs could be traced back to many ancient civilisations. For example, the Indian subcontinent has long witnessed ICDs from the time of Moghul emperor Akbar who, frequently organised dialogue between the Sunni Ulemmas, Sufi Shaikhs, Hindu Pundits, Parsis, Zoroastrians, Jains and Catholics in search of shared values and practices. During these inter-religious sessions, representatives from various religions were encouraged to talk about their faiths, religious practices and the paths to realise divinity (Upadhyaya, 2014*a*). Sufism and Bhakti traditions also espoused inter-religious understanding during the medieval era. In contemporary times, Mahatma Gandhi promoted the practice of learning good teachings from different religions through constructive conversations for peaceful coexistence among people of different faiths (Upadhyaya, 2014*b*).

ICD in the UN System

The term "Intercultural Dialogue" became popular within the UN system in the new millennium, as a corollary of such aspirations as, "Alliance of Civilizations" and "Dialogue among/of Civilisations". In 1998, former UN Secretary-General Kofi Annan, while rejecting Samuel P. Huntington's theorem of Clash of Civilisation, called for a dialogue among civilisations and

endorsed the efforts for intercultural and interreligious peacebuilding. At his suggestion, the assembly proclaimed the year 2001 as the United Nations Year of Dialogue among Civilisations. However, it was the former Iranian President Khatami who had initially coined the notion of "Dialogue among Civilisations" as a response to Samuel P. Huntington's conceptualisation of the Clash of Civilisations (Hungtington, 1996). However, Kofi Annan's invitation to over 1,000 religious' leaders to the Millennium Peace Summit in September 2000, is recognised as one of the earliest indications of UN willingness to engage in interreligious dialogue.

The *United Nations Alliance of Civilizations* (UNAOC), which was created in 2005 on the initiative of former Secretary-General Kofi Annan, aims to reduce cross-cultural tensions, build bridges between peoples and communities, and counter the fear, suspicion, and ignorance of other cultures and religions that have taken hold of the hearts and minds of populations in many parts of the globe. UNAOC works to address this phenomenon by demonstrating that cultural and religious differences should not be a reason for conflict, but should instead be recognised as assets that contribute to social progress and sustainable development. UNAOC has also focused its attention on promoting the role of religious leaders as peacemakers, as part of its effort to support interreligious and intercultural dialogue. Most recently, in July 2017, the High Representative of UNAOC, along with the participation of the UN Secretary-General and the Foreign Minister of Spain, hosted a group of religious leaders from the Middle East to discuss their role in promoting peace (UNESCO, 2018). The Intercultural Innovation Award is a global venture between the UN Alliance of Civilizations and the BMW Group, which identifies and provides monetary and in-kind support to highly innovative grassroots initiatives working to alleviate identity-based tensions and conflicts around the world. The projects selected by the scheme promote intercultural dialogue and understanding, thereby making vital contributions to prosperity and peace.

Similarly, the launch of the UNESCO/UNITWIN Network in 2006 on Interreligious Dialogue for Intercultural Understanding (IDIU-740)[854], brought together a group of experts and academics committed towards the achievement of interreligious dialogue. In a similar vein, the 61st session of UN General Assembly (UNGA) held in October 2007 convened a *High-level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace* (resolution 61/269) [855] which requested the Secretary-General to ensure the systematic and organisational follow-up of all interreligious, intercultural and inter-civilisational dialogue and

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854 http://unitwinidiu.org/about-the-network/
855 United Nations, 61st Session, Agenda item 44, High-level Dialogue on Interreligious and Intercultural Understanding and Cooperation for Peace. Available at: https://undocs.org/en/A/RES/61/269

cooperation efforts through the designation of a focal unit in the Secretariat to handle these matters (resolution 61/221)[856]. At its 61st session, the General Assembly decided to convene in 2007 a high-level dialogue on interreligious and intercultural cooperation for the promotion of tolerance, understanding and universal respect on matters of freedom of religion or belief and cultural diversity, in coordination with other similar initiatives in this area and, to consider declaring one of the coming years as the Year of Dialogue among Religions and Cultures.

Meanwhile, the notion of ICD emerged as a preferred alternative to the "Alliance" terminology. Countries like Jordan, Qatar, Saudi Arabia, and others have invested in ICD initiatives, especially in the past decade, but, peace-making remains mostly a Western prerogative (Stensvold & Vik, 2018). According to a study conducted by UN University, "non-Western countries did not recognise themselves in the concept of "Alliance of Civilizations", while they were more inclined towards the concept of dialogue among civilisations which had long been in use. However, Western countries, with some exceptions, seemed uncomfortable with this formulation of the concept. Therefore, the concept of "Intercultural Dialogue" emerged as an alternative, which in principle could satisfy all of the UN members" (Valeria, 2013). In course, several milestone resolutions were passed in the UN system referring to ICD[857].

In 2010, the UN Security Council (UNSC) in its 6322 meeting specifically highlighted the imperatives of intercultural dialogue for the maintenance of international peace and security. While addressing the session the officiating President of the UNSC and the Prime Minister of Lebanon aptly explicated that "Dialogue does not ignore contradiction or deny democratic competition; it is, rather, a mode of managing plurality so that differences do not generate hostility or cause divisions. Dialogue is not a process of negotiations conditioned by power relations, but a contribution to changing these relations, even in relative terms, in order to ensure equal footing among dialogue partners. In the same meeting, the Austrian representative also exhorted the UNSC to "actively encourage steps towards meaningful dialogue to help prevent and manage conflict and to build sustainable peace, both in international and intra-State conflicts, where appropriate"[858].

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856 United Nations, 61st Session, Agenda item 44, Promotion of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace. Available at: https://undocs.org/en/A/RES/61/221

857 56/6 of 9 November 2001-The Global Agenda for Dialogue among Civilisations. 58/128 of 19 December 2003- The Promotion of Religious and Cultural Understanding, Harmony and Cooperation. 59/199 of 20 December 2004- The Elimination of All Forms of Religious Intolerance. 61/221 of 20 December 2006- The Promotion of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace. 64/81 of 7 December 2009- The Promotion of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace.

858 United Nations, Security Council, 6322 Meeting. Available at: https://www.un.org/unispal/document/auto-insert-182810/

In a 2012 resolution on 'Promotion of Interreligious and Intercultural Dialogue, Understanding and Cooperation for Peace', the UNGA recognised UNESCO agenda 'to promote dialogue among civilisations, cultures and peoples, as well as activities related to a culture of peace' (UNESCO, 2012). In recognition of UNESCO's credentials, the UNGA entrusted UNESCO to implement the *International Decade for the Rapprochement of Cultures* (IDRC) 2013–2022, as an essential route to achieve the target of 'sustaining peace'. Achieving a genuine rapprochement of cultures entails nurturing a culture of peace and achieving peace through non-violence and peaceful dialogue. The IDRC document reiterates that 'international security and social inclusion cannot be attained sustainably without a commitment to such principles as compassion, conviviality, hospitality, solidarity and brotherhood which are the cornerstones of human coexistence inherent in all faiths and secular ideologies' (UNESCO, 2014).

Interestingly, the International Decade has preferred the French word '*rapprochement*' to the earlier term 'dialogue', which in a sense implies a greater emphasis on a mutually enriching synergy between cultures. The sequential transference of culture of peace and allied terms in the UN system is rather instructive to highlight the dynamic evolution of its conceptual, political and programmatic approach. Thus, a range of terms are used to denote UN concerns including "tolerance" (1995), "culture of peace" (2000), "dialogue among civilisations." (2001), "intercultural and interreligious dialogue" (2007) and more recently "rapprochement of cultures" (2010) (Upadhyaya, 2020). The preference for the French expression 'rapprochement' entailing a greater emphasis on a mutually enriching synergy between cultures is considered as an improvement on similar terms such as 'unity-in-diversity', 'routes of dialogue', 'tolerance', 'culture of peace', 'dialogue among civilisations' and 'intercultural and interreligious dialogue' (UNESCO, 2018).

Imperatives of ICD

The intercultural dimension of the *Universal Declaration of Human Rights* had been confirmed by many leading personalities and intellectuals. An intercultural, grass-roots approach cannot produce results overnight. It is a change which will require some time. Intercultural education, in schools and non-formal settings such as youth clubs and community organisations, could be the key to creating the basis for dialogue.

Education is essential not just for personal individual development but, it also holds power to promote tolerance, empathy and the ability to foster mutual understanding for peaceful coexistence. It is a crucial tool for building a holistic society that is sustainable, inclusive and resilient. Issues causing distress to humanity, such as wars, poverty, exclusion, gender-based violence, oppression of minorities etc. are threatening for a culture of peace. In such a

situation, ICDs in the form of necessary education could help in augmenting a culture of peace and non-violence. Bennett (2009) defines intercultural education as the process of "acquiring increased awareness of subjective cultural context (world view), including one's own, and developing greater ability to interact sensitively and competently across cultural contexts as both an immediate and long-term effect of exchange".

In compliance with the principles of **Universal Declaration on Cultural Diversity** (UNESCO, 2001), which states that "In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together", it has become even more critical to aid such values that are conducive to 'dialogue', 'non-violence' and the 'rapprochement of cultures'[859].

However, in order to cultivate intercultural and interreligious competence in an individual or an organisation, the necessary skills sets are to be build up. This is where ICD in education could intervene. Introduction of ICDs in education could build understanding, tolerance and social cohesion to "actively shape the relations of people of different religions" (UNESCO, 2006).

Religion and Faith-based Dialogue

The continued hegemony of reductionist discourses with their schematised versions of secularism modernism and orientalism have long rendered religion as a historical, monolithic and static phenomenon. In fact, it has been a long struggle to excavate religion from being dismissed as illusionary or pathological, a form of "false consciousness" and thus a resource for manipulation by political elites. Galtung (2012) calls upon international leaders to explore the 'enormous reservoirs of experience' that are presented by religions.: the insights of religions can be used to address different forms of violence. John Paul Lederach (2005) calls religions as Constituencies of Peace.

However, it is only recently that there is an emerging consensus regarding the critical importance of conferring with religion and faith-based actors in peacebuilding process. Accordingly, the religious resources of peacebuilding are being explicated and contextualised. This nascent body of knowledge strives to reflect on the peacebuilding resources and growing experiences of major world religions in recent times. Accordingly, the religious resources of peacebuilding are being explicated and contextualised. This nascent body of knowledge strives to reflect on the peacebuilding resources and growing experiences of major world religions in recent times. Efforts are being made to understand the 'lived in' experience by individuals and communities, rather than how it is assessed by institutions or doctrines.

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859 IOM, UNDP, UNEP, UNIDO-ITPO, UNIC, WMO

During the last decade, many UN entities have closely worked with religious and faith actors around developmental and humanitarian issues. UN Population Fund (UNFPA) has been one of the oldest UN agencies to engage with FBOs and religious actors. Having rich experience in religious outreach since 2007, UNFPA provided foundational lead to the UN IATF-Religion, established in 2010. Interreligious Dialogue programme is also a crucial component of UNESCO's Intercultural Dialogue that aims "to promote dialogue among different religions, spiritual and humanistic traditions in a world where conflicts are increasingly associated with religious belonging" (Upadhyaya, 2017).

Taking note of the revival of religious violence amidst the global decline of 'secular moment', the Inter-Agency Task Force for Religion (IATF-Religion) has been created by UN as the prime mechanism to carry out its agenda around SDG 'with sensitivity to, and an appreciation of, the role of religion' (UN, 2018). Representing diverse religious traditions, regional and thematic competencies, and a gender balance, the UN IATF currently comprising of 22 UN entities has convened and coordinated policy roundtables, workshops, seminars, and joint initiatives around religion and religious engagements. Another related platform for interreligious dialogue within the UN system has been the Kofi Annan Faith Briefings, a day-long conference held annually on the sidelines of UN High-Level Political Forum. These Briefings provide a shared platform for UN Faith Based Organisations (FBO) to have consultations and informed engagement for communicating with governments and civil society. For instance, the Briefings held in 2019 brought together CEOs of Interfaith organisations and initiatives with long-standing experience on tackling environmental issues at the global level (ECOSOC, 2019). The concerted efforts of UN entities to harness the peace potentials of religious communities are often joined by similar initiatives of regional agencies using different terminology and networking trajectories[860].

The increasing engagement of UN and associated entities with interreligious dialogue are, however, marked with myriad challenges and dilemmas. The problematic areas may include ideological incompatibilities between faith-based organisations (FBO's) and civil society organisations (CSO); the ad-hoc and subjective basis of FBO's/CSO's representation and almost negligible participation of women and youth and the challenge of transforming the network synergy and consensus into actual action. It is also crucial to reckon with the tensions and contrast between various religious NGO's, especially the low visibility of non-Christian groups at the UN (Beittinger-Lee, 2017). These and allied problematic would inform our research explorations amid the growing role of UN entities in interreligious dialogue.

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860 Some of the prominent networks include The Network for Religious & Traditional Peacemakers, URI, the Berkley Centre at Georgetown, the World Faiths Development Dialogue, Religions for Peace, and KAICIID.

The imperative of interreligious partnerships in affecting community peace and solidarity has assumed greater salience amidst the unprecedented trauma and anxieties caused by COVID-19 pandemic. Indeed, a significant majority of people look more towards religious/faith actors than the health authorities, about what to believe in a crisis. Religious leaders have a vital trust relationship with their followers so crucial to dispel misinformation, fear, anxieties, and above all, to guide them- both on spiritual and practical levels. During this pandemic, many FBOs have joined hands with different houses of worship across religious boundaries to create strength through joint action. UN Secretary-General, António Guterres, thus made a unique appeal to religious leaders of all faiths to join forces to work for peace around the world and focus on our everyday battle to defeat COVID19 (UN, 2020). Accordingly, IATF has called on FBOs to extend their support and partnership for the Global Humanitarian Response Plan for COVID-19 and, to help implement the Plan in such a way that essential humanitarian relief operations could reach populations in the most vulnerable contexts.

Valuing Diversity for Sustaining Peace

The vital importance of interreligious and intercultural dialogue assumes more significance given the greater recognition of diversity in our intellectual discourses. For instance, the concept of peace had different meanings in different languages and cultures. While the Greek concept of **Eirene** and the Roman concept of **pax** both with a stronger emphasis on order; in Mandarin Chinese, the word peace (**Hépíng)** combines two characters, one is signifying the harmonious **(Hé)**, the other the level or balanced (**píng**); the Japanese concept of **heiwa**, emphasising social harmony. In Hindi and Sanskrit, the expression for peace is Shanti (**śānti**), which emphasises spiritual and inner peace and harmony with nature. In the Hebrew language, peace is translated as **shálóm** in ancient Judaism, with its emphasis on justice and prosperity. In Arabic, it is translated as-salaam, which is also the root word for Islam.

While discounting the narrow application of a singular and universal notion of peace, the noted peace researcher Wolfgang Dietrich and his colleagues (Dietrich et al., 2011) promote the idea of world peace as a plural of 'many peaces', and maintain that peace should be perceived as a plurality in which many versions of peace can be sought – and indeed have been sought– throughout recorded history (UNESCO, 2018). Thus, it is more important to have the dialogue between different cultures with concepts of peace which have different emphases can provide each culture with an opportunity to reflect on its cultural heritage and to be aware of weaknesses to be overcome (Ishida, 1981). Thus, while discounting the monolithic understanding of peacebuilding, there is greater awareness to develop contextual sensitivity as a fundamental requirement of any meaningful peace work. The creative engagement with local culture and constituencies to ascertain local needs

and expectations is not only a top priority; it is a crucial imperative of successful peacebuilding.

The preceding overview highlights the growing role of intercultural and interreligious dialogue in peacebuilding. Many UN entities especially UNFPA, UNESCO and UNAOC are working in tandem within the framework of IATF-religion to pursue their innovative and interconnected visions to harness the potentials of intercultural and interreligious dialogue to achieve 'sustaining peace' and Agenda 2030.

Echoing the strategic shift of recent years towards preventive peacebuilding, the UN Secretary-General's Plan of Action to Prevent Violent Extremism[861] emphasises that the Dialogue in the framework of IDRC has increasingly emerged as an instrument for addressing violent extremism, as illustrated in the framework to counter terrorist narratives proposed by the Counter-Terrorism Committee (S/2017/375) [862]. The articulation of sustaining peace while deepening and widening the UN peace agenda has indeed provided a fresh impulse to intercultural and interreligious dialogue as a precious resource of peacebuilding.

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THEMATIC TOPICS

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"Countering violent extremism from the international law. A conceptual aggiornamento of an old problem"

The concept of countering violent extremism has emerged from the consensus created after the 9/11 attack within the international community. The *Plan of Action to Prevent Violent Extremism* presented by the United Nations Secretary General (UNSG) to the United Nations General Assembly (UNGA) expressed the following: "considers and addresses violent extremism as, and when, conducive to terrorism. Violent extremism is a diverse phenomenon, without clear definition. It is neither new nor exclusive to any region, nationality or system of belief".[863] The UNSG explained "The spread of violent extremism has further aggravated an already unprecedented humanitarian crisis which surpasses the boundaries of any one region. Millions of people have fled the territory controlled by terrorist and violent extremist groups".[864]

As defined by the plan of action itself, violent extremism has become the vehicle in which terrorism adapts and emerges in contemporary societies, not only using traditional methods of the use of force to cause terror, but as the Plan of Action refers, "...using social media for the global and real-time communication".[865] Violent extremism, phenomenon, not well defined in international law, is a contemporaneous way of presenting the traditional phenomenon of terrorism, which, like violent extremism, is very difficult to define.

The present article visits the evolution of the treatment of the situation from an international legal perspective, with an especial focus on the action within the United Nations System.

Every definition is political

The violent extremism, as defined by the UNSG *Plan of Action to Prevent Violent Extremism* "considers and addresses violent extremism as, and

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863 Report of the Secretary-General. Culture of peace. The United Nations Global Counter-Terrorism Strategy. Plan of Action to Prevent Violent Extremism. General Assembly Resolution A/70/674.

864 Ibidem, n. 863

865 Ibidem, n. 863

when, conducive to terrorism". Consequently, the best way to understand the general conceptualization of violent extremism is through the definition of terrorism, which is one of the most arduous and evasive concepts in traditional international law as a result of the linkages with a political agenda.

The violence for a political agenda, outside the regulation of the International Humanitarian Law (IHL) is on the centre of the definition of terrorism. After the Second World War, the period of decolonization tinted the agenda around the concept. As Christian Walter remembers the famous sentence during those times: "one man´s terrorist is another man´s freedom fighter"[866]. This complex political approach was part of the bipolar debates within the Cold War.

However, the beginning was different. The League of Nations approved in 1936 a *Convention for the Prevention and Punishment of Terrorism* that defines as follows: "Art. 2... each High Contracting Party should make the following acts criminal offences, whether they affect his own interest or those of another High Contracting Party, in all cases where they are directed to the overthrow of a Government or an interruption in the working of public services or disturbance in international relations, by the use of violence or by the creation of a state of terror."[867]

The article continues with a list of criminal conducts as assassinations, harm, kidnapping of head of states or similar, their families, members of the government, parliament, diplomats, judges of members of the armed forces. Also, the destruction or damage to public building or property, transportation and any other means of communication. An interesting contribution of the League of Nations regulation is a clear description of the means of actions:

> "(3) Any wilful act calculated to endanger the lives of members of the public, and in particular interference with the working of means of communication, the use of explosives or incendiary materials, the propagation of contagious diseases, or the poisoning of drinking-water or food".

The Convention sets the bases for the international responsibility for prosecute the participants of terrorism (Articles 13 and following). However, the convention never entered into force. The eruption of the Second World War frozen the legal discussion.

The new United Nations devoted the first decades of their existence to establish the foundation for a new world order in the emergence of the Cold War. Only in 1972, the UNGA adopted its first resolution on the subject of international terrorism (UNGA Res 3034). The title of the resolution indicates

866 Christian Walter, Terrorism. Max Planck Encyclopedias of International Law [MPIL]. April 2011
867 Convention for the Prevention and Punishment of Terrorism. Available at: https://www.legal-tools.org/doc/502186/pdf

the extent to which the world community was divided regarding international terrorism: "Measures to Prevent International Terrorism which Endangers or Takes Innocent Human Lives or Jeopardizes Fundamental Freedoms, and Study of the Underlying Causes of Those Forms of Terrorism and Acts of Violence which Lie in Misery, Frustration, Grievance and Despair and which Cause Some People to Sacrifice Human Lives, Including Their Own, in an Attempt to Effect Radical Changes."[868]

The title clearly demonstrates the complex disparity and even confrontation between the various political positions in the world, especially in a world mired in political bipolarity in the midst of the Cold War.

The Resolution established an ***Ad Hod*** Committee to consider the observations of the States to agree into a definition, between the two forces already mentioned: the loss of innocent lives and the "inalienable right of self-determination and independence of all peoples under colonial and racist regimes and other forms of alien domination." The tensions around the two end of the definition remains today.

The United Nations as a whole has been struggling with the construction of a comprehensive definition of terrorism. The Ad Hoc Commission maintained its work until 1991 when a resolution was adopted with the title: "Measures to Eliminate International Terrorism" (UNGA Res 46/51), maintaining the permanent debate about the "inalienable right to self-determination and independence of all peoples under colonial and racist regimes and other forms of alien domination..." However, in 1994 the UNGA started to depart from the "good causes or bad causes" on the use of violence, when UNGA adopted the Resolution 49/60 "Declaration of Measures to Eliminate International Terrorism" condemned the actions of terrorism with the following formula:

> "criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them". (At Section I (3).

Walter explained that "this formulation expressly excludes "good causes" as justification for terrorist activities. And, conversely, in using the formula "by whomever committed (at Section I (1) a solution to the problem of so-called State terrorism seemed to have been found. In combining the two elements, the Declaration attempts to establish that a person committing certain criminal acts may (or even must) be considered everyone´s terrorist even if he or she is someone´s freedom fighter or someone else´s law-enforcement

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868 UNGA Res 3034. Available: https://undocs.org/en/A/RES/3034(XXVII)

agent."[869] It is also relevant to point out that resolution also demystify the terrorism with the concerns expressed by the resolution about "…the growing and dangerous links between terrorist groups and drug traffickers and their paramilitary gangs, which have resorted to all types of violence, thus endangering the constitutional order of States and violating basic human rights".

This resolution granted the mandate to the UNSG to assist in the implementation of the "Declaration by taking, within existing resources, the following practical measures to enhance international cooperation", in the following areas: (a) A collection of data on the status and implementation of existing; (b) A compendium of national laws related to the issue; (c) An analytical review of existing international legal instrument relating to international terrorism and finally:

> "(d) A review of existing possibilities within the United Nations system for assisting States in organizing workshops and training courses on combating crimes connected with international terrorism;"

This mandate provides the UNSG a framework to work with a wide approach to include elements of cooperation and dialogue that were not properly highlighted before. It was the beginning of the nineties and the international community was trying to build a more inclusive community, within a post-Cold War euphoria.

The attack of September 2001 to the World Trade Centre in New York, not far from the headquarters of the UNSG, had a direct impact on the building consensus process within the international community. The Security Council of the United Nations assumed the leadership on the regulation and actions related to combating terrorism, with a general definition without reference to any defined situation, but "as threat to international peace and security" (UNSC Res 1373, 2001; Res.1535, 2004; Res. 1566, 2004; Res.1617, 2005; and Res.1624 ,2005). Also, from an institutional perspective, Res. 1373 established the UN Counter-Terrorism Committee (CTC), becoming the leader body within the UN to deal with the related agenda.

The basis of the *UN Global Counter Terrorism Strategy* under the leadership of an Under-Secretary General, the former Russian Ambassador Mr. Vladimir Voronkov with a Global Counter-Terrorism Strategy in the form of a resolution and an annexed Plan of Action (A/RES/60/288) is composed of four pillars, namely: 1. Addressing the conditions conducive to the spread of terrorism; 2. Measures to prevent and combat terrorism; 3. Measures to build states' capacity to prevent and combat terrorism and to strengthen the role of the United Nations system in that regard and 4. Measures to ensure respect for human rights for all and the rule of law as the fundamental basis for the fight against terrorism.[870]

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869 Walter Christian. Ob. Cit.
870 Available: https://www.un.org/counterterrorism/un-global-counter-terrorism-strategy

The consequences of repressive approach that emerged after the attacks of 9/11 and that led to the aforementioned strategy, also elicited reactions from other entities of the system. The United Nations Human Rights Commission approved the Human Rights Resolution 2005/80 titled: "Protection of human rights and fundamental freedoms while countering terrorism". The Resolution summarizes its position as follows:

> "Acknowledging the important contribution of measures at all levels against terrorism, consistent with international law, in particular international human rights law and refugee and humanitarian law, for the functioning of democratic institutions, the maintenance of peace and security and thereby to the full enjoyment of human rights, as well as the need to continue this fight, including through international cooperation and the strengthening of the role of the United Nations in this respect.

> Deeply deploring the occurrence of violations of human rights and fundamental freedoms in the context of the fight against terrorism,"

The Commission then decided to appoint a "special rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism", with the mandate:

> "(a) To make concrete recommendations on the promotion and protection of human rights and fundamental freedoms while countering terrorism, including, at the request of States, for the provision of advisory services or technical assistance on such matters;

> (b) To gather, request, receive and exchange information and communications from and with all relevant sources, including Governments, the individuals concerned, their families, their representatives and their organizations, including through country visits, with the consent of the State concerned, on alleged violations of human rights and fundamental freedoms while countering terrorism, with special attention to areas not covered by existing mandate holders;

> (c) To identify, exchange and promote best practices on measures to counter terrorism that respect human rights and fundamental freedoms;

> (d) To work in close coordination with other special rapporteurs, special representatives, working groups and independent experts of the Commission on Human Rights, the Sub Commission on the Promotion and Protection of Human Rights and other relevant United Nations bodies;

> (e) To develop a regular dialogue and discuss possible areas of cooperation with all relevant actors, including Governments, relevant United Nations bodies, specialized agencies and programmes, in

particular with the Counter Terrorism Committee of the Security Council, the Office of the United Nations High Commissioner for Human Rights, the Terrorism Prevention Branch of the United Nations Office on Drugs and Crime, human rights mandate".

The work of the Rapporteur has been extended successively since 2005, maintaining a critical voice about the counter-terrorism agenda. Since 2017, Fionnuala D. Ní Aoláin (Ireland) exercises the mandate of the rapporteur. In her last Report, she presented her critics to the conceptual development in the following way:

"12. The Special Rapporteur is concerned that, almost a decade after the term made its way into United Nations resolutions, and some five years after the Secretary-General21 made it a priority for United Nations agencies and programmes, as well as Governments, the definition of "violent extremism" remains opaque and deeply contested. She warns against the use of new terminology that, like terrorism, is overly vague and allows for broad discretion in its application. The introduction of new terminology does not in and of itself provide any guarantee against its abusive application and the adoption of sweeping measures to prevent and counter violent extremism. The absence of an international definition contributes to the fact that, across the globe, an ever-expanding range of measures fall under that umbrella. They include, on the one hand, measures that are part of the counter-terrorism apparatus –the "soft tools" available to law enforcement – ultimately aimed at increasing the number of individuals convicted for terrorism-related crimes and, on the other hand, social and economic measures that address the long-term challenges faced by marginalized communities and individuals, substituting social, cultural and economic rights-based entitlements held by individuals and communities under international law. Both approaches come with multiple human rights challenges and must be approached with caution at every step. In that sense, the use of "violent extremism" as a basis for the adoption of new strategies, measures and legislation must be seen as significantly more hazardous for human rights than the term "terrorism". The Special Rapporteur underscores that the lack of semantic and conceptual clarity surrounding violent extremism is an obstacle to any in-depth examination of the impact on human rights of strategies and policies to counter violent extremism, as well as of their effectiveness in reducing the threat of terrorism."

Although during all these years a precarious consensus has been reached around a definition of terrorism, away from the confrontation of the cold

war, the high sensitivity of the definition remains on the table. The lack of definition about terrorism, the actors who commit it and the effects around the conflict worldwide are still present. However, a broader and more inclusive strategy on the construction of a definition could benefit a greater clarity and effectiveness in its practical application and finally, in reducing the consequences of the indiscriminate use of violence that terrorism implies.

A global Counter Terrorism Strategy.

Resolution 60/288 initiate a global approach to the counter terrorism strategy, including not just legal or repressive measures but also tools based on culture of peace and dialogue. The Annex of the Resolution explains the actions in the following way:

> "We resolve to undertake the following measures aimed at addressing the conditions conducive to the spread of terrorism, including but not limited to prolonged unresolved conflicts, dehumanization of victims of terrorism in all its forms and manifestations, lack of the rule of law and violations of human rights, ethnic, national and religious discrimination, political exclusion, socio-economic marginalization and lack of good governance, while recognizing that none of these conditions can excuse or justify acts of terrorism".871

As previously stated, the Plan of action was based on four pillars: I. Measures to address the conditions conducive to the spread of terrorism; II. Measures to prevent and combat terrorism; III. Measures to build States' capacity to prevent and combat terrorism and to strengthen the role of the United Nations system in this regard; IV. Measures to ensure respect for human rights for all and the rule of law as the fundamental basis of the fight against terrorism.

In relation to the actions targeting the spread of terrorism, the Resolutions listed the following actions:

> 1. To continue to strengthen and make best possible use of the capacities of the United Nations in areas such as conflict prevention, negotiation, mediation, conciliation, judicial settlement, rule of law, peacekeeping and peacebuilding, in order to contribute to the successful prevention and peaceful resolution of prolonged unresolved conflicts.

> 2. To promote dialogue, tolerance and understanding among civilizations, cultures, peoples and religions, and to promote mutual respect for and prevent the defamation of religions, religious values, beliefs and cultures;

> 3. To promote a culture of peace, justice and human development, ethnic, national and religious tolerance and respect for all religions,

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871 Resolution adopted by the General Assembly on 8 September 2006. A/RES/60/288

religious values, beliefs or cultures by establishing and encouraging, as appropriate, education and public awareness programmes involving all sectors of society.

4.To work to adopt such measures as may be necessary and appropriate and in accordance with our respective obligations under international law to prohibit by law incitement to commit a terrorist act or acts and prevent such conduct;

5. To support the development goals and objectives agreed at the major United Nations conferences and summits, including the Millennium Development Goals, today succeed by the Sustainable Development Goals.

6. To pursue and reinforce development and social inclusion agendas at every level especially on youth unemployment, as a way to reduce marginalization and the subsequent sense of victimization that propels extremism and the recruitment of terrorists;

7. To the cooperation and assistance it is already conducting in the fields of rule of law, human rights and good governance to support sustained economic and social development;

8. To promote international solidarity in support of victims and foster the involvement of civil society in a global campaign against terrorism and for its condemnation. This could include exploring at the General Assembly the possibility of developing practical mechanisms to provide assistance to victims.

As a result, the framework of actions adopted by the Security Council has served as the cornerstone of the construction of a global Counter Terrorism Strategy. The ***Plan of Action to Prevent Violent Extremism***[872] presented by the UNSG to the UNGA tried to evaluate, in a critical manner, the advances and challenges of the strategy today. For example:

"4. Over the past two decades, the international community has sought to address violent extremism primarily within the context of security-based counter-terrorism measures adopted in response to the threat posed by Al-Qaida and its affiliated groups. However, with the emergence of a new generation of groups, there is a growing international consensus that such counter-terrorism measures have not been sufficient to prevent the spread of violent extremism. Violent extremism encompasses a wider category of manifestations and there is a risk that a conflation of the two terms may lead to the justification of an overly broad application of counter-terrorism measures, including against forms of conduct that should not qualify as terrorist acts."

872 Ibidem, n. 871

The critical approach from the UNSG´s Report as well as the "Special Rapporteur on the promotion and protection of human rights and fundamental freedoms while countering terrorism" are part of wider criticism about the general definition of such strategy.

For example, some authors had expressed the following: "Nearly a decade after declaring war on terrorism, it is apparent now—if it was not before—that while removing terrorists from the battlefield and disrupting terrorist plots are, and should be, high priority objectives, they are insufficient to neutralize the global threat of violent extremism. A successful effort to counter violent extremism (CVE) must attempt to stem the tide of new extremists. Assuming that a specific ideology drives that violence (which is, of course, open to some debate), has led some to focus on interrupting the "radicalization" process, referred to here as radicalization into violent extremism"[873]

The UNSG´s Report calls for "balanced implementation" of *United Nations Global Counter-Terrorism Strategy*. This idea of balance encouraged the basic idea of promoting a repression and culture of peace. "We need to complement the countering of violent extremism with preventive measures. Making prevention an integral part of our comprehensive approach will help us tackle many of the underlying conditions that drive individuals to join violent extremist groups. As with the practice of prevention more generally, results may not be visible immediately and will require our long-term and patient engagement".

The proposal includes: a. Setting the policy framework; b. Taking action; and c. Supporting Member States, regional bodies and communities through the United Nations. The actions proposed by the UNSG are the following: 1. Dialogue and conflict prevention; 2. Strengthening good governance, human rights and the rule of law; 3. Engaging communities;   4. Empowering youth; 5. Gender equality and empowering women; 6. Education, skills development and employment facilitation; 7. Strategic communications, the Internet and social media.

This Plan of Action approved by the General Assembly as Resolution A/70/674 includes relevant elements to develop a long-term strategy to reduce and eventually eradicated terrorist actions.

1. Empowering youth "52. The world's 1.8 billion young women and men constitute an invaluable partner in our striving to prevent violent extremism. We have to identify better tools with which to support young people as they take up the causes of peace, pluralism and mutual respect. The rapid advance of modern communications technology also means that today's youth form a global community of an unprecedented kind. This interconnectivity is

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873 Borum, Randy. "Radicalization into Violent Extremism I: A Review of Social Science Theories." Journal of Strategic Security 4, no. 4 (2012): : 7-36

already being exploited by violent extremists; we need to reclaim this space by helping to amplify the voices of young people already promoting the values of mutual respect and peace to their peers".

2. Gender equality and empowering women "53. Women's empowerment is a critical force for sustainable peace. While women do sometimes play an active role in violent extremist organizations, it is also no coincidence that societies for which gender equality indicators are higher are less vulnerable to violent extremism. We must therefore ask ourselves how we can better promote women's participation, leadership and empowerment across society, including in governmental, security sector and civil society institutions. In line with Security Council resolution 2242 (2015), we must ensure that the protection and empowerment of women is a central consideration of strategies devised to counter terrorism and violent extremism".

3. Education, skills development and employment facilitation "54. As part of the struggle against poverty and social marginalization, we need to ensure that every child receives a quality education which equips him or her for life, as stipulated under the right to education. Education should include teaching respect for human rights and diversity, fostering critical thinking, promoting media and digital literacy, and developing the behavioural and socioemotional skills that can contribute to peaceful coexistence and tolerance. Young women and men entering the workplace need our support — both in gaining access to continued learning and vocational resources, and in incubating their entrepreneurial talent".

In that regard, the UNSG Plan recommends the following:

(a)   Invest in education, in particular early childhood education, from ages 3 to 8, to ensure that all children have access to inclusive, high-quality education, taking into account diverse social and cultural settings;

(b)   Implement   education   programmes   that   promote   "global citizenship", soft skills, critical thinking and digital literacy, and explore means of introducing civic education into school curricula, textbooks and teaching materials. Build the capacity of teachers and educators to support this agenda;

(c)   Provide comprehensive primary through tertiary education, including technical and vocational education, and mentoring for all vulnerable people, including the displaced, by leveraging online and mobile technology;

(d)   Collaborate with local authorities to create social and economic opportunities, in both rural and urban locations; invest in equipping people with the skills needed to meet local labour demands through relevant education opportunities;

4. Strategic communications, the Internet and social media. "55.
The manipulative messages of violent extremists on social media have achieved considerable success in luring people, especially young women and men, into their ranks. While violent extremists have demonstrated some sophistication in their use of old and new media tools, it is equally true that we who reject their message have largely failed to communicate to those who are disillusioned and disenfranchised a vision of the future that captures their imagination and offers the prospect of tangible change. Thousands of young activists and artists are fighting back against violent extremism online through music, art, film, comics and humour, and they deserve our support".

In this relevant and urgent agenda, the UNSG recommended the following actions to be implemented by the international community:

"(a) Develop and implement national communications strategies, in close cooperation with social media companies and the private sector, that are tailored to local contexts, gender sensitive and based on international human rights standards, to challenge the narratives associated with violent extremism;

(b) Encourage more research on the relationship between the misuse of the Internet and social media by violent extremists and the factors that drive individuals towards violent extremism;

(c) Promote grass-roots efforts to advance the values of tolerance, pluralism and understanding;

(d) Ensure that national legal frameworks protect freedom of opinion and expression, pluralism, and diversity of the media;

(e) Empower and enable victims to transform their loss and suffering into a constructive force for preventing violent extremism by providing them with online forums where they can tell their stories;

(f) Protect journalists, who play a crucial role in democratic societies, by ensuring the prompt and thorough investigation of threats to their safety, and encourage journalists to work together to voluntarily develop media training and industry codes of conduct which foster tolerance and respect."

The Plan reiterates the need to take a "more comprehensive approach which encompasses not only ongoing, essential security-based counter-terrorism measures, but also systematic preventive measures which directly address the drivers of violent extremism that have given rise to the emergence of these new and more virulent groups". Also, the Plan call to re-energize the Organization's prevention agenda, especially with respect to preventing armed conflict, atrocities, disasters, violence against women and children, and conflict-related sexual violence, and have launched a dedicated

initiative to place human rights upfront and finally the need to work on the 2030 Agenda for Sustainable Development and the women, peace and security agenda have all stressed the need to build a collective commitment to reach a more suitable world where terrorism founds no grounds.

A peace approach.

The 20th century has been characterized by the use of violence within the framework of what was defined as "terrorism." Already in the second decade of the 21st century, the idea of a counter-terrorism strategy has not provided the desired outcome, probably because the definition of what it is intended to resolve is not clear. This has been pointed out by various legal sources, both inside and outside the UN, including the United Nations Secretary General and the Special Rapporteur on the subject.

The International Committee of the Red Cross (ICRC) states on a document related to the counterterrorism responses, that "…appears to be a growing tendency among States to consider any act of violence carried out by a non-State armed group in armed conflict as being "terrorist" by definition, even when such acts are in fact lawful under IHL. This is in parallel to the longstanding concern of some States that recognizing the existence of an armed conflict in their territory would "legitimize" the non-State armed groups involved. The overall result is a denial that such groups, designated as "terrorist," may be a party to a NIAC within the meaning of IHL. The above-mentioned developments have put the issue of the relationship between the legal frameworks governing IHL and terrorism back into the spotlight."[874]

The ghost of the terrorist dichotomy, "one man´s terrorist is another man´s freedom fighter" as we said at the beginning, is still present in the debate. Root causes, such as extreme poverty or the manipulation of religion in broad sectors, continue to be catalysts to produce violence, which has the potential to become new acts of terrorism. The need for a comprehensive dialogue and collective work are the key elements of a long-term success. The United Nations has already built two agendas for a global response: The culture of peace plan and the Sustainable Development Goals or the Agenda 2030.

In relation to the Culture of Peace is a concept that has been developing since the end of the last century from the works of the United Nations Education, Science and Culture Organization UNESCO endorsed by UNGA with the approval of Decade of Peace 2001-2010. The idea to incorporate the elements of dialogue, non-violence and conflict prevention could create the political ground for a successful strategy.

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874 ICRC. "International humanitarian law and the challenges of contemporary armed conflicts", document prepared by the ICRC for the 32nd International Conference of the Red Cross and Red Crescent (Geneva, Switzerland, 8-10 December 2015). Available at https://www.icrc.org/fr/node/14180.

The Agenda 2030, as the most important contemporary consensus of the international community, could use the 17 goals and the 169 targets as the platform for a common work. The SDG 16, "Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels" where 16.a devoted attention to the topic: "Strengthen relevant national institutions, including through international cooperation, for building capacity at all levels, in particular in developing countries, to prevent violence and combat terrorism and crime".

The world that emerged as a consequence of the Pandemic of the COVID19 requires to review and ratify these basic consensuses that arising from the debate of the international community. Trying to build new legal concepts would delay the need for action to solve international problems and hold the growth of international conflicts that seems to keep appearing on the horizon.

The pact sum servant among the members of the international community has always been a good response.

Prof. Mikel Mancisidor
Member of the UN Committee on Economic, Social and Cultural Rights

**"The human right to science as a key element
for the rapprochement of cultures"**

Presentation

As part of its participation in the *International Decade for the Rapprochement of Cultures* (2013-2022)[875] UNESCO recently published a short statement on its website titled "Intercultural dialogue during the pandemic: impact and response". There we can read: "whilst underscoring humanity's interconnectedness and interdependency, COVID-19 has also led to a rise in discrimination, inequality, and vulnerability, putting pressure on the capacities of societies for intercultural understanding at a time where solidarity and cooperation are needed more than ever."[876]

My goal in this article is to explore to what extent the Human Right to Science may be a factor that can foster democracy, participation, international cooperation and intercultural dialogue, as part of the *agenda for the Rapprochement of Cultures,* at a time when a pandemic is threatening such important global goals like the fight against global poverty or the improvement of the life expectancy.

UNESCO, following the UN Secretary-General's messages, called to address structural injustices in order to foster more effective and cohesive responses to the crisis created by COVID-19. It has also called for effective solutions to continue intercultural learning and exchange during the crisis, including among other cultural issues, the use of innovative artistic mediums or the promotion of intercultural learning during the crisis. "The intercultural dialogue agenda – UNESCO concluded- will have a significant role to play in developing a new socio-cultural compact that will contribute to shaping the way we live, work, connect and engage across national, ethnic, and civilizational lines."

It is a universally accepted truth that science is a key instrument in order to combat the COVID-19 pandemic, but sometimes science can be seen at the same time as an instrument which threatens cultural differences and

875 https://en.unesco.org/internationaldecaderapprochementofcultures
876 https://en.unesco.org/news/intercultural-dialogue-during-pandemic-impact-and-response

traditions. This article challenges this view and will a) explain the origin of the so-called, albeit disputed name, Human Right to Science; b) examine the content of the Committee on Economic, Social and Cultural Rights recently adopted General Comment on Science; and c) consider whether science in general and the Human Right to Science in particular can be considered as a factor to foster international peace, cooperation and dialogue among cultures and peoples (which the author advocates).

A very short introduction to the human right to science

The idea of Science as part of the complex array of values and principles enshrined and protected by the International Community and by the International Human Rights Law system is not at all new. The relationship between science and Human Rights is at least as old as the Universal Declaration. Prior to this, in January 1941, US President Roosevelt had already made reference, in his famous Four Freedoms speech, to the *"enjoyment of the fruits of scientific progress"* in a context which can be considered a direct precedent of the Right to Science. It is widely accepted that this speech is one of the main precursors of the post-war international system and one of the foundations of the Universal Declaration. Roosevelt's reference here to science ("the enjoyment of the fruits of scientific progress in a wider and constantly rising standard of living") [877] is placed amongst the six "basic things" of a "healthy and strong" democracy.

In the post-war period three circumstances were to have a serious influence on the debates regarding science: the memories of the two atomic bombs dropped on Hiroshima and Nagasaki in August 1945, which placed the issue of science, its limits, its control and the social responsibility of the scientists at the forefront of many debates[878]; the Nuremberg Trial of the Doctors[879] with its 140 days of the most horrendous evidence held during 1947, resulting in the death penalty for the 7 defendants in June 1948, i.e. right in the middle of the negotiation process for the Declaration. René Cassin himself said that this trial "influenced the debate on how or whether to connect human rights and science in the Universal Declaration"[880]; and the new Cold War rivalry between the United States and the Soviet Union which would have a profound impact on the issue of science and its role in the international arena.

877 Franklin D. Roosevelt Annual Message to Congress, January 6, 1941; Records of the United States Senate; SEN 77A-H1; Record Group 46; National Archives. Visit: https://www.ourdocuments.gov/doc.php?flash=false&doc=70
878 For a history on scientists and the atomic bomb, see Diana Preston: *Before the fall-out. From Marie Curie to Hiroshima*, Walker & Company, 2005.
879 *United States of America v. Karl Brandt et al.*
880 Professor Richard Pierre Claude. Science in the Service of Human Rights. An Introductory Class for Science, Technology and Public Health. Syllabus, 2002

The *Universal Declaration of Human Rights* started out as a succession of working drafts over one and a half years. The first draft was prepared by the Canadian jurist John Peters Humphrey, who had been appointed the first Director of the United Nations Division of Human Rights. This first draft, which is a very complete list of the rights which had been recorded in other declarations and reference texts, was then rearranged and converted into a more consistent declaration by the French jurist René Cassin. That draft had to pass the drafting Committee and the sessions of the Human Rights Commission, under the leadership of its Chairperson, Eleanor Roosevelt, before being approved by the ECOSOC and finally on 10 December 1948 by the General Assembly in session at the Palais Chaillot in Paris, leading to the *Universal Declaration of Human Rights* that we know today.

Humphrey's first draft already included a Right to Science on the list in the same article as culture and arts. According to René Cassin[881] the article was included on request from some cultural organisations, including UNESCO[882] which was represented at this time before the Commission on Human Rights by Jacques L. Havet. In this first version the right is formulated as the right "to share in the benefits of science". This formulation appears inspired, as the Chilean delegation was keen to point out[883], by the work of the Inter-American Juridical Committee for the *American Declaration of the Rights and Duties of Man*[884][885]

Already during the first drafts the Soviet delegation proposed adding to the Right to Science a part about the purposes or objectives to be protected or promoted through the Right to Science: "the development of science must serve the interest of progress and democracy and the cause of international peace and cooperation".

This proposal would appear coherent given that, as duly argued by the Soviet delegation, the preceding article in the *Declaration on the Right to Education* had been given another paragraph together with the substantive

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881 Johannes Morsink, Opus cit. p. 218

882 On the UNESCO's intellectual contribution to the drafting of the Universal Declaration, see UNESCO/PHS/3(rev) Paris, 25 July 1948, with contributions by Maritain, Gandhi, E. H. Carr, B. Croce, Teilhard de Chardin, A. Huxley and two specific papers on scientific matters: "Rights and Duties Concerning Creative Expression, in particular in Science", by J. M. Burgers¸ and "Science and the Rights of Man", by W. A. Noyes.

883 Mancisidor, M. (2017). El derecho humano a la ciencia: Un viejo derecho con un gran futuro. Anuario de Derechos Humanos, (13), 211-221.

884 Richard Pierre Claude looks for the origin of that contribution in the Inter-American Conference on the Problems on War and Peace, Mexico, 1945 (Richard Pierre Claude, "Scientists Rights and the Human Right to the Benefits of Science" in Audrey Chapman and Sage Russel, *Core Obligations: Building a Framework for Economic, Social and Cultural Rights*, Intersentia, 2002. p. 250)

885 Article XIII: "Every person has the right to take part in the cultural life of the community, to enjoy the arts, and to participate in the benefits that result from intellectual progress, especially scientific discoveries."

paragraph on the objectives of education (people's development, human rights, understanding, tolerance, peace, etc.). The fact is that the three ideas contained in the soviet proposal (progress, democracy, and peace and international cooperation) were voted on separately and the three of them were rejected. Some states considered that science, and therefore the Human Right to Science, should not be subject to any purpose, however noble it may be, given that its aim could only be to seek the truth[886]. As we know the final formulation, rightly or wrongly, would avoid references to the purposes of science.

During the negotiation process on the Declaration the formulation went from the initial version based "in the benefits that result from scientific discoveries" to the wider idea of the right to "share in scientific advancement". This significant change was passed on proposal from China, based, according to the delegate Peng Chun Chang, on the authority of Francis Bacon[887 888 889].

The Chinese delegation and the delegation from Saudi Arabia defended that even if one does not have scientific knowledge we all have the capacity for certain enjoyment of science which goes beyond just its direct benefits.

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886 See the Belgian position ("*the USSR amendment was an attempt to assign science a political mission. While he (the Belgian delegate) wanted science to serve the cause of peace and co-operation among nations, he thought it was not for the declaration of human rights to define its role. In any case, if it had to be done it would have been better to say that the aim of science was the search for truth*") or in even stronger terms by the Cuban stance (the delegation "was convinced that science should remain entirely free and that the State should not interfere at any stage in scientific or literary creation. On the contrary, it was democracy which should be placed at the service of science, the latter itself the servant of truth. Those who had faith in man could not fear truth. That was the spirit underlying the declaration of human rights.") Cassin was concerned about the possibility of the idea being "*invoked to justify the harnessing of science to political ends*". And Chile *feared that "it might in practice lead to the control of scientific research for political ends*". Citations taken from Morsink, opus cit.

887 William A. Schabas "Study of the Right to Enjoy the Benefits of the Scientific and Technological Progress and its Applications" in Yvonne Donders and Vladimir Volodin (ed.) *Human Rights in Education, Science and Culture*, UNESCO Ashgate, Paris, 2007. Pp. 276; and Morsink, opus cit. p 219.

888 It is curious that we cite here Dr P. C. Chang as if his great contribution was based on the authority of a Western classic, when "Dr. Chang was one of the few members of the Commission who consistently reminded his colleagues that a Universal Declaration had to incorporate philosophical systems other than those of the West, and he himself frequently cited Confucian principles to inform the discussion. Humphrey credits him with using his mastery of Confucian philosophy to find compromise language at particularly difficult points". Johnson, M. Glen and Symonides, Janusz (eds.), *The Universal Declaration of Human Rights A history of its creation and implementation 1948 – 1998*. Preface by Federico Mayor Zaragoza. UNESCO, Paris, 1998. p. 22

889 The importance of the Chang's contribution was seen differently to how it is seen here by Richard Pierre Claude: "the elitist tone of the original article, appearing only to protect scientists, was thus overcome by Mr Chang's proposal that everyone has the right not only to share in the advancement of science (scientists and students of science) but also to share in their benefits (the general public)" (Richard Pierre Claude, "Scientists... p.253-254)

The word **share** in the phrase "everyone has the right freely (...) to share in scientific advancement and its benefits" although it may appear at first sight as less active than "participate" or "take part", must here indicate an idea of action or agency, of active participation in an enterprise, and must therefore be considered to have the same meaning as "participate" or "take part". This is demonstrated by the fact that the French and Spanish versions of the Declaration, which are equally valid, clearly opt for the idea which I am suggesting by including the words "**participer**" and "**participar**"[890].

I have perhaps delved too deeply into this reflection but it is essential in order to support the vision of a right which goes beyond "benefit from" to advocate broader concepts of "participation", a right which also includes participation in scientific creation[891] (citizen science)[892] and participation in scientific policy[893].

The idea of Science as part of the rights and principles enshrined and protect by the International Human Rights Law was again incorporated in the ICSCR (1966) according to which (art. 15) "1. The States Parties recognize the right of everyone to enjoy the benefits of scientific progress and its applications; 2. The steps to be taken shall include those necessary for the conservation, the development and the diffusion of science. 3. The States undertake to respect the freedom indispensable for scientific research. 4. The States recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific fields."

The same debate studied above in the case of the Universal Declaration between a multidimensional active **participation** or a passive **enjoyment** can be applied to the ICSCR. The apparently more restrictive formulation used to start the article "enjoy the benefits of scientific progress and its applications" (art. 15. 1 b) must be interpreted together with the wider mandate which is

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890 By analogy Art. 33 of the Vienna Convention on the Law of Treaties.
891 "Ground is being made in the idea that knowledge is a matter of all, work to which (...) all citizens contribute. Little by little the capacity has been recognised of all human beings to participate in research, invent and do science, or at least judge some of its conclusions. At the beginning of the nineties organisations like the American Association for the Advancement of Science (AAAS) and UNESCO proclaimed the slogan "science for all", which can be summarised as follows: not only science in the service of all, but science for all." (Daniel Innerarity: La democracia del conocimiento. Por una sociedad inteligente (The democracy of knowledge. By an intelligent society), Paidós, Barcelona, 2011. p. 130)
892 "The idea of "civic science" (Irving, 1995) or of a "scientific citizen" (Fischer, 2000) refer to the current challenges regarding how to introduce non-scientific agents into the decision-making processes, how to take local knowledge and experience into consideration, how to report risk in a transparent manner or other similar democratisation requirements." (Daniel Innerarity, Opus Cit. p. 114)
893 On participation in decision-making and its problems and solutions, with important ideas and interesting examples, see Daniel Lee Kleinman, Democratization of Science and Technology in Daniel Lee Kleinman (ed.), Science, Technology & Democracy, State University of New York Press, 2000

immediately added that "the steps to be taken by the States (...) to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture" (at. 15. 2)[894]. The negotiation process[895], where UNESCO's initiative was decisive in the formulation of this right, saw the return of some old debates, like the "Soviet bloc proposal to add a reference to the aims of science"[896].

There are two more sections, 15.3[897] to "respect the freedom indispensable for scientific research and creative activity" and 15.4[898] which promotes the "development of international contacts and co-operation in the scientific and cultural fields".

As we have seen there are sufficient elements for us to defend in relation to article 15 of the ICESCR, like in the case of article 27 UDHR, the idea of a much broader right than the restrictive idea of passively benefiting from the scientific and technological advancement.

Despite the fact that the references to science are clear, direct and reiterated both in the Universal Declaration and in the ESCR Covenant, the rights, entitlements and obligations related to science (an ensemble that, as we have seen, some authors and institutions name "human right to science"), are however quite unknown and are overlooked by many states and international bodies.

The joint initiative between UNESCO, the Amsterdam Center for Human Rights and the Irish Centre for Human Rights signalled the start of the Right to Science's return to the international arena. Up until then only a handful of isolated authors and a few scientific organisations had shown any interest[899].

In 2007 UNESCO and the aforementioned centres organised an Experts´ Meeting in Amsterdam whose conclusions were pioneering dealing with a number of the issues broached in this article. The participants called for "a coalition for the promotion of the REBSP (right to enjoy the benefits of scientific progress) " and "the main objective of this coalition, composed of interested NGOs, scientific community representatives and independent experts, will be to launch a process of scientific research and dialogue on the normative content of the REBSP in an interdisciplinary manner involving all relevant stakeholders"[900].

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894 On the meaning of this important additional content, see Richard Pierre Claude, "Scientists... p. 259-260

895 For the negotiating process on the ICESCR, see William A. Schabas, Opus Cit p. 279-282

896 William Schabas, p.282

897 Richard Pierre Claude, "Scientists... p.260-262

898 Richard Pierre Claude, "Scientists... p.262-263

899 UNESCO had worked on the issue quite indirectly and with a very specialised thematic approach (Bioethics and Human Genome). For a study of UNESCO's work to implement this right between 1948 and 1998 see, Janusz Symonides, "UNESCO and the Universal Declaration of Human Rights" in M. Glen Johnson and Janusz Symonides (eds.), Opus cit. pp. 83-84

900 Report of the UNESCO Experts´ Meeting on the Right to Enjoy the Benefits of Scientific Progress and its Application, Amsterdam, 7-8 June 2007. Proposed follow-up action no. 2.

There were two subsequent similar meetings in Galway, Ireland (2008), and Venice, Italy (2009), which made further progress towards the objectives with the participation of important experts and stakeholders. The work presented at these three meetings and their conclusions and final declarations now form part of the essential corpus for consultation on the subject. The merit lies with these Experts' Meetings for having retrieved this right from its obscurity.

From 2009 Farida Shaheed, Independent Expert in the field of cultural rights, assumed her part of the responsibility when she presented to the Human Rights Council at its 20th session on 22 June 2012 a thematic report on the REBSP and its applications[901].

The Independent Expert recommended that "the Committee on Economic, Social and Cultural Rights review article 15 of the Covenant in a comprehensive manner, and envisage adopting a new general comment encompassing all rights recognized therein"[902].

In October 2013 the Office of the High Commissioner for Human Rights organized, on mandate from the Human Rights Council[903], a two-day Seminar on the REBSP in Geneva with the aim of providing "further clarification of the normative content of the right to enjoy the benefits of scientific progress and its applications." The CESCR was joined at this Seminar by various other voices all calling for progress towards a General Comment on the REBSP.

2. The CESCR General Comment No. 25

November 2013 saw the CESCR approve at its 51st session the start of work aimed at a future General Comment on the REBSP, appointing two of its members as rapporteurs for such purpose[904]. This General Comment would have to determine the normative content of this right and lay down guidelines for states on its compliance and to facilitate their information obligations with the Committee.

After many debates and drafts discussed at the Committee in different private closed sessions, a general discussion on a draft General Comment on article 15 was held in Geneva, at the UN headquarters, Palais des Nations, on the 9 October 2018, under the title "on the right to enjoy the benefits of

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901 A/HRC/20/26 Report of the Special Rapporteur in the field of cultural rights, Farida Shaheed The right to enjoy the benefits of scientific progress and its applications, 14 May 2012
902 A/HRC/20/26 no. 75 b)
903 A/HRC/20/L.18 "the Council requests the Office of the High Commissioner for Human Rights to convene, in 2013, a seminar on the right to enjoy the benefits of scientific progress and its applications, and to provide all the human and financial resources necessary for the effective fulfilment of the mandate by the Special Rapporteur."
904 These two members were Jaime Marchán, who had been the Rapporteur for the General Comment on the right to take part in cultural life, and the author of this article. After the end of Marchán's mandate, Rodrigo Uprimny was appointed to join the author as co-rapporteur.

scientific progress and its applications and other provisions of article 15 on the relationship between science and economic, social and cultural rights"[905].

The discussion day was part of a consultative process that incorporated by different means the inputs and proposals of dozens of NGOs, scientific academia, states and international bodies.

The general comment was intended to provide authoritative guidance to States parties on the measures to be adopted to ensure full compliance with the rights, entitlements, obligations and principles related to science enshrined in article 15 of the Covenant.

This General Comment was finally adopted on 6 March 2020 in Geneva at the CESCR sixty-seventh session[906], just 5 days before COVID-19 was declared a Pandemic by the WHO[907]. The timing could not have been better in order to facilitate this General Comment with the social, scientific and political context for its message to be spread and understood.

The General Comment is structured with a first introductory chapter; a second chapter on the Normative Content; a third one on Elements and Limitations; fourth on Obligations, fifth on Special topics of broad application; sixth on International Cooperation; and seventh on National Implementation.

It is well beyond the possibilities in the limited scope of this short presentation to summarize all the contents of the General Comment, but I could underline some key ideas:

2.1. On the name:

Up to this point we have referred to this right as the *Human Right to Science*, but as we have already commented this is a disputed denomination which is not universally accepted. The General Comment did not directly adopt this denomination but it made a brief mention to the fact that such a name is used by some authors and institution.

> Indeed, UNESCO, declarations made at international conferences and summits[908], the Special Rapporteur on cultural rights, and eminent scientific organizations and publications[909] have upheld the "human right to science", referring to all the rights, entitlements and obligations related to science.[910]

905 https://www.ohchr.org/EN/HRBodies/CESCR/Pages/Discussion2018.aspx
906 E/C.12/2020/SR.30
907 https://www.who.int/dg/speeches/detail/who-director-general-s-opening-remarks-at-the-media-briefing-on-covid-19---11-march-2020
908 See, for example, the declaration from the XXVI Ibero-American Summit of Heads of State and Government, available (in Spanish) at www.segib.org/wp-content/uploads/00.1.-DECLARA-CION-DE-LA-XXVI-CUMBRE-GUATEMALA_VF_E.pdf
909 See, for example, Jessica M. Wyndham and Margaret Weigers Vitullo, "Define the human right to science" Science, Vol. 362, No. 6418 (November 2018).
910 E/C.12/GC/25. Para. 1.

But the short denomination Human Right to Science was not the option of the CESCR. Other authors, in recent years, had proposed different short names. Lea Shaver[911], for example, has suggested "Right to Science and Culture" to include the artistic, cultural and scientific contents of article 27 of the Declaration. The name "right to access to knowledge" has also been suggested backed by the authority B. Boutros-Ghali[912] and by the Information Society Project at Yale Law School[913].

The CESCR, instead of referring to this right in the terms of the Universal Declaration as the "right to share in scientific advancement and its benefits" (RSSAB) or in terms of the ICESCR as the "right to enjoy the benefits of scientific progress and its applications" (REBSPA), opted in this General Comment for the following: the "right to participate in and to enjoy the benefits of scientific progress and its applications" (RPEBSPA). The Committee thus underlined the key importance of the participatory factor in this particular right as explained above.

2.2. On the normative content:

The normative content includes the access, the enjoyment of the benefits of science as well as the participation in this part of the cultural life that involves science. The protection of the moral and material interests of the authors, the freedom of research and the actions for the conservation, development and diffusion of science are also part of this normative content.

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911 Lea Shaver, "The Right to Science and Culture", Wisconsin Law Review, Vol. 2010. P. 156

912 B. Boutros-Ghali, "The Right to Culture and the Universal Declaration of Human Rights" at the UNESCO´s Meeting of Experts on Cultural Rights as Human Rights, Paris, 1968. Subsequently published under the title Cultural Rights as Human Rights, UNESCO, Paris, 1970. Cited by Lea Shaver, Opus Cit. p. 153. The expression "right to knowledge" did at least have a precedent in the Declaration of Principles of International Cultural Cooperation de 1966 (Lea Shaver, Opus Cit. p. 156)

 The conceptual idea put forward by Boutros-Ghali back in 1968 could nowadays be considered slightly limited:"(Art. 27) assumes firstly that the individual has attained a ´standard of living adequate´(...) For, if the individual has not reached this standard because he is undernourished or even starving, because he has no decent lodging or lacks the possibility of receiving the most elementary medical attention, it is evident that he will have neither the desire nor the possibility of taking part in the cultural life of his community and there can be no question of his enjoying the arts and literature, still less of participating in scientific advancement." Opus cit. P. 73.

913   "Article 15 contains three provisions addressing (a) cultural participation, (b) access to the benefits of science and technology, and (c) protection of authorship. A careful reading, however, makes clear that these must be understood as three aspects of a single right, as the text continues: "the steps to be taken by the States Parties to the present Covenant to achieve the full realization of this right shall include those necessary for the conservation, the development and the diffusion of science and culture." The Covenant's use of the singular noun "this right" indicates that the 15(1)(a-c) provisions are intended as three interrelated aspects of a single human right: the right of everyone to participate in the advancement and share in the benefits of human knowledge—both scientific and cultural. This scope is best captured by the phrase "the right of access to knowledge," or more briefly still, "the right to knowledge."" http://www.yaleisp.org/sites/default/files/publications/article15.pdf

The General Comment tries to delimitate the concept of Science we should consider from the point of view of Human Rights. With this in mind it referred to UNESCO and its Recommendation on Science and Scientific Researchers and cited: "the word "science" signifies the enterprise whereby humankind, acting individually or in small or large groups, makes an organized attempt, by means of the objective study of observed phenomena and its validation through sharing of findings and data and through peer review, to discover and master the chain of causalities, relations or interactions; brings together in a coordinated form subsystems of knowledge by means of systematic reflection and conceptualization; and thereby furnishes itself with the opportunity of using, to its own advantage, understanding of the processes and phenomena occurring in nature and society"[914] (para. 1 (a) (i)). UNESCO adds that "the term 'the sciences' signifies a complex of knowledge, fact and hypothesis, in which the theoretical element is capable of being validated in the short or long term, and to that extent includes the sciences concerned with social facts and phenomena" (para. 1 (a) (ii))[915].

For the CESCR Science "encompasses natural and social sciences, refers both to a process following a certain methodology ("doing science") and to the results of this process (knowledge and applications). Although protection and promotion as a cultural right may be claimed for other forms of knowledge, knowledge should be considered as science only if it is based on critical inquiry and is open to falsifiability and testability. Knowledge which is based solely on tradition, revelation or authority, without the possible contrast with reason and experience, or which is immune to any falsifiability or intersubjective verification, cannot be considered science"[916].

According to the idea defended above that Science has a strong participatory component both in the Universal Declaration and in the ICESCR, the General Comment states that: "The right enshrined in article 15 (1) (b) encompasses not only a right to receive the benefits of the applications of scientific progress, but also a right to participate in scientific progress. Thus, it is the right to participate in and to enjoy the benefits of scientific progress and its applications."[917]

2.3. Elements of the right

Following the well-know framework established in other General Comments it studies the application of different elements to this particular right. Availability, accessibility; quality; acceptability and freedom of scientific research are the elements given more attention.

914 Resolution 39 General Conference UNESCO, París, 30 October-14 November 2017
915 Id.
916 E/C.12/GC/25 Para. 5
917 E/C.12/GC/25 Para. 11

2.4. Limitations

Limitations is a key question when it comes to any right, but perhaps is a specially delicate issue in this particular case, for example applied to the access to benefits or, more often, to the freedom of research. In any case the General Comment had to handle this question based on article 4 of the Covenant: "the States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State in conformity with the present Covenant, the State may subject such rights only to such limitations as are determined by law only in so far as this may be compatible with the nature of these rights and solely for the purpose of promoting the general welfare in a democratic society".

2.5. The tripartite typology of State obligations

The scheme of triple obligations (to respect, to protect and to fulfil) is also applicable to this set of rights and entitlements related to science.

For example, in relation to the obligation to respect, the States parties will "refrain from interfering directly or indirectly in the enjoyment of this right. Examples of the obligation to respect are: eliminating barriers to accessing quality science education and to the pursuit of scientific careers; refraining from disinformation, disparagement or deliberate misinformation intended to erode citizen understanding of and respect for science and scientific research; eliminating censorship or arbitrary limitations on access to the Internet, which undermines access to and dissemination of scientific knowledge; and refraining from imposing, or eliminating, obstacles to international collaboration among scientists, unless such restrictions can be justified in accordance with article 4 of the Covenant"[918].

In relation to the obligation to protect, the states will "adopt measures to prevent any person or entity from interfering with the right to participate in and to enjoy the benefits of scientific progress and its applications by, for example, preventing access to knowledge or discriminating on the grounds of gender, sexual orientation or gender identity or other circumstances"[919].

In relation to the obligation to fulfil, the states will "adopt legislative, administrative, budgetary and other measures and establish effective remedies aimed at the full enjoyment of the right to participate in and to enjoy the benefits of scientific progress and its applications. They include education policies, grants, participation tools, dissemination, providing access to the Internet and other sources of knowledge, participation in international cooperation programmes and ensuring appropriate financing"[920]. The duty

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918 E/C.12/GC/25 Para. 42
919 E/C.12/GC/25 Para. 43
920 E/C.12/GC/25 Para. 44

to fulfil is clearly "reinforced and specified by article 15 (2) of the Covenant, which provides that States parties must take steps for the conservation, the development and the diffusion of science. States parties not only have a duty to allow persons to participate in scientific progress; they also have a positive duty to actively promote the advancement of science through, inter alia, education and investment in science and technology."[921]

2.6 Core obligations:

The Committee made an effort to identify some core contents of the rights, namely the kinds of obligations States parties have to implement, as a matter of priority, and, if not, the State must demonstrate that it has made every reasonable effort to comply with them.

These core obligations require that the States parties: eliminate laws, policies and practices that unjustifiably limit access to science, scientific knowledge and its applications; eliminate any law, policy, practice, prejudice or stereotype that undermines women's and girls' participation in scientific and technological areas; remove limitations to the freedom of scientific research that are incompatible with article 4 of the Covenant; ensure that people have access to the basic education; adopt mechanisms aimed at aligning government policies and programmes with the best available, generally accepted scientific evidence; promote accurate scientific information and refrain from disinformation; protect people from the harmful consequences of false, misleading and pseudoscience-based practices; and the like.

2.7 Special topics

Some special topics were given special attention, such as transparency and participation, the precautionary principle; the relationship between public and private research, the risks and promises of the new technologies and others.

Finally, as we will see in the next chapter, the general clause of international cooperation (art. 2) is here reinforced in the case of scientific issues. This is probably both because of the effect of science on our common world and because science is in itself a universal endeavour.

To sum up, adopting this General Comment No. 25, the Committee on Economic Social and Cultural Rights provided the international community with an important normative tool to foster scientific development in the service of humanity at a time when this is more needed than ever. The coincidence that this General Comment was adopted at the same time as the COVIDpandemic may well be an opportunity to make it better known and used.

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921 E/C.12/GC/25 Para. 45

3.- The human right to science as a factor to foster peace, cooperation and intercultural dialogue

Sometimes science is accused of being a cultural or social construct that provides the legitimation discourse for Western domination or being the tool for capitalist domination. In short that science would provide the rationale to combat cultural diversity and would accelerate the destruction of other forms of knowledge.

We will not close our eyes when some scientific discourses and the use of some technologies serve this kind of agenda, but we challenge the idea that this is the role science plays in our world today. Right the contrary, science is the most humble and open to dialogue of all forms of knowledge, for the simple reason that it is the most willingly to correct itself by a method open to contributions without limitations such as revelations, authorities or traditions.

3.1. Science as global and open dialogue

Following UNESCO, this article accepts that "the word "science" signifies the enterprise whereby humankind, acting individually or in small or large groups, makes an organized attempt, by means of the objective study of observed phenomena and its validation through sharing of findings and data and through peer review, to discover and master the chain of causalities, relations or interactions; brings together in a coordinated form subsystems of knowledge by means of systematic reflection and conceptualization"[922]. The General Comment in a very clear manner, defends that science "encompasses natural and social sciences, refers both to a process following a certain methodology ("doing science") and to the results of this process (knowledge and applications)"[923].

Not all knowledge is scientific. And this does not mean that it is second rate or that it does not deserve protection or respect. There are many valuables forms of knowledge and cultural traditions for which "protection and promotion as a cultural right may be claimed" but "knowledge should be considered as science only if it is based on critical inquiry and is open to falsifiability and testability. Knowledge which is based solely on tradition, revelation or authority, without the possible contrast with reason and experience, or which is immune to any falsifiability or intersubjective verification, cannot be considered science."[924]

On traditional knowledge and indigenous peoples, the General Comment defended that "local, traditional and indigenous knowledge, especially <u>regarding nature</u>, species (flora, fauna, seeds) and their properties, are

922 E/C.12/GC/25 Para. 4
923 E/C.12/GC/25 Para. 5
924 E/C.12/GC/25 Para. 5

precious and have an important role to play in the global scientific dialogue. States must take measures to protect such knowledge through different means, including special intellectual property regimes, and to secure the ownership and control of this traditional knowledge by local and traditional communities and indigenous peoples."[925]

So, according to this, science is a global dialogue in which all peoples can and should participate and have their interests, rights and particularities respected: "indigenous peoples and local communities all over the globe should participate in a global intercultural dialogue for scientific progress, as their inputs are precious and science should not be used as an instrument of cultural imposition. States parties must provide indigenous peoples, with due respect for their self-determination, to both the educational and technological means to participate in this dialogue. They must also take all measures to respect and protect the rights of indigenous peoples, particularly their land, their identity and the protection of the moral and material interests resulting from their knowledge, of which they are authors, individually or collectively. Genuine consultation in order to obtain free, prior and informed consent is necessary whenever the State party or non-State actors conduct research, take decisions or create policies relating to science that have an impact on indigenous peoples or when using their knowledge"[926].

This idea is reinforced in the chapter on elements where acceptability is studied in the following terms: "acceptability implies that efforts should be made to ensure that science is explained and its applications are disseminated in such a manner as to facilitate their acceptance in different cultural and social contexts, provided that this does not affect their integrity and quality"[927].

3.2. Science as a tool for democracy and development

The General Comment is loyal to the language of both the Universal Declaration and the Covenant: "the *Universal Declaration of Human Rights* refers to "scientific advancement" and the Covenant refers to "scientific progress"; these expressions emphasize the capacity of science to contribute to the well-being of persons and humankind. Thus, the development of science in the service of peace and human rights should be prioritized by States over other uses"[928].

However the benefits of science does not refer only to its material applications but also to a gamut of more general, basic and broad services: "the term "benefits" refers first to the material results of the applications of scientific

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925 E/C.12/GC/25 Para. 39
926 E/C.12/GC/25 Para. 40
927 E/C.12/GC/25 Para. 19
928 E/C.12/GC/25 Para. 6

research, such as vaccinations, fertilizers, technological instruments and the like. Secondly, benefits refer to the scientific knowledge and information directly deriving from scientific activity, as science provides benefits through the development and dissemination of the knowledge itself. Lastly, benefits refer also to the role of science in forming critical and responsible citizens who are able to participate fully in a democratic society"[929]. Because science is necessary to create the conditions for universal and responsible participation in democratic debates. That is why the states must, among other core obligations, "adopt mechanisms aimed at aligning government policies and programmes with the best available, generally accepted scientific evidence."[930] That means key policies and decision should be adopted on the basis of the best scientific knowledge available. This idea is especially pertinent in the times of COVID-19 pandemic.

3.3. Science is part of the culture life. Science and the decade

The Right to Science has been inserted from Humphrey's first draft of what would become the Universal Declaration to the CESCR, among cultural rights, in the same article as culture and arts, in the same category as the right to "participate in the cultural life" and the right to "enjoy the arts". Science's relationship with creativity, enjoyment and human curiosity should suffice in order to justify it as a human right (due to its different characteristics is will be handled differently, but here we are only talking about the basis as a human right). Science, to sum up, "is culture in capital letters"[931].

The General Comment devotes an entire paragraph to this question. Due to its key importance I copy it here:

> "Culture is an inclusive concept encompassing all manifestations of human existence[932]. Cultural life is therefore larger than science, as it includes other aspects of human existence; it is, however, reasonable to include scientific activity in cultural life. Thus, the right of everyone to take part in cultural life includes the right of every person to take part in scientific progress and in decisions concerning its direction. This interpretation is also implied by the principles of participation and inclusiveness underlying the Covenant and by the expression, "to enjoy the benefits of scientific progress". Such benefits are not restricted to the material benefits or products of scientific advancement, but include the development of the critical mind and faculties associated with doing science. This understanding is corroborated by the ***travaux préparatoires***

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929 E/C.12/GC/25 Para. 8
930 E/C.12/GC/25 Para. 52
931 Interview with Juan Ignacio Perez Iglesias. DEIA, 03.11.13 http://www.deia.com/2013/11/03/bizkaia/bilbao/juan-ignacio-perez-la-ciencia-es-cultura-con-mayusculas
932 Committee on Economic, Social and Cultural Rights, general comment No. 21 (2009) on the right of everyone to take part in cultural life, para. 11

on the drafting of article 15 of the Covenant, which demonstrate that the article was intended to develop article 27 of the Universal Declaration of Human Rights,[933] which recognizes not only a right to benefit from the applications of science but also to participate in scientific advancement.[934] The Universal Declaration of Human Rights is relevant to establish the scope of all the rights enshrined in the Covenant, not only because the preamble to the Covenant refers explicitly to the Universal Declaration of Human Rights, but also because both instruments represent international endeavours to give legal force to the rights in the Universal Declaration of Human Rights through the adoption of binding treaties. Thus, doing science does not only concern scientific professionals but also includes "citizen science" (ordinary people doing science) and the dissemination of scientific knowledge. States parties should not only refrain from preventing citizen participation in scientific activities, but should actively facilitate it"[935].

Science is only understandable as part of human life as part of culture in the broadest meaning of this concept as stated by the Committee in its General Comment No. 21 (2009) on the right of everyone to take part in cultural life: "in the Committee's view, culture is a broad, inclusive concept encompassing all manifestations of human existence. The expression "cultural life" is an explicit reference to culture as a living process, historical, dynamic and evolving, with a past, a present and a future. The concept of culture must be seen not as a series of isolated manifestations or hermetic compartments, but as an interactive process whereby individuals and communities, while preserving their specificities and purposes, give expression to the culture of humanity. This (...) encompasses, inter alia, ways of life, language, oral and written literature, music and song, non-verbal communication, religion or belief systems, rites and ceremonies, sport and games, methods of production or technology, natural and man-made environments, food, clothing and shelter and the arts, customs and traditions through which individuals, groups of individuals and communities express their humanity and the meaning they give to their existence, and build their world view representing their encounter with the external forces affecting their lives"[936].

There is no conflict between culture and science, but a strong complementary and mutually reinforcing relationship. Science is therefore a key and

933 See Ben Saul, The International Covenant on Economic, Social and Cultural Rights: Travaux Préparatoires, Volume I (Oxford, Oxford University Press, 2016).

934 The English version refers to the right to "share", but the expressions "participer", "participar" and "участвовать" appear respectively in the French, Spanish and Russian versions, which are also official texts of the Universal Declaration of Human Rights and which refer to the right of all persons to participate in scientific advancement and in the benefits derived from it.

935 E/C.12/GC/25 Para. 10

936 Committee on Economic, Social and Cultural Rights, general comment No. 21 (2009) on the right of everyone to take part in cultural life, paras 10 - 13

indispensable element of any intercultural dialogue or any attempt for the Rapprochement of Cultures. Science, in conclusion, must be an enriching ally in the *International Decade for the Rapprochement of Cultures* (2013-2022).

3.4. International cooperation

The General Comment calls to foster the development of international contacts and cooperation in the scientific field. The general obligation of international cooperation applies to all rights enshrined in the Covenant but is specially emphasized in relation to science.

The duty to cooperate is established in article 2 of the Covenant, but is reinforced in relation to this right when article 15 (4) of the Covenant specifically provides that the states recognize the benefits to be derived from the encouragement and development of international contacts and co-operation in the scientific field. The Committee identifies here a need "to take steps through legislation and policies, including diplomatic and foreign relations, to promote an enabling global environment for the advancement of science and the enjoyment of the benefits of its applications".

Why is this general clause for international cooperation reinforced in this particular case for science? Firstly because science is a universal challenge, a global enterprise, a universal endeavour, and therefore "international cooperation among scientists should be encouraged in order to foster scientific progress"[937].

In addition, international cooperation in this field is essential because of the "existence of deep international disparities among countries in science and technology"[938], because its "benefits and applications should be shared, particularly with developing countries, communities living in poverty and groups with special needs and vulnerabilities"[939], and finally because "the most acute risks to the world related to science and technology, such as climate change, the rapid loss of biodiversity, the development of dangerous technologies, such as autonomous weapons based on artificial intelligence, or the threat of weapons of mass destruction, especially nuclear weapons, are transnational and cannot be adequately addressed without robust international cooperation"[940].

4. Conclusion

Science as a Human Right is not at all a new issue, and was considered by the Human Rights instruments from their inception. Both the Universal Declaration and the Covenant on Economic, Social and Cultural Rights

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937 E/C.12/GC/25 Para. 78
938 E/C.12/GC/25 Para. 79
939 E/C.12/GC/25 Para. 80
940 E/C.12/GC/25 Para. 81

included the array of rights, entitlements and obligations related to science among the cultural rights and they incorporated not only a view towards the right to access the material application of discoveries and inventions, but also a view that science is part of the culture life, in which the participatory component is strong and whose benefits go far beyond the material issues and include more general benefits such as the access to knowledge and the role of science in forming responsible citizens able to better participate in a democratic society.

This concept of science provides us with enough elements to defend that it is a key factor in order to build not only democratic societies but also to foster human development, international cooperation and collaborative dialogues among peoples and communities.

Science as defended in this article is a global dialogue open to all peoples without discrimination and an indispensable element to fight for human development. In addition, access to knowledge and participation in this universal dialogue is an important part of any attempt to tackle the Rapprochement of cultures. After the adoption of the General Comment No. 25 by the CESCR, the Human Right to Science, should be an integral part of the programs of the *International Decade for the Rapprochement of Cultures* (2013-2022).

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"How the freedom of expression has got caught between censorship and disinformation"

Article 19, the cornerstone of the human rights edifice

Enshrined in article 19 of the *Universal Declaration of Human Rights* adopted in 1948 by the United Nations General Assembly, the freedom of expression is generally considered as the **cornerstone** of the human rights edifice, in the sense that it conditions the enjoyment of many other rights and freedoms. Since its inception, the right to freedom of expression has often given rise to heated debates at the intergovernmental level, be it within the United Nations system, in particular the Human Rights Council, or regional intergovernmental organizations such as the Council of Europe (European Court of Human Rights), the African Union (African Commissionon Human and Peoples' Rights) or the Organization of American States (Inter-American Commission Of Human Rights). The interpretation of this fundamental right varies depending on the texts one refers to. Article 19 of the *Universal Declaration of Human Right* doesn't mention any limitation to its application: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media regardless of frontiers", full stop. But given its declaratory status, it is not legally binding on the States. Therefore, it has not the same enforcement power as a treaty, such as the *International Covenant on Civil and Political Rights*, which states in paragraph 3 of its article 19 that the exercise of the right to freedom of expression "carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as provided by law and are necessary: a) For respect of the rights or reputation of others; b) For the protection of national security or of public order (ordre public), or of public health or morals" [941].

Obviously, these restrictions, especially those related to national security and public order, reduce seriously the scope of the right to freedom of expression and open the door for abuses. The *European Convention for the Protection*

941 https://www.ohchr.org/en/professionalinterest/pages/ccpr.aspx

of Human Rights and Fundamental Freedoms goes even further in its Article 10 entitled *"Freedom of Expression"*. It includes a second paragraph entirely dedicated to restrictions and limitations: "the exercise of these freedoms, since it carries with it duties and responsibilities, may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, for the protection of the reputation or

rights of others, for preventing the disclosure of information received in confidence, or for maintaining the authority and impartiality of the judiciary".[942]

As law is not necessarily just and equitable for all citizens, these restrictions and limitations although legal, may be felt as undue or oppressive, including in democratic countries where the majority rule is applied, sometimes with little or no consideration for minority opinions. As for totalitarian and authoritarian regimes, they don't bother with these semantic subtleties: law is designed to serve the interests of the rulers or the ruling party. Therefore, one should not be surprised if non-governmental organizations devoted to the promotion and defence of human rights, as well as the professional media organizations have expressed serious reservations with regard to these restrictions. The latter, in particular, consider that they are a serious obstacle to

the search for truth and constitute a serious limitation on the mission of journalists that is to inform citizens on any subject of public interest. Journalists are particularly hostile to legal provisions preventing the disclosure of information received in confidence. Therefore, the media community is among the staunchest and most vocal advocate of article 19 of the *Universal Declaration of Human Rights* for the simple reason that it includes no restrictions or limitations.

Freedom of expression and its corollary freedom of the press are regularly on the agenda of the intergovernmental organizations at global and regional levels. But the discussions generally focus upon specific and factual situations and don't put into question the rights as such. Since the adoption of the *Universal Declaration of Human Rights* in 1948, there have actually been very few occasions to reaffirm solemnly the validity of these rights at the global level. The last time the international community had the opportunity of debating them at length goes back more than 15 years to the *World Summit on the Information Society* (WISIS), which took place in

Geneva in 2003 (1st session) and in Tunis in 2005 (2nd session). But, as is further reported, the reaffirmation of these rights has not been without difficulties.

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942 https://www.echr.coe.int/documents/convention_eng.pdf

The control of information, a major stake in the cold war

During the second half of the 20th century until the fall of the Berlin wall at the end of the eighties, international relations were dominated by the ideological East/West rivalry. Other than being a direct military confrontation, the Cold War was partly an information war in which propaganda by words and images played a decisive role. In the Soviet Bloc, the media were viewed as a tool to educate people while the same media were considered in the West as instruments controlled by the communist parties to brainwash and shape the minds of the people. The Eastern ruling authorities were exercising full control over both information contents and means of dissemination. Censorship was institutionalized, systematically organized and applied.

The Soviet Bloc as well as the West endeavoured to demonstrate that their respective political system was the best for the economic, social and cultural development of its peoples and used every opportunity to point out the deficiencies and failures of the other side. The fundamental difference was that the communist propaganda could be unrestrictedly disseminated in the Western democracies where communist parties and social organizations such as trade unions could operate freely, while the reciprocity was totally excluded in the countries under Soviet rule where the state authorities had adopted strict administrative and technical measures to prevent the Western media from reaching their populations. The access to the international wire services such as AFP, Reuters, AP or UPI was reserved for a few official state offices, the distribution of Western newspapers and magazines was severely restricted, if not prohibited, while radio broadcasting of Western stations on short waves such as Radio Free Europe, Voice of America, the BBC, Deutsche Welle, etc. was jammed most of the time. Moreover, the state security services were keeping a permanent watch on the media Western correspondents accredited in the Soviet Bloc countries.

The flow of information at the core of the Helsinki negotiations

Two important political developments related to the flow of information between West and East, North and South, took place in the 70ties. The first one was the *Helsinki Conference on Security and Cooperation in Europe* organized in the Finnish capital in August 1975. It brought together the countries of Eastern and Western Europe, as well as the United States and Canada. The majority of the participating States belonged either to NATO or to the Warsaw Pact. In addition to the host country, Finland, other neutral States such as Switzerland, Austria, Sweden and Ireland as well as Yugoslavia, member of the Non-Aligned Movement, were associated with the negotiations. The agenda included what had been called the *Third Basket*, that related to human rights and fundamental freedoms. The issue of the free flow of information between East and West was an integral part of this

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basket. In adopting the **Final Act** of the Helsinki Conference, the participating States declared their commitment "to promote and encourage the effective exercise of civil, political, economic, social, cultural and other rights and freedoms". In the specific area of information cooperation, States made it their aim "to facilitate the freer and wider dissemination of information of all kinds, to encourage cooperation in the field of information and the exchange of information with other countries, and to improve the conditions under which journalists from one participating State exercise their profession in another participating State" [943]. Acceptance of these principles by the Soviet Bloc was considered in the West as a major breakthrough. It *de facto* opened up a breach in the Soviet totalitarianism and favoured, in several Eastern and Central European countries, especially USSR, the emergence of groups monitoring commitments made at the Conference. These groups called **Helsinki Watch Groups** were the seeds of the future protest movements in the countries of the Soviet Bloc.

In addition to the information dimension of the Cold War between the West and the Soviet Bloc, another highly controversial debate greatly impacted, in the seventies and eighties, the international relations in the field of information. While the Helsinki Conference concerned exclusively European and North American States and did not involve the United Nations system, the second debate was related to the imbalances in the flow of information between North and South, more precisely between the West and the developing countries. Like a long river, the debate originated in Tunisia, in March 1976, at a scientific symposium on communication. On this occasion, Mustapha Masmoudi, at that time Secretary of State for Information of Tunisia, brought up the need to create a new world information order with a view to establishing a wider and better balanced flow of information between the North and the South, the developed and the developing countries. Three months later, in New Delhi, the same Mustapha Masmoudi, convinced his colleagues of the **Intergovernmental Coordinating Council for Information of the Non-Aligned Countries** to adopt the concept. In August of the same year (1976), the Chiefs of state of the Non-Aligned countries in a Summit meeting in Colombo ratified it and stressed that ²a new international order in the field of information and mass communication was no less important than a new international economic order ².

UNESCO – the scene of heated and bitter controversies on the unbalanced flow of information

Within less than 6 months, Mustapha Masmoudi achieved victory in making the stream that originated in Tunisia a large and tumultuous river that after having watered the fertile land of the Non-Aligned Movement drained the following year into the United Nations and then to UNESCO. The latter is,

943 https://www.osce.org/files/f/documents/5/c/39501.pdf

within the UN system, the specialized agency responsible for communication problems and is specifically entrusted by its Constitution with the task of ²promoting the free flow of ideas by word and image². Mustapha Masmoudi then achieved a further and decisive victory by getting himself selected as one of the fifteen members of the International Commission for the Study of Communication Problems set up at the end of 1977 by the Director-General of UNESCO, the Senegalese Amadou-Mahtar M'Bow, and chaired by the Irish Sean MacBride. Immediately thereafter, he left his post of Secretary of State for Information and was appointed as Ambassador, permanent delegate of Tunisia to UNESCO. Thus he had the dual advantage to be able to exercise his influence both within the Commission and within the diplomatic community accredited to UNESCO. Solidly installed in the cockpit, Mustapha Masmoudi was in an ideal position to convince his colleagues of the MacBride Commission to make the concept of a **New World Information and Communication Order** (NWICO) as their own and place it at the core of their deliberations.

Up to here, Mustapha Masmoudi had the golden touch! The problems began when the MacBride report was brought up to the public attention in 1980. It was first circulated among the Member-States of UNESCO, but it was not long before it fell into the public domain. As UNESCO failed to prepare a meaningful launch and presentation strategy, it quickly became the object of advert reactions from the Western mainstream media and press agencies. They felt unfairly targeted by the Report which repeatedly denounced them as being monopolistic and favouring a one-way flow of news and information. The media launched a powerful counter-attack and accused the Commission and UNESCO of advocating a state control of the media. In conclusion, instead of being universally considered as the international document of reference in the field of communication, the Report became rapidly the subject of bitter and devastating controversies not only among the states, but also between the media and the academic community. Even worse, the establishment of the NWICO, or conversely its shelving, became a major strategic component of the East/West confrontation, that is the control of the information flow and content!

Thus, for several years, UNESCO got bogged down in a major crisis due to the ideological controversies which were dividing the Member States on NWICO. For their part, the international and regional professional media organizations who were hostile to NWICO then joined their forces by creating a powerful lobby group, the **World Press Freedom Committee** (WPFC), whose secretariat was based near Washington, United States. The WPFC's main objective was to wage a coordinated struggle in and around UNESCO with a view to opposing NWICO suspected to be a covert way used by totalitarian and authoritarian regimes to control the flow and content of nformation not only

between countries, but also and above all within countries. Tensions reached their paroxysm in the eighties and costed UNESCO a heavy price in terms of universality and credibility. The United Sates and the United Kingdom left the Organization in mid-eighties for more than 15 years because, among other reasons, it was promoting NWICO, a concept in contradiction with its constitutional mandate which is to "promote the free flow of ideas by words and images".

It was not until the fall of the Berlin Wall on 9 November 1989 and the subsequent geo-political upheaval that the storm abated. Driven by the strong determination of the newly elected Director-General of UNESCO, the Spaniard Federico Mayor, the Member-states of UNESCO decided in November 1989, at the 25th session of the General Conference to close the debate and put the NWICO behind them in adopting a **New Communication Strategy** aimed primarily at promoting and defending freedom of expression. Resulting from this decision, the NWICO disappeared **de facto** from UNESCO's agenda.

Democratizing the media landscape worldwide

Eager to take advantage of the new geopolitical situation, the Director-General of UNESCO quickly managed to develop a program of activities which enabled it to respond to the formidable challenge resulting from the end of the Cold War. Also to give credibility to the **New Communication Strategy** through concrete projects aimed at fostering freedom of expression, democratic values and a culture of peace. Thus, UNESCO has been the very first among the intergovernmental organizations to react concretely to the geo-political tsunami brought about by the fall of the Berlin Wall in convening 3 months later, in February 1990, at its headquarters in Paris, an East/West Round Table with some 60 journalists, half from Central and Eastern European countries and the other half from Western Europe and North America. The journalists from the East were known as independent from the official state media or from those of the communist party. Several of them had actually participated in the underground press which had developed in some countries of the Soviet Bloc during the eighties, in the wake of the Conference on Security and Co-operation in Europe held in Helsinki in 1975. The objective of the Round Table was to give them the opportunity of sharing with their colleagues from the West their experiences, most of them extremely painful, and express their views on how they contemplated the future of their profession and the media in this part of Europe in turmoil.

In order to put at ease its hosts from the East, the Secretariat of UNESCO had informed them that, contrary to the practice in the intergovernmental organizations, the invitation extended to them had not been submitted in advance to the Authorities of their respective countries for approval. Moreover, the proceedings would not be recorded and would not be subject

to any written report. These precautions were not useless, for they certainly helped to soften the atmosphere. Most of the testimonies were poignant, like that of a young journalist from the German Democratic Republic (GDR), who, with tears in his eyes, recounted how his presence in Paris was unexpected, whereas 3 days before, he was running in the streets of Leipzig to escape state security agents who were pursuing him. Shaken by emotion, a Romanian journalist told of how happy she was to be able to express herself freely in French, what would have been impossible for her to do in Romanian. So much so, that her brain had been moulded by the official propaganda!

The East / West Round Table generated a lot of interest among not only the professional media organizations, but also the Member States' permanent representatives to UNESCO. The Executive Board room, which the Director-General, Federico Mayor, had decided to symbolically make available to participants, was crowded. Journalists occupied the seats and desks usually reserved for the members of the Executive Board, while diplomats posted to UNESCO took the seats usually reserved for observers. Federico Mayor, a scientist himself, used to say that UNESCO, as the letters of the acronym indicate, is the home of teachers, scientists, artists and journalists, as much as it is of States. When the Round Table ended, two African diplomats called on the representative of the Director-General who had led the debates and asked him: ***"Do you think that democracy is reserved for Europeans? It would be highly appropriate for UNESCO to organize a meeting on the same model in Africa!"*** Their wish has been fulfilled 15 months later, with the organization by UNESCO and the United Nations, in Windhoek (Namibia), of the ***Seminar on Promoting an Independent and Pluralistic African Press***.

The extension of the Windhoek process from Africa to all regions of the world

Congratulating the Director General on the success of both the East/West Round Table and the Windhoek seminar, the General Conference of UNESCO invited him "to extend to other regions of the world the action taken so far in Africa and Europe" and "to transmit to the UN General Assembly the wish expressed by the Member States of UNESCO to have 3 May declared ***International Press Freedom Day***". Thus, in pursuance of the decision of the General Conference and again jointly with the UN Department of Public Information (DPI), UNESCO set up four other regional journalists' seminars similar to the African one successively in Asia (Kazakhstan, 1992), Latin America and the Caribbean (Chile, 1994), the Arab States (Yemen, 1996) and Europe and North America (Bulgaria, 1997). With the active support of the Africa Group of UNESCO, Member States endorsed the 5 Declarations of Windhoek, Alma Ata, Santiago de Chile, Sana'a and Sofia at the 28th session of the General Conference for the first three (1995) and at the 29th session for the last two (1997). Unique in the annals of the United Nations system, these

5 Declarations, which had been drafted by the journalists who participated in one or other of the 5 regional seminars, were endorsed by the General Conference (i.e. by the member States) without modification and without opposition. Although they contained harsh comments about the attitude of a number of States towards the media, without however naming them expressly.

It took two years to bring to fruition the wish expressed by the UNESCO Member States to have 3 May declared *International Press Freedom Day* by the UN General Assembly. Driven by the UNESCO secretariat with the support of a few African diplomats in Paris (UNESCO), Geneva (ECOSOC) and New York (United Nations), the diplomatic process ended successfully in December 1993 with the decision the General Assembly of the United Nations to declare 3 May, the anniversary day of the *Windhoek Declaration*, " *World Press Freedom Day* ". Thus, unlike the East/West Round Table which has fallen into oblivion, the Windhoek seminar has gone down in history as the catalyst for a formidable process of democratization of the media on a global scale. In the words of Ambassador of Niger, Lambert Messan, the then President of the Africa Group at UNESCO, *"the Windhoek Declaration is Africa's contribution to the Human Rights edifice"*.[944]

A decade-long window to launch the promotion of human rights and spread democratic values

With the benefice of hindsight, one can consider that the decade which followed the fall of the Berlin Wall was a golden period for the promotion of human rights and the spread of democratic values in general, for freedom of expression and freedom of the press in particular. At the intergovernmental level, UNESCO, who suffered immensely in the eighties from the controversies around the NWICO, played a pivotal role in being one of the main driving forces behind the democratic process at the global level. After having been accused in the eighties by professional media organizations members of the *World Press Freedom Committee* consortium of favouring state control over the media, UNESCO was declared ten years later "champion" of press freedom by the same organizations! Certainly, the Director-General, Federico Mayor, should be credited with this spectacular turnaround, but the end of the East/West confrontation greatly helped him implement his strategy.

The euphoria brought about by end of the Cold War came brutally to an end with the bloody terrorist attack against the Manhattan towers in New York and the western side of the Pentagon near Washington on September 11, 2001. Profoundly shocked by these terrorist attacks, the United States, where freedom of speech is firmly rooted in the First Amendment to the American Constitution and who had traditionally been a world leader in the promotion

944 https://en.wikipedia.org/wiki/Windhoek_Declaration

of freedom of expression and freedom of the press then adopted a few weeks after this dramatic event the *Patriot* Act aimed at "Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism". Though approved by large majorities in the U.S. Senate and House of Representatives, some of the measures in the text were controversial and perceived as infringing civil liberties.

With the multiplication and extension of terrorist attacks throughout the world and the establishment of the so-called Islamic State in Irak and Syria, the fight on terrorism became a global war that has opened the door to all kinds of excesses. As a result, terrorism has succeeded to destabilize several young democracies and favoured a return to authoritarian rule. Consequently, respect for human rights, especially freedom of expression and media freedom, have been severely restricted, when not suppressed. All kinds of repressive measures have been implemented to silence independent media, in particular those investigating and reporting on corruption, fraud, mismanagement and other illegal practices enabling self-enrichment at the State's expense.

But the war against terrorism has not been the only cause which has dashed the hopes for peace, more justice and prosperity engendered by the end of the Cold War. Instead of uniting their efforts to fight against this scourge, global and regional powers have engaged directly and indirectly in deadly local and regional armed conflicts resulting in the deaths of millions of people and forcing dozens of millions of civilians into exile, hopelessness and misery.

The advent of the information society : new opportunities but also new threats for freedom of expression and media freedom

The geopolitical changes which have taken place in the aftermath of the Fall of the Berlin Wall, have been characterized primarily by the end of the bipolar world system replaced by a multipolar one and by the trend to greater interdependence brought about by an irreversible globalization of all sectors of human activities. The changes have been accelerated and amplified by the digital revolution and the fast-growing development of telecommunications which have led to the advent of the so-called "information society" in which the Internet is playing a central role.

The first... and last major international debate on the development of the information society, its potentialities, but also its dangers, dates back more than 15 years. It was the *World Summit on the Information Society* (WSIS) organised in two sessions by the International Telecommunication Union (ITU) on behalf of the United Nations system. The first session took place in December 2003 in Geneva and the second in November 2005 in Tunis. The WSIS brought together thousands of people representing not only the UN member States at the highest level, but also the private sector and numerous

NGOs interested in the issues related to the new media, in particular its impact in the field of development and human rights.

One could anticipate that freedom of expression and media freedom would be two of the most disputed issues during the preparatory phase of the Geneva Summit, as it has often been the case in the past when States' representatives met to discuss these two topics. Moreover, relations between media and governments and intergovernmental organizations have always been complex and strained. Therefore, one should not be surprised if professional media organizations have reacted with great suspicion to the International Telecommunications Union's initiative to organize a **World Summit on the Information Society**. They feared that the WSIS would reopen old wounds and provide totalitarian and authoritarian regimes an opportunity to legitimize limitations on freedom of expression and press freedom. Their fear was all the more well-founded since Tunisia, the country of origin of the NWICO, was the instigator of the Summit and was determined to organize it. But, in the end, the NWICO was mentioned neither during the WSIS preparatory debates, nor in the final documents. Hence, one can say that it died for the second time on the occasion of the WSIS, victim of the ICTs' evolution that made it obsolete.

Like any conference of this importance, the texts to be submitted to the Heads of States for approval were prepared and negotiated in a succession of preparatory meetings, partly in plenary sessions, others in restricted committees. Some of these negotiations lasted for months until differences could be erased and/or compromises be reached. The draft texts were provided not only by participating States and intergovernmental organizations directly concerned, but also by the private sector, NGOs, academia and others. While some texts reached consensus quickly, others, on the contrary, were finalised at the last minute. This was particularly the case for the texts on freedom of expression and freedom of the media in the information society.

For months, the governmental delegations were unable to agree on re-committing themselves to the universally accepted principles of freedom of expression (Article 19 of the **Universal Declaration of Human Rights**) and to the place of media as a major stakeholder in the Information Society. Professional media organizations and freedom of expression advocacy groups were also worried about attempts by several authoritarian governments to introduce into the WSIS Declaration a wording legitimizing restrictions and limitations of freedom of expression in both traditional and new media. A sentence inserted in the draft Declaration was particularly harmful: "The existence of free and independent media should be in accordance with the legal system of every country". For its part, UNESCO, who had gained since the end of the Cold War worldwide recognition for its unwavering commitment to freedom of expression and press freedom, expressed publicly its serious

concern about the consequences of omitting in the Draft Declaration an explicit reference by name or by quotation to the internationally accepted standard of freedom of expression as stated in Article 19 of the *Universal Declaration of Human Rights*.

The dispute about the media and freedom of expression issues remained unsettled until the very last moment, a few days before the inauguration of the first session of the WSIS, to the point where the disagreements almost scuppered the Summit. After weeks of unsuccessful discussions, the host country negotiators, in an ultimate mediation, were able to convince the hard-liners to withdraw some of their proposals and to accept the Swiss version. The text of the *Declaration of Principles* finally adopted in Geneva by the Heads of State included two paragraphs. In paragraph 4, they reaffirmed, "as an essential foundation of the Information Society, and as outlined in Article 19 of the Universal Declaration of Human Rights, that everyone has the right to freedom of opinion and expression; that this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers...". Concerning the media, they reaffirmed in paragraph 55 their "commitment to the principles of freedom of the press and freedom of information, as well as those of the independence, pluralism and diversity of media, which are essential to the Information Society. Freedom to seek, receive, impart and use information for the creation, accumulation and dissemination of knowledge are important to the Information Society..." They ended by reaffirming "the necessity of reducing international imbalances affecting the media, particularly as regards infrastructure, technical resources and the development of human skills".

In addition to the sensitive issues of freedom of expression and media freedom in the information society, a few other questions gave rise to fairly sharp debates during the preparatory process which opposed not only State representatives, but also the latter and NGOs. The organization of the Internet and problems related to its use such as threats to privacy and data protection, the abuse of information resources and technologies for criminal and terrorist purposes were lengthily discussed. Amazingly, spam has been put on the same level of importance as cyber-security: "Spam is a significant and growing problem for users, networks and the Internet as a whole. Spam and cyber-security should be dealt with at appropriate national and international levels" (para 37 of the *Declaration of Principles*, WSIS 2003).

Social media - the big absentee from the WSIS deliberations

Fifteen years have passed since the second session of the WSIS. During this rather short period, the information society has evolved in a way that has not really been in line with the Summit's recommendations. First, the digital

divide between "info-rich" and "info-poor" remains a reality. Even though it has been significantly reduced in many developing countries over the last 15 years, a sizable part of the world population still has no access to Internet. The percentage of "have-nots" remains considerable in the less developed countries (LDCs), where only 19,1% of the population were online by the end of 2019, according to ITU data, compared to 86,6% of people in developed countries. Furthermore, part of humanity is unable to take full advantage of the opportunities offered by ICTs due to restrictive policies of their governments who exercise abusive control over access to the web. Certainly, blocking sites disseminating child pornography or hate propaganda and incitement to violence as well as filtering the Internet when it comes to protecting people's privacy are legitimate. But filtering is not acceptable when it meets political or religious requirements or when it is motivated by needs of national security or so-called fight against terrorism. It generally opens the door for arbitrariness and abuses, even when it is based on legal provisions. In many totalitarian or authoritarian states, the censorship implemented by the authorities, often with considerable technical and financial resources, deprives millions of Internet users of the possibility of expressing themselves freely or accessing information circulating in the cyberspace without restrictions. A considerable number of bloggers, in particular whistleblowers, have been arrested and jailed for having used the Internet to alert public opinion about all kinds of abuses and illegal actions, primarily corruption that blights societies on all continents, in particular in countries where the rule of law is weak or inexistent.

The most significant development – one should say revolution - since the WSIS is the advent of "social media". Those two words can't be found in the texts adopted in Geneva and Tunis for the very simple reason that the social networking services were in their creation phase at the time of the WSIS and were not yet available for the public. Hence, nobody was able to foresee the central role they would play a few years later in all fields of human activity. Their dazzling development, like a rising tide, has totally upset the worldwide communication landscape that existed at the time of the WSIS. It is interesting to note that, 40 years ago, the MacBride commission had anticipated this technological development, without, of course, knowing all its contours. A passage from the MacBride report is prophetic on this subject: " But now it is increasingly seen that people need to inform others as well as to receive information, to exchange messages, to engage in dialogue and interaction, to intervene in communication through access and participation... People are seeking new expanded ways to inform their governments of their opinions, needs and grievances. They are also searching for channels to make themselves communicatively interactive with the media on local and national levels. Further than just changing the vertical flow into a more equal exchange, the possibilities for extending horizontal flows are being

pursued, between cultural and ethnic communities, between groups with similar social, professional, cultural or sports interest, between individuals in neighbourhoods or working environments." [945]

With the advent and rapid development of social media platforms such as *Facebook* (over 2.7 billion monthly active users as of the second quarter of 2020) or *Twitter* (330 monthly active users in May 2020), this prediction has become a reality. The flow of information is no longer one-way from media to citizens or from North to South, as denounced by the MacBride Commission. It is now infinitely multipolar and multi-directional. Henceforth, hundreds of millions of ordinary citizens in the South as in the North are able to fully participate in the communication process. They have become both creators and transmitters of information and no longer just passive receivers. The social media platforms are providing them with a unique means to voice across the planet their views and aspirations as well as their frustrations and discontent.

Certainly, social media is bringing tremendous benefits to millions of people. But like any human activity, they also entail risks that are threatening users' privacy as well as the normal functioning of our institutions. In particular, they are a formidable tool used by manipulators to capture and influence people's minds. Disseminating fake news is the best-known example of disinformation. It is a pernicious means at the service of some states and political movements, but also private interest groups, communities of all kinds (including extremist groups) in search of new followers, to name but a few examples, to sow discord and disarray, destabilize the functioning of democratic institutions and surreptitiously influence the thinking and conduct of individuals. Hate propaganda, extremist indoctrination, incitement to violence or to any form of discrimination through social media platforms are part of this regrettable trend.

The need for a world summit on the "disinformation" society

Recent examples of huge manipulation have highlighted the responsibility of the *"Big Five"* known by the acronym *GAFAM* (*Google*, *Apple*, *Facebook*, *Amazon* and *Microsoft*). These giant enterprises, which are all based in the United States, are dominating the technology industry. Holding an infinite number of personal data concerning the private lives and habits of billions of people, they are in a position to influence willingly or unwillingly all sectors of human activity, including electoral processes. The scandal of the British firm *Cambridge Analytica* which used the personal data of millions of British and American citizens "innocently" provided by *Facebook* to influence their votes on the Brexit referendum and the presidential election in the United

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945 *"Many Voices, One World"* (Report by the International Commission for the Study of Communication Problems), UNESCO 1980, p.151

States is a telling example of the evil use made of the information held by the web giants.

Ironically, social media designed originally to allow people to participate genuinely in the communication process has simultaneously facilitated the development of the disinformation society! Manipulation of people's minds without their knowledge is the supreme form of censorship, in the sense that ordinary citizens are disoriented by the avalanche of information they receive daily and are often unable to separate the wheat from the chaff. They need a compass to help them distinguish true and accurate information from fake news. In this regard, traditional news media, primarily the so-called *quality media*, is playing an essential role in providing citizens with sorted, checked and prioritized information. Although economically weakened by competition from the large social networks which are absorbing a preponderant share of advertising revenue, its sheer survival is vital to democracy. But true and accurate information does not just come out from the blue. It often requires on the part of those who produce it laborious research, in particular as regards the verification of sources, and a careful handling in order to clearly distinguish the presentation of the facts from the insights and personal comments. In some countries, the search for the truth is not without risks, as shown by the dire statistics on the number of journalists murdered in the exercise of their profession published each year by media professional organizations.

Considering that the cyberspace has become a space for confrontation and manipulation, it is becoming increasingly urgent for the international community to tackle the burning issues arising from the applications of information and communication technologies used for criminal or malicious purposes. In addition to cyber-security (economic and industrial espionage, intellectual property infringements, financial scams and frauds, identity theft, unauthorised use of personal data, etc.) and cyber-criminality (cyberattacks intended to paralyse and disable the functioning of public or private vital infrastructures such as governmental offices, power plants, research centres, military facilities, banking institutions, hospitals, etc.), the problems posed by the pervasive use of social media would certainly justify the organisation of a new session of the WSIS... in the unlikely event that it could take place in the present situation of confusion and uncertainty which characterizes the state of the world at the end of the first quarter of the 21st century. It could be renamed the *World Summit on the disinformation Society* to more accurately reflect the true situation and the problems brought about by the digital revolution.

Final comments about the role of media in peace processes

As this publication is being sponsored by the University for Peace, the author wishes to conclude by sharing briefly with the readers some comments

as regards the possible contribution of the media to peace, in particular to the fight against war and hate propaganda, disinformation and all kinds of extremism. These comments are based on his personal 36 year-experience, firstly at the service of the International Committee of the Red Cross (ICRC), an independent humanitarian institution which has been confronted for more than 150 years with the dreadful consequences of wars. Then, at the service of UNESCO, whose Constitution highlights in its Preamble that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". This statement is particularly true in conflict situations where years of hate propaganda, disinformation and extremist indoctrination have totally taken over the people's minds and made peace efforts all the more difficult, if not impossible.

Independent national and local media based in war-torn areas has a crucial role to play in this regard. But they cannot do so in isolation. They generally need outside support. Without meddling in editorial policies, some intergovernmental organizations are in a position to make a valuable contribution in this respect, in particular UNESCO who has experienced in the nineties two different approaches. The first one consisted in offering to journalists from opposing sides an opportunity of meeting regularly in a neutral space enabling them to dialogue freely in order to get to know each other better and to work together on issues of common interest. The dialogue should be carefully stimulated by an external and impartial facilitator able to create an atmosphere of mutual understanding and empathy. This approach has been experienced with varying degrees of success by UNESCO in the African region of the Great Lakes, in the aftermath of the 1994 genocide in Rwanda, where it set up under its direct responsibility well equipped press houses open to journalists of all origins, including international correspondents. Then, in the wake of the 1993 Oslo Accords, the Organization undertook a delicate facilitating process which resulted, at the end of 1998, in the setting up of the *Israeli-Palestinian Media Forum* located at the American Colony Hotel in Jerusalem. Unfortunately, the resurgence of violence in the region brought, two years later, an abrupt end to this initiative, however promising.

UNESCO used a different approach in the Balkans, during the various conflicts which resulted in the dismantling of Yugoslavia and led to large-scale killings, in particular in Bosnia and Herzegovina. The Srebrenica massacre, the only declared genocide declared in Europe since the second world war, is still fresh in many peoples' minds. Hate propaganda based on religion and ethnic criteria was a dominant feature of these successive wars. Therefore, an important stake of the conflicts between the different communities of former Yugoslavia was the control of the media. A few of them succeeded to escape the grip of the war-lords and to function independently. Their

sheer existence was under permanent threat of retaliation by the political and military authorities for refusing to participate in the war and hate propaganda. Their struggle for survival would have been in vain without the help of the international community, primarily UNESCO. Considering that, the non-partisan information disseminated by the independent media was the antidote against war and hate propaganda and thus, contributed to spreading a spirit of peace. The Paris-based Organization developed an assistance programme specially named **SOS MEDIA** aimed at helping not only materially, but also legally and diplomatically independent media in former Yugoslavia. During 4 years, UNESCO provided electronic media with several tons of technical material and newspapers with newsprint rolls and office equipment. In addition, it organized training courses for journalists and created a television program bank to which several Western TV companies agreed to contribute by giving up their rights. It also played a decisive role in the creation of the independent television NTV 99, in Sarajevo. In December 1995, the Dayton Peace Accords were signed and a reconstruction program was put in place by the international community. UNESCO was designated lead agency within the United Nations system in charge of the assistance to independent media in former Yugoslavia.

A final remark about peace negotiations which are supposed to end an internal or international armed conflict. Even though they have been rather rare over the past 20 years, it is of the utmost importance that these negotiations, especially in the very first phase of the agreement's implementation, are accompanied by a communication strategy explaining to the populations directly concerned its terms and the rationale behind the compromises and concessions made to the enemy. To avoid contradictions, this communication strategy should ideally be agreed upon by all sides concerned and be part of the general agreement. It is not a matter of providing top-down information, but creating conditions for meaningful dialogue in order to garner people's acceptance and generate a minimum level of trust to ensure a sustainable peace. It is also crucial to prepare people's minds for the profound changes in attitudes that the end of hostilities will entail in their perceptions of the enemy that the war propaganda has vilified and demonized for years, even generations. In the service of this vision, the newly-created **International Association for Peace** (APAIX) based in Geneva signed in September 20020 an agreement with the **University for Peace** to conduct a joint research on the role and place of communication in the Colombian peace process, more particularly in the final phase that ended with the referendum of October 2016. A small majority of the Colombian population rejected the terms of the peace agreement. The main objective of the research is to analyse how far the negotiators went to take the necessary steps to inform and explain the terms of the peace agreement to the Colombian population. The results of the research are expected to be made public during the second semester of 2022.

conscience, recognizing the freedom to manifest their own religion in public and private.

At the same time, it recognizes the right to change religion as a basic pillar of this freedom, as well as the prohibition of being able to force someone to belong to a specific confession.

human dignity, without fear of reprisals. Ultimately, the Declaration establishes that individual religious differences must be respected.

Based on this idea, the Declaration of 1948 became the main milestone in the evolution of international religious freedom, reaching its universal recognition.

The Declaration refers to "a common ideal for which all peoples and nations should strive" through which the peoples of the world can learn to live in peace and cooperation.

From its inception there was no doubt about the moral obligation of the Declaration. However, this obligation went further, even though its legal value was not directly recognized. Currently, in international law as in state rights, its binding force is not questioned, being incorporated into the fundamental laws of the states and forming part of the organs of the United Nations.

While the Declaration imposed a moral obligation on all signatory nations, subsequent documents went further in creating a legal obligation to fulfill with its broad principles.

2.2 The International Covenant on Civil and Political Rights

The *International Covenant on Civil and Political Rights* (hereinafter, the Covenant) (1966), ratified to date by 144 nations, offers a broad definition of religion that encompasses both theistic and atheistic religions, as well as "rare and virtually unknown creeds."

The Covenant prohibits in its article 2.1 religious discrimination, "without distinction of any kind, such as race, color, sex, language, political or other opinion, national or social origin, property, birth or other condition." Its article 18 replicates the content of article 18 of the Universal Declaration, although it is more complete, which allows affirming that the norms on religious freedom incorporated in this Covenant are of deeper content than those enunciated in the Declaration. For example, it regulates the right of parents to ensure such education and teaching in conformity with their own religious and philosophical convictions.

Article 20 prohibits inciting hatred against others because of their religion, and article 27 protects members of ethnic, religious or linguistic minorities from being denied the enjoyment of their own culture.

2.3 Declaration on the rights of persons belonging to national or ethnic, religious and linguistic minorities

This Declaration, approved by the General Assembly in its resolution 47/135 of 18 December 1992, focuses on the right to religious freedom of persons belonging to religious minorities. In its first article, it is declared as the duty of the States to protect the existence of these minorities and the obligation to promote the conditions for the promotion of their own identity.

Furthermore, in its text it claims the right that people belonging to religious minorities have to profess and practice their own religion, a right which can be exercised in public or in private. These religious minorities are also recognized with the right to create and maintain their own associations.

2.4 The Geneva Conventions and their Protocols

The 1949 Geneva Conventions and their Additional Protocols are the cornerstone of international humanitarian law, they form the set of legal norms that regulate the ways in which armed conflicts can be fought and the attempt to limit their effects. They protect people who are not participating or who have decided not to participate in hostilities.

These four Conventions deserve to be mentioned because, even when there is no treatment similar to that contained in the international Covenants or in the Declarations already described, they reveal the importance that has been given by international law to the right to religious freedom.

The Conventions (I and II) establish the principle of non-discrimination based on religion for the treatment that should be given to the wounded and sick of the armed forces in the field and the shipwrecked of the armed forces at sea.

For its part, the Convention (III) establishes norms regarding religious personnel retained to assist prisoners of war (article 33) and article 34 grants them (prisoners of war) full freedom to exercise their religion, including freedom of attendance at acts of worship, provided that they are not incompatible with the "normal" disciplinary norms, even guaranteeing that there are "adequate premises" for religious acts. Article 120 further establishes that the burial rites of the religion of deceased prisoners must be respected.

Finally, the Convention (IV) that protects civilians in times of war, establish the principle of non-discrimination in the treatment of civilians and the general population based on religion (articles 3 and 13).

Article 24 states that minors under 15 years orphaned or separated from their families during the war should be encouraged to practice their religion. The Convention also establishes that if these minors are evacuated to a neutral country, the respect for the established guarantees must be ensured, among which is the practice of their religion.

Article 38 recognizes the right (of civilians) to practice their religion and to receive spiritual assistance from their ministers of worship. Article 58 establishes that in the case of occupied territories, spiritual assistance must be allowed by the ministers of the various cults to their co-religionists and the occupying power must also accept the sending and distribution of books and other objects of a religious nature.

Chapter V of section IV, called "Religion, intellectual and physical activities" establishes the right to exercise their religion and with regard to internees who are ministers of worship to exercise their ministry.

2.5 The Convention on the Rights of the Child

The *Convention on the Rights of the Child* (1989) includes throughout its text the rights that the States parties have the obligation to respect, guaranteeing compliance with the rights set forth without discrimination on grounds of religion (among other causes).

In addition, States parties must guarantee that the child is protected against all forms of discrimination or punishment, inter alia, for "the beliefs of their parents, guardians or family members" (Article 2)

The State must respect their "right to freedom of thought, conscience and religion" and the duty of parents or legal representatives, if applicable, " provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child"(article 14). However, since article 14 does not establish the content of the enshrined freedoms, it would be necessary to resort to other international instruments to define their content.

This Convention also incorporates the right to education, aimed at tolerance of diversity and respect for religious groups and the right to "individuals and entities to establish and direct educational institutions" and recognizes the right of religious congregations to exercise this right (article 29).

3. Religious freedom from the regional level

Along with the documents of universal scope, there are another series of regional norms that respond to the questions raised by religion in different parts of the world.

3.1 The American Declaration of the Rights and Duties of Man

Formulated prior to the Universal Declaration, on 2 May 2, 1948, its Article III establishes that "every person has the right freely to profess a religious faith, and to manifest and practice it both in public and in private", thus consecrating religious freedom in its individual dimension. The collective dimension is also protected by Article XXII which allows the public expression of religious interests in association with others.

This international instrument constitutes something more than a moral value for the states that signed it and that are part of the Organization of American States (OAS). In this regard, the Inter-American Court of Human Rights, in its advisory jurisdiction, has ruled on the legal value of this Declaration and has said: "For OAS Member States, the Declaration is the text that determines which are the human rights referred to in the Charter (...) for these States the

American Declaration constitutes, as pertinent and in relation to the Charter of the Organization, a source of international obligations".

3.2 The American Convention on Human Rights or the Pact of San José de Costa Rica

This Convention in force since 18 July 1978, expressly establishes freedom of conscience and religion in its article 12. Its content is similar to that established in article 18 of the International Covenant on Civil Rights and Political Rights.

Its importance lies in the existence of a judicial control body of the Covention, the Inter-American Court of Human Rights to which the States parties to this Convention have recognized its competence.

3.3 The Council of Europe Convention on Human Rights

After the World Wars, Europeans were aware of the importance of building a new society on the values of democracy, the rule of law and fundamental rights and freedoms, as a common heritage that would serve to unite a new Europe . In this context, the Council of Europe drew up the European Convention on Human Rights (ECHR), signed in Rome on 4 November 1950.

Among the protected legal rights, article 9 of ECHR directly protects the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance. It is also included in Additional Protocol No. 1 to the Convention.

The judicial control of the Convention is carried out through the European Court of Human Rights, which guarantee the compliance by the States with the human rights incorporated in its text.

3.4 The Charter of Fundamental Rights of the European Union

The *Charter of Fundamental Rights of the European Union* (2007) incorporates the Fundamental Rights of the States of the European Union, establishing in its article 10 "freedom of thought, conscience and religion". Its paragraph 1 says that:

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

Therefore, freedom of thought, conscience and religion are considered as fundamental freedoms in Western States, although this does not mean that their scope and interpretation are identical in all countries of the European Union, especially in regard to at the Church-State separation.

Within the Charter, this right has been one of the most controversial in terms of its interpretation and scope. For this reason, in addition to being regulated in article 10, it also appears in the Preamble of the Lisbon Treaty when referring to "the cultural, religious and humanistic heritage of Europe" from which the universal values of human rights approach.

A definition of religion and convictions remains pending, since in the European Union religious heterogeneity is very accentuated. At the moment, the Court of Justice of the European Union has not been able to give a definition through case laws.

The absence of a closed definition, along with the growing coexistence between different rites and religions within the European society, and the tendency of States to keep it within their scope in order to limit this freedom for reasons of public order or general interest, suggest an increase in litigation in the coming years.

As a conclusion of all the above, it can be said that these international standards are binding only for the States that take measures to implement them within their borders. Consequently, these are not erga omnes.

Although these norms on the protection of religious freedom contained in international documents does not have the force of law, they are shaping human rights laws in the participating States. This is a key tool for the development of the world order.

Despite this, in today's world religion is still a source of conflict. The fundamental principles of religious freedom are often violated rather than respected.

4. The transformation of international obligations

Religious persecution continues to be a serious problem around the world despite the Important steps taken by the world community to combat them, particularly since the Second World War, which shows that Declarations, Conventions and other documents are not easily put into practice.

However, four areas can be identified to make religious freedom not only a global ideal, but also a reality at the service of society.

4.1 Entry into force of treaties that protect religious freedom

States must take seriously the mandate of international human rights treaties and integrate them into their own legal systems. The religious landscape would be totally different if all countries comply with the conventions and documents which have been adopted since World War II.

This mandate should also imply the "Declarations", adopted by the UNGA in the different Resolutions which establish "general and abstract standards of conduct addressed to the States", for members of the UNGA. Its binding legal

effect, with the exception of the Declaration of Human Rights, has been much disputed. It is therefore necessary for the States to develop their policies related to these commitments.

4.2 Development of State legislation

Governments around the world should incorporate into their legislation the international mandates that defend religious freedom, as well as take into consideration the legal measures and other actions necessary to stop religious persecution.

An example would be the implementation of the **Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes**, which includes the recommendations of all the consultations that took place within the Fez process.

This Action Plan integrates the respect and promotion of international human rights, in particular the right to freedom of expression and opinion, freedom of religion or belief, and peaceful assembly.

The recommendations contained in the Action Plan are relevant to a variety of situations and can contribute to the prevention of rape and abuse, violent extremism, conflict and different forms of violence.

While this Action Plan is primarily directed at religious leaders and actors, it also includes detailed recommendations for other relevant actors, including States, institutions and civil society organizations. The prevention of heinous crimes and the incitement is a multi-layered effort that is most likely to be successful when different actors work collaboratively towards the same goal.

The Action Plan is intended to be a programmatic tool that aims to inform and advise the work of religious leaders and actors, as well as other relevant actors, and provide options and recommendations on how they can contribute to preventing incitement to violence.

The Action Plan consists of nine groups of thematic recommendations that are organized into three main groups.

Prevent

1. Specific actions to prevent and combat incitement to violence

2. Prevention of incitement to violent extremism

3. Prevention of incitement to gender violence

Strengthen

4. Improve education and capacity building

5. Foster interreligious and intra-denominational dialogue

6. Strengthen collaboration with traditional and new media.

7. Strengthen the commitment with regional and international partners. Build

8. Build peaceful, inclusive and just societies through respect, protection and promote human rights

9. Establish networks of religious leaders.

4.3 Promote education for tolerance and respect for religion

More needs to be done to make the people of the world aware of the religious persecution that sadly occurs in many parts of the world. More conferences and symposia could highlight this issue, and more support could be given to non-governmental human rights organizations, such as Human Rights Watch, Christian Solidarity International and the International Religious Liberty Association that follow human rights violations in the world and report to governments and other interested groups.

4.4 Separation of church and state

Efforts must be renewed to increase respect by all political, religious and social institutions to focus their programs on promoting peace, justice, freedom and equality, not promoting religion.

Religion is fundamentally a personal and individual interest. The role of government should be to protect all religious perspectives rather than promote one of them.

As a conclusion to the role of international law to protect religious freedom as part of Human Rights, it is important to recognize that there are sufficient legal instruments to achieve this objective, however there is a lack of will on the part of the States to implement policies that protect individual interests and collectives around religion.

At the same time, educational institutions should promote programs that support tolerance, thus eliminating confrontations caused by the lack of religious freedom.

In the final analysis, as members of the world community we must strive to make religious freedom a reality for all. This will be our task in the 21st century.

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"Journalists and hate speech: are there any legal limits?"

Introduction

All over the world attention to the dissemination of hate speech has increased. Social media users have become active not only in detecting and denouncing it but also in creating and disseminating it. Media and journalists have been caught up in this cycle, and in some cases, journalists are the ones facing the consequences (i.e. Tierney, 2019).

This reality affects all of us. The exercise of the right to freedom of expression depends on the protection of the rights to seek, receive, and impart information. Yet, when journalists and media outlets are the ones transmitting hateful content the logical question that one can ask is, is there any regulation that can guarantee the exercise of our rights while limiting the dissemination of hate speech? And the answer is yes.

International human rights law determines the protection and provides tools to guarantee rights. It establishes obligations for the state and standards that must be incorporated into domestic legislation to ensure adequate protection. Consequently, this article focuses on the analysis of those international rules. This approach allows the identification of regulations that set the standards needed to protect our right to freedom of expression. However, to ensure that limitations are restricted to hate speech only and that they do not affect other forms of speech, it is essential to understand how international law defines it. Thus, this article also considers how hate speech is regulated and what identification criteria can be used to ensure that it is properly determined.

Finally, because the dissemination of hate speech impacts media and journalists, this article also considers the type of protection they can receive in case of being accused of disseminating hateful content. For this, the focus is placed on international mechanisms that are available for any journalist.

This article discusses the issue of disseminating hate speech from an international law perspective and provides the tools needed to improve its identification and the protection of journalists and media outlets that can be affected by this type of speech.

1. International human rights law

Communication is essential for all of us, consequently, it is protected as the right to freedom of expression. It was included under article 19 of the *Universal Declaration of Human Rights*, later incorporated into the *International Covenant on Civil and Political Rights* (ICCPR), and in regional human rights treaties; and for the purposes of this article, several aspects must be highlighted.

First, is the fact that freedom of expression is conceived as a complex right. This right is composed of other 4 rights that can be simultaneously exercised: the right to hold opinions, the right to seek, the right to receive, and the right to impart information. Each of these rights involves the observance of specific and complementary obligations. For instance, article 19.2 protects the right to "seek, receive and impart information and ideas of all kinds"; thus, states must abstain from impeding access to certain content.

For communication to take place we need to observe a previous step, and that is to think. Thinking is what frames all that we do, and for that reason, the right to hold opinions cannot be restricted (Art. 19.1 ICCPR). This might sound simple and obvious, but as the preamble of the UNESCO constitution indicates, "wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" (Preamble, 1945). Yet, if we know that hate begins in the minds of people and those hateful thoughts cannot be limited by law, the issue is not only about changing people's minds but also about limiting the possibilities to disseminate those ideas, and, it is in this step where international law intervenes. Article 19.3 of the ICCPR indicates

> 3. The exercise of the rights provided for in paragraph 2 of this article carries with it special duties and responsibilities. It may therefore be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:
>
> (a) For respect of the rights or reputations of others;
>
> (b) For the protection of national security or of public order (ordre public), or of public health or morals. (emphasis added)

To limit the dissemination of hate speech, states can impose legal restrictions that are necessary for the protection of others or to guarantee national security or public order. Nevertheless, this regulation is complemented with article 20 of the ICCPR, which is considered as *lex specialis,* because it "indicates the specific response required from the State" in the case of hate speech (Human Rights Committee, 2011, para. 51). The article specifically indicates that

> 1. Any propaganda for war shall be prohibited by law.

2. Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

Paragraph 2 contains a clear obligation for states to adopt laws that prohibit hate speech, but it is important to specify what type of prohibition can be imposed and how. To facilitate this process, scholars and international institutions have developed the theory of the legality test. This test evaluates three requirements that states must observe before adopting a restrictive measure (Chocarro, 2017, p. 18).

The first part of this test considers the legality of the measure. No limitation can be imposed without a law (Chocarro, 2017, p. 18), and it refers to the general obligation that all states have: to develop a domestic legal framework that respects and guarantee the exercise of all human rights (ICCPR, article 2).

Laws must be adopted by the appropriated body – Congress, National Assembly, Parliament – and in observance of the corresponding legal procedure (Kaye, 2016, para. 12). If the regulation does not meet this criterion, it is not in accordance with international human rights standards, and the consequences of the application of such regulation can be considered as a violation of international human rights law. Restrictions are only allowed for the cases mentioned in articles 19.3 and 20, which cannot allow discretional powers to authorities to decide the scope of its application and must be public (Human Rights Committee, 2011, para. 24-25).

The second part of the test that we must consider, is the proportionality of the measure. Because the measure "may not put in jeopardy the right itself" (Human Rights Committee, 2011, para. 21) the restriction must be proportional to the objective sought; thus, "they must be the least intrusive instrument amongst those which might achieve the desired result" (Human Rights Committee, 1999, para. 15).

The Human Rights Committee has emphasized the importance of considering the form of the expression and the medium used for its dissemination (2011, para. 34). Likewise, the United Nations Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression (UNSR hereinafter) indicated that the proportionality should be measured in relation to the "direct and immediate connection between the expression and the threat said to exist" (Kaye, 2016, para. 17).

He noticed that one of the main problems states are facing is the lack of definition of what is considered as hate speech; which impedes assessing the proportionality of the measure adopted to limit the dissemination of that type of speech (Kaye, 2016, para. 25). The negative consequence of this situation is the existence of several impediments for the exercise of other human rights.

For instance, the United Nations Special Rapporteur on Freedom of Religion or Belief indicated that these regulations

> "are often applied to reinforce the dominant political, social and moral narrative and opinions of a given society. They are frequently used to target opposition voices and dissent, and to censor minorities. Thus, States use "hate speech" laws against the very minorities those laws have been designed to protect. In some cases, "hate speech" laws are even used to restrict minorities from promoting their culture and identity, or from expressing concern about discrimination against them by the majority" (Shaheed, 2019, para. 34).

The third part of the test refers to the necessity of the measure. Article 19.3 indicates that the laws that are seeking to accomplish article 20 must be to protect the right of others, and that is exactly what the prohibition of advocacy for hatred seeks to achieve. The necessity considers the grounds in which the limitations are based. Thus, when using the grounds of art. 19.3.a (rights or reputations of others) and article 20, the legal measure should be limited to the protection of human rights of individuals or members of a community that can be clearly identified (i.e. ethnicity, race, religion, gender, etc) (Human Rights Committee, 2011, para. 28). Because this is the core of the analysis of this article it will be discussed in detail in the next section.

1.1 Hate speech

As previously mentioned, article 20 of the ICCPR is *lex specialis* for this case. However, that article does not contain an express definition of what is included under the term hate speech (Kaye, 2019, para. 1). Thus, it seems that international law and domestic legislations face the same problem that stakeholders have: the lack of definition. However, international law does provide a set of standards for the identification and regulation of hate speech at the domestic level.

The first element that must be highlighted refers to the type of speech. It is common to use the term hate speech to denote several types of speeches. However, article 20 makes a distinction that we cannot omit. The UNSR considers that there is a type of speech that falls within the category of advocacy to hatred, a second type that relates to advocacy which constitutes incitement, and a third option that refers to incitement that is likely to result in discrimination, hostility, or violence (Kaye, 2019, para. 8; La Rue, 2012, para. 43).

In this regard, Faúndez indicates that the commonality between these speeches is the use of the message to justify, defend, or positively judge hatred between the targeted groups and that are discriminatory in nature (Faúndez, 2004, pp. 276, 283). This argument relates to article 4 of the International

Convention on the Elimination of All Forms of Racial Discrimination, which indicates

> States Parties condemn all propaganda and all organizations which are based on ideas or theories of superiority of one race or group of persons of one colour or ethnic origin, or which attempt to justify or promote racial hatred and discrimination in any form, and undertake to adopt immediate and positive measures designed to eradicate all incitement to, or acts of, such discrimination and, to this end, with due regard to the principles embodied in the Universal Declaration of Human Rights and the rights expressly set forth in article 5 of this Convention. (emphasis added).

Thus, it can be affirmed that hate speech has its origin in discrimination against those who do not belong to the group considered as superior. Yet, the main critique of these regulations has been the "difficult-to-define language of emotion (hatred, hostility) and highly context-specific prohibition (advocacy of incitement)" (Kaye, 2019, para. 12).

In 2012, the United Nations High Commissioner for Human Rights, aware of this problem, organized a high-level group of human rights experts, who after considering contextual and legal factors, approved the Rabat Plan of Action which included a brief definition that was later considered by the UNSR, and that became the standard to adopt measures to restrict the dissemination of hate speech. Experts made the corresponding distinction and indicated

> the terms "hatred" and "hostility" refer to intense and irrational emotions of opprobrium, enmity and detestation towards the target group; the term "advocacy" is to be understood as requiring an intention to promote hatred publicly towards the target group; and the term "incitement" refers to statements about national, racial or religious groups which create an imminent risk of discrimination, hostility or violence against persons belonging to those groups (High Commissioner for Human Rights, 2013, appendix, p. 10; Kaye, 2019, para. 13. Emphasis added).

Thanks to this definition, stakeholders can make a distinction based on international standards. Hence, the first type of speech (advocacy to hatred) must include an intense and irrational emotion that can be identified by the person receiving the message. In the case of advocacy, the key element is the intention to encourage hatred towards a specific group; while in the third case (incitement), the distinctive element is the creation of an imminent risk for those who belong to the targeted group. These criteria can be observed in the disseminated message, and if any of these elements are found, it can be considered as hate speech, and therefore, prohibited.

The second issue that must be noticed is the existence of six factors that should be considered before the adoption of a legal measure. The observance

of these aspects facilitates the identification and prohibition of hate speech in a proportional manner, or in other words, without impeding the exercise of other human rights. These factors were included in the Rabat Plan and later considered by the UNSR, and refer to:

(a) The "social and political context prevalent at the time the speech was made and disseminated";

(b) The status of the speaker, "specifically the individual's or organization's standing in the context of the audience to whom the speech is directed";

(c) Intent, meaning that "negligence and recklessness are not sufficient for an offence under article 20 of the Covenant", which provides that mere distribution or circulation does not amount to advocacy or incitement;

(d) Content and form of the speech, in particular "the degree to which the speech was provocative and direct, as well as the form, style, nature of arguments deployed";

(e) Extent or reach of the speech act, such as the "magnitude and size of its audience", including whether it was "a single leaflet or broadcast in the mainstream media or via the Internet, the frequency, the quantity and the extent of the communications, whether the audience had the means to act on the incitement";

(f) Its likelihood, including imminence, meaning that "some degree of risk of harm must be identified", including through the determination (by courts, as suggested in the Plan of Action) of a "reasonable probability that the speech would succeed in inciting actual action against the target group" (Kaye, 2019, para. 14).

These factors can be objectively identified, which limits the possibilities of restricting a type of speech that does not qualify under Article 20 of the ICCPR. They also oblige states to adopt regulations that consider these aspects, and finally, they provide to journalists a set of standards that they can use to assess the content they produce before disseminating it.

1. **Journalists and hate speech**

In the 20th Century, media outlets were careful with the edition and verification of the information before its dissemination, and for that reason, they became "information watchdogs". They were cautious with the dissemination of information that could be considered as hate speech, and because of their business model, they could delay or avoid the publication of information that could fall under that category.

Internet-based platforms changed that situation. In the 21st Century, any person can create and disseminate content without verifying its accuracy. On

the one hand, this situation leaves journalists and newsroom with less time to assess the message; and on the other hand, it facilitates the distribution of information to thousands in a few minutes. Moreover, because business models depend on the immediacy of the information to generate traffic to digital platforms, journalists and media outlets are forced to publish information as soon as possible to keep the revenues and continue operating. Yet, their obligation to make the correspondent fact-checking does not cease to exist, nor their importance for society.

The Human Rights Council in the General Comment 34 indicated that "A free, uncensored and unhindered press or other media is essential in any society to ensure freedom of opinion and expression and the enjoyment of other Covenant right" (2011, para. 13). Media outlets offer the platform needed by citizens to hold democratic debates over the most urgent issues, criticize the government or its policies, make public claims, and so on. Consequently, their role in society cannot be diminished.

Nonetheless, throughout the years, governments have sought to control media to impede the dissemination of the critical or opposing ideas; that is why the Human Rights Committee indicated that

> The penalization of a media outlet, publishers or journalist solely for being critical of the government or the political social system espoused by the government can never be considered to be a necessary restriction of freedom of expression (2011, para. 42).

Hate speech has become handy to governments that seek to impede the dissemination of such content. However, the transmission of different opinions is a key element for the exercise of the right to freedom of expression and for press freedom. Journalists are essential to ensure this right. They exercise their right to freedom of expression in a paid manner (Advisory Opinion OC-5/85, 1985, para. 74), and for that reason, the Organization of American States recognizes that

> ...journalism is the primary and principal manifestation of freedom of thought and expression and, for that reason, cannot be conceived of as merely the provision of a service to the public that applies knowledge or training acquired at university. On the contrary, what journalists do is devote themselves professionally to social communication. Thus the exercise of their profession requires a person's responsible involvement in activities that are defined or encompassed by the freedom of expression. (General Assembly OAS, 2017).

International human rights law protects their right to express and their right to work, and even though there is no specific treaty protecting them, international regulations include general obligations that must be observed

by all states. Thus, the first protection that international law provides to journalists is the requirement of the adoption of a legal framework that is respectful of human rights standards.

This measure is preventive. To have clear regulations protect journalists from unwanted interference and provides society with the standards needed to guarantee the exercise of all human rights. When domestic regulations include unambiguous definitions and avoid the use of legal mechanisms to impede the dissemination of information, journalists' rights are protected. The delimitation of the scope of the state's intervention promotes respectful communication and provides the mechanisms to restrict the publication of content that impedes that communication.

This is the ideal situation that international law seeks. Yet, in today's world, another preventive measure that journalists can use is the consideration of the factors previously mentioned when drafting their publications. In 2012, the UNSR indicated that

> media outlets and journalists should adopt voluntary ethical codes and standards that do not allow hate speech and promote high standards of professional journalism, in addition to establishing independent and self-regulatory bodies to elevate standards of journalism and to ensure the accountability of all media professionals. (La Rue, 2012, para. 74).

International law provides a standard that is respectful of other's rights and that can be included in ethical codes, and even in editorial norms. This assessment will avoid the dissemination of information that can trigger violence, and as a consequence being considered as advocacy or incitement to hatred. The problem is that the majority of training focuses on the physical safety of journalists; nevertheless, journalists' training on legal issues is indispensable (Hoibe & Garrido V., 2020). As discussed in this article, international law provides definitions and factors that journalists can use to avoid situations that put them at risk, and that can be considered as hate speech. The use of these standards favors the exercise of the right and press freedom.

Moreover, because of the new digital reality, journalists and media outlets are subject to more scrutiny, and due to the complex relations they have with the governments in which they operate, they need to increase internal controls to prevent conflict. With this, I do not seek to diminish states' obligations or responsibilities. States are obliged to fulfill human rights obligations, and cannot use their power to indiscriminately limit the exercise of the right to freedom of expression or press freedom. Yet, what I do argue, is that journalists and media outlets can draw from international law to avoid the dissemination of hate speech.

Impeding the mass distribution of hate speech is a shared responsibility. States must adopt domestic regulations that allow its identification, and that are in accordance with international law standards. Journalists and media outlets must use those regulations as standards, and when in doubt, refer to international standards that are meant to protect their rights. And finally, we cannot dismiss the role of citizens. People are also producers and distributors of content, and even though this article was not focused on their role, it is important to notice that Internet-users are part of the conversation, and they also have an active role in limiting the propagation of hateful ideas.

3. Conclusions

International human rights law is preventive in nature. Its goal is to protect human rights while limiting states' possibilities to violate them. It establishes obligations for states that benefit people; however, to access those benefits people need to know their rights and duties. Freedom of expression is not an absolute right. As discussed in this article, it is subject to limitations to protect other's rights, and in particular, it cannot be used as an excuse to disseminate hateful ideas.

Hate speech is an umbrella term that embraces other forms of speeches, including advocacy to hatred, advocacy which constitutes incitement, and incitement that is likely to result in discrimination, hostility, or violence. Each of these types of speeches requires specific criteria to be considered as such. States cannot freely ban what they consider hateful if it does not meet international human rights standards, but they must adopt legal measures to prohibit it.

The line between what falls within the category and what does not is thin. Therefore, states cannot overlook the factors presented by the UN Special Rapporteur on Freedom of Expression. The factors consider the content, as well as the context, the speakers and their intentions, the medium, the reach, and influence. These are objective requirements that provide an unambiguous path to states and media. Journalists can also use these factors to make a pre-assessment of their publications and ensure that they are not putting themselves at risk by disseminating hateful ideas.

Domestic laws are to prohibit the dissemination and fulfill international regulations, but internal controls are to ensure observance of domestic regulations and avoid the imposition of sanctions. Therefore, to impede the dissemination of hate speech, states and journalists should observe human rights standards.

To conclude, I want to highlight the fact that the exercise of the right to freedom of expression is not a problem when addressing the issue of hate speech. The problem is the discrimination and the beliefs that hide behind

it and that must be addressed through other mediums (education, open dialogues, public campaigns, etc). Whoever promotes any sort of speech that can be considered as hate speech, does it because she or he believes that it is the right thinking. In consequence, the regulation against its dissemination is not the best solution and cannot be the only solution to this issue. We need societies that think differently. Media and law play an important role in framing the discussion, but in the end, an important side of this problem is what each of us can do to limit the dissemination of this type of speech and reduce the negative impacts it has for society.

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GUIDANCE ON GOOD PRACTICES

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"The promotion of intercultural and interreligious dialogue as an instrument for peace and fraternity"

1. Introduction

The promotion of interfaith dialogue is an important element in the mission of the Catholic Church and includes, among its goals, striving for unity and peace among people of faith and among nations. Since the Second Vatican Council, the Church's activities aimed at achieving this objective have been numerous and multi-faceted. As has been illustrated over the years in numerous fundamental documents of the Church's Magisterium, which have addressed such trends as "modernization", secularization, and globalization, the Church's promotion of dialogue has followed two parallel paths. On the one hand, she has sought to fulfill its mission of promoting peace by engaging in the active promotion of human dignity and integral human development, which is realized through effective *intercultural dialogue*. On the other, the Church advocates the pursuit of Truth, characterized in traditional Catholic theology as "*fides quaerens intellectum* (faith seeking understanding)"[946], which includes the promotion of *interreligious dialogue* and represents an important effort to build and sustain fraternity, as it has been revealed in Sacred Scriptures as the highest form of love: "Whoever does not love does not know God, because God is love".[947]

2. Historical perspective

Since its origins, the Catholic Church has encountered a range of other systems and practices of religious belief while engaging in its mission of evangelization. As far back as the second century, St. Justin, one of the most important of the apologists and philosophers in the Christian faith tradition, reflecting on the positive ethical messages among many non-Christian philosophies and religions, wrote about the "*semina Verbi*". Basing himself

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946 Vatican Council I: "when reason, enlightened by faith, seeks its object with diligence, reverence, and moderation, it attains by God's gift some understanding (and that very fruitful) of the mysteries of the faith" (*Enchiridion symbolorum*, 3016.)

947 1 John, 4:8.

on the understanding that all human beings have access to the Truth that can be ascertained through reason, he stated his belief that even those who have not received or accepted Christ's message in an explicit fashion during their earthly lives, nonetheless possessed an inner "seed of Truth" that gave them a partial knowledge of what only the incarnate Word of God could then bring to perfection.[948]

Another early theologian, St. Irenaeus of Lyon, further developed this thought. He advanced the theory of the "Doctrine of the Covenants", according to which God stipulated four covenants of allegiance with His People: "one, prior to the deluge, under Adam; the second, after the deluge, under Noah; the third, the giving of the law, under Moses; the fourth, that which renovates man, and sums up all things in itself by means of the Gospel, raising and bearing humanity upon its wings into the heavenly kingdom".[949] Since the former two were destined for the whole of humanity, the goodness in the ethical messages of other religions specifically finds its origin in God.

While there were also various encounters in previous years including, for example, St. Francis' visit to the Sultan, the turning point in the history of the Church, from which the idea of promoting interfaith dialogue really became a more active part of its mission, took place more than 1500 years after the era of the Patristic philosophers and theologians. This occurred in 1962, during the theological and philosophical reflections, debates, and writing of the Second Vatican Council, started under the leadership of Pope John XXIII.

2.1 The Second Vatican Council and the Declaration *Nostra Aetate*

The Second Vatican Council was a decisive moment in the history of the Church. With four constitutions, nine decrees and three declarations, the 2400 Council Fathers (which included almost all the Catholic bishops in the world), after long and complex debates, and under the inspiration of the Holy Spirit, strove to address the questions being posed to the Church by a constantly changing world. Among them, was the relationship of the Church with non-Christian religions.

The Council lasted more than three years and, in June 1963, it saw the election of Pope Paul VI to the papacy. During his pontificate, several important steps were undertaken in the promotion of interfaith dialogue. *In primis*, as the Council was concluding, he followed closely the drafting of and signed the Declaration *Nostra Aetate,* on the relations between the Catholic Church and non-Christian religions. In *Nostra Aetate* what had received only a brief mention in the 1964 Constitution *Lumen Gentium* (on the Church) was further developed. *Lumen Gentium* recalled the Patristic tradition, declared that "[w]hatever good or truth is found amongst them (non-Christians, *ndr*)

948 Justin, *2 Apology*, VIII – X.
949 Irenaeus, *Adversus Haereses*, III, 11,8.

is looked upon by the Church as a preparation for the Gospel" and that "[s] he knows that it is given by Him who enlightens all men so that they may finally have life".[950] The introduction of *Nostra Aetate* also evoked St. Justin's thought, affirming that "[t]he Catholic Church rejects nothing that is true and holy in these religions" and that "[s]he regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men".[951] From this fundamental premise, the Declaration **Nostra Aetate** announced what might be considered the theological basis of interreligious dialogue: the Church's task of "promoting unity and love among men"[952] and among nations, since "[o]ne is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth" and "[o]ne also is their final goal, God".[953]

In secundis, in 1964, Pope Paul VI, with the goal of translating into action what solemnly had been written on paper, decided, through the Apostolic Letter **Progrediente Concilio,** to institute a special department of the Roman Curia that would work specifically on the subject of the relations with non-Christian peoples, the Secretariat for non-Christians, which in 1988 was renamed the Pontifical Council for Interreligious Dialogue.

2.2 The Pontifical Council for Interreligious Dialogue

The Pontifical Council for Interreligious Dialogue represents the active efforts of the Church to promote "mutual understanding, respect and collaboration between Catholics and the followers of other religious traditions".[954] Over the years, the Council has supported the initiatives of the Popes in this field and likewise encouraged the activities of the local Churches. I would like to highlight two such documents: "The Attitude of the Catholic Church towards the Followers of Other Religious Traditions: reflections on Dialogue and Mission" (1984), and "Dialogue and Proclamation" (1991).

In the first document, published after twenty years of activity, the Pontifical Council focused, in particular, on the theme of dialogue and its various forms: the "*Dialogue of Life*", that is, "a manner of acting, an attitude; a spirit which guides one's conduct" and which "implies concern, respect, and hospitality toward the other" and "leaves room for the other person's identity, modes of expression, and values";[955] the "**Dialogue of Works**", namely, "that

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950 *Lumen Gentium*, n.16

951 *Nostra Aetate*, n.2.

952 *Ibid*, n.1.

953 *Ibid*.

954 http://www.vatican.va/roman_curia/pontifical_councils/interelg/documents/rc_pc_interelg_ pro_20051996_en.html

955 The Attitude of the Catholic Church towards the Followers of Other Religious Traditions:

of deeds and collaboration with others for goals of a humanitarian, social, economic, or political nature which are directed toward the liberation and advancement of mankind";[956] the "*Dialogue of Experts*", "to confront, deepen, and enrich their respective religious heritages or to apply something of their expertise to the problems which must be faced by humanity in the course of its history";[957] and finally the "*Dialogue of Religious Experience*", whereby "persons rooted in their own religious traditions can share their experiences of prayer, contemplation, faith, and duty, as well as their expressions and ways of searching for the Absolute".[958] The Mission of the Church is to conduct and promote dialogue on all these levels, while always recognizing Jesus Christ as its only focal point since He is "the way and the truth and the life".[959]

In the latter document, "Dialogue and Proclamation", issued twenty-five years after **Nostra Aetate**, the Pontifical Council underlines the importance of this last aspect: dialogue cannot be separated from the proclamation of the Word and from the Church's fundamental mission of the evangelization of peoples, since "to say that the other religious traditions include elements of grace does not imply that everything in them is the result of grace"[960] and, therefore, "[a]n open and positive approach to other religious traditions cannot overlook the contradictions which may exist between them and Christian revelation".

2.3 The "Spirit of Assisi"

The promotion of interreligious dialogue became even more central in the Church's mission when St. John Paul II was chosen as Peter's successor in 1978. His long pontificate was characterized by a constant spirit of encounter, realized by his numerous travels and his various meetings with exponents of other religions. Among the latter, the most remarkable undoubtedly was the World Day of Prayer for Peace, organized for the first time, in Assisi, during October 1986 and repeated in 1993 (to pray for an end of the War in Bosnia) as well as in 2002 (after the terrorist attack on September 11, 2001) and in 2011.

During the said first World Day of Prayer for Peace, a historical event of extraordinary symbolic value took place: 160 global religious leaders, representing thirty-two Christian religious organizations and eleven non-Christian religions, prayed together on the same stage, surrounded by thousands of people and with the eyes of the whole world on them. "For the first time in history, [...] Christian Churches and Ecclesial Communities, and World Religions, in this sacred place dedicated to Saint Francis" came

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reflections on Dialogue and Mission, n.29.

956 *Ibid*, n.31.

957 *Ibid*, n.33.

958 *Ibid*, n.35.

959 John, 14:6.

960 Dialogue and Proclamation: Reflection and Orientations on Interreligious Dialogue and the Proclamation of the Gospel of Jesus Christ, n.31.

together "to witness before the world, each according to his own conviction, about the transcendent quality of peace". "[t]he form and content of prayers are very different, [...] and there can be no question of reducing them to a kind of common denominator," affirmed Pope John Paul II in his closing statement, "[y]et, in this very difference we have perhaps discovered anew that, regarding the problem of peace and its relation to religious commitment, there is something which binds us together".[961] The message of the Holy Father appeared clear: engaging in interreligious dialogue means committing to peace. Maintaining its primary purpose of calling global leaders to peace, the "spirit of Assisi" inspired three other major events – the most recent one, in 2011, led by Pope Benedict XVI.

3. Dignity and Truth as fundamentals of interfaith dialogue

3.1 What is interfaith dialogue?

"The Church must enter into dialogue with the world in which it lives. It has something to say, a message to give, a communication to make".[962] Dialogue, in its very own meaning, presupposes two fundamental activities: listening and speaking. In order for dialogue to enrich both parties, there must be a reciprocal give and take: the parties must have both the right to speak and, consequently, the moral obligation to listen to what the other has to say. These essential components of any authentic dialogue arise from two intrinsic characteristics that every human being possesses: each person is the bearer of human dignity and is enlightened by "a ray of that Truth which enlightens all men".[963] The latter derives directly from God's creation. "He has created us in His image and likeness. In this way He has given us a unique dignity, calling us to live in communion with Him, in communion with our sisters and our brothers, with respect for all creation".[964] Human beings are *imago Dei*, created in the image of God in their moral, spiritual, and intellectual essence. They are part of His plan and, therefore, cannot be deprived in any way either of their dignity, which makes them "human", nor of their right to seek and express Truth. While the former is the premise that allows a dialogue among different cultures (also non-religious ones), the latter permits an authentic encounter between the various systems of belief.

3.1.1 The other as bearer of Dignity

"The Second Vatican Council emphasizes that [human] dignity is inalienable, because it 'was created 'to the image of God''. It lies at the foundation of all social life and determines its operative principles. In modern culture, the

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961 Message of the Holy Father John Paul II at the Assisi World Day of Prayer for Peace, 27 October 1986.

962 *Ecclesiam suam*, n. 65

963 *Supra*, n.4.

964 General Audience of the Holy Father Pope Francis, 12 August 2020.

closest reference to the principle of the inalienable dignity of the person is the Universal Declaration of Human Rights, which Saint John Paul II defined as a "milestone on the long and difficult path of the human race", and as "one of the highest expressions of the human conscience".[965]

The direct and most relevant corollary of dignity is equality, both with regard to rights as well as duties. Every human being, as the bearer of innate dignity, possesses a set of inalienable rights, which give rise to concomitant duties. "Any well-regulated and productive association of men in society demands the acceptance of one fundamental principle: that each individual man is truly a person. His is a nature that is endowed with intelligence and free will. As such he has rights and duties, which together flow as a direct consequence from his nature. These rights and duties are universal and inviolable, and therefore altogether inalienable."[966]

When human rights are respected, justice triumphs. When justice triumphs, peace reigns. In his message for the XXXI World Day of Peace, St. John Paul II analyzed the close relationship between these two fundamental values:"[j]ustice goes hand in hand with peace and is permanently and actively linked to peace…[w]hen one is threatened, both falter; when justice is offended, peace is also placed in jeopardy".[967] The Pope decided to entitle his speech "From the justice of each comes peace for all": these words, that represent the most powerful message that emerges from the text, are a hymn to the protection of human rights and to due respect for their very foundation: human dignity. The Holy Father wanted to highlight how the protection of the human rights of the individual matters for the whole society and, consequently, how everybody has the duty to work towards this objective: "[i]ndividuals, families, communities and nations, all are called to live in justice and to work for peace", "[n]o one can claim exemption from this responsibility".[968]

Respect of human dignity is just the first pillar, albeit an essential one, to build a solid basis for dialogue, first on an intercultural level and then on an interreligious one. There can be no dialogue if human dignity is not first respected.

3.1.2 The other as bearer of Truth

When human dignity is protected, men and women can devote themselves to Truth. The divine spark present in all human beings, makes them also bearers of a fragment of Truth, a Truth that they must be free to seek and to express, both singularly and collectively. Thus, religious freedom is one of

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965 *Ibid*.

966 *Pacem in Terris*, I, n.9.

967 Message of the Holy Father Pope John Paul II for the celebration of the XXI World Day of Peace, 1 January 1998, n. 1.

968 *Ibid*.

most fundamental among the inviolable rights, because it comes from the primal necessity of men and women to nourish their spirit.

In the Declaration on religious freedom, *Dignitatis Humanae*, the Second Vatican Council gave guidelines on this topic. The Council Fathers proclaimed that religious freedom "means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits".[969] Furthermore, "forms of government still exist under which, even though freedom of religious worship receives constitutional recognition, the powers of government are engaged in an effort to deter citizens from the profession of religion and to make life very difficult and dangerous for religious communities".[970] Guaranteeing religious freedom must include the promotion of acceptance and tolerance. In turn, acceptance and tolerance derive from a deeper knowledge of the other, which is possible only through dialogue. "Dialogue between members of different religions increases and deepens mutual respect and paves the way for relationships that are crucial in solving the problems of human suffering. Dialogue that is respectful and open to the opinions of others can promote union and a commitment to this noble cause. Besides, the experience of dialogue gives a sense of solidarity and courage for overcoming barriers and difficulties in the task of nation-building. For without dialogue the barriers of prejudice, suspicion and misunderstanding cannot be effectively removed."[971]

Furthermore, it is necessary to distinguish between religious *tolerance* and religious *freedom.* When tolerance is based on a mutual respect for human dignity, it can be an important step towards ensuring peace among peoples. Nonetheless, tolerance is not sufficient for the Church to pursue its mission. "It is not mere tolerance of one another that should represent our common ground, because tolerance has a negative meaning. Relations among religious traditions should be based on the more dynamic concept of brotherhood, because we will be accountable not only for the actions we make, but also for those that we omit to do. In this regard, interfaith harmony must not be limited to a mere peaceful coexistence: the true meaning of peaceful coexistence is mutual enrichment. Peace must be seen in its positive and dynamic connotation: peace is not simply acknowledging the status quo, but rather a continuous and proactive improvement of our situation as a human family".[972]

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969 *Dignitatis Humanae*, n.2.

970 *Ibid*, n.15.

971 *Supra*, n. 23.

972 Intervention by H.E. Archbishop Ivan Jurkovic, Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations and Other International Organizations in Geneva on the occasion of "2nd Dialogue on Faith, Peacebuilding & Development", 9 February 2017.

4. Working for Dignity, working for Peace

The promotion of human dignity is one of the cornerstones of the Catholic Church's mission. It operates on several levels: on a local level, the works of charity of the domestic Churches towards the least and the needy are undertaken in every part of the world; at the global level, the status of the Holy See, as a subject of international law, guarantees it the opportunity to make its voice heard on the global stage. The Holy See not only maintains bilateral relations with States but is also actively engaged in many international organizations. It is particularly in this last context that the Church is able to raise awareness on the protection of inviolable human dignity.

Since 1964, the Holy See is a Permanent Observer of the United Nations. The meaning of its presence can be explained through the words that Pope John Paul II addressed to the General Assembly in 1979: "[t]he nature and aims of the spiritual mission of the Apostolic See and the Church make their participation in the tasks and activities of the United Nations Organization very different from that of the States, which are communities in the political and temporal sense...[a]s a universal community embracing faithful belonging to almost all countries and continents, nations, peoples, races, languages and cultures, the Church is deeply interested in the existence and activity of the Organization whose very name tells us that it unites and associates nations and States".[973]

In its consistent diplomatic activity, the Holy See has not ceased to bring important contributions to the attention of the various UN bodies, especially in the field of human rights.

4.1. Human rights

The protection of human dignity finds its most concrete implementation in the protection of human rights. On the legal side, they are internationally protected by the 1948 Universal Declaration of Human Rights (UDHR) among other conventions. However, "[t]he rights presented in the UDHR are not conferred by States or other institutions, but they are acknowledged as inherent to every person, independent of, and in many ways the result of, all ethical, social, cultural and religious traditions."[974] Human rights are universal and, as such, are the common ground on which dialogue might be established.

The Statements of the Holy See, in this regard, are especially aimed at the protection of the weakest and the marginalized, who are often ignored in the international debate: a central focus is placed on the right to life, from conception to natural death, including, as corollary, the right to health. Particular attention is also dedicated to the rights of the child, of elderly and disabled persons, of the family, and of indigenous people.

Another area of specific interest for the Catholic Church has always been the protection of the rights of migrants and refugees. On 5 December 2011, "in order to strengthen its role as the voice of conscience and to facilitate more effective participation, the Holy See opted to become a Member State of the International Organization for Migrations (IOM), during the 100th Session of its Council. The main reasons that prompted such a decision, in fact, were similar to those that motivate all engagements of the Holy See related to issues of human mobility: affirming the ethical dimension of population movements; offering its collaboration and partnership to the international services dedicated to displaced persons; and providing comprehensive assistance on the basis of need, without distinction of race, color or religious belief, or lack of it".[975]

4.2. Disarmament and prevention of conflicts

Protecting human rights means also working to prevent what, on a higher level, causes their violation. The first threat to human dignity is undoubtedly war. War is the opposite of love and, consequently, the opposite of God. "War is madness. Whereas God carries forward the work of creation, and we men and women are called to participate in his work, war destroys. It also ruins the most beautiful work of his hands: human beings. War ruins everything, even the bonds between brothers. War is irrational; its only plan is to bring destruction: it seeks to grow by destroying".[976]

Today, war constitutes an even more dangerous threat. After World War II, the presence of nuclear weapons has exponentially increased, despite the horrors seen in Hiroshima and Nagasaki. The Holy See's work in this field has been constant and significant. In his first address to the United Nations General Assembly, Pope Francis delivered a powerful condemnation of nuclear deterrence and restated the Holy See's call for action to eliminate the threats posed by nuclear weapons: "[a]n ethics and a law based on the threat of mutual destruction and possibly the destruction of all mankind are self-contradictory and an affront to the entire framework of the United Nations", he affirmed, before expressing the "urgent need to work for a world free of nuclear weapons, in full application of the Non-proliferation Treaty, in letter and spirit, with the goal of a complete prohibition of these weapons".[977]

4.3. Globalization and development

A second important challenge to human dignity is globalization. Without denying the positive effects that a globalized world can have to connect

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975 H.E. Archbishop Silvano M. Tomasi, *'The Vatican in the family of Nations: Diplomatic Actions of the Holy See at the UN and other International Organizations in Geneva'* (Cambridge University Press, 2017) Introduction to Chapter VI, pp. 689–690.

976 Homily of His Holiness Pope Francis at the Military Memorial in Redipuglia on the occasion of the 100th anniversary of the outbreak of First World War, 13 September 2014.

977 Message of His Holiness Pope Francis at the United Nations General Assembly, 25 September 2015.

peoples in a way hitherto unimaginable, it must be noted that globalization can have the negative effect of depersonalizing human interactions. While "[d]evelopment is the new name for peace…[e]xtreme disparity between nations in economic, social and educational levels provokes jealousy and discord, often putting peace in jeopardy".[978]

In this regard, in its multilateral activities, the Holy See pursues the promotion of solidarity. Globalization is an inevitable reality, but, if it is accompanied by solidarity, its negative effects can be mitigated and its positive ones accentuated. "For a more equitable society and a more stable peace in a world on the way to globalization, it is an urgent task of the International Organizations to help promote a sense of responsibility for the common good. But to achieve this we must never lose sight of the human person, who must be at the centre of every social project. […] This is the path for building a world community based on 'mutual trust, mutual support and sincere respect'. The challenge, in short, is to ensure a globalization in solidarity, a globalization without marginalization. This is a clear duty in justice, with serious moral implications in the organization of the economic, social, cultural and political life of nations."[979]

4.4. Protection of the environment

Finally, human dignity is threatened by the degradation of the environment. Climate change forces people to migrate, destroys their homes, pollutes natural resources, endangers health and destroys Creation. Nature is compromised by an all-to-prevalent "consumeristic" attitude, in which "we ourselves have the final word, where everything is simply our property and we use it for ourselves alone. The misuse of creation begins when we no longer recognize any higher instance than ourselves, when we see nothing else but ourselves".[980] The Church's work in this field aims toward "eliminating the structural causes of the dysfunctions of the world economy and correcting models of growth which have proved incapable of ensuring respect for the environment"[981], both for protecting people and safeguarding our common home, in accordance with God's will ("The Lord God took the man and put him in the Garden of Eden to work it and take care of it").[982]

The most notable document testifying to the Catholic Church's commitment to protect the environment is undoubtedly Pope Francis' encyclical letter "***Laudato si'***". Starting from a reflection on the "throwaway culture", the Holy Father focuses on the causes and consequences of climate change,

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978 ***Populorum Progressio***, n.76.

979 ***Supra***, n.21.

980 Meeting of the Holy Father Benedict XVI with the clergy of the Diocese of Bolzano-Bressanone, 6 August 2008.

981 Address of His Holiness Pope Benedict XVI to the Diplomatic Corps accredited to the Holy See for the traditional exchange of New Year greetings, 8 January 2007.

982 Genesis, 2:15.

not only from a theological point of view, but also from environmental, social, economic and political perspectives.[983] The Pope's intent is to "lay the foundations so that we can speak of an integral ecology. The expression refers not so much to the fact of extending the material object of our care to always include new elements or behaviors, as to the idea of generating a culture - and a corresponding leadership - capable of increasing in us the awareness of the value of relationships that bind us to others, to nature, to God, the importance of each of them for the good of the whole. In this sense, we can speak of a real 'cultural ecology'".[984]

5. Working for Truth, working for Fraternity

"The abolition of inhuman living conditions is an authentic spiritual victory, because it brings man freedom, dignity, and the possibility of spiritual life. It enables him to rise above the material".[985] While dignity is connected to the "human" dimension of the individual or the community, the second pillar on which interreligious dialogue must be built, Truth, is related to the "spiritual" one. When dignity is protected and peace reigns, human beings can work for Truth. In order for this to be possible, religious freedom must be assured, not only legally and formally, but also substantially.

5. 1 Religious freedom

"With his fundamental rights, starting with that of religious freedom, the individual person contributes to defend the identity and the freedom of the organized form of his religion and develops harmoniously in relation to others".[986] The Holy See's work for religious freedom is not only guided by direct interest, but also has the purpose of protecting freedom as a fundamental value, *per se*, as God's gift. The importance of religious freedom is stated also by Art. 18 of the Declaration of Human Rights and the International Covenant on Civil and Political Rights, but still is a distant objective for many States.

Protecting religious freedom means protecting minorities. As mentioned above, this protection must not only be formal, but also substantial. In many cases, while minorities may be protected in theory by a legal framework, in practice phenomena such as intolerance and unjust discrimination undermine the right to religious liberty in its very foundation and can place minorities in especially dangerous situations, including the risk of genocide. Tolerance and acceptance can be achieved only through knowledge of the other and, in this context, education and interreligious dialogue have the

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983 Encyclical letter "*Laudato si'*".
984 Msgr. Giuseppe Tanzella-Nitti, *'Una lettura dell'enciclica "Laudato si'": il senso di un'ecologia integrale'*.
985 Address of John Paul II on the occasion of the Meeting with the exponents of Non-Christian Religions, Apostolic Pilgrimage to India, 5 February 1986.
986 Statement by H.E. Archbishop Silvano M. Tomasi delivered at the 7th Session of the Human Rights Council, 5 March 2008.

most important role. The Holy See warned that, "[w]ithout mutual respect and the State's commitment to an impartial and active implementation of the right to religious freedom the potential for destructive conflicts and the loss of freedom for society become unfortunately quite predictable"[987].

5. 2 Fraternity

Authentic fraternity is the ultimate objective of the Catholic Church's mission. Love among people and among Nations is the transposition, on earth, of God's love and the realization of the Gospel's most important commandment: "As I have loved you, so you also must love one another".[988] It is precisely on this rule that interreligious dialogue must be based and undertaken.

The most recent and emblematic example of this effort is the "Document on Human Fraternity for World Peace and Living Together", signed in February 2019 by His Holiness Pope Francis and the Grand Imam of Al-Azhar Ahmad Al-Tayyeb. In this historically relevant document, "[i]n the name of human fraternity that embraces all human beings, unites them and renders them equal", the two religious leaders, after recognizing as common grounds both human dignity and the principles of Truth present in every human being, "declare[d] the adoption of a culture of dialogue as the path; mutual cooperation as the code of conduct; reciprocal understanding as the method and standard" and "call[ed] upon [themselves], upon the leaders of the world as well as the architects of international policy and world economy, to work strenuously to spread the culture of tolerance and of living together in peace; to intervene at the earliest opportunity to stop the shedding of innocent blood and bring an end to wars, conflicts, environmental decay and the moral and cultural decline that the world is presently experiencing".[989]

5. 3 Taking Inter-Religious Dialogue to the Multilateral Stage

Each year, the annual observance of Geneva Peace Week offers an opportunity to network and highlight the work of peacebuilding actors of various United Nations agencies, governmental, faith-based and other non-governmental organizations, and civil society groups, as well as to expand the space for building peace and resolving conflict through dialogue and negotiation. During the Peace Week observance held at the *Palais des Nations* in November 2019, a high-level debate on the theme of "The Role of Religions in Settling Conflicts" was organized by the Permanent Observer Mission in Geneva of the Sovereign Order of Malta in collaboration with the Permanent Missions of Azerbaijan, Lebanon, the Holy See, the World Council

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987 Statement by H.E. Archbishop Silvano M. Tomasi delivered at the 61st session of the Commission of the United Nations on Human Rights on the elimination of all forms of religious intolerance, 2 April 2005.

988 John 13:34.

989 Document on Human Fraternity for World Peace and Living Together, Apostolic Journey of His Holiness Pope Francis to the United Arab Emirates, 3-5 February 2019.

of Churches (WCC) and the International Catholic Migration Commission (ICMC).

During this debate, at which I had the opportunity to participate, I stressed "...the responsibility of religious leaders - especially in an ever more interconnected world and in the era of social media – to help counter the spread of hatred and violence in the name of religion and to promote more inclusive and peaceful societies." I strongly urged that "... the more religion is manipulated to justify acts of terror and violence, the more religious leaders must be engaged in the overall effort to uphold and live, in word and in action, the true face of religion, which is one of authentic peace and harmony among all peoples." Thus, religions must "...be instrumental in "preventing" conflicts!" At the same time, "... in order for religious leaders to fulfill this mission, national authorities must continue to recognize and ensure religious freedom as an inalienable fundamental human right, indispensable for all other human rights."[990] Thus, we can see that the fruit of interreligious dialogue has an important place on the stage of multilateral diplomacy.

6. Conclusions

As *imago Dei*, human beings are intrinsically endowed with dignity and a capacity for Truth. Dignity refers to their "human" dimension, Truth refers to their "spiritual" dimension. As previously noted, dignity must be protected in order to safeguard human rights. This work takes concrete form in intercultural dialogue and, especially, in diplomatic activity. The rights presented in the Universal Declaration Human Rights are not conferred by States or other institutions but they are acknowledged as inherent to every person, independent of, and in many ways the result of all ethical, social, cultural and religious traditions. Human dignity goes beyond any difference and it unites all humans in one family; as such, it requires all political and social institutions to promote the integral development of every person, as an individual and in his or her relation with the community.

Human dignity is also promoted when governmental and non-governmental, both faith and other communities, state and non-state actors work for freedom, equality, social justice for all human beings, while respecting the world's cultural and religious mosaic. The very fact that we share a common human dignity provides the indispensable base that sustains the inter-relatedness and indivisibility of human rights, social, civil and political, cultural and economic.

However, the Catholic Church's mission goes even further. One of the fundamental rights to be guaranteed is that of religious freedom, since it facilitates the search for and the expression of Truth. Religious freedom, when attentively protected, implies acceptance and tolerance, which can

990 https://nuntiusge.org/wp-content/uploads/2020/05/20191107.pdf

only be reached with knowledge of the other. This, in turn, is the product of another level of dialogue: interreligious dialogue. However, this still is not enough. ***Deus caritas est*** (God is love), and thus He demands that this love regulate every relation. To accomplish this, knowledge must lead to reciprocal enrichment and peace must be enlivened with fraternity.

What follows is that dialogue not only is an instrument for peace and fraternity, but it is the main instrument for peace and fraternity. "The fruit of dialogue is union between people and union of people with God, who is the source and revealer of all truth and whose Spirit guides men in freedom only when they meet one another in all honesty and love. By dialogue we let God be present in our midst; for as we open ourselves in dialogue to one another, we also open ourselves to God. We should use the legitimate means of human friendliness, mutual understanding and interior persuasion. We should respect the personal and civic rights of the individual. As followers of different religions, we should join together in promoting and defending common ideals in the spheres of religious liberty, human brotherhood, education, culture, social welfare and civic order. Dialogue and collaboration are possible in all these great projects."[991]

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[991] ***Supra***, n. 39.

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"KAIICID's vision, good practices and landmarks for interreligious dialogue"

Introduction

The international landscape has changed dramatically over the first two decades of the 21st century, resulting in the geographical spread of conflicts where religion and religious identity have been manipulated to incite or justify violence. Although technological advancements have provided increased opportunities for global connection, the rapid growth of online communication and social media platforms has also been used to harden divisions, escalate tensions and spread messages of hate. This year, the outbreak of COVID-19 has added new and unexpected challenges at all levels, exacerbating structural inequalities and threatening human rights and dignity and peaceful coexistence in our communities. It is in this context that the International Dialogue Centre (KAICIID) functions to address the emerging challenges to peace and social cohesion through interreligious and intercultural dialogue.

Established in 2012, KAICIID is the only intergovernmental organization governed by religious representatives and dedicated to the facilitation of dialogue between different cultures and faiths. Its unique mandate allows the Centre to bridge the gap between religious leaders and policymakers in order to advocate peace and combat violent extremism. This approach is motivated by the belief that religious leaders and policymakers must work together in order to effectively address the many conflicts and problems in which religious identity is manipulated to justify violence.

KAICIID is overseen through a multilateral governance structure. The Centre's founding Member States (Republic of Austria, Kingdom of Saudi Arabia and Kingdom of Spain with the Holy See as a founding observer) constitute the Council of Parties, responsible for overseeing KAICIID's work. The Board of Directors comprises high-level representatives of major world religions including Buddhism, Christianity, Hinduism, Islam and Judaism. Our Advisory Forum, which convenes over 40 leaders from the world's major faith and cultural traditions, allows us to connect and network communities from all over the world. Our staff is a small, but diverse team of 65 experts from 30 nationalities. 52% of the staff are women.

The Centre is both a convenor and facilitator, bringing religious leaders, policymakers and experts to the dialogue table so that they can find common solutions to shared problems. KAICIID's diversity reflects its unusual mandate: to foster dialogue among people and communities who would not otherwise come into contact, but whose cooperation is essential to building sustainable, long term solutions to global challenges.

Dialogue is the heart of positive peacebuilding

While the word "dialogue" can often simply refer to conversation between different people, KAICIID understands "dialogue" - whether inter- or intra-religious, intercultural, or inter-civilisational – as a form of interaction between two or more persons of different identities that emphasises self-expression and reciprocal listening without passing judgment, in an intellectual and compassionate spirit of openness to mutual learning with deep transformative potential. Interreligious dialogue, often also referred to as interfaith dialogue, is about people of different religious identities seeking and coming to mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences.

The exponential growth in the practice of dialogue in the last half a century, especially interreligious dialogue, has led to deep transformations in both theological perceptions and interreligious collaborations for justice and peace. Both interreligious and intercultural dialogue contribute to a paradigm shift away from winning arguments for controlling results, towards collective and inclusive decision-making for a sustainable common good. Dialogue is at the heart of positive peacebuilding, its processes are in all phases, from prevention of conflicts, to peacemaking and postconflict rebuilding. At KAICIID, dialogue is both a means and an end, from conception of strategy and delivery of programmes, to impact assessment.

When KAICIID facilitates dialogues on difficult topics, it plays a third-party mediating role somewhere between track 1 and track 2 diplomacy. In KAICIID's theory of change, dialogue is a method for deep social transformation, which advocacy cannot achieve. While KAICIID strives to remain impartial when convening a dialogue on any topic, its use of a value-based transformative and inclusive approach to dialogue contributes to promoting human rights and responsibilities. Recognising the power of dialogue in building peace, we help communities use dialogical methods to strengthen harmonious relations, closing the divide created when religious identities are instrumentalised to stoke fear and hatred or justify exclusion.

A vision of mutual respect and understanding

ΚAICIID's vision is a world where there is respect, understanding, and cooperation among people, justice, peace and reconciliation, and an end to the abuse of religion to justify oppression, violence, and conflict.

The Centre serves as an international dialogue facilitator and catalyst of interreligious dialogue, using methodologies which foster cooperative relationships and promote messages of peace. Some of the methods adopted by the Centre include the establishment of interreligious dialogue platforms, the dissemination of knowledge and other resources, and support for multi-stakeholder cooperation in conflict areas.

ΚAICIID recognises that there is no shortage of theoretical frameworks or guidelines to articulate the process and dynamics of positive interreligious and intercultural encounters through dialogue. Despite this reality, the field of interreligious dialogue is still in its infancy as a professional field.[992] While there is no doubt that in the past two decades there has been a significant increase in the interest and willingness of policymakers and religious actors and agencies to collaborate with one another on issues of peace, sustainable development and humanitarian aid, there is still a hesitancy on the part of government organizations to engage with faith-based organizations, because of the need for religious communities to retain their "spiritual identity" within the work that they do. Establishing a common language instills confidence in both sides that they can work together on areas of mutual concern without compromising on key values. To that end, the Centre equips religious communities with skills such as an understanding of policy frameworks, human rights, and sustainable development, while also training policymakers on religious literacy, interreligious dialogue and inclusion.

Additionally, despite the rapid growth of initiatives targeted at religious freedom and pluralism, formal and traditional religious authorities and their institutions have not yet made a clear institutional shift to ensure that the culture of interreligious dialogue is an integral part of their theological and operational structures. In many cases, despite a desire for increased education on dialogue, these institutions lack the necessary human or financial resources to further the significance of interreligious encounters institutionally.[993]

In most religious institutions the development of new knowledge and new leadership is done through a system of theological seminaries and other

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992 Mohammed Abu-Nimer, Culture of Encounter: The Path of Interreligious Dialogue, in José Antonio Calvo Gómez & Mario Torres Jarrín Eds., The Culture Of Encounter, International Relations, InterreligiousDialogue And Peace,Published by European Institute of International Studies Press Salamanca-Stockholm, 2020.

993 Ibid

higher education systems. A brief examination of at least 40 Christian and Muslim religious seminaries' curricula and syllabi indicated that very few have included interreligious dialogue or the art of interreligious encounter in their formal systems.[994] For example, thousands of Christian and Muslim religious scholars have graduated from seminaries and Sharia colleges without receiving any education in interreligious dialogue. Additionally, many graduates have been socialised to debate and defend their faith in every interaction they have with other religious groups. How can we expect these graduates to advocate religious pluralism if they themselves have not received the basic skills and training in this field? Integrating the concept of interreligious dialogue in these educational contexts could be a major contributor to the spreading of a culture of dialogue which could have broader positive consequences in societies throughout the world.[995]

It should be noted that in most parts of the world, the majority of religious institutions are under political authority or are governed by special laws and regulations. Therefore, the engagement of both policymakers and religious leaders is vital to strengthening the field of interreligious dialogue within these institutions. Additionally, and most importantly, governments and policymakers can support a culture of encounter by intentionally supporting dialogue and religious diversity programs in formal education systems.[996]

Using dialogue as its methodology, KAICIID builds its interreligious peace and reconciliation

programmes on the assumption that there is a gap between policymakers and religious agencies, and that religious actors have a positive role to play in contributing to solutions to challenges facing the world today.[997] In addition, KAICIID believes that neither religious actors nor policymakers alone can effectively address the many conflicts and challenges in which religious identity is being manipulated to justify violence. In order to bridge the gap between these two sets of actors, KAICIID establishes, or supports the establishment of interreligious dialogue platforms, comprised of religious leaders, representatives of civil society and other relevant stakeholders. These platforms provide the opportunity for diverse religious leaders to collaborate on areas of shared concern, which, in turn, helps them to work more effectively with policymakers on issues such as sustainable development, inclusion of youth and women, conflict sensitive journalism, hate speech prevention, etc. [998]

994 Ibid
995 Ibid
996 Ibid
997 Mohammed Abu-Nimer, Alternative Approaches to Transforming Violent Extremism: The Case of Islamic Peace and Interreligious Peacebuilding, Berghof Foundation, 2018.
998 Álvaro Albacete, KAICIID and Interreligious Dialogue, in José Antonio Calvo Gómez & Mario Torres Jarrín Eds., The Culture Of Encounter, International Relations, InterreligiousDialogue And Peace,Published by European Institute of International Studies Press Salamanca-Stockholm, 2020.

KAICIID works with many partners and in many regions for one purpose: to empower organizations already working on the promotion of dialogue around the world. Partnership is both a prerequisite for the development and implementation of our own programmes and activities, and as a means to advance the global field of interreligious and intercultural dialogue. Through these collaborations, we aim to bring together institutional capacities and human resources in the form of skills, contacts, experiences and ideas to tackle common challenges that are often beyond the capacity of a single institution.

Our vast networks provide us with access to religious communities around the world. Combined with the support of the member governments, we promote collaboration between religious and secular leadership that can create new, more inclusive solutions. The Centre is committed to impartiality, not taking sides in conflict and ensuring inclusivity of diverse religions. By promoting dialogue, we help communities to build peace and harmonious societies. To achieve this, we foster cooperation among diverse religious communities to close the divisions created when religion is manipulated to engender fear and hatred.

Within the framework of dialogue platforms, religious leaders receive capacity-building trainings and the relevant know-how for working together to address common concerns. This approach is motivated by the belief that interreligious dialogue, combined with other efforts, can uphold basic human rights and strengthen the social fabric of our communities.

The success of these platforms is determined by the confidence of all involved parties that dialogue will be fair, inclusive, open, sustained and safe. For these conditions to be met, KAICIID and its partners act impartially, not promoting specific solutions, but rather facilitating dialogue among involved actors.[999]

In order to create interreligious cooperation and secure consensus and reconciliation in some of the most troubled parts of the globe, we train young people, community and religious leaders to become advocates for dialogue in their own communities. We work with multilateral institutions like the African Union, the European Commission and the United Nations (UN) to highlight the positive contribution of religious communities to our societies, and to ensure that the perspectives of religious communities can be shared at policymaking levels. And we support voices of dialogue to be heard amid rising distrust, hate speech and incitement to violence around the world.

An independent evaluation concluded in 2019 found that "KAICIID assumed an extensive and very visible role in the field of dialogue. KAICIID provided substantive training to diverse organizations, supported various networks, funded specific initiatives at different levels, and built the capacity of

999 Ibid

numerous persons and institutions. Some of these initiatives indeed delivered important results and created ripple effects". [1000]

Establishing diverse multireligious dialogue platforms

The Centre has established five key platforms in Africa, the Arab Region, Asia and Europe which use interreligious dialogue as the means to foster peace and reconciliation. In Nigeria, KAICIID has supported the establishment of the Interfaith Dialogue Forum for Peace (IDFP), which convenes over 100 Christian and Muslim religious leaders from across the country. Through this interfaith partnership, the IDFP works to protect holy sites, uphold the freedom of religion, promote conflict sensitive journalism, prevent hate speech and foster interfaith education and exchange. Additionally, the Centre and its local partners are establishing local mediation units, which serve as early warning and response mechanisms, as well as implementing targeted national campaigns to advocate human rights and violence-free elections.

In the Central African Republic (CAR), the KAICIID-supported Plateforme des Confessions Religieuses de Centrafrique (PCRC) works with Catholic, Evangelical, and Muslim communities on projects targeted at healing and rebuilding trust in shattered communities. The platform also collaborates with authorities on policies regarding interfaith and community issues. Through its collaboration with the CAR Ministry for National Reconciliation, KAICIID is working to support Local Peace Committees (LPCs), ensuring the inclusion of religious and community leaders in these structures, as well as training committees to use dialogue facilitation to mitigate conflict.

In Africa, the Centre has also developed action plans for long-term foci on dialogue: in CAR KAICIID has developed action plans on the contribution of religious and community leaders to the implementation of peace agreements; in Nigeria the IDFP has authored an action plan which focuses on interreligious collaboration.

In 2018, the Centre launched the Interreligious Platform for Dialogue and Cooperation in the Arab World. This platform, which is the first of its kind, supports religious authorities from Muslim and Christian institutions to advocate the rights and inclusion of all communities in the Arab Region. Through it, KAICIID equips members to combat the instigation of hatred and sectarianism and promote the fundamental rights and dignity of all human beings. The platform also connects religious leaders with policymakers in the region to advocate inclusive policies and give voice to marginalised communities. Members develop concrete action plans that cover issues such as common citizenship, interreligious education, media and partnerships with policymakers.

1000 KAICIID Independent Comprehensive Evaluation: Implementation of the Strategic Plan 2016-2019

In Myanmar, the KAICIID-supported Paungsie Metta Initiatives (PMI) has become one of the largest and most influential interreligious dialogue networks in the country, working to protect marginalised groups and religious minorities. The network is multireligious, led by representatives from the Buddhist, Christian, Hindu and Muslim communities, as well as civil society leaders.

In Europe, the KAICIID-supported Muslim-Jewish Leadership Council (MJLC) collaborates on issues such as Islamophobia, anti-Semitism and xenophobia in Europe. Its members offer expert advice to EU bodies on legislation which directly affects Jewish and Muslim religious and traditional practices (e.g. clothing, circumcision and slaughter regulations). The MJLC advocates religious freedoms, which are anchored in European law, through joint campaigns to defend the rights of religious minorities across the continent.

Lastly, since 2019, KAICIID has actively addressed issues of violence and hate speech in its focus regions, strengthening its efforts to equip stakeholders and communities with the tools to promote peace and mutual understanding. Through collaboration with local partners, the Centre has supported the establishment of early warning systems and peace committees, trained local media outlets on conflict sensitive journalism and worked with officials to advocate policies that foster safe inclusive communities and to promote dialogue as a means to address conflict situations. The Centre also supports grassroots initiatives by local peace advocates and institutions which target hate speech prevention and contribute to peacebuilding efforts.

Empowering a new generation to become active peacemakers in their communities

Globalisation and increasing technological interconnectivity make encounters with

religious and cultural diversity inevitable. Currently not enough schools are training young leaders in dialogue or equipping them with the skills to navigate the complex diversity of culturally and religiously informed perspectives as well as other worldviews.

While capacity building is a theme across each of our programmes, this is a particular focus of the KAICIID International Fellows Programme (KIFP), which is a one year training programme designed to equip leaders and educators with skills in dialogue in order to empower them to take an active role in fostering peace around the world. The KIFP includes an international cohort, as well as targeted regional cohorts in Europe, South-Southeast Asia, Africa and the Arab Region. Since 2015, 276 Fellows from 59 countries have graduated from the programme, with another 93 Fellows participating in 2020. As part of their training, Fellows design and implement grassroots

initiatives in their local communities. Since 2019, the Fellows have aligned their initiatives with the UN Sustainable Development Goals (SDGs). Over 200 initiatives targeting over 18,000 individuals have been implemented so far. The programme also hosted its first alumni conference, "Dialogue4SDGs," in 2019 which explored the role of dialogue in supporting inclusive education (SDG 4), gender equality (SDG 5), peaceful and just communities (SDG 16) and global partnerships for development (SDG 17). The KIFP also provides networking opportunities, grant funding and further professional development for programme alumni.

In Vienna, Austria, KAICIID launched a one-year pilot project in order to identify gaps and needs within European integration services and support the inclusion of young refugees within Europe. The project resulted in an educational toolkit which includes 13 interactive classroom modules on integration topics such as language learning, job opportunities and culture, and is available for download, free of cost, on the Centre's website[1001]. KAICIID is currently training facilitators in the use of the toolkit and encouraging its dissemination and use in Austria and other parts of Europe.

In an effort to turn these best practices into policy, the PSR programme launched the Network for Dialogue which coordinates with religious institutions, leading organizations and government agencies in the field of integration. Membership includes 23 institutions from 10 European countries. The Network also hosts an annual Policy Dialogue Forum which gathers policymakers, religious leaders, academics and civil society representatives to provide policy recommendations for using dialogue to improve inclusion of refugees and migrants in Europe.

Recognising that youth play a particularly key and positive role in the promotion of peace and security, the Centre partners with the World Organization of the Scout Movement (WOSM) on the Dialogue for Peace programme (DfP) which provides youth, especially women and girls,

with the skills to participate in peace processes and serve as agents of positive change in their communities. In 2019, the Centre celebrated five years of collaboration with WOSM. The DfP has reached over 2,600 young people in more than 40 training sessions and over 300 workshops. The programme is also piloting a micro-grants project for Scouts and seeking to expand partnerships with other youth organizations.

KAICIID's "Social Media as a Space for Dialogue" programme provides young people in the Arab Region with the capacity to combat online hate speech and extremism and advocate inclusion and moderation among their peers. Additionally, the 2019 Arab Region Youth Forum welcomed more than 90 participants from 15 countries, equipping youth with the skills to implement

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1001 https://www.kaiciid.org/content/project-integration-through-dialogue

local and regional initiatives that contribute to peacebuilding and social cohesion in the region. As an outcome of the event, participants have adopted a joint action plan for 2020, and elected steering committee members to follow up on its implementation.

Institutionalising interreligious dialogue in international organizations and within policymaking

KAICIID has established an impressive architecture of relationships around the world, including 13 Memoranda of Understanding which span different types of organizations that cover nearly all its thematic areas of interest. This has been a major achievement, and has significantly increased its credibility, networking ability and reputation as a good partner.

The Centre has worked closely with the UN on involving religious leaders in the prevention of violence and protection of holy sites. For example, the Centre cooperated with the United Nations Office on Genocide Prevention and the Responsibility to Protect on the Fez Process, a five-region consultation with religious actors to develop an Action Plan for Religious Leaders to Prevent Incitement to Violence that could Lead to Atrocity Crimes[1002], launched at the UN in July 2017. In 2019, KAICIID joined the United Nations Alliance of Civilizations (UNAOC) Group of Friends and is cooperating with the UNAOC and other partners on the Plan of Action to Safeguard Religious Sites. Additionally, KAICIID co-chairs the UN Faith Advisory Council for the UN interagency Task Force on Religion and Development, enabling engagement with less represented faith communities such as Druze, Yazidi and Bah'ai.

KAICIID also serves on the Board and advisory committees of four international networks and initiatives; the Network for Religious and Traditional Peacemakers, the Strategic Learning Exchange, the Joint Learning Initiative (JLI) and the International Partnership on Religion and Sustainable Development (PaRD). The Centre continues to support and foster the development of the African Union Interfaith Dialogue Forum and its steering committee. The Centre also supported the implementation of the first Cordoba Forum, organized by the Paradigma Cordoba Foundation.

In order to support the work of its international partners, particularly within the areas of peacebuilding and sustainable development, KAICIID's Dialogue Knowledge Hub (DKH) offers knowledge tools, free online courses and webinars which teach dialogue as a tool to solve global policy issues. All DKH online courses are linked with global initiatives and development goals for sustainable peace.[1003] This past year, the Centre introduced nine new courses including "Ethics and Theories in Interreligious Dialogue", "Reducing

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1002 https://www.un.org/en/genocideprevention/documents/Plan%20of%20Action%20Advanced%20Copy.pdf

1003 https://www.kaiciid.org/dialogue-knowledge-hub/dkh-online-courses

Religiophobia" and "Interfaith Peace and Dialogue Models: A Venue for Peacebuilding" and trained more than 630 participants from 53 countries.

Supporting interreligious relief efforts for COVID-19

The Centre promotes collaboration between religious and secular leadership that can create new, more inclusive solutions. As faith leaders react to the new realities of religious practices in light of COVID-19, KAICIID is supporting faith communities to develop plans and implement strategies in coordination with policymakers and public health authorities to mitigate the virus' social, economic, and political impacts.

Religious leaders have deep connections and trust within communities and can leverage spiritual and moral influence to play a crucial role in disseminating information, providing support and helping to enact policies which raise awareness of preventative public health measures.[1004] Many institutions and faith-based organizations are already well integrated into the provision of public healthcare, hunger relief and poverty mitigation.

Despite all the challenges and hardships, unprecedented times also offer unprecedented opportunities. KAICIID is actively reaching out to encourage our networks to respond to the needs of their communities. We have received incredible stories of hope and action from religious communities around the world, as well as recommendations on how to use online tools to worship, spread messages of cooperation and engage in practical measures to alleviate suffering.[1005]

KAICIID's Dialogue Knowledge Hub has also expanded its wide range of digital learning tools to support stakeholders in the field. This includes regularly hosted webinars on best practices for raising COVID-19 awareness within religious communities, providing humanitarian aid and protecting the vulnerable.[1006]

Many of these recommendations from our partners in the field have been included in KAICIID's recently published Interfaith Guide to COVID-19.[1007] The guide provides practical examples of existing interfaith initiatives which foster joint open communication and diversity to prevent further community disconnection, isolation, wastage of resources and deeper distrust.

1004 https://www.kaiciid.org/news-events/news/%E2%80%9Cwe-need-each-other-survive%E2%80%9D-how-kaiciid-platforms-fellows-are-responding-covid-19

1005 https://www.kaiciid.org/news-events/news/online-resources-and-inspiring-stories-time-covid-19

1006 https://www.kaiciid.org/dialogue-knowledge-hub/webinars

1007 https://www.kaiciid.org/publications-resources/covid-19-interfaith-guide

Conclusion

KAICIID strives to set an example for others in its deliberate attempts to engineer sustainability into the design and implementation of its initiatives. This has included:

- Using interreligious dialogue to cultivate change agents.

- Embedding action in local needs, cultures, knowledge systems and ways of living, informed by needs assessments and the experience of local leaders and groups.

- Strengthening capacities among the individuals and institutions it engages with

- Cooperating with strong and complementary partners who can expand and mainstream interreligious dialogue

- Engaging a variety of individuals, institutions and initiatives from the macro to the micro level

- Influencing policy and educational initiatives that can support mainstreaming and scaling."[1008]

Achieving sustainable peace through interreligious dialogue is not an easy or quick task but rather a long-term commitment. Yet together we can build bridges among nations and religious communities around the world and contribute to social cohesion.

The Centre draws much of its mandate and value from its unique ability to bring together individuals and organizations who otherwise might never engage with each other. In spite of the many challenges that today's world still faces, KAICIID's approach and methodology is of increasing interest to international stakeholders, who realise that peacebuilding requires holistic, comprehensive policies and inclusive methodologies.

KAICIID is working closely with partners to encourage individuals, groups and societies to work together across dividing lines and accomplish more together than we could in isolation. We believe that these contributions, and others like them, can dramatically multiply positive change across peacebuilding and sustainable development as we continue to institutionalise and better contextualise our efforts, particularly at the regional level. As the external evaluation concluded "KAICIID has a significant number of strengths that provide it with a comparative advantage in the space of dialogue for peacebuilding and social cohesion – among others in its ongoing development of an 'architecture' of networks and platforms from the micro

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1008 KAICIID Independent Comprehensive Evaluation: Implementation of the Strategic Plan 2016-2019, conducted by Concentric Alliance, December 2019

(grassroots) to the macro (international to global) level that have the potential to be connected to help enable larger-scale, higher-level outcomes".[1009]

KAICIID strives to be a reflective learning organization at both the leadership and programme levels, with a culture of improving interventions to better achieve results and to mobilise our resources and networks to the fullest in order to help transform our systems and societies. Given the dire need for lasting, sustained peaceful coexistence, organizations working in these areas have the responsibility to partner and collaborate with one another to reach their full potential. The Centre will continue to do its part to contribute to this end.

1009 Ibid

H.E. Mrs. Marie-Thérèse Pictet-Althann

Ambassador and Permanent Observer of the Sovereign Order of Malta to the United Nations Office at Geneva and other international organizations

"The Sovereign Order of Malta's contribution to peace through humanitarian diplomacy"

1. Introduction

The Sovereign Order of Malta's humanitarian diplomacy is an instrument that facilitates its worldwide action. It includes preventive diplomacy which has given rise to new forms of diplomacy through intercultural dialogue and through the role played by the different religions in the great majority of modern conflicts. The multiplication and prolongation of the different types of crises – many of which continue perpetually without ever achieving resolution – requires a new and multidisciplinary reflection, taking into consideration not only the humanitarian perspective, but also that of military, political and economic actors, as well as opinion formers, historians, geographers, the religious and educational communities and civil society in general. One of the most evident innovations of strategic peacebuilders is taking religion seriously as a resource for peace-making.

2. Historical background

The Sovereign Military Hospitaller Order of St. John of Jerusalem of Rhodes and of Malta (Order of Malta) is one of the oldest institutions of Western and Christian civilization. The Order of St John of Jerusalem (as it was known at first) was created to shelter and provide medical care for the pilgrims and the local population in a hospital in Jerusalem, whatever their faith or race. The original nucleus, founded in the middle of the eleventh century, was a church and a hospital dedicated to St. John the Baptist, the Order's patron saint. The constitution of the Kingdom of Jerusalem obliged the Order to take on the military defence of the sick and the pilgrims, as well as guarding its medical centres and main roads, thereby adding the task of defending the faith to that of its hospitaller mission. As time went on, the Order adopted the white eight-pointed cross that is still its symbol today.

Formally recognized as an order of the Church in 1113 by Pope Paschal II, the Order of Malta has remained independent through the centuries. Since its origin, it has maintained its autonomy and absolute independence vis-à-vis other States, being endowed with an autonomous internal

organization which exercises legislative, executive and judiciary powers. As a consequence, it**s** existence has never depended upon a territory. It is for this reason that the sovereignty of the Order of Malta has known no interruption, in spite of the loss of its territories of Rhodes (1310-1523) and of Malta (1530-1798). During its Maltese period, the Order consolidated its legislative and judiciary organisation, becoming similar to an autonomous subject within the framework of the now existing international community. After the loss of Malta, the Order moved its headquarters to Italian territory and since 1834 it has settled in Rome where it was granted extraterritorial rights by the Italian Republic. This development was in fact the beginning of its recovery. Relieved of the difficulties of temporal government and released from all military duties, the Order was able to build on its original mission: Tuitio fidei et obsequium pauperum - protect the faith and serve the sick and the poor.

The Order of Malta occupies a special place in international law. It is at the same time a lay religious order of the Catholic Church, a subject of international law 'sui generis'. exercising functions of sovereignty, and a humanitarian institution. It is not a State, because it no longer has a territory nor citizens and it is not an international organization, nor was it created as the result of an agreement between States.

3. Structure and means for action

The Order of Malta acts to promote ethical and spiritual values, which have guided it for nearly a thousand years, through its charitable works, especially in the medical, social and humanitarian fields, and in emergency situations. It does not pursue any economic or political goal and does not depend on any other State or government.

To-day, the Order of Malta is extended across the world as never before. It is a transnational, global and decentralized structure which develops socio-medical and humanitarian projects in 120 countries on all continents. It is active in very diverse environments, from highly developed and rich countries to extremely underprivileged and deprived regions. Its programs are run independently or within the framework of partnerships with governments, international agencies and local non-governmental organizations. This global outreach enables the Order to assist refugees, migrants and IDPs in countries of origin, transit and arrival, as well as helping people living in the midst of armed conflicts and natural disasters. It also focuses on the fight against human trafficking. The worldwide relief agency Malteser International provides emergency medical and humanitarian aid and works with the affected populations to implement reconstruction and disaster preparedness programmes. With a goal of long-term development, it stays after the crisis has passed with the objective of reducing poverty and vulnerability.

The Order of Malta operates through its Priories and National Associations, Malteser International, several national relief corps, as well as numerous hospitals, medical centres, homes for the elderly, first-aid and ambulance crews and specialist foundations. It has 13,500 members across the globe, over 80,000 trained volunteers and qualified staff of 42,000 professionals, most of whom are medical personnel and paramedics.

With regards to the organizational structure, the Grand Master is the Head of the Order, covering both his position as Head of State and religious Superior. He is assisted by the Sovereign Council, its government, which holds executive power and is elected for a term of five years. The Order's life and activities are regulated by its Constitutional Charter and Code. It has its own Courts of Law, issues its own diplomatic passports and stamps which are valid by postal agreements signed with 57 countries. The headquarters and beating heart of this global institution is the Magistral Palace in Rome where the Order's diplomatic, religious, humanitarian and administrative functions are overseen.

The Order's sovereignty, together with its diplomatic service, plays a pivotal role in its ability to help people in need, creating an asset for the countries where it operates. Today, the Order of Malta has bilateral diplomatic relations with 110 States and the European Union, and Permanent Observer Status at the United Nations, its specialized agencies and the main international organizations. This unique bilateral and multilateral network is both a demonstration of its sovereignty and an operational instrument for its humanitarian activities. It enables the Order to take its expertise from the field to the diplomatic table on issues at the core of its commitment. It thus contributes to global consultations and to the definition of possible areas of cooperation.

4. Humanitarian diplomacy at the service of humanitarian action

The diplomatic activity of the Order of Malta is distinct from that of nation States. It has another dimension and other characteristics inherent to its humanitarian action. Grounded on the principle of impartiality, humanitarian diplomacy is a necessity for victims of disasters and conflicts. It is certainly at least as necessary for the international community, contributing to international security through a dialogue with all based on essential considerations of humanity.

A humanitarian institution has no military power, nor means of economic or financial pressure. Honesty and trust are its only weapons. Humanitarian diplomacy can only succeed through a relationship of total confidence in one's partner, not opponent. A humanitarian agency does not negotiate to seek an advantage, but its only aim should be the person it seeks to help,

in a spirit of total impartiality. In addition to international humanitarian law which has largely become customary law, humanitarian diplomacy contributes to peace building through its action based on moral principles like the basic human rights which are part of the heritage of mankind.

However, with more and more actors involved in the global negotiating and decision-making process, both traditional and humanitarian diplomacy have adapted to a rapidly changing international environment. In addition to States, civil society institutions have taken on a new active role. They include international and local NGOs, the academia and the private sector.

Humanitarian diplomacy is multidisciplinary. In addition to politicians and diplomats, it involves doctors, logisticians, lawyers and also specialists in nutrition, weather, hydrology, etc. If it is to be accepted, it must also be multicultural.

As the President of the ICRC, Peter Maurer explained: "There is a growing tension between international efforts aimed at finding sustainable political solutions to ongoing crises on the one hand and offering life-saving support to the most vulnerable populations according to strict requirements of impartiality and neutrality. "[1010]

In this context it is of interest to illustrate how faith-based humanitarian actors operate as peacebuilders. Their aim is to alleviate suffering by assisting those affected by poverty, disease, conflict and disaster, helping them lead a healthy life in dignity, in accordance with internationally recognized humanitarian principles of impartiality, independence and neutrality, without distinction of race, religion or political persuasion. The contribution of faith-based actors, often as first responders, in situations of conflict and war and the role of religions in promoting reconciliation and strengthening resilience on the way to peace is well known throughout the world. They provide protection, assistance and care, facilitate humanitarian access, deter violence through their presence, mediate tensions between communities and support the integration of refugees and migrants in society.

The Order's diplomatic relations facilitate its humanitarian activities and allow unrestricted and protected access, especially in crisis regions. Being neutral, impartial and apolitical, its humanitarian diplomacy can play a facilitating role in difficult situations, bringing different parties to the negotiating table. Thanks to cooperation agreements signed with more than 50 States, the Order's institutional bodies on the ground have an operating framework that favours the efficacy and the durability of its actions.

1010 International Review of the Red Cross (2015), 97 (897/898), p.448. Principles guiding humanitarian action doi:10.1017/S181638311500082X

4.1 Assistance to victims of conflict

Humanitarian relief for the victims of natural disasters or armed conflicts is one of the Order of Malta's traditional tasks. It was taken up again in the mid nineteenth century and carried out during the First and Second World Wars. In the second half of the twentieth century these commitments increased. Over the last decades, the Order's main relief actions have been: relief for refugees during the Hungarian crisis in 1956; setting up and running a field hospital during the Vietnam war; relief service in Thailand over many years; medical assistance during the civil wars in Lebanon and El Salvador; refugee relief during the Kurd crisis; refugee relief in the Great Lakes district of Africa; various extensive actions during the Balkan crisis (1999); earthquake relief in Italy in the late 1970s in 1997 and 2009; in El Salvador in 2000; repeated flood and hurricane catastrophe relief in the Ukraine, Hungary and Romania, in Honduras and Poland.

From the start of this century, refugee relief in Afghanistan (2001-2007); refugee aid in the Democratic Republic of Congo (2003); earthquake and reconstruction aid in Bam, Iran (2004); refugee relief in Darfur, Sudan (2004); tsunami relief in South- and South-East Asia (2005); help to the starving populations of Niger and Mali (2005); aid for hurricane victims, New Orleans, USA (2005); help for earthquake victims, Pakistan (2005); medical assistance for earthquake victims in Java, Indonesia (2006); relief for earthquake victims in Peru (2007), emergency aid after the flooding in the Mexican state of Tabasco (2007), humanitarian relief after the cyclone and floods in Myanmar (2008 & 2018), emergency relief measures after earthquakes in Haiti and Chile (2010) and Nepal (2015); Typhoon Haiyan emergency relief in the Philippines (2013 & 2018); Cyclone Idai response in Mozambique (2019)

Many of these actions were carried out by Malteser International, the Order's worldwide relief agency, which provides emergency support to victims of natural disasters and civil conflicts. It also runs rehabilitation and reconstruction projects, often in partnership with United Nations (UN) agencies, international organizations and local entities in the affected areas. On several occasions, the Order, through Malteser International, has taken over the medical care of UN peace missions (in Central America, Kuwait, East Timor, Balkans, Afghanistan). In Syria, since the beginning of the devastating civil war in 2011, Malteser International has been providing relief for displaced persons and refugees in neighboring countries Lebanon, Iraq and Turkey. Populations in several African countries affected by the alarming food insecurity caused by droughts and conflicts are receiving a range of aid measures that vary from region to region. In Bangladesh assistance to Rohingya refugees from Myanmar in Cox's Bazar is ongoing.

The Order's neutrality and its impartial and non-political nature make relief actions possible in situations where access by other organizations is difficult. The Order's diplomatic representatives give much valued support in the countries concerned.

An illustration of peacebuilding measures is closely related to the migration and refugee crisis. Since 2015, the Order has convened several meetings with Libyan opposing parties to address the challenges of the ongoing tragedy in the Mediterranean Sea. As a concrete result, medical training to Libyan instructors in search and rescue at sea was carried out as part of the European naval force operation Sophia, together with Frontex, UNHCR and IOM. At the same time, on the operational level, the Order of Malta's Italian Relief Corps has been at the forefront of rescue efforts. Embarked on vessels of the Italian Coast Guard, its medical teams have saved more than 200'000 lives in the last ten years.

A fitting example of its humanitarian diplomacy was a Symposium the Order of Malta organized together with the United Nations in Geneva in 2015, in the run up to the 2016 World Humanitarian Summit in Istanbul (WHS), on the topic "Religions Together for Humanitarian Action – Reaching out to victims of armed conflicts: the special role of faith-based actors." This event gathered representatives of States, the main religions, humanitarian organizations and civil society from all over the world. Discussions focused on developing new approaches for cooperation between faith-based actors, building capacity of local religious communities, FBOs and affected people as well as creating concerted FBO/Institution action and a coherent approach to humanitarian assistance and development.

The Symposium resulted in one of the 7 Special Sessions at the WHS focusing on the topic "Religious engagement – the contribution of faith communities to our shared humanity" with the participation of more than 250 religious leaders representing all major world faith traditions from all regions in the world, as well as representatives of the world's largest humanitarian organizations. The outcome was the adoption of the "Charter for Faith-Based Humanitarian Action" in which faith-based actors made a number of commitments including to uphold and expand their humanitarian response, to overcome the manipulative and abusive attempts to link religion with violence, terrorism, exclusion of others, to keep affected persons at the center of all aid and to facilitate spiritual assistance.

5. Synergies between interreligious cooperation and peacebuilding

5.1 Cooperation with multireligious actors

Religion has become a central topic on today's policy agenda. As over 80% of the world's population identifies itself with a faith or belief, policymakers are no longer able to get around religion's role in conflict and peace, in particular

in conflict prevention and peacebuilding. It is therefore vital to engage in dialogue at all levels: diplomatic, cultural and among religious traditions. Religion and diplomacy can complement each other by working towards the same goals with different means. Through the power of their conviction, their reach, their motivation and their longevity, religious institutions and organizations have a unique position beyond that of secular organizations

As John Kerry, former U.S. Secretary of State said: "One of the most important challenges we face in global diplomacy today is the need to fully understand and engage the great impact that a wide range of religious traditions have on foreign affairs (...) On matters as diverse as how to drive economic growth, rein in corruption, combat terrorism, mitigate conflict, advance women's rights and promote public health, religious beliefs shape the views of publics and change-makers near and far"[1011].

We are witnessing the gaining of strength and visibility of faith and religious actors in humanitarian aid, peace building and development. It is generally recognized that religion and faith-based actors are a crucial part of the international humanitarian architecture. They are often trusted first responders and long-term community partners in crisis situations. To different extents, with varying levels of success and in various ways—they contribute positively to peacebuilding. For instance, they have provided emotional and spiritual support to war-affected communities, have mobilized their communities and others for peace, have mediated between conflicting parties, and have promoted reconciliation, dialogue, disarmament, demobilization and reintegration. Faith-based organizations combine assistance and care with an ethical and spiritual dimension.

The late and former United Nations Secretary-General, Kofi Annan, was the first to host a Millennium Peace Summit, in September 2000, in which 1,000 religious leaders were invited to stand with the United Nations. This was the largest gathering of religious leaders inside the United Nations since its founding. "Faith-based organizations and religious actors ... possess a culturally-based comparative advantage ... and as such are most effective when they emphasize the common humanity of all parties while refusing to identify with any single party[1012]." (Kofi Annan)

The present United Nations Secretary-General, Antonio Guterres, underlined in an interview on faith-based organizations: "they are always in the front

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1011 America Magazine. 2015. John Kerry: 'We Ignore The Global Impact Of Religion At Our Peril'. [online] Available at: ‹https://www.americamagazine.org/issue/religion-and-diplomacy› [Accessed 15 October 2020].

1012 Blogs.shu.edu. 2018. Leaving No One Behind: A Partnership Between the United Nations and Faith-Based Organizations – The Journal Of Diplomacy And International Relations. [online] Available at: ‹http://blogs.shu.edu/journalofdiplomacy/2018/09/leaving-no-one-behind-a-partnership-between-the-united-nations-and-faith-based-organizations/› [Accessed 15 October 2020].

line, responding with enormous generosity and courage, they represent a huge part of humanitarian action in the world. ... Their most important role is creating conditions for understanding, for respect, for communities to be able to live together with different cultures, different religions, their capacity to prevent conflict, their capacity to create conditions of solidarity and cohesion in our societies".

The suppression of inter-religious difference introduces the seeds of violence rather than peace, because religions live in and through their differences. It makes sense that religious freedom is a primary goal of governmental policy, because religions wrap their worldly arms around what they consider sources or symbols of the unassimilable freedom that resides within each religion[1013].

5.2 Right to freedom of religion or belief

Freedom of religion and belief and faith literacy, as well as the implementation of international humanitarian law and human rights, are crucial to conflict prevention and the protection of rights of all. Religious freedom is a more powerful stabilizing force than is often realized. This is in part because some of the problems often blamed on religion may actually be more a result of state action or other social forces threatening religious groups. The right to choose what religion to follow and to worship without interference is a fundamental human right. Pope Emeritus Benedict XVI described religious freedom as "an essential element of a constitutional state," and indeed, "the litmus test for the respect of all human rights."

Respect for freedom of religion or belief is a critical element in the promotion of peace and security. Freedom of religion or belief is fundamental to the structure of peacebuilding. Without it, no society can be fully just, and processes aimed at achieving stable and lasting peace are necessarily incomplete. This fundamental human right has long been considered a critical tool for ending and averting religious warfare, but it also provides necessary footings needed to begin crystallizing peace out of conflict. Protecting freedom of religion can help avert escalation and it is vital to unwinding such conflict afterwards. It is clearly not the only tool of peacebuilding, but it is a vital one, a key foundation for the building of stable and lasting peace.

Two Global Summits on the topic Religion, Peace and Security were co-organized by the United Nations and the International Organization for the Defense of Religious Liberty in Geneva, respectively in 2016 and 2019. While the first Global Summit focused on fostering religious freedom and preventing violent extremism, the second concentrated on building bridges, fostering inclusivity and countering hate speech to enhance the protection of religious minorities, refugees and migrants. To achieve these goals, "Education for

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1013 Omer, A., Appleby, R. and Little, D., 2015. The Oxford Handbook Of Religion, Conflict, And Peacebuilding. Oxford: Oxford University Press.

peace" all through societies is essential.

At the Holy See/United States Symposium on Partnering with Faith-Based Organizations held in October 2019 at the Vatican, the U.S. Secretary of State, Mike Pompeo, outlined that: "Today each of us must gird ourselves for another battle in defense of human dignity and religious freedom (...) because the threats to it are more diverse and more numerous. More than 80 percent of mankind lives in places where religious freedom is threatened or entirely denied. Approximately 71 million people around the world are displaced as refugees. Roughly 25 million people are caught in human trafficking situations. (...) On the issues of human dignity and religious freedom, these issues that transcend everyday politics, on the enduring struggle of the individual's right to believe and worship, we must – and I know we will – march together."[1014]

In February 2020, some 30 countries from around the world joined the United States in the formal creation of the International Religious Freedom or Belief Alliance. Members of the Alliance have pledged to uphold the Declaration of Principles, which commits countries to object and oppose, publicly and privately, all abuses or violations of religious freedom. The actions of the Alliance are intended to complement existing work to promote freedom of religion or belief within the United Nations and other competent multilateral and regional organizations. It promotes the freedom of faith-based organizations to maintain their religious identity and practices.

5.3 Interfaith Dialogue

At its most basic level, interreligious dialogue simply consists of dialogue between persons of different faiths. In order to manage effectively to-day's numerous global challenges, there can be no alternative but interfaith dialogue and a concerted effort. At the heart of all interreligious dialogues related to peacebuilding is an effort to establish trust and deepen communication across conflict lines. Cooperation in the humanitarian field between religion-based organizations plants seeds of peace, creating a bond of mutual trust and confidence among people of different religions. It is an essential element to peacebuilding and reconciliation efforts, such as, for example, the Order of Malta's close cooperation in Lebanon with different Christian and Islamic communities or our reconstruction projects in Iraq with Kurdish partners.

"Recognizing that the moral imperatives of all religions, convictions and beliefs call for peace, tolerance and mutual understanding", the United

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1014 United States Department of State. 2019. Human Dignity And Faith In Free Societies - United States Department Of State. [online] Available at: ‹https://www.state.gov/secretary-michael-r-pompeo-remarks-to-the-holy-see-symposium-on-working-with-faith-based-organizations-human-dignity-and-faith-in-free-societies/› [Accessed 15 October 2020].

Nations General Assembly adopted a resolution in October 2010 proclaiming the first week of February of every year the World Interfaith Harmony Week between all religions, faiths and beliefs.

A further concrete example for interreligious dialogue is the historic Document "Human Fraternity for World Peace and Living Together" dated 4th February 2019 and signed in Abu Dhabi by His Holiness Pope Francis and The Grand Imam of Al-Azhar, Ahmad Al-Tayyeb[1015]. It emphasizes the importance of the role of religions in the construction of world peace and is particularly future oriented.

Conflicts may contain religious elements. However, they are always driven by cultural, economic, ethnic, territorial and other factors such as external pressures. Perhaps the answer to conflicts with a religious element is not less religion, but more; more of religions peaceful, non-violent content as a rich source of reconciliation, social tolerance, devotion, humanitarian commitment, empowerment and peacebuilding[1016]. (Albrecht Boeselager, Grand Chancellor and Minister for Foreign Affairs of the Sovereign Order of Malta, 27/05/2015)

6. A new perspective

The Order of Malta is preparing to launch "Religions in action – Compact for religious communities and faith-based organizations responding to conflict situations and humanitarian emergencies." Its vision, the desire to help those in need, is common to humanity and is found in all faiths and religions, which share the mercy and compassion. Channeling this spirit, communities and organizations around the world work tirelessly to try and address humanitarian challenges and resolve conflict. The Compact aims to provide a reference framework for religious communities and FBOs, as they strive to de-escalate tensions, build bridges of dialogue, and deliver humanitarian relief and assistance. It appeals to the moral values that are universally shared, by those with faith and other persons of good will, and which are committed to the protection of human life and dignity. These guidelines will rely on the voluntary adherence and contributions from religious communities and FBOs and are expected to become an integral part of humanitarian action in conflict situations. The Compact has a special focus on the relation between Islam and Christianity with inputs from both faith groups. It contains principles and guidelines on the role of religious communities and institutions in resolving crises. It aims at alleviating the

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1015 Vatican.va. 2019. Document On "Human Fraternity for World Peace and Living Together" Signed By His Holiness Pope Francis And The Grand Imam Of Al-Azhar Ahamad Al-Tayyib (Abu Dhabi, 4 February 2019) | Francis. [online] Available at: ‹http://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html› [Accessed 15 October 2020].

1016 Symposium Religions Together for Humanitarian Action, Geneva, 27 May 2015.

consequences of conflict situations on communities involved, under the banner of values shared by all religions. The Compact reflects the desire to strengthen cooperation and coordination between states and civil societies, promote social inclusion and coexistence within communities, in order to better alleviate the consequences of conflict in society and improve the delivery of aid.

7. Conclusion

"Truly the world is becoming less peaceful. ... It is demonstrated that in this last decade the level of conflict around the world has greatly risen and incredibly there has been a significant increase of those conflicts and wars related to religious factors. In this terrible scenario the urgent need for dialogue and for joint efforts of all Nations and communities internationally are vital for the wellbeing of all people. ... The Order of Malta enjoying its unique essence of being spiritual, sovereign and humanitarian is committed fully with its daily relief and diplomatic work in the constructive dialogue for peace[1017]." (HMEH Fra' Giacomo Dalla Torre del Tempio di Sanguinetto, Grand Master) We must not underestimate the resolve of the oppressed to find a better life, the importance of their human rights in achieving it and the contribution we must make to effect it.

The values reflected in humanitarian action in crisis situations have a witness bearing role. There is a right way to operate in to-day's world, and humanitarian action is a part of it. There is a gradual acceptance and recognition of this which is the basis for the determination of a common framework.

Through its vocation to alleviate suffering, the Order of Malta is committed to peace among people, factions, ethnic groups and religions. By promoting better mutual understanding within the community of nations it contributes to the common good of all humankind.

1017 VI Congress of the Leaders of the World and Traditional Religions

H.E. Mr. Enrique Baron Crespo
Chancellor, University for Peace
President of the European Parliament (1989-1992)

"The contribution of Art to sustainable peace"

According to the Royal Spanish Academy, art is "the manifestation of human activity through which the real is interpreted or the imagined is shaped with plastic, linguistic or sound resources". In essence, the work depends on the artist's will to delight, impress or shock the viewer, taking into account the influence that the promoter of the work may have. In and of itself, art as such does not have a unique purpose, it can be a creation whose object is to promote peace or war. Even the public's reaction may be diverse or contrary to the spirit in which it was conceived.

Historically, the artist was a craftsman who created, by commission of the political, religious or patronal powers, following the aesthetic, moral and political codes of the time. Art has played and still plays an important role in affirming political power and spreading its ideologies. However, the artist's work is not limited to a mere propaganda action, he is a craftsman and at the same time a privileged witness, an interpreter and sometimes a sensitive forerunner - a real thermometer - of the current trends in society.

In the Pharaonic culture, the deified sculptures of the Pharaoh coexist with the seated scribes. Greek art shares war and peace: the Iliad with the Olympics, a sacred truce between sports and literary competitions. In Rome, the imperial civilization par excellence, the Ara Pacis, and the Trajanic Column coexist. It is a model imitated by all the peace that has been imposed throughout history by empires from the Holy Roman Empire (the Reich), the Pax Hispanica, the Gallica, the Britannica and the Pax Americana. In the art born of the French Revolution, the imperial painting of David coexists with the triumph of the Freedom of Delacroix and the executions of May 3rd and Goya's disasters of war. In today's visual culture, the Second World War - from the battles to the Holocaust - stands out as a source of artistic and literary inspiration, and above all in film and TV, with many more scenes of war and violence than of peace.

The struggle for artistic freedom is part of the broader struggle for freedoms such as the freedom to imagine, create and distribute diverse cultural expressions without government censorship, political interference or

pressure from non-state actors. It includes the right of all citizens to access such works and is fundamental to the well-being of societies.

United Nations Sustainable Development Goal 16 aims to "ensure public access to information and protect fundamental freedoms, in accordance with national laws and international agreements." The 2005 Convention is an international agreement that establishes a unique policy framework for the realization of this Goal, and gives new impetus to the promotion and protection of artistic freedom as a fundamental pillar of the freedom of expression.

The central issue in the perspective of the International Decade for the Rapprochement of Cultures, proclaimed by UNESCO in 2012, is how art can serve to promote peace, human rights and dialogue among civilizations, with the aim of fostering harmonious interaction among cultures and peoples and thereby disseminating the ideals of peace and non-violence, encouraging dialogue among religious faiths, protecting cultural diversity and cultivating tolerance.

Following this general reflection, I am complying with the request to exhibit the work of my beloved wife, artist Sofia Gandarias, dedicated to peace, a concern that runs through all her work and is made concrete in the 1990s with three important works.

The first is the Sarajevo series, painted between 1992 and 1994, composed of four paintings and sketches, made during the siege of more than a thousand days of Sarajevo, the capital of Bosnia and Herzegovina after its proclamation of independence from the Yugoslav Federal Republic. Let the artist describe it:

Sarajevo Triptych

1st scene: A Christian mother goes to bury her son and is shot by a faceless soldier (because the one who kills has the face of death, murder, all murderers), the mother is pregnant and three shots from the soldier burst her womb of life and hope; behind him a giant, huge man with a hat turns his back (it is the international community, Europe, which does not solve the problem but presents it to us as if it were the weather report).

Details of the painting: in the lower part, a white rose that sprouts from the mother's womb, it is purity and hope; in the lower part (center) the tomb of the son with the first soldier that left a concentration camp (front page of the Times, must it go?)

2nd painting: A Muslim mother takes the mantle of the Christian mother with the three impressive shots and places them on a grave, she is a mother who symbolizes all mothers, her face has all the suffering, all the pathos

and all the impotence. The immense figure in the first painting is now half a figure with her back turned.

In the lower part of the painting, the mother's white rose and some broken toys continue to be beautiful and pure.

Further down, the helmet of the faceless soldier (which is no longer there).

<u>3rd painting</u> - From a tree hangs a figure reduced to almost nothing, in the shape of a bird and with a hat, it is what remains of the immense figure of the first painting, the figure that represented the European (international) Community.

There are two tombs,

1st tomb, one with the mother's shroud and the three shots and, underneath, the world of childhood with a poem by Miguel Otero Silva (Venezuela 1908-1985):

"A child is the chrysalis of a love and a cry,
It is the initial slope of a mountain,
And the death of a child is so absurd
Like a morning that became shadows.
If yesterday the flesh of the mother was torn,
If a rumour of whiteness woke her breasts,
That blood, that milk, that pain has been
The root of a man's steps.
Only the crazy woodcutter cuts down a tree
When the trunk is barely tender and useless."

In the center of the painting is a suitcase, the suitcase of the last trip and a poem by Vicente Huidobro (Chile, 1893-1948):

"The boat was moving away
On concave waves
Which throat without feathers
The songs were sprouting
A cloud of smoke and a handkerchief
They beat the wind
The flowers of the solstice
They bloom in a vacuum
And in vain we have cried
Without being able to pick them up
The last verse will never be sung
All the swallows broke their wings."

2nd tomb - has a date of 19... the others are dated 1992. This one is not, because it is dedicated to the Spanish civil war and has a poem by César Vallejo (Peru, 1893-1938):

"He used to write with his big finger in the air
Long live the comrades, Pedro Rojas!
From Miranda de Ebro, father and man,
Father and more man. Peter and his two dead.
Paper of wind, they have killed him; stop!
open up all the comrades soon!
Stick on which they have hung their wood,
He has been killed;
they've killed him at the foot of his big toe!
They have killed, at the same time, Pedro, Rojas!
The comrades were coming...."
Under the tomb, the Jewish star.

In each painting, a religion is present, and in all of them, the cry of pain, the sadness and the anguish, the denouncement and the impotence in front of a situation that cannot continue.

The awareness of guilt, the death that strikes at every moment, the rejection of injustice and solidarity with others, who are all those who suffer on that unstable ground that seems to belong to no one.

4th painting dedicated to Sarajevo

Scene, a street of Sarajevo and two faces, a man and a woman that have been and have denounced what happens there. Susan Sontag ("The 21st century begins with the siege of Sarajevo") and Juan Goytisolo ("It is not a war but an organized massacre"). I quote these texts because they are part of their portraits in the painting. From Juan Goytisolo I have a text for the Catalogue (about Sarajevo).

In the center of the painting a boy, wounded, without a leg, with crutches and a fragment of a poem by Neruda:

"Who has lied?

I of men have the same wounded hand"

In the lower part of the picture there are the blue helmets, only the helmets, it doesn't matter the faces, but their delivery.

For the artist, peace was not possible without dialogue between religions.

This series was transported on the first plane that entered Sarajevo after the end of the siege, on October 12, 1996. It was the German presidential plane Konrad Adenauer with German Foreign Minister Klaus Kinkel, UNESCO Director General Federico Mayor Zaragoza, the President of the European Parliament Klaus Hänsch, Sofia Gandarias and myself. Also travelling was the great humanist and pacifist, Yehudi Menuhin, who conducted an exciting

Peace Concert in the Teatro Principal, organized by cellist Werner Schmitt. Maestro Menuhin pronounced, at the beginning of the concert, a heartfelt plea for peace, a constant priority throughout his career, as manifested in his participation in the inaugural concert of the UN in San Francisco in 1945 and UNESCO in 1948.

The second is the painting "Love Prayer," that the artist donated to UNESCO, on the occasion of its 50th anniversary, after the latter sponsored her traveling exhibition "Pour la tolérance" in Albi, Lisbon (1995), and Paris (1996). It is a portrait of the European soprano of American origin, Barbara Hendricks, with two hands - one white, one black - that are shaking, a heart with a Mozart collage and a foetus. By its theme and realization, it is seen that it is the work of a woman, in favour of dialogue between peoples and races, and symbolically in favour of life, linking hands, heart and foetus, an image not often seen.

The third is the triptych Gernika, dedicated to her native town, the result of a commission from her good friend and Mayor Eduardo Vallejo y Olézua. It is the property of the Gernika Museum, with which the Gandarias Legacy has a temporary loan agreement that has led to it being a pilgrim Gernika, a travelling exhibition to the Abbey of Silos, San Miniato al Monte (Florence), Fermo, the Church of Santiago and Monserrate (Rome), Palazzo Davalos, Assisi and the UN Palace in Geneva.

Let's let its creator use her own words to present this work:

I have always wanted to paint a triptych on Gernika, but the for a long time I felt unable to do so... Two years ago, I realised the moment had finally come.

What I saw as a child growing up in Gernika in the sixties was a town built by the Agency for war-devastated regions. The victors of the Spanish Civil War had given us, the people of Gernika, a new town, something which called to mind Mussolini's public works. It is those who win wars who write history. We, the vanquished, were left with our tree.

The Gernika triptych is my own cry against something which should never happen again...

On 26th April 1937 the Condor Legion dropped heavy incendiary bombs on Gernika (the sacred city of the Basque people and the traditional symbol of their liberties) and blood rained down from the sky (in the centre of the painting), and gunned down the townspeople with the utmost brutality as they fled from the burning town. I was a Monday, and market day. At 4:30 p.m., the church bells began to peal loudly. In Spain at that time, the pealing of bells was an air-raid warning. A few minutes later, a Heinkel 111 appeared, then another, then another. They dropped bombs and torpedoes, selecting

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their targets systematically.

In the first part of the triptych, these bombs kill "hope" (the pregnant woman), trace out a dance of death (the procession of the foetuses at the bottom of the painting) and destroy the Church of St John (the burnt-down church). The church clock shows the time of the bombardment. What was left of Gernika? When the last plane flew away at 7:45 p.m., there were only old men, ashen-faced women and dead children (the last section of the triptych).

The Times of London correspondent, George L. Steer, wrote, "when night fell, Gernika had ceased to exist". It was thanks to Steer that the world learnt of the tragedy. I have acknowledged, in a very concrete manner in the triptych, the debt we all owe him.

Suddenly Gernika was a furnace. A huge red stain enveloped the town ("and the sky rained blood", or as Leon Felipe wrote "stood alone and crucified, with Cain's spear stuck in her side, alone and naked").

The conception of his painting and its execution has involved a long, slow process of research, of steeping myself in our past. This has forced me to focus my eyes once more on the forgotten paths of childhood. It is a fact that painters carve out their paintings.

I have arranged the triptych as though it were a partita. I came to painting through music and Verdi's Requiem has been my travelling companion.

At this time my heart aches because of the death of Yehudi Menuhin. In Berlin, on a cold March morning. In the words of great Peruvian poet, Cesar Vallejo, "the black heralds" carried him away.

Menuhin was to have conducted the Peace Concert in Gernika on the 26" April 2000. He who was the symbol of peace, was to have gone to the City of Peace, as a living example to all of tolerance, generosity, and humanity. Since his death, nothing feels the same for me.

I should like to dedicate these last words to the man who fought so hard for peace, and to say, echoing Benigni, that in spite of everything "la vita e bella". Gernika has become a symbol of peace. The future is yet to be built. Let us build it together. We must all rise to the challenges laid upon us by destiny, and become standard-bearers for PEACE. In every place and in every situation. Even in the face of the anguish which events in Kosovo, so near our borders have caused us, our commitment must remain the same: nothing like 26th April 1937 ought ever to happen again.

Symbolically, the triptych coincides in size with Picasso's famous painting. However, as it consists of three frames, they can be exhibited as if they were independent paintings because each one contains a message in itself.

The work is completed by five sketches dealing with specific aspects: two dedicated to the survivors, two crosses and The Bloody Dove, offered to the UN in Geneva as a message of peace and gratitude for the successful exhibition at its headquarters.

Usually, the artists express themselves through their works, their creations, their creatures. They make them, they don't explain them. A very intimate and affective relationship. What is interesting in the case of these creations by Sofia Gandarias, is that she wanted to express and leave a written record of the reasons why she had created these works from her own life experience. She did not do this with other series of her work - flowers, still lifes, animals, portraits that can be seen at www.gandarias.es.

She did have an express interest in doing so and explaining it in series such as the traveling exhibition "Primo Levi, Memory" (at the Library of the Hebrew University, Jerusalem), "The Crying of the Flowers" about the 11 M attacks in Madrid, or NY 11 S about the attacks on the Twin Towers. Her message on sustainable peace is summarized in the conclusion of her presentation of Gernika: "The future is not written. Let's build it. We must all assume the commitment that destiny has marked out for us, to be a flag for PEACE, in any place or situation." The future is still to be built. Let us build it together. We must all rise to the challenges laid upon us by destiny, and become standard-bearers for PEACE. In every place and in every situation.

Enrique Baron Crespo
President, Gandarias Legacy

Dr. Ahmad Abdul Qayyum
Muslim World League

"His Excellency Dr. Mohammad bin Abdulkarim Al-Issa: His Role in Consolidating the Culture of Dialogue and Peace"

In the Name of Allah, the Most Beneficent, the Most Merciful

In order to provide great services to humanity at the level of civilizations, intellectual arenas constitute a vast field for presenting opinions and exchanging perceptions, which helps in evaluating issues and providing solutions to problems. This happens through extending bridges of rapprochement and openness that would benefit all parties. However, this step requires the absolute respect for the unique aspects of each faith and culture, appreciation of the differences, in addition to establishing the language of understanding, and doing away with fake barriers created by advocates of clash of civilizations.

The world today is in dire need to conjure a sense of humanity at its ethical aspects, to exercise composure and serenity, and make wisdom and good management prevail in the mental aspect, in order to establish the language of effective dialogue, build bridges of cooperation based on truth and goodness, and to crystallize commonalities among the followers of religions and cultures. To explore the factors of building confidence and its potential, in strengthening inter-relationships on the basis of dignity, justice and inclusive citizenship. However, one must need to be aware of the menace of antagonistic ideas on individuals and societies. Such awareness will seek to reach a world where hatred, violence and aggression are receding, and security, justice and peace are prevailing.

This is what the leaders and sincere politicians in many nations , respected scholars, and moderate thinkers seek to achieve and accomplish on the ground. They are not carried away by the negativity of dealing with the "other" who is different from them. Neither are they drawn into areas of conflict and bitter clashes; but rather face issues with vigilance, rational jurisprudence, and a wise logical depth, enhanced by mental acumen, intellectual genius, moral excellence, practical development, and farsightedness and insight. Then, they offer the best and most viable alternatives, when they adopt dialogue and positive approaches as the base to communicate with the "other," understand those who are different from them, and benefit from the shared human values. And there are numerous shared values, that contribute

to bringing positive change, and repulse corruption with their well-known legal rules and laws. Hence, they meet the futility of conflict with proposals for dialogue and coexistence with the followers of religions, civilizations and cultures. They confront the thought of exclusion and marginalization by spreading communal harmony and promoting world peace. Their endeavors are relentless and sincere, they consolidate the culture of tolerance and harmony, and uphold the values of cooperation and peace.

Wise people were a step ahead of the advocates of clashes, they made them miss the opportunity of turning the world into a brutal inferno where tragedies are commonplace, and grief is a common sight. They seek to rekindle the flames of the dark side of past events and history's painful memories. The hate mongers wanted to paint a bleak picture of a future in ruins. However, nothing will avoid this gloomy prospect except the promotion of the language of dialogue and rapprochement with "the other" based on commonalities, mutual interests and benefits, and to restore awareness of human responsibility in building world peace.

Contemporary history has witnessed one of the good fortunes and good omens: that is, the appearance of a prominent international figure of distinguished scholarly status, endowed with notable leadership qualities that qualified him to deservedly carry the banner of (cultural dialogue and world peace) with daring and excellence, through his wise leadership of the leading global organization the (Muslim World League), where clearheaded religious teachings coupled with keen insight, wisdom, and utter rationality, in farsightedness and deserved privilege towards building relations at the personal and institutional levels. He led the Muslim World League forward with exceptional leadership know how, towards fulfilling its lofty global message and attaining happiness, security and stability, for the good of humanity.

The man in question is His Excellency Sheikh Dr. Mohammad bin Abdulkarim Alissa, the Secretary General of the Muslim World League, President of the Organization of Senior Muslim Scholars, member of the Council of Scholars in the Kingdom of Saudi Arabia; the patron of the Muslim World League modern launch, and the architect of its renewed futuristic vision Sheikh Alissa did a good job in fostering a cultural approach that aims at cooperation and integration among different civilizations through countless points of convergence. He traveled the world east and west, and crisscrossed the countries of the world, visiting its major capitals, emphasizing on the authenticities of the principle of dialogue based on Islamic perspectives, and worked diligently to make it a certainty. He introduced a set of constructive initiatives and programs, that are initiated and implemented at the level of nations, peoples and individuals.

Since the day His Excellency was elected as the Secretary General of the Muslim World League in 2016, Sheikh Alissa felt the load of the responsibility entrusted to him. He felt the enormity of the trust synonym with leading this pioneering global organization. The Muslim World League is not a local or regional institution with limited activities, but rather a popular organization with a global presence, whose benefits extend far, to reach all the peoples of the earth.

In his meetings with political and religious officials, intellectuals, thinkers, and academic elite, Sheikh Alissa has always been keen to emphasize common human values, emphasize the concepts of dialogue, coexistence, cooperation, harmony, and peace, and praises Islam's universal values and its tolerant and genuine principles of mercy, benevolence, love, tolerance, and moderation.

It is good to recall one of his meaningful words in this regard: "how good it is for a brother to be close to his brother, think well of him, to accept his excuse, and to understand the design of Allah in differences and diversity; while showing him what he reckons to be true and right, with wisdom and good advice, without provocation, arrogance, and no slander, let alone the risk of accusing someone of apostasy, and the like."

I would like to shed light on the efforts of His Excellency Sheikh Alissa in consolidating the culture of dialogue, facilitating its spread, and building world peace. This might contribute in supporting His Excellency's blessed career, and help increase regional and international efforts of coordination among them for the sake of reaching expected joint activity. I will briefly review the most outstanding efforts made by His Excellency since he assumed the role of Secretary General of the Muslim World League, and they are summarized as following:

First: Media Statements:

Today, Sheikh Alissa is considered as one of the most prominently influential global personalities within the intellectual and scholarly fields with his moderate religious competence. This trait makes his words and statements have the greatest impact on spreading intellectual awareness and developing cultural behavior among individuals and societies, not only that but also, at the level of nations and people. This effect made the global media and social networks compete to get his statements during his various activities and international tours, to publish or broadcast them through their various channels.

Through the review of these statements and their contents, we find that the Sheikh focused in many instances on demonstrating how important the language of dialogue is and the need to promote it among the followers

of religions and cultures. Among the most prominent of these statements: What has His Excellency stated in (August 2020) to correspondents of (Union of OIC News Agencies) - in the presence of ministers, intellectual and political leading figures from the Muslim world. Here, he emphasized a number of principles and fundamentals related to dialogue and the promotion of peace, this includes:

- Islam emphasizes every "moral value" that promotes peace and positive harmony among all; it respects differences, and diversity. Islam considers this an inevitable divine design, that has no place for argument or debate, except for those who are arrogant and deny the truth, and the wise divine plan. The Almighty Allah says: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ."
- The teachings of Islam encourage human relationship, and how to preserve its peace and stability, and strengthen its understanding, and cooperation. It is with wisdom, dialogue, understanding and cooperation for the sake of spreading humanistic love that embraces everyone and encompasses them with the whiff of its kindness and harmony.
- Religious and cultural diversity within human societies do not justify or dictate conflicts and clashes. They require the establishment of a positive cultural partnership and effective communication that turns diversity into bridges for dialogue, understanding, and cooperation for the benefit of each and every one.
- Supreme interest of joint relation among all concerned must be given priority. Such step must include the national interest of the state, community harmony, the interest of world peace, and everything else that would contribute to the preservation of societies, their stability and tranquility, and above all to promote the bonds of understanding and cooperation between them.
- National dialogues on all key issues must be pursued, as well as dialogues among the followers of religions and cultures. However, these dialogues must be effective based on the commonality which will unite the national composition of the society. The latter structure constitutes the supreme interest of the nation and its unified values and goals conducted in an atmosphere of lucidity and utter clarity.
- Using them as a working template, religious dialogues involve displaying common denominators before everyone, while, at the same time showing points of difference and discuss them together.
- Making and sustaining effective dialogue requires involving independent partners who are specialized in the field. It is like hiring an independent arbitration committee. that will supervise the course of dialogues, steer them, and stop them if they deviate from their correct course, or result in outcomes that do not achieve the sensible desired aspiration.
- It is imperative to announce the effective results of each dialogue and the

timelines set for the implementation of its decisions. Those working on the implementation process must take responsibility. Once the exercise is over, the results should include: promoting human, ethical and cultural alliances among the followers of religions and civilizations. Effective practical stance must be taken to counter the abhorrent voices of hatred and the slogans of clashes, and religious and cultural conflicts.

- In his frequent media appearances, His Excellency has always affirmed that the origin of human and social relations must be positive, based on mercy, advice, goodness, charity, social contact, harmony, dialogue, communication, coexistence, and respect; even if ideas, cultures, and religions diverge. Because this difference and disparity are a wakeup call for everyone to acknowledge the existence of the "other" and respect the difference in their religions. Yet at the same time to adhere to civilized values and noble morals, in order to improve reality, the prevalence of good, and to ward off evil from life, for the sake of populating earth and reforming the land according to the commands of Allah.

- At the same time, His Excellency also warns against the level of severity of the conflicts and disputes taking place in the world, and his persistent demand of the international community to boost fruitful cooperation to put an end to differences and stop the raging conflicts between societies. Such step could be achieved through setting up neutral international justice apparatus that will oblige the antagonist parties to stop their attacks and compel them to restore the rights to their rightful owners. The need for joint action to achieve complete justice, and stop aggressors from interfering in the affairs of others must be initiated. Economic and social development programs must be implemented, in order to entrench the human sense of humanity and dignity, and the belonging to one's homeland.

- Some might think that this cooperation and joint action are difficult to achieve and tough to accomplish, based on the forcefully imposed gap between civilizations and cultures. However, Sheikh Alissa is trying to bridge the gap, narrow the divide, contain the dispute, and remove barriers. He demonstrated effective channels to facilitate and strengthen cooperation, based on two elements: These are: (the shared human values, and giving preference to higher interests).

Second: Scholarly and Intellectual Lectures:

Allah endowed Sheikh Alissa with extremely eloquent speech, a wonderful aptitude in clarification, canning in persuasion, with added deep-rooted scholarly knowledge, intellectual depth, methodological lucidity, and religious background. With all these high qualifications, many international universities and intellectual institutions rush to invite the Sheikh Dr. Alissa to give lectures on various occasions, in order to benefit from his valuable

ideas and enlightened explanations that contribute to deal with many thorny issues and vital topics of concern to various societies. The Sheikh Dr. Alissa was keen to meet most of these invitations despite the challenging burdens and responsibilities entrusted to him.

In his lectures, the sheikh Dr. Alissa is always keen to emphasize the magnitude of dialogue and the deep roots of its culture among people, as a basic launching pad in building world peace. In his lecture on (friendship and brotherhood between nations and peoples) at the invitation of (the Italian Catholic University), the Sheikh Dr. Alissa reviewed several examples of the positive relationships between the Muslim and the Christian worlds. Recently, this bond has been cemented through the distinguished relationship between the Muslim World League and the Vatican, where His Excellency said: "The value of brotherhood and friendship means love for all of us, a sincere conscience, mutual trust, and thus the ease of dialogue and understanding. We must work together on the commonality through the agreed human values, which represent the natural law for all of us, as established by divine laws.

His Excellency added: "Civilized ideas are illustrated through their positive interaction with the concept of a single human family, in matters of understanding, cooperation among followers of religions and cultures, and the mutual respect among them. Thus, dialogue and the alliance of civilizations are aimed at serving humanity in its peace and harmony, for which we all bear responsibility as far as we are concerned. It is also natural that we disagree religiously, politically, intellectually and culturally, but it is not acceptable that this difference keeps us apart without knowing each other. Rather, we must get to know each other, get close, have dialogue, respect each other, and work together on our commonalities. Needless to say, and I can confirm, that only ten percent of the values we share together can guaranty peace and harmony to our world."

His Excellency stated that: " benevolent people have proven to be the only individuals capable of finding the true meaning of friendship. They deserve to be the example for others based on their lofty human values. They are truly inspirational, and a winning bet to contribute to the peace process and foster harmony among nations and people. True friendship and serving humanity in an effective way are the real caliber for good values. Their acts are sincere, devoid of any pretense, and their contribution in helping others reflect their authentic worth. This trait is what sets them apart, and makes them a cut above the rest.

His Excellency Dr. Alissa reiterated that everyone has: "a shared responsibility to preserve the human values for future generations, that will guaranty them peace, harmony and mutual respect, and be conscious that differences and

diversity are an integral part of life. We must teach future generations the proper methods to engage with others, and how to deal with the wicked, specifically those harboring hate and racism».

His Excellency considers that restricting the role of religions to their places of worship, away from fulfilling their moral and cultural message and roles, is contradictory to their purposes and obligations. I will shake the confidence of their adherents, and turn these religious institutions into trivial foundations with limited function. Therefore, it is imperative, that religious leaders should take the initiative to engage in dialogue leading to the preservation of human values, peacemaking and disseminate harmony among all. Faith leaders must act wisely and compassionately with those who differ with them.

Sheikh Alissa also stated that: "The gateway to peace and harmony among all human beings, with all their differences and diversity, is unconditional respect. Such step will spontaneously pave the way for discussions and understanding, which must be objective. However, we must ask ourselves, were the religious and cultural debates throughout the human history lacking the option of engaging in dialogue? The fact is, the option of dialogue was always present in many instances, but it was not effective to enough to the extent that would guarantee its success."

In another lecture in the (International Civilization Forum held in South Africa), His Excellency Dr. Alissa said: "The followers of different faiths and cultures are in dire need to consolidate their cooperation and engagement outlined by common interests and shared values."

His Excellency Sheikh Dr. Alissa was invited to the (Rimini Meeting for Friendship Amongst Peoples) as the first Muslim personality to participate in this international forum. The event was attended by the President of the European Parliament and Speaker of the Italian Parliament, in addition to a large number of academics, prominent politicians, distinguished researchers, and a huge attendance of European youth. Sheikh Dr. Alissa talked about the "dangers of political Islam" and the attempts made by extremist organizations to serve their personal ideological and political agendas through exploiting Islam, and their endeavors to goad and incite the sentiments of young people deceiving and encouraging them into committing harmful acts under the pretense of defending Islam and its people.

In his talk, Sheikh Dr. Alissa touched on the importance of drying the terrorists sources. This could be achieved through confronting the advocates of terrorism. We must refute their arguments that are based on manipulating the misinterpretations of religious texts which create confusion in the minds of some young people who lack intellectual and scholarly immunization against such devious ideas. His Excellency Dr. Alissa emphasized that the concepts of political Islam distort religion and smear its reputation, and that

Islam is a religion that gives equal importance to both material and spiritual life, and it cannot be reduced to just achieve political ends, as it is the objective of terrorist groups.

Sheikh Dr. Al-Issa indicated that human history bears witness to the fact that extremism and violence, as well as religious, ethnic, intellectual and political terrorism are not exclusive to one group alone, this is clearly evident from the recent international tragic incident in "Christchurch," "Colombo," "Pennsylvania" and "California."

Sheikh Dr. Alissa also warned from some of the negative discussions taking place in the virtual realm, and the harm they pose on young people in particular. This is because internet is one of the sources that the extremists tap into to recruit young people, and persuade them to commit crimes in the name of Islam – A religion that is a mercy unto all beings, as it is stated in the Quran.

Towards the end of the talk, Sheikh Dr. Al-Issa stressed that there is no other option for nations and people but to understand that differences and diversity are an integral part of life. This requires building bridges of brotherhood, cooperation and coexistence, not erecting walls of hostility, hatred and racism.

Third: International Conferences and Forums:

Since becoming the Secretary General of the Muslim World League, Sheikh Dr. Alissa has made it his task to transform the organization into a leading global platform aimed at enriching and renewing the discourse, focusing on the development, and benefiting from past experiences and bright minds; to build coherent human societies, Dr. Alissa invited pioneer thinkers, prominent leading figures such as scholars, muftis and academics from around the world to major conferences and forums that discussed the challenges facing the world, and looked at the future with concern and care.

These conferences stood out because they combined knowledge of religious jurisprudence, rational discourse, and distinctive media presence, and that they are targeted towards both the Muslim world and the rest of the world, it adopted a tone that is aligned with the changing times but remained true to the teachings of Islam, it presented a well-balanced image that was not present in many past versions of Islamic discourse.

Among the main focuses of these conferences were: highlighting the values of civilizational dialogue, consolidating the values of peaceful coexistence and supporting the world peace. At the forefront of the conferences comes: The international conference held by the Muslim World League in Makkah, entitled: (The Islamic Unity - The Perils of Labeling and Exclusion) Under

the patronage of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al-Saud - May Allah protect him from all harm- it was an unprecedented event in the contemporary Muslim history. Participants gathered from all over the world, belonging to different schools of jurisprudence, they studied different curricula and adopted different doctrines from one another. They met under the umbrella of the Muslim World League, to engage in discussions, foster better understanding, reject the practices of exclusion, the culture of canceling others, and laid down the cornerstone to restore the Islamic fraternal bonds and engaging in dialogue with those who held different views, as an alternative to labeling them as unbelievers and deviants .

At the opening of the conference, Sheikh Dr. Alissa delivered his speech to clarify the ambiguities, to offer an antidote to the ailments facing the people, he stated: "the people of any nation will not rise except if they acquire awareness, that is barred from them because of the prevailing ignorance and because their minds are preoccupied in an environment festering with hatred, and a tendency to label others. An environment dominated by narrow-mindedness and sterile arguments that have contributed to the suffering and hardship endured by people, and made them clash and grow divided; looking for political outlets to turn them into breeding grounds for the parasites of extremism and terrorism, expanding and growing in domains that should have been protected by scholars and intellectuals.

We must also point out to the positive impact of the international conference held by the Muslim World League in New York City, USA, entitled: (The Civilizational Rapprochement between the Muslim World and the United States of America), a prominent global event in the fields of intellect and academia. Participants traveled from 56 countries to take part in the event, consisted of leadership from the fields of religion, academia as well as from the social domain, they all gathered under the umbrella of the Muslim World League, and hosted by a country respected globally for its political and economic prowess – a country that believes in the need to achieve true global peace.

His Excellency left a lasting impression on this conference, during his speech he identified the dangers of calling for a civilization clash, he said: "The civilizational rapprochement between the Muslim world and the United States has a long history, it includes sharing of knowledge, trade and political and humanitarian cooperation. This outstanding civilizational relationship revealed the fatal errors in the theory of the clash of civilizations, which is based on instigating hatred and racism and erecting imaginary barriers, in some of its versions, it is particular negative towards shared values, as well as cooperation in the fields of knowledge and humanitarian efforts. This kind of thinking is a slippery slope that propels the human minds towards

dangerous ideologies, preventing from seeing common sense, and ditching civilized concepts, this materializes in the rejection of "others" motivated by pessimism, hatred, and misperception, that ultimately leads to abandonment of all possible options that would bring people closer together and lead them to a happier life».

His Excellency did not lose sight of the unfortunate events throughout history that could negatively affects the relations between different civilizations, so he believed that the events of history, no matter how terrifying and disastrous they were, they must actually be an indicator to advocate for the theory of civilizational rapprochement, not only that, but should actually be a motivating factor to form alliances. The shortcomings in proper intellectual evaluation of these events has led to a pessimistic outlook of the logic and the correct path that should be adopted.

In this context, we must also highlight the International Conference on (Islam - A Message of Mercy and Peace) held by the Muslim World League in Moscow and Grozny, participants from (43) countries took part in the event, under the auspices of the government of the Russian Federation and the Presidency of the Chechen Republic. The Russian Duma, and a group of religious leaders and scholars of culture and various academic backgrounds from the Russian Federation and around the world took part in the event.

The conference was considered the first of its kind in subject matter in the history of Russia, it aimed at achieving the Muslim World League's mission of promoting the values of coexistence and peace, and emphasize on the importance of cooperation in the domain of shared human values and patriotic values. During the conference, His Excellency Dr. Alissa, praised the outstanding Russian model of national harmony and integration, as well as the coexistence among the different religious and ethnic groups, he stressed in his speech: "Islam is a religion that extends bridges of peace to everyone, and masters the art of cooperation with others on the shared human values to achieve coexistence and peace, to demonstrate that we may disagree, but we understand each other, and cooperate and build together. This is all based on the message of Islam, and its humane principles that clearly demonstrate that Islam is a religion of coexistence, civility, compassion and building positive relations. A religion that differentiates between understanding the views of others and believing in them, in which differences does not mean having a conflict, and that differences should be resolved by practical programs that have an effective impact, and are capable of producing tangible changes that can clarify facts and bridge gaps.

Fourth: Joint Agreements:

What sets the tenure of His Excellency Sheikh Dr. Alissa and his renewed vision for improving the efforts of the Muslim World League to achieve its

objectives to promote civilizational rapprochement is: signing a number of agreements and memorandum of understanding with a number of official institutions, religious leaders, and think tanks, to launch a wide array of programs and initiatives aimed at promoting the culture of dialogue and civilized exchange, whose outcome could be felt on the ground, to bridge the gap between peoples and nations, extend bridges of love and peace, and achieve the shared human aspirations.

Among the most prominent of these historic agreements are:

- An agreement of cooperation between the Muslim World League and the Appeal of Conscience Foundation based in the USA, to promote the spiritual role of the followers of different faiths in confronting all forms of extremism and hatred, and to consolidate the values of harmony, emphasize that extremism represents only those who adhere to such devious ideology. It is also important to completely differentiate between religions and politics. The definition of religion as it is, is not affiliated with any political movements.
- A cooperation agreement between the Muslim World League and the Religious Administration of the Muslims of the Republic of Tataristan in Russia. The agreement includes sharing knowledge and experiences, to achieve common objectives that are based on the shared vision and ideology related to the joint issues of moderate intellectual and religious outlook, that aim to promote the values of love, openness and harmony among all.
- A cooperation agreement between the Muslim World League and the Uffizi Museum in Florence, Italy; which is one of the oldest and most famous art institutions in Europe, the second largest museum in the world after the Louvre, and is visited annually by millions from around the world. The agreement aims to implement educational and cultural initiatives related to the Islamic civilization, and to support initiatives aimed at developing education and promoting dialogue between cultures.
- A cooperation agreement between the Muslim World League and the Vatican to achieve the common goals of the followers of different faiths, it included: Establishing a permanent working-committee consisting of members from the Pontifical Council and the Muslim World League, co-chaired by a representative of the Pope and Sheikh Dr. Alissa. The agreement also included that the establishment of a joint coordination committee that meets annually to prepare for meetings related to dialogue and cultural exchange, held alternatively between Rome and a city chosen by the Muslim World League.
- The Paris Agreement for the Abrahamic Family: the Muslim World League was a party to this agreement along with France Islam Foundation (an officially registered organization,) this took place during the (Paris

Conference for Solidarity and Peace). A large French audience was present during the signing of the agreement; it was widely praised by parliaments for the unprecedented breakthrough it made in the domain of dialogue among civilizations.

- Memorandum of Understanding between the Muslim World League and the Federation Council of the Federal Assembly of the Russian Federation, to share knowledge and experiences to achieve common goals, combat extremist ideologies, and to consolidate the culture of dialogue and peaceful coexistence between religions.

- A cooperation agreement between the Muslim World League and the Patriarch of Moscow and all Russia, it tackles the challenges related to the importance of dialogue between the followers of different faiths, the positive role of religious institutions in resolving international issues and conflicts, and the desire of Muslims and Christians to promote peaceful and positive coexistence, to achieve the common goals dictated by God: spread the values of peace and high morals, and complete rejection of all forms of extremism and hatred of others.

Fifth: Historic Initiatives:

We will not be exaggerating if we express our sincere admiration of the historic initiatives launched by the Muslim World League since His Excellency Dr. Alissa took over as the Secretary-General of the organization, these initiatives were met with international approval and praise from various governmental and non-governmental bodies, given their profound impact on the ground in achieving the aspirations of nations and people to live in peace, harmony and love.

His Excellency Dr. Alissa emphasized on the importance of these initiatives as a core part of the Muslim World League and its objectives to help the organization achieve its overall vision, he expressed this during his much popular interview with (Union of OIC News Agencies), in which he said: "stemming from the Muslim World League's firm believe in the necessity of coexistence between the followers of different faiths and cultures and the necessity of cooperation and consolidation of the shared bonds of brotherhood, the Muslim World League took many serious steps to promote these principles all over the world, this was done through practical initiatives, engaging in effective dialogue during meetings, and direct contributions to solving problems arising because of religious or ethnic reasons, by cooperating with the authorities in these countries. The Muslim World League Also focused on deepening of the cultural bonds, improve mutual understand and trust among the followers of different faiths and cultures, all that through practical programs that would consolidate the concept of national integration in countries where there is ethnic and cultural diversity.

His Excellency indicated that the Muslim World League stands out for its approach of launching initiatives taking advantage of the (soft power) to neutralize the voices of hatred and extremism. The Muslim World League also engaged in dialogue that is scientific and intellectual and supported by evidence that proved to everyone the soundness of the MWL steps in this regard, especially in confronting some ideologies and voices that surfaced by concealing the truth, or due to ignorance, extremism, or being isolated from the outer world and having a collective narrow mind. Dr. Al-Issa added that the Muslim World League adheres to the logic dictated by religion and reason; that coexistence is a necessity. The MWL gives a lot of importance to overcoming the obstacles standing in the way of achieving coexistence, and spares no efforts in this regard.

His Excellency also indicated that the Muslim World League has put forth a number of initiatives and proposals to ministries and all departments concerned with national integration, whether governmental or civil society organization, in many countries. In addition, The Muslim World League has formed alliances with a number of intellectual centers, that are very capable and influential, to support this project, and it has made important strides in this regard. The main focus of these efforts is to break the general stereotypes ingrained in the minds of some people belonging to different faiths, ethnicities and cultures. His Excellency Dr. Al-Issa emphasizes that positive coexistence among all is not a choice that can be taken up or left out, but rather it is a religious, moral and human obligation imposed by the realities of life.

The Washington Institute and the National Council on U.S.-Arab Relations hosted His Excellency Sheikh Dr. Alissa in Washington, the event was attended by religious, political and intellectual elite. Sheikh Dr. Al-Issa reiterated in his speech that the Muslim World League received international recognition for its initiatives and programs both within the Muslim World and outside of it. Among the main objectives of the MWL: extend bridges of dialogue and cooperation with the followers of different faiths and cultures, focus on the shared human values; and that only (10%) of these shared values are enough to bring about peace and harmony in today's world. In addition, he further indicated that the Muslim World League is working on an important project in this regard, cooperating with countries that have religious and ethnic minorities, to promote positive national integration, and help in bridging the gaps overlooked by national departments of integration, all over the world.

Next are some of the most notable Initiatives of Dr. Al-Issa:

- Charter of Makkah: This initiative is considered the most notable achievement and the highest regarded initiative of Dr. Alissa's many achievements and initiatives. The Charter was issued in an International

Conference held in the Holy City of Makkah, under the umbrella of the Muslim World League, with the attendance of more than 1200 Scholars and Muftis, who represented 27 Islamic schools of thought and sects; from 138 countries, in a historic event considered to be one of a kind, that brought together all the Islamic branches which were constituted "during the Islamic History". The Charter's issuance during the era of Dr. Al-Issa was a major starting point toward a more harmonious and peaceful world, especially with all the support it got from the followers of different religions and cultures around the world. The future generation shall look at The Charter with pride, and the ideas of this Charter shall be inspiring to them to build on constructive dialogue and to make peace. The Charter's clauses, which were full of the values of dialogue and peace, mentioned that "differences between nations in their believes, cultures, habits, and their ways of thinking are part of the divine law, and accepting and dealing with these differences rationally to achieve harmony and peace is way better than dealing with them arrogantly and fighting them". The Charter's clauses also mentioned that "religious and cultural diversity in the communities should not justify conflict, it should be considered a call for unity, and an effective method of communication that considers diversity a bridge for dialogue, understanding, and cooperation for the benefit of all" it also mentions that "Solidarity to stop the destruction of human being and the world around us, and cooperation to benefit humanity could be realized by making an effective international alliances that surpasses theorizing and abstract slogans" it also says "Enacting deterrent legislations against hate advocates, violence, terrorism, and instigators of civilizational clashes, should reduce the causes of religious and ethnic conflicts".

- The Muslim World League's Initiative for the Holocaust: The Muslim World League condemned this crime and indicated that its moral position doesn't bear any political stances, since the MWL's vision, mission, and message isn't affiliated with any political agenda.
- The initiatives that emanated from the Geneva Final Statement which was issued in February 2020, at the United Nations Office, Geneva. This statement consisted of 31 initiatives, most of them related to young people; How to evaluate their behavior and how to protect them from extremism. Some of these initiatives are related to dialogue and peace. Following are some of these initiatives: The Initiative of "Friendship and cooperation between Nations and Peoples "for a more understanding and peaceful world, and more harmonious and integrated societies". The initiative of "Peace of Civilizations". The initiative to Diagnose, Analyze and Treat Neo-Nazism and Anti-Semitism". The initiative of "How do we eliminate violence and terrorism?". The initiative of "Errors and repercussions in the diagnosis and treatment of religious freedoms". The initiative of "soft power and hard power in combating violent extremism". The initiative of "Religious Discourse that Makes Peace". The initiative of "Europe and Islam". The initiative of "National Integration Agencies in

Europe". The initiative of "National and Religious Identity between the concepts of Conflict and Integration".

Sixth: Meetings with Religious, Intellectual and Political Leaders:

When Dr. Alissa became the Secretary General of The MWL, His Excellency showed his interest in meeting religious leaders, intellectual figures, political elites, and a number of ambassadors of different countries to Saudi Arabia; to explain the renewed vision of the MWL which became centered around humanitarian and social work. His Excellency also showed the MWL's willingness to build dialogue bridges and to open communication channels with the followers of different religions and cultures, to achieve a peaceful coexistence and to spread peace and stability across the globe.

During the MWL's international and domestic conferences, as well as the official and scholarly meetings of His Excellency Dr. Alissa, he met a number of presidents and leaders, in addition to ministers, parliamentarians, and senior government officials in different countries. His Excellency also met thinkers, researchers, political and religious figures, Head of the centers and associations, and other religious leaders. During the meetings, His Excellency focused on presenting a complete and integrative vision of dialogue and international peace. Also, he urged everyone, to not provoke religious conflicts, which opens the doors for evil because of its sensitivity in different levels.

During His Excellency's meetings, Dr. Al-Issa's presented many enlightened visions which would bring points of view closer, and find acceptable formulas of understandings. His Excellency also proposed fair and possible settlements for conflicts, that could solve the problems, restore confidence, and realize cooperation and harmony that could benefit humanity and spread peace and stability in societies and countries.

His Excellency's meetings with senior officials, political figures, academics, thinkers, Muftis, and cultural and political leaders; Starting with His Holiness Pope Francis, senior Cardinals, Archbishops, and other leaders of different religious sects; in addition to His Excellency's visits to different countries prominent in politics, commerce, and culture. These meetings resulted in exchanging opinions, presenting ideas, and discussing visions and questions, in order to achieve understanding, rapprochement, and to build on positive relationships. Also, His Excellency sought to find a formula that everyone agrees on, which controls the behaviors of individuals, nations, and communities. In addition, it eliminates stress, anxiety, and insecurity. Furthermore, it infuses humanity with wisdom and justice, and takes it towards the good and righteousness. It also presents the minimum limit for an international peaceful coexistence, where there is neither an oppressor

nor the oppressed. It also directs humanity towards familiarity, acquaintance, and cooperation for the benefit of all.

Some of the notable figures that His Excellency met were: Mr. Tony Blair, the former Prime Minister of UK. The Secretary General of the UN. The President of the European Parliament. The Chairman of the State Duma in Russia. Dr. Bawa Jain the Secretary General of the World Council of Religious Leaders. Dr. William Vendley the Secretary General of the World Conference of Religions for Peace. The United States Ambassador at Large for International Religious Freedom, Ministers of External Affairs and other leaders in many Countries.

In addition to that, His Excellency received at his office in Riyadh the Ambassadors of the following countries to Saudi Arabia: Australia, Canada, Brazil, Singapore, Germany, Britain, Austria, France, Switzerland, New Zealand, Japan, Belgium, Italy, Kuwait, UAE, Kazakhstan, Bangladesh, Somalia, Benin, Egypt, and Burundi.

His Excellency's efforts and leadership role in promoting dialogue and spreading peace, along with the important role the MWL plays in rapprochement and dialogue were appreciated by the Director and UNESCO in Paris Mr. Eric Falt.

The Ambassador of India to Saudi Arabia also praised His Excellency's role by giving the following statement: "We appreciate, value, and acknowledge your international role and positive efforts in promoting international peace, and urging peace and coexistence. We also praise the clear and tangible activities of the MWL". This is an example of one of the many credentials His Excellency received, which shows the respect he received, and the international presence of His Excellency's enlightened ideas, and renewed futuristic vision.

His Excellency's historic visits to international and famous places of worship are worth noting as well. Like His Excellency's visit to the Vatican City, where he met with His Holiness Pope Francis. Also, His Excellency's visit to the headquarters of the Federation of Protestant Churches in Paris, where he met its President. This meeting was a golden opportunity to send a message filled with peace and harmony to the whole world. When Dr. Al-Issa said "When we visit religious institutes or Churches, we show the whole world our friendship and rapprochement with everybody. I have visited many religious, intellectual, diplomatic, and social institutes around the world to promote cooperation, and to achieve the goal and the message of the MWL which is about spreading peace and harmony amongst human beings".

His Excellency Dr. Al-Issa, also met with the president of the Conference of European Churches in France His Eminence Rev. Emmanuel Adamox, who praised His Excellency's effective role in building communication and dialogue bridges between the followers of different religions and cultures around the world. His Eminence also praised the efforts of the MWL in achieving international peace,

and consolidating love between Muslims and Christians. He also showed his appreciation to the quantum leap in the activities of the MWL since His Excellency Dr. Al-Issa became the Secretary General.

Bishop Michel Dubost, the president of the working-group "Catholics and Muslim in France Today" within the Conference of Bishops of France, praised the historic meeting of His Excellency Dr. Alissa with His Holiness Pope Francis. He also mentioned that the meeting's results were positive in the areas of rapprochement, communication, and dialogue between the followers of religions and cultures around the world.

In addition to that, His Excellency Dr. Al-Issa met with His Eminence Pastor Francois Clavairoly, the president of the Protestant Federation of France, who praised the MWL's efforts and its new vision and mission, which opened the horizons of communications for all, through its initiatives and visits to spread the culture of international peace between religions.

His Excellency Dr. Alissa visited many Churches and Cathedrals including: Norte-Dame de Paris, The Florence Cathedral and met His Eminence Cardinal Giuseppe Betori, and visited The Archdiocese of Lebanon, where he met its president Archbishop Paullus Matar and others.

All these visits and meetings are indicators of His Excellency's desire to communicate and coexist with the others. It is an expression of the openness of the moderate Islam toward human rapprochement values, which would serve humanity during peaceful and stable times. All of these visits helped in an effective way to achieve rapprochement, coexistence, and gaining trust. It also helped in clearing misunderstood issues which were a result of unjustified ignorance and lack of communication.

His Excellency Dr. Alissa also has seized every opportunity during his meetings and visits to praise all of those who defend Islam against the unjust claims linking it to violence. He commended the statements that disassociates Islam from extremism and prove its innocence from the false claims made by haters and instigators against Islam because of the deviant actions of a few, he also highlighted that these actions could be carried out by any individual from the followers of any religion.

His Excellency Dr. Alissa made sure during his meetings to unify the stances, to immunize the visions, to spread awareness, to show the high values of moderate Islam, and to engage in the national integration project which opens the horizon for coexistence, tolerance, and harmony. He also requested all, to respect the national constitutions and laws, and urged everyone that if they want to ask for religious freedoms then they should do so though the legal system of each country. And he assured everyone that without this kind of awareness, which is supported by Sharia texts, there will be no coexistence, harmony, or peace.

Dr. Leon Saltiel
Representative at UN Geneva and UNESCO, and Coordinator on Countering Antisemitism World Jewish Congress

"Building Better Societies by Fighting Antisemitism and Safeguarding the Memory of the Holocaust"

The World Jewish Congress, an ECOSOC-accredited organization since 1947, represents more than 100 Jewish communities and institutions around the globe and acts as the principal voice representing the organized Jewish world. Since its founding in 1936, the WJC has prioritized the achievement of peaceful, just and inclusive societies. It does so by engaging with a variety of stakeholders, governments, civil society, business, academia, youth with the aim to counter antisemitism and hatred around the world, advocate for the rights of minorities and spearhead interfaith dialogue and understanding.

The Rising Tide of Antisemitism Worldwide

Antisemitism, the discrimination against the Jewish people, is an age-old phenomenon that does not only concern Jews. It is a threat to one degree or another in all societies, as well as an indicator of wider societal problems. As the world's "oldest hatred," antisemitism exposes the failings in each society. It exists regardless of the size or presence of a Jewish community. Jews are often the first group to be scapegoated but, unfortunately, they are not the last. Indeed, history has shown that hateful discourse that starts with the Jews expands to other members of society.

As UNESCO Director-General, Audrey Azoulay, said, antisemitism does not "require the presence of a Jewish community to proliferate." Rather, "it exists in religious, social and political forms and guises, on all sides of the political spectrum."[1018] Thus, if left unchecked, antisemitism impacts the wider population, as it enables prejudice and active discrimination among societies in general, threatening the basic fabric of modern democracies, the rule of rule and the achievement of human rights protection.

Virtually every opinion poll and study in the last few years has shown a surge in racist and xenophobic manifestations around the world, and, in particular, a rise in antisemitic feelings and perceptions. According to the French interior ministry, in 2018, antisemitic incidents in the country rose sharply by 74% compared to the previous year.[1019] In 2019, antisemitic acts

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1018 https://unesdoc.unesco.org/ark:/48223/pf0000263702, p. 5.
1019 https://www.nytimes.com/2019/02/12/world/europe/paris-anti-semitic-attacks.html.

in the country increased by another 27%.[1020] According to crime data from the German government, in 2018 there was a 60% rise in physical attacks against Jewish targets, compared to 2017.[1021] In Canada, violent antisemitic incidents increased by 27% in 2019, making the Jewish community the most targeted religious minority in the country and signaling a new record.[1022] Record number of antisemitic incidents were also documented in 2019 in the Netherlands, with a 35% increase compared to 2018,[1023] and in the United States, with a 12% increase.[1024]

Furthermore, in 2018, in the largest ever survey of Jewish opinion, covering twelve European countries and including almost 16,500 Jews, the EU Fundamental Rights Agency found that 90% of respondents felt that antisemitism was growing in their country and that 30% had been harassed. An alarming 38% had considered emigrating from their countries, a distressing fact considering that Jews have lived and contributed to European civilization for millennia.[1025]

The rise of antisemitism has been recognized by the highest authorities at the United Nations. Secretary-General António Guterres warned that antisemitism has persisted to torment new generations, and pledged that the United Nations will always be at the forefront of the fight against all forms of hatred.[1026] High Commissioner for Human Rights Michelle Bachelet promised to push back against the rising tide of antisemitism and xenophobia.[1027] The Special Rapporteur on freedom of religion or belief, Ahmed Shaheed, identified antisemitic-motivated violence as "toxic to democracy and mutual respect" and urged states to adopt a "human-rights based approach" to combat the hatred of Jews.[1028] The Special Rapporteur on contemporary forms of racism, racial discrimination, xenophobia and related intolerance, E. Tendayi Achiume, noted a resurgence in antisemitic violence targeting Jews, including hate crimes, hate speech, harassment, intimidation, Holocaust denial, antisemitic vandalism and the use of antisemitic symbols all around the world, calling on all UN member states to take concrete actions to combat and to prevent manifestations of antisemitism.[1029]

1020 https://www.timesofisrael.com/france-reports-27-increase-in-anti-semitic-acts/.
1021 https://www.bbc.com/news/world-europe-47223692.
1022 https://www.jta.org/quick-reads/canada-sees-27-rise-in-violent-anti-semitic-incidents-in-2019.
1023 https://www.timesofisrael.com/record-number-of-anti-semitic-incidents-documented-in-the-netherlands-in-2019.
1024 https://edition.cnn.com/2020/05/12/us/antisemitic-incidents-highest-2019/index.html.
1025 https://www.theguardian.com/news/2019/feb/15/antisemitism-rising-sharply-across-europe-latest-figures-show.
1026 https://news.un.org/en/story/2019/01/1031392.
1027 https://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=24121&LangID=E.
1028 https://undocs.org/A/74/358.
1029 https://undocs.org/A/74/253.

Curbing Online Hate

During the outbreak of COVID-19, a renewed surge of antisemitic rhetoric was observed, awakening ancient antisemitic libels coupled with modern conspiracy myths, religious intolerance and populist exploitation. We have seen that the extensive use of new technologies has allowed for the dissemination of hateful rhetoric on online platforms. Rightwing extremists are also taking advantage of these new tools to spread classic antisemitism linked to the coronavirus, in addition to anti-black, misogynic and homophobic sentiments.

The old myths of the Jews poisoning the wells and being responsible for the Black Plague have found renewed popularity and are linked to falsehoods that the Jews created, are spreading or even taking advantage of the current pandemic, as a way to become rich or even control the world. From Argentina[1030] to Yemen,[1031] these absurd theories have found fertile ground. Notorious antisemitic texts, like the Protocols of the Elders of Zion, have also been cited to express a populist and simplistic explanation of recent developments, filled with conspiracy myths.[1032] These range from misleading information regarding the coronavirus and related health measures, to attacks accusing Jews and other minorities for supposedly having created and propagated the virus. The vast majority of these theories are antisemitic at their core.[1033]

Unfortunately, hate speech does not stop online but leads to tragic consequences offline. For example, the perpetrators of the Christchurch and Halle attacks, which led to the senseless murder of dozens in places of worship, promoted their neo-Nazi doctrines and hateful rhetoric online before taking action, and even broadcasted their atrocities live to glorify hatred. They aimed to exploit new technologies to incite others to commit violence.

What happens online has real effects on real people in the real world. Even more, it is real people that propagate hatred online, abusing the advantages of new technologies to disseminate their messages broader and quicker. We must focus our efforts on reducing this spread of online hate, and denying the means and access to the individuals and groups that are behind it. We

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1030 https://www.timesofisrael.com/argentine-journalist-coronavirus-was-created-by-rich-americans-and-israelis.

1031 https://www.memri.org/tv/yemen-houthi-leader-mahbashi-friday-sermon-coronavirus-jews-american-aggression and https://www.memri.org/tv/friday-sermon-yemeni-scholar-ibrahim-ubeidi-coronavirus-jewish-plan-control-mecca-medina.

1032 See, for example, https://www.israelhayom.com/2020/04/26/the-return-of-populist-anti-semitism/ https://www.israeltoday.co.il/read/jews-are-being-blamed-for-the-coronavirus/, and https://chicago.suntimes.com/2020/5/5/21248296/anti-semitism-anti-immigrant-racism-bigotry-pandemic-holocaust-museum-edna-friedberg.

1033 https://edition.cnn.com/2020/10/07/tech/qanon-europe-cult-intl/index.html

must use tools and education to kill the ideas at the basis of antisemitism, such as:

- States should have strong legislation against online hate.
- Social media companies should have effective policies on dealing with hate speech, such as recent moves by Facebook,1034 Youtube1035 and Tiktok.1036
- The United Nations, governments and civil society must find ways to utilize and incentivize these new tools to promote ideas of peaceful coexistence. We need to better leverage and regulate modern technology to oppose extremism and prevent radicalization. International organizations should also initiate action plans against online hate.

People should not be free to spread hateful ideas online or offline. We owe it to the victims to take concrete actions and enact appropriate measures that will lead to the swift removal of offensive material.

In particular, all policies and legislation against online hate should take into account antisemitism, Holocaust denial and neo-Nazism. Of course, antisemitism is part of the wider phenomenon of online hate, but there are unique aspects of antisemitism that must be taken into consideration, such as:

- stereotypes about Jews controlling the world, and other conspiracy myths;
- the connection to the Holocaust and Holocaust denial; and
- the connection to Israel and Zionism.

The World Jewish Congress is on the frontlines of the fight against online hate by working with governments, UN agencies, social media companies and civil society to curb this scourge.[1037] One of the most recent initiatives the WJC has participated in is the "Think Before Sharing" campaign, together with UNESCO, the European Commission and Twitter, in order to help people identify, debunk and report such conspiracy myths. Internet users are encouraged to check material and research authors before forwarding information; the campaign also includes useful tips on how to counter and report misleading posts.[1038]

1034 https://www.worldjewishcongress.org/en/news/facebook-to-remove-holocaust-denial-10-0-2020.
1035 https://www.worldjewishcongress.org/en/news/world-jewish-congress-pleased-with-you-tubes-removal-of-antisemitic-nation-of-islam-channel.
1036 https://www.worldjewishcongress.org/en/news/world-jewish-congress-applauds-tiktok-policy-removing-content-perpetuating-hateful-stereotypes-10-4-2020.
1037 https://www.universal-rights.org/by-invitation/unfriending-online-hate-the-contribution-of-the-world-jewish-congress.
1038 https://en.unesco.org/themes/gced/thinkbeforesharing.

Safeguarding the Memory of the Holocaust

Another of the priority issues of the World Jewish Congress is to safeguard the memory of the Holocaust and promote its legacy. The Holocaust was a major historical event that shook the conscience of humankind and showed how low human nature can go towards the other, the neighbor. Born out of the ashes of the Holocaust are the United Nations, the European Union and the Universal Declaration of Human Rights, institutions which are the guarantors of a better and peaceful future where the mistakes of the past will not be repeated.

Nevertheless, the challenges abound. On the one hand, recent studies show a great ignorance among young people about the Holocaust.[1039] On the other, the WJC is very concerned by Holocaust denial and distortion, which includes efforts to minimize the impact of the Holocaust and rewrite history by whitewashing the role of Nazi collaborators as victims or heroes. This distortion only serves to deny the Holocaust as a historical event and trivializes its significance.

The historical facts about who were the perpetrators of the Holocaust, and who were the ones fighting against them, are well known. They cannot be changed and should never be used for the purposes of national heroism and false victimhood. Such attempts can also easily become fertile ground for blind nationalism, racism, antisemitism, neo-Nazism and xenophobia. These tendencies are not only discriminatory, offensive and outright lies.

The World Jewish Congress is also working with social media companies to limit Holocaust denial and distortion and develop some tools to that effect (see Education section below).

Promoting the IHRA Working Definitions

The International Holocaust Remembrance Alliance (IHRA), an international organization that brings together 34 member countries dedicated to safeguarding the memory of the Holocaust and combating antisemitism has developed two very valuable took in order to fight antisemitism and counter Holocaust denial and distortion. There are the Working Definitions of Antisemitism and of Holocaust Denial and Distortion.[1040] Both of these texts are a useful tool to explain and monitor the diverse and complex manifestations of this phenomenon. You cannot fight what you cannot define so these tools are of primary importance and should be widely used and disseminated.

Twenty-six governments so far have adopted the working definition on antisemitism, which has been also supported by Secretary-General António

1039 For example, http://www.claimscon.org/study.
1040 https://www.holocaustremembrance.com/resources/working-definitions-and-charters.

Guterres and Special Rapporteur on freedom of religion or belief, Ahmed Shaheed. The World Jewish Congress is working with many governments to assist them in adopting and implementing this definition on the local level. Several countries have also appointed national coordinators to combat antisemitism and also developed national strategies to that effect. In this respect, the World Jewish Congress has also welcomed the recently adopted working definition of antigypsism/anti-Roma discrimination.[1041]

Prioritizing Education

The World Jewish Congress has long prioritized education as a main pathway to build a robust citizenry, with a strong belief in democracy and fundamental freedoms and immunity from extremist and hurtful ideologies. We have partnered with UNESCO on a number of projects including a series of workshops organized by UNESCO and OSCE/ODIHR in order to train education policy officials on how to counter antisemitism through education. In 2019, three such workshops were conducted with participants coming from more than sixty countries in all regions of the globe[1042] and several follow-up activities are being developed.

As described above, the current health crisis has brought to the surface alarming levels of racism and bigotry, stereotyping of minorities, antisemitic conspiracy myths and misinformation. These phenomena reveal great flaws and deficiencies in education systems around the world. Young people lack critical thinking, digital literacy, democratic citizenship education and basic empathy towards the other. It is high time that governments around the world prioritize equipping their youngest citizens with the tools to be able to confront and oppose these messages of hatred and division.

In addition, in order to combat antisemitism and build more inclusive societies, the WJC believes that it is important to highlight the positive Jewish experience and contribution to world civilization. Honoring the historic Jewish role in society is important not only to fight prejudice and bigotry but also to strengthen the position of minorities within every nation. In addition, educating people about the Holocaust and the dangers of extremism, fanaticism and antisemitism should be an important educational component in all nations.

One such efforts, to educate the young generations about the lessons of the Holocaust, is the aboutholocaust.org website, jointly developed by UNESCO and the World Jewish Congress. The goal is to provide young people with essential information about the history of the Holocaust and its legacy.

1041 https://www.worldjewishcongress.org/en/news/ihra-adopts-working-definition-of-anti-roma-discrimination-10-2-2020.
1042 https://en.unesco.org/events/international-workshop-policymakers-role-education-addressing-anti-semitism.

This interactive online tool includes a range of content all designed to address misinformation that circulates across social media and other internet forums. Key features of the site include video testimonies of Holocaust survivors, as well as a section containing one hundred key facts about the Holocaust written in a clear, easy-to-understand format. These facts are organized in a question and answer style format, and cover a range of topics from basic inquiries, such as Who was Adolf Hitler? and Were all Jews forced to wear a yellow star?, to more complex and introspective aspects including, Did any governments attempt to save Jews from persecution before the outbreak of World War II? and Were perpetrators forced to kill?. Other facts also cover the subject of genocide more generally. Each fact is written in a concise format ensuring users gain the essential information for each point. The site is now available in several languages, including French, Arabic, and Farsi.

Advocating for Minorities

The WJC believes it is our duty as Jews to speak up on behalf of other vulnerable populations and stand in solidarity with them. In this respect, the WJC consistently speaks out in support of persecuted minorities around the world. At sessions of the UN Human Rights Council in Geneva, for example, the WJC has spoken out against the plight of Christians and other religious minorities in the Middle East, the plight of the Rohingya Muslim minority in Myanmar, the persecution of people with albinism, and the increase of online hate against Christians, Muslims, Jews and other groups.[1043]

Building Strong Interfaith Relations

Last but not least, the WJC is very active in interfaith relations, realizing that building inclusive societies and combating hatred is a common fight that no one group can win on its own. Historically, the WJC has spearheaded dialogue between the three Abrahamic religions – Judaism, Christianity, and Islam – as well as other faiths.[1044] The WJC believes that interfaith cooperation can make an important contribution to peace and to better understanding worldwide. Interreligious engagement can bridge divides, inspire people and emphasize our common humanity and shared values. There is a very big role for faith leaders of all religions to play and we need to build coalitions, reach out across the aisle, in order to design common actions to combat hate and division.

The President of the World Jewish Congress, Ronald S. Lauder, during a recent speech at the Pontifical Gregorian University in Rome, prioritized the fight against hate, racism and all forms of religious intolerance, as well

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1043 See, for example, the March 2020 HRC session, https://www.worldjewishcongress.org/en/news/world-jewish-congress-takes-to-un-human-right-council-floor-to-advocate-for-minority-rights-3-4-2020.

1044 https://www.worldjewishcongress.org/en/focus-areas/inter-faith-dialogue.

as safeguarding freedom of worship, by stating that "the campaign against racism, antisemitism, Islamophobia and anti-Christian attacks will be infinitely more effective if it is united. Christians should lead the defense of Jews and Muslims. Muslims should lead the defense of Christians and Jews. Jews should lead the defense of Muslims and Christians. And we must all stand together against racism."[1045]

Conclusion

Since its founding in Geneva in 1936, the World Jewish Congress has prioritized universal respect of human rights, religious coexistence, education, interfaith relations, and the fight against racism. The WJC is has been working with a variety of partners on these important topics and is open to cooperate with all UN agencies and governments around the globe to eliminate hate from our societies, and to promote dialogue and understanding between all peoples.

1045 https://www.worldjewishcongress.org/en/news/wjc-president-ronald-s-lauder-calls-for-unity-in-fight-against-hate-in-address-to-vatican-officials-11-5-2019.

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"Working towards an Inclusive Peace1046: The Red Cross and Red Crescent Approach to Dialogue, Understanding and Cooperation"

Introduction

The world is going through a phase of transitional peacefulness and conflict. A glance at the 2020 Global Peace Index (GPI)[1047] shows that the world has become 'less'[1048] peaceful since 2008 (though this decrease in peacefulness is not evenly spread throughout the regions) deteriorating by as much as 2.5%. This is largely attributed to civil unrest (from 2011 to 2019, the number of riots, general strikes and anti-government demonstrations around the world increased by 244%[1049]), the rise of conflicts within states; the rise of terrorism and increasing levels of criminality[1050]. The number of displaced people and refugees is the highest since the end of the Second World War[1051].

Experiences over the last decade in many parts of the world illustrate the changing nature of violent conflict and peace. Challenges to the established order in different places around the world are arising linked to diverse causes – political change, regional and national autonomy, growing inequality,

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1046 The caveat for this conversation is that inclusive peace is around addressing urgent challenges, underlying causes and contributing to a sustainable future. Yet there is a wider conversation on how holistic this approach is which involves peace within (inner peace), peace amongst peoples (relational & structural peace) and peace with Nature, including with animals (environmental peace). At the moment much of the conversation around inclusive peace does not include the latter but it is recognized that this has to be factored in for the future.

1047 The Global Peace Index (GPI) ranks the nations of the world according to their level of peacefulness. The index is composed of 23 qualitative and quantitative indicators from highly respected sources and ranks 162 independent states, covering 99.6 per cent of the world's population. The index gauges global peace using three broad themes: the level of safety and security in society, the extent of domestic and international conflict and the degree of militarisation. It is issued by the Institute for Economics and Peace (see www.visionofhumanity. org)

1048 The concept of the world becoming more or less peaceful can be subjective depending on who does the analysis (https://phys.org/news/2019-02-world-peaceful.html)

1049 The Global Peace Index 2020 (http://visionofhumanity.org/app/uploads/2020/06/GPI_2020_web.pdf)

1050 An authoritative estimate is that 1.5 billion people – a little over 20% of the world's population – live in countries under the threat of large-scale, organised violence, whether perpetrated by terrorists, state forces or– mostly – by criminal gangs (World Bank 2011)

1051 Please refer to UNHCR for further details on this (https://www.unhcr.org/figures-at-a-glance.html)

changing demography, urbanisation, climate change, faith and cultural identity, or securing the basic conditions of life. Crime, violence, and the wider social and political instability thus produced, threaten human security and the interplay of these issues means that we are facing a scenario where we have increased and complex vulnerability leading to conflict. We are seeing a world that is hurting due to increased fragility – fragility that is globalising at the pace of our fast-evolving world. This globalised fragility allows suffering and grievance to easily cross borders. The communities that we live in now are not only those of geographical space, but also those of ideals and aspirations. The state of the external world is now somehow a reflection (or "projection", in psychological terms) of the (collective) inner psychic world. As such, increasingly complex external crises and challenges are mirroring a deeper inner crisis at the individual level. Thus, the geographies of violent conflict of today are everywhere. They are not defined by places like Waterloo, Verdun, Baghdad or Kabul. The battlefields of today are on our streets, in our hospitals, in our places of worship; in our homes; in our minds. There is a lack of inner peace in the sense of individual balance, wellness and wholeness and more broadly in society, there is a lack of 'peace' in a host of other ways: the rise of mental illness, of non-communicable lifestyle diseases, and in the rising disparities between rich and poor, men and women, rural and urban communities, and even this generation and the next.

These fault lines within societies cannot be packed away out of sight – where they would not remain. We are seeing that happen with the current COVID-19 pandemic where the impacts of the tragic loss of life and abrupt economic disruption and the lasting changes in how society operates, and business is conducted, is yet to be understood. Empirical evidence points to unprecedented social disruption which affects the state of violence and peace as many countries are expected to go into recession. This is what is being seen in largely peaceful countries where there are still pockets of those societies which are suffering and are being left behind. We are seeing it in the growth of violent and ideological extremism amongst religious, ethnic and social minorities who are frustrated, feeling on the periphery (if not fully outside) of "mainstream" society, feeling they lack the means to address their frustrations through any formal channels – leading to people taking violent measures.

Understanding how these different elements of risk interact with each other, is fundamental to understanding what can be done to build peace in any context. The capacity to respond to challenges is necessary but not enough and relying on crisis response is truly inadequate. It is essential to meet these emerging problems upstream. We need to understand the concept of Peace, what constitutes it, how it can be approached and what are the tools needed.

There are many concepts of peace[1052] but the common idea is that peace in societies is when conditions exist that encourage people to handle conflicts without violence and harm to themselves or others[1053]. These conditions draw on the idea of human security and 'positive peace'[1054] and focus on[1055]:

- Whether power is organised, and leadership is used for the common good, and what degree of voice and accountability ordinary citizens have.
- How safe and secure people are, i.e. the degree of human security.
- Whether ordinary citizens have access to a reasonable degree of prosperity.
- Whether ordinary citizens have access to a fair system of justice based on laws that meet the common interest; and
- How well and fairly people's wellbeing is looked after**.**

These conditions lead to the view that conflicts can and should be resolved peacefully as much as is humanly possible, i.e. that every effort should be made to that end. Where and when that proves impossible, every effort must be devoted to returning to a situation in which violence does not threaten every person's safety and wellbeing, and in which conflicts can be handled by dialogue, discussion, the law and settlement. In other words, it is not conflict that is the problem, but violence.

Violence is a health, social, justice, legal, spiritual, economic, cultural, community- development, environmental, and human rights problem. It is intersectional and people who are vulnerable to certain forms of violence are often more susceptible to other forms, and hence can be subjected to multiple forms of violence. As a complex phenomenon, different categories, types and forms of violence are interrelated, mutually influencing and can reinforce the prevalence and impact of one another Thus addressing violence calls for the adoption of comprehensive strategies targeting the different underlying root causes and social determinants, and understanding that some groups of people are at higher risk to violence than others. The frequency, duration, and intensity of violence can vary in each unique circumstance, yet it always involves a survivor and someone inflicting the violence

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1052 Galtung, Johan, 1969. Violence, Peace and Peace Research, Journal of Peace Research, vol. 6, no. 3, pp. 167-191

1053 Bruce D. Bonta. "Conflict Resolution among Peaceful Societies: The Culture of Peacefulness." Journal of Peace Research 33, no. 4 (1996): 403-20. Accessed October 13, 2020. http://www.jstor.org/stable/424566.

1054 Here the GPI describes the pillars of positive peace as the following: well-functioning government; sound business environment; acceptance of the rights of others; good relations with neighbors; free flow of information; high levels of human capital; low levels of corruption; equitable distribution of resources.

1055 Saleem, Amjad (2015), 'Reimagining Civil Paths to Peace in the Commonwealth', CHOGM 2015 report, http://www.commonwealthcbc.com/reports/reimagining-civil-paths-to-peace-in-the-commonwealth

Violence is a global catastrophe and one of today's greatest humanitarian challenges. This is where the Red Cross and Red Crescent comes in. The Red Cross Red Crescent (RCRC) Movement may be best known for its emergency related work: for saving lives, for protecting livelihoods, and for strengthening recovery from disasters and crises, but it is less well known for its work to promote social inclusion and a culture of non-violence and peace. Yet as humanitarians who are there for everyone, peace for all is vital. Therefore, the concept of peaceful and inclusive communities and a culture of non-violence and peace has remained a consistent theme over its strategic priorities.

The IFRC Approach

So how does a humanitarian organisation like the International Federation of Red Cross and Red Crescent Societies (IFRC)[1056] and by extension its constituent member organisations, National Red Cross and Red Crescent (RCRC) Societies[1057], approach dialogue for peace?

Since the creation of Red Cross Red Crescent (RCRC) Movement, universal peace was also considered to be its ultimate objective by its founders (including Henry Dunant). In fact, there are few causes that are closer to the heart of the organization than peace[1058]. One of the mottos of the RCRC Movement is "per humanitatem ad pacem" - through humanity to peace, which is at the preamble of the IFRC constitution and the statutes. Thus it starts with the statutes of the RCRC Movement which states that **"**by its humanitarian work and the dissemination of its ideals, the Movement promotes a lasting peace**",** defining '**peace**' not only as an absence of violent conflict, but as a "dynamic process of co-operation among all States and peoples...founded on respect for freedom, independence, national sovereignty, equality, human rights, as well as on a fair and equitable distribution of resources to meet the needs of peoples ".

This in turn is directly linked to the seven fundamental principles of the RCRC Movement which have been lovingly honed and debated over 100

1056 The IFRC is the umbrella organisation which exists to serve its 192 member National Societies, its 14 million volunteers and its 160,000 local branches – all rooted in local communities; all working on the ground to solve local community problems; all of whom are there before, during and after a crisis.

1057 National Societies have a unique role as neutral and impartial local humanitarian actors linked to a global movement, with close links with their government - present before, during and after disaster, conflict and crisis. They are able to see how their long-term work with the most vulnerable over many decades contributes to stability and peace in sustainable manner, while also responding to the urgent needs that arise during a disaster or conflict.

1058 Pictet, 1979, Commentary on the Fundamental Principles of the Red Cross and Red Crescent, 18-20

years: Humanity[1059], Impartiality[1060], Neutrality[1061], Independence, Voluntary Service, Unity and Universality.

These principles underscore the mission of the RCRC Movement towards creating dialogue, understanding and cooperation supported by "a universal sense of solidarity towards all those in need of protection and assistance". This emphasis on dialogue and cooperation has been elaborated in many ways over the past 100 years[1062] of the existence of the IFRC – most recently as a focus on "promoting humanitarian values" or "promoting a culture of non-violence and peace" in Strategy 2020 or "people mobilising for inclusive and peace communities" in the new Strategy 2030.

These statutes also debunk the myth that is often perpetuated that working towards peace is a delicate subject for humanitarians and thus not the mandate of the RCRC. There is real debate and real tension about whether humanitarians (who operate 'on the basis of need alone' and who can never further a political standpoint) can indeed do peace work, which can often be political by nature. Yet humanitarian interventions in conflict or other settings can set up situations for future harm. Where there are complex socio-political and ethno-geographic divisions, shifting alliances and frontlines, humanitarian response (namely the provision of relief aid and the identity of its providers) can become part of the complex context and ultimately contribute to worsening of relations. If we are not careful, by virtue of our response and behaviour, cycles of violence can be reinforced by acts or omission if not carefully calibrated to reinforce peace. Ultimately for people on the ground, in the same way that, in the aftermath of an emergency, we ensure safe water and sanitation, provide emergency health services, and establish shelters for displaced people, we must also do all we can to protect the most vulnerable from violence and provide them with enabling, safe environments to access opportunities, achieve their full potential and continue building up their future.

Hence peace is something inherently at the core of the IFRC and the RCRC National Societies and is centred on creating and sustaining inclusive

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1059 It is intrinsic to the Principle of Humanity in a number of ways, especially since it seeks to promote "mutual understanding, friendship, cooperation and lasting peace amongst all peoples" (Pictet, 1979, 4)

1060 no discrimination as to nationality, race, religious beliefs, class or political opinions etc.

1061 In order to continue to enjoy the confidence of all, the Movement may not take sides in hostilities or engage at any time in controversies of a political, racial, religious or ideological nature

1062 Vision of the International Federation of Red Cross and Red Crescent Societies, as defined by its Constitution (Article 4, version 2007); Declaration "Together for Humanity", adopted at the 30th International Conference of the Red Cross and Red Crescent; Vision of the IFRC regarding its role in addressing violence (2008); Strategy 2020 of the International Federation of Red Cross and Red Crescent Societies (2009); IFRC Youth Declaration (2009); IFRC Strategy on Violence Prevention, Mitigation and response 2011-2020; 32nd International Conference Resolution on Sexual and Gender Based Violence (2015);

societies – societies that work for all. It is about creating a culture that "respects human beings, their well-being and dignity; it honours diversity, non-discrimination, inclusiveness, mutual understanding and dialogue, willingness to serve, cooperation and lasting peace. It is a culture where individuals, institutions and societies refrain from harming others, groups, communities, or themselves. There is a commitment to positive and constructive solutions to problems, tensions and the source of violence; violence is never an option."[1063] It is central to our understanding of ourselves and each other.

The RCRC ethos is a world in which we need to connect with other people, often beyond our immediate communities and experience. It is about promoting the values of equity, fairness, inclusion, and respect for human dignity, and the importance of human relationships that are fulfilling and functional for peace.

Human dignity is the foundation of the work that we do at IFRC where every effort must be devoted to returning to a situation in which violence does not threaten every person's safety and wellbeing, and in which conflicts can be handled by dialogue, discussion, the law and settlement. It is human dignity we preserve when we give cash, in ensuring a voice in their own assistance; it is human dignity that we see – when in the eyes of those who have lost all – we still see pride – and love – and caring for others; it is human dignity that we see when volunteers who have lost everything focus on serving their communities hit hard by tragedy. Ultimately it is human dignity and its preservation that allows for communities to <u>anticipate</u>, <u>prepare</u> for, <u>reduce the impact</u> of, <u>cope with</u> and <u>recover from</u> the effects of shocks and stresses without compromising their long-term prospects.

In the RCRC – when we speak of coping with shock - rebuilding communities – ensuring a caring society – in harmony with its environment reflecting fairness, equity, inclusion - – we use the term "resilience"[1064]. We are on the road towards a resilient future when communities are knowledgeable, healthy and can meet their basic needs, are socially cohesive, have economic activities and have access to good services. In this context, when people engage in social changes process that improve the quality of life without compromising the possibility of continuing to do so in the future or the possibility for others to do so especially in the face of sudden shocks, we identify them as being resilient. A resilient community is on the road to being at peace with itself and with each other.

1063 Strategy on violence prevention, mitigation and response. Available at: www.ifrc.org/Page-Files/53475/IFRC%20SoV%20REPORT%202011%20EN.pdf

1064 IFRC Framework for Community Resilience (https://media.ifrc.org/ifrc/wp-content/uploads/sites/5/2018/03/IFRC-Framework-for-Community-Resilience-EN-LR.pdf)

So, the question to be asked is how does the IFRC and RCRC National Societies work towards inclusive peace, promoting a culture of tolerance, acceptance, self-esteem?

There are three components of the work of the IFRC and its members to transform the culture of violence into one of peace.

> **Social Inclusion of Migrants:** Community engagement programmes between "host" and migrant communities. Most National Societies who provide this kind of support for dialogue and understanding between migrants and host communities do so within a wider programme that also provides direct support for integration into society for the migrant population, such as support with learning language, accessing education, employment and legal assistance. **The Turkish Red Crescent** for example have an network of ur-ban community centres that not only provide a range of supports to Syrian migrants, but also act as a place where Turkish and Syrian people can come together to learn, to work to cook and to share experiences.

1. Non-discrimination, inclusion and respect for diversity

We live in a world with enormous diversity with many different perspectives and ways of thinking. Rather than being perceived as making us richer and stronger, differences or diversity have been causes of tension and problems all too often. At its most extreme, discrimination against people based on perceived or actual characteristics that make up identities can lead to violence including gender-based violence, racially motivated attacks, and other hate crimes.

Inclusion is a positive disruption as it "reduces inequalities based on social backgrounds, identities, roles and power relations"[1065]. In the long term, inclusion also focuses on "facilitating access to opportunities and rights for all by addressing, reducing and ending exclusion, stigma and discrimination"[1066]**.** The key is to develop the ability within individuals and communities to deal with and respect these differences, rather than to reject them. As discrimination is frequently born out of fear of the unknown, it is important to foster active listening and communication between communities to lead to mutual understanding, respect for diversity and a willingness to explore solutions together. Hence values and skills-based education is key to overcoming discrimination. Learning and cultivating open-mindedness and understanding will help to accept those around us and to respect their differences. When we respect others, we can avoid tensions from forming and, where they do exist, to resolve them peacefully without resorting to violence. With self-reflection, we can identify our own biases and work to erase them by developing skills such as active listening, empathy, dropping bias and non-judgement.

1065 As defined in the IFRC gender and diversity policy, adopted at the IFRC General Assembly 2019
1066 *Ibid*.

Thus, the absolute foundation of the RCRC approach is the role of education, above all for the young. The IFRC S**trategic Framework on Education** highlights the work that National Societies are doing on to ensure **access to and continuity of education, that is inclusive, equitable, of high quality, and contributes to protection, safety and well-being.**

This is more than just cognitive education which the RCRC works on, but also on the '*non*-cognitive' education which encourages people to learn humanitarian skills and values, and abilities such as empathy, active listening, critical thinking, dropping bias and judgement, and promoting non-violent communication and mediation. It is what the IFRC terms 'humanitarian education' which is around raising the awareness of humanitarian values and principles thereby enabling individuals to interpret situations from a humanitarian perspective, to develop the knowledge, values and skills that transform the way they think and relate to each other and empowering them to take up active roles as responsible local and global citizens, helping and caring for themselves and others. All of these are related to a change of mindsets, attitudes and behaviours, from being locked into differences to valuing diversity and pluralism; from adverse reaction to joint response and even further to proactive prevention; from exclusion based on fear to connection based on our common humanity; and from resorting to verbal or physical violence when feeling threatened to constructive dialogue and trust. Much of this happens at the local level. The world over, RCRC National Societies run their own education programmes with many of them subsumed within wider sectoral programmes – for instance first aid programmes which are an element of the RCRC health work, and 'school safety' programmes are an element of the IFRC disaster preparedness and disaster response work.

2. Violence Prevention, Mitigation and Response

Social exclusion[1067] is frequently a determinant for violence: when people are excluded or discriminated against, their risk of experiencing violence increases. Working on social inclusion to remove inequality ultimately reduces the risk of highly vulnerable people being subject to violations of their fundamental right to be protected from harm. It is in this sense that the concept of "Protection"[1068] becomes important, as it is about keeping people safe from harm that others may cause them, and closely linked to the prevention of violence.

Emergencies exacerbate existing gender inequalities, and the incidence of sexual and gender-based violence (SGBV), violence against children and

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1067 Krug, E., Dahlbert, L., Mercy, J., Zwi, A., & Lozano, R. (Eds.) (2002). World report on violence and health. Geneva, Switzerland: World Health Organization

1068 The Red Cross Red Crescent Movement's commonly agreed definition of protection is *"all activities aimed at obtaining full respect for the rights of the individual in accordance with the letter and the spirit of the relevant bodies of law (i.e. HR law, IHL, refugee law)."*

Building understanding and dialogue in fractured communities - Some National Societies have large-scale social inclusion programmes with the over-arching aim of reducing tensions and distance and supporting dialogue and understanding. **Rwanda Red Cross** has long supported the "historically marginalised people" of the Batwa as well as genocide survivors with social inclusion assistance, integration into youth camps and other activities using live-skills and non-cognitive education to address discriminatory attitudes towards these marginalised groups.

The "Friendly neighbourhoods" initiative in **Americas Region** seeks to strengthen the social fabric urban settings by reconnecting individuals with their communities through the triple S methodology (simple, sustainable and safe). Honduras and Venezuela Red Cross have had great success in reducing tension and violence between communities with these methods.

trafficking in human beings often increase during and after emergencies. Someone's sex, gender identity and other factors, including age, disability, sexual orientation, health status, including HIV/AIDS and other chronic illnesses, social status, immigration and/or legal status, ethnicity, faith and nationality (or lack thereof) shape the extent to which people are vulnerable to, affected by, respond to and recover from emergencies. Those factors frequently affect the extent to which individuals are excluded from society overall, and their exposure to risks of violence and depravation. For these reasons, the IFRC frames the work described above as "Protection, Gender and Inclusion (PGI)", recognising the advantages of adopting this joined up, contextualised approach to address protection concerns of the most vulnerable, in particular during such moment of risk and uncertainty provoked by crisis. Part of this overall approach includes direct tackling issues of exclusion of certain cultural groups and establishing a dialogue between them – leveraging the Red Cross / Red Crescent's neutral role and trusted presence in the community to do so.

To this end, we have developed "minimum standards for protection, gender and inclusion in emergencies", which sets out key practical steps that emergency responders must take so that all people affected by a disaster can receive the assistance that they need by ensuring dignity, access, participation and safety. In addition to these minimum standards, National Societies around the world work to provide more specialised work providing protection to groups particularly at risk, including prevention and response to sexual and gender-based violence, all forms of violence against children, and the particular risks faced by peopleat risk of trafficking, and other issues of violence – such as persistent urban violence, bullying and violence towards older people. These activities are grouped within the three "levels" of protection activities defined by the Movement Projection Framework[1069]: 1) Do No Harm & Protection Mainstreaming 2) Specialized Protection activities 3) Influencing standards, norms and law.

1069 See the RCRC Movement Protection Framework for more details

This holistic approach of PGI - addressing issues of violence, discrimination and exclusion together - also establishes Red Cross and Red Crescent Societies as organisations which are seen by all as a safe bridge between cultures, gaining the confidence of all that they will be safe and welcome. Thus, addressing peace and providing a space for dialogue and cooperation is about engaging in a range of activities to protect vulnerable individuals from harm in the contexts of humanitarian, development, and peacebuilding work.

Of course, all these lofty principles would count for very little if there was no real action on the ground from the inspiring examples of volunteers and staff from National Societies all over the world putting these principles into practice. There are 14 million volunteers worldwide who by their very nature are peace-bearers: willingly making their contribution to their own society; and – because of their volunteer status – exerting more moral influence on those they help.

Volunteering is at the heart of community development and perhaps one of the most powerful ways to engage in the life of a community, to create social connection and to develop a sense of belonging. It brings personal fulfilment and self-esteem. It brings together people from different backgrounds, cultures, and religions. It helps to cultivate human values such as compassion and friendship. It fosters respect for diversity. It strengthens community support systems. It reduces the possibility that vulnerable people will take up violent means.

Many National Societies encourage encourage volunteering from the communities that they serve. For example, the Italian Red Cross which runs Villa Mariani providing services to people with drug addiction. It trains ex-drug users to run the services.

The Serbian Red Cross is one example among many of social inclusion programmes for Roma children, which is implemented by many volunteers who were previously refugees.

The Japanese Red Cross offers pathways into social volunteering for children with disabilities.

For the elderly, volunteering can be a way to stay active and avoid becoming isolated. The elderly will have a chance to share and pass on their valuable knowledge, skills and experience to younger generations. Also, this type of active participation in community life highlights that the elderly are a resource to be respected and valued by the community as a whole. For children and youth, volunteering can help to develop values and skills. Youth feel a sense of pride and usefulness, as they are able to actively contribute to their community. Volunteering strengthens community support systems, which increase resiliency and reduce vulnerability to participating in violent activities. For youth offenders, community voluntary service has the potential to be a lifeline in the struggle to avoid the circle of violence. It can facilitate their reintegration into society. In many cases, people who first benefited from the services of Red Cross Red Crescent National Societies later become volunteers in the programmes themselves.

Volunteers are the foundation of our strength in diversity. They are the backbone and engine of all our activities, delivering services and providing humanitarian assistance to millions of vulnerable people not only in times of disasters, but always.

Friendship / "buddy" programmes - Many National Societies also have "buddy" or "friendship" programmes where volunteers are paired with people who have recently arrived – they support them with finding their way in their new society, with language and homework support for children, administrative support for adults, and – perhaps most important for many – a friendly ear and social contacts in an often unfamiliar environment. Such services are provided by Red Cross Societies in Denmark , Norway, Sweden, Switzerland (for youth and for older people) among others.

3. Intercultural and Intergenerational Dialogue.

Differences, ignorance about the reasons behind those differences and the lack of ability to constructively deal with differences bring fear. This fear creates a mistrust of what is 'different', separating 'us' and 'them'. This can lead to discrimination, exclusion and even violence. All communities have groups of people – often hidden – who are unable to enjoy the general benefits that are accessible to most. These groups are often particularly vulnerable. Creating intercultural and intergenerational dialogue can help the IFRC to reduce the isolation of vulnerable groups and increase community cohesiveness and social inclusion.

The promotion of inter-cultural dialogue creates an opportunity for people of different backgrounds to get to know each other and understand each other's points of view. When we have a personal connection with someone, it is more difficult to make generalities or to consider him or her as 'them'. Creating these types of personal connections then translates to a more connected and peaceful community. When individuals in a diverse community create relationships and mutual understanding based on dialogue, there is less risk

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of tensions developing and when there are tensions present, they are more likely to be solved with respect and non-violence.

Cultural exchange, advocacy and awareness for host community - *"Protect Xchange"* from the Austrian Red Cross aims to "turns strangers into friends" and has been running since 2009. Around 350 volunteer ambassadors from migrant communities visit schools and youth groups to share their personal stories and establish dialogue and exchange with. The British Red Cross developed school-based activities called "positive images", focusing on the reality of migrant's stories – the toolkit has been translated into many languages. Icelandic Red Cross developed a campaign that simply called for people to "be nice", calling on people's common humanity to respect the equality and dignity of migrants.

The more inclusive a society is, the less risk there will be of tensions developing between different groups, and of tensions turning into violence. Sharing traditions and positive cultural support mechanisms can increase resilience and strengthen society as a whole. Promoting inter-generational dialogue can ensure that the values and knowledge of society are passed down from one generation to another effectively. It is also essential to include all generations in community dialogue to make certain that their needs are met and to reduce vulnerabilities. Inter-generational dialogue helps to ensure that the elderly stay connected and are valued by their community. It helps to make sure that youth have guidance and support so that they can be more resilient. More generally, inter-generational dialogue increases mutual understanding, respect for diversity and can be a powerful tool to increase a sense of belonging within a community and to reduce and prevent violence.

Engagement with youth is the engine of much of the work to ensure stability and peace – starting from the individual level, and reaching family, community and national level. For the RCRC, young people embody the most valuable RCRC resource and asset, as they represent more than a half of RCRC 15 million volunteers globally and are a driving force of our humanitarian assistance locally.

Youth engagement is therefore a strategic vehicle in achieving the RCRC humanitarian excellence and ensuring continuity, progress, and renewal within 192 National Societies. Young people help us identify the missing pieces in our engagement strategy, foster locally-driven solutions, and thus ensure that our National Societies remain relevant local actors before, during, and after humanitarian crises.

Youth Engagement

Humanitarian Excellence

Wider Engagement w/ Communities

Community Resilience

For the IFRC, engagement of children, adolescents, and young adults is not a token gesture. In creating a better world, the IFRC Youth Engagement strategy focuses on "stronger youth for stronger National Societies", with three main aspects: 1) youth as leaders with a voice, 2) youth as volunteers or catalysts of solutions 3) youth as members of affected communities. With National RCRC Societies, the IFRC works towards creating an **enabling environment,** prepares and accompanies, **educates,** and **enables** children, adolescents, and young adults to shape humanitarian aid and development. Engagement of young people with IFRC is thus described as a real-life leadership experience that encourages young people to do the "right thing" and give back to their communities.

The YABC Toolkit

Seeing that the causes of violence, discrimination and exclusion are born in the minds of people, the IFRC and its member NS has always worked not only to save lives, but also to change minds. This is as discussed above, the concept of 'humanitarian education' which entails learning humanitarian values and principles thereby enabling individuals to interpret situations from a humanitarian perspective, to develop the knowledge, values and skills that transform the way they think and relate to each other. It is how the IFRC empowers individuals to take up active roles as responsible local and global citizens, helping and caring for themselves and others. One of the IFRC's most precious initiatives to change minds has been the "Youth as Agents of Behavioural Change (YABC)" project.

This is an example of an initiative that encapsulates the three pillars of the IFRC approach towards peace. It develops these interpersonal skills and

values for enabling people to take up an ethical leadership role in positively changing behaviours and attitudes their communities using peer and non-formal education methods, and by role modelling the change. It promotes humanitarian values that are common to all through essential life skills and has a special place in the Red Cross Red Crescent linked to our Fundamental Principles (called the 7 skills for 7 Principles (747). It identifies those 7 skills that allow one to embody the principles and walk the talk). It links violence prevention and mitigation through a set of different activities and exercises that can be used in many ways to promote positive change in behaviour through active community engagement and volunteering.

Fundamental Principles	Values	Skills
• Humanity • Impartiality • Neutrality • Independence • Voluntary service • Unity • Universality	• Peace • Human dignity • Respect for diversity • Equality • Inclusiveness • Compassion, care, friendship • Mutual understanding • Solidarity and cooperation	• Empathy • Active listening, critical thinking, dropping bias • Non-judgement • Non-violent communication • Personal Resilience • Inner Peace • Negotiation/mediation

In a nutshell, it is a process that has a toolkit – a curriculum for sharing the values of responsible individuals in responsible societies but is about encouraging positive change in society. It is made up of 56 different activities and exercises – most involve role plays, games, visualisations, and the like rooted in a participant-centred, experiential learning and non-cognitive methodology. All involve interaction, and some of that interaction is physical – it even uses dance, music, theatre, visual arts, and sports. In a second phase, youth share their experiences with their peers and reflect together, making a 'from the heart to mind' learning journey. For example, one activity called 'Labelling' – where people have a label affixed to their forehead which of course they cannot read themselves. It could be 'illegal immigrant', or 'mentally handicapped', or 'living with HIV', or 'homeless' or 'refugee' or 'drug addict' or 'alcoholic' or 'obese' or more. They must spontaneously interact with others based on their 'labels' and without knowing their own.

It's an impactful exercise which serves to uncover and become aware of one's own preconceived ideas, stereotypes, biases, judgments and assumptions, and show how these can lead to stigmatization, marginalisation and discrimination, and experience a glimpse of what that feels like.

The power of these activities is immense. Since its inception in 2009, IFRC has trained almost 2,300 of our RCRC volunteers and staff in 131 countries, and they in turn have gone out and used these exercises in their families, schools, camps, youth clubs and communities. After the training, every volunteer and every National Society agree a plan to inspire positive change and on how best to pass on and share the knowledge they have acquired. When IFRC last researched the global impact of YABC in 2013, it was found that 620 RCRC volunteers trained in the YABC Toolkit had in turn reached a further 120,000 people. So IFRC can presume that the current aggregate of 3400 trained volunteers and staff have reached about half a million plus people. As we empower youth to reach out in their communities, we see how they really do promote and inspire changes of mindset and behaviour, by being the change/ embodying the change.

> *"As a nurse and paramedic, YABC strongly influenced my life and my relationships with others, especially those I serve. It helped me think positively, be less suspicious, and know how to connect with people. I now cultivate genuine and caring relationships that foster mutual understanding, create love and trust, offer support and open an opportunity for inner change." – young female volunteer from the Palestine Red Crescent*

Some of this peer-to-peer training is large scale and official – for instance the French Red Cross has a formal relationship with the Ministry of Education to conduct practical exercises to build life skills covering topics such as health, discrimination and violence, for 2 hours a week. The exercises are also 'formally' and officially taught in places like Madagascar (with a focus on bullying in schools) and Pakistan (with a focus on improving service delivery in disaster situations). With the Sierra Leone RC this has consisted of working with ex-child soldiers combining YABC activities for behavioural change and agricultural work to re-integrate them in society. In the Pakistan Red Crescent, YABC games putting participants in the shoes of refugees or IDPs have been integrated into disaster response training. Remarkable stories come out of YABC Pakistan, like the one about the young boys and men in tribal and mountainous areas who went through YABC training and then resolved collectively to convince their parents to send their sisters to school. In Martinique, in 12 months, one trained YABC peer educator alone reached around 1300 pupils in schools.

The Spirit of Solferino – Torch bearers of Peace

In all this, the focus of the IFRC and National Red Cross and Crescent Societies on young people is for the obvious reason that they are the embodiment of the future, a powerful source of change and also that they are disproportionately affected by the trials of the present thereby being more vulnerable to conflict and violence. The focus is on those who are or who may be 'excluded' or on the periphery: those out-of-school, those disabled, those forcibly displaced,

orphaned, unaccompanied, separated from their families, living on the streets or in conflict or fragile situations.

In essence, the practice of peace for the IFRC and the RCRC comes from the embodiment of the Fundamental Principles. Thus, it is important as we look at the present and future of the contribution to Peace, to go back to where the RCRC Movement itself started, in Solferino, Italy. 172 years ago when the armies of three emperors – those of France, Italy and Austria – did each other terrible damage. 6,000 men died at Solferino in 1859. It was in those times of despair that a symbol of hope and idea of "relief societies for the purpose of having care given to the wounded in wartime by zealous, devoted and thoroughly qualified volunteers"[1070] emerged.

So, whilst in 2020 our battlefields now are sometimes those of nations, like in 1859, but more often are the battlefields of global scourges like a global pandemic such as COVID-19, poverty, disease, migration, environmental degradation and so on; what we have learnt and are learning is that we are in urgent need for 'ideas and institutions that will allow us to live together as the global tribe we have become'[1071] . The roots of all global crises can be found in human denial of the eternal principle of peace. To fight this denial, there needs to be self-critical reflection. Sir Richard Burton, the famed Victorian explorer, once wrote that 'All Faith is false, all Faith is true: Truth is the shattered mirror strewn in myriad bits; while each believes his little bit the whole to own' (The Kasidah of Haji Abdu El-Yezdi), where he meant that you will find parts of the truth everywhere and the whole truth nowhere. The shattered mirror concept enables us to see that 'each shard reflects one part of a complex truth from its own particular angle'. Our mistake in the world today is to consider 'our little shard can reflect the whole'. Many people misinterpret their little truth as being the whole truth and are not inclusive enough to consider the other 'shards of glass'. True inclusivity can only be obtained when we carefully position all the 'small shards of glass' to create a compelling cosmopolitan mosaic. This will never be easy, but remains vitally important for, it involves creating the very 'ideas and institutions that will allow us to live together as the global tribe we have become'.

This is ultimately the concept of promoting peaceful and inclusive societies. We must challenge people to accept diversity and create equal opportunities for diverse communities, ethnicities, traditions, cultures, and faiths. We have to explore new solutions that will also have to take into account the existence of multiple identities which add a richness and variety to diversity and pluralism as part of a common home that needs to be celebrated in the global civil society and integrated into life as a positive force for development.

1070   Dunant, Henry (1859) 'A Memory of Solferino' (https://www.icrc.org/en/doc/assets/files/publications/icrc-002-0361.pdf)

1071   Appiah, K. A. (2006). *Cosmopolitanism*: *Ethics in a world of strangers*. New York: W. W.

We must remember that peace is also not just about us but the environment in which we live.

We don't remember the names of the dead at Solferino, but we do remember the name of the Swiss businessman Henri Dunant who witnessed the aftermath of the carnage of the Battle of Solferino, and acted in shock and compassion. He is the father of the Red Cross Red Crescent (RCRC) Movement. He recruited volunteers to tend to the dead, the dying and wounded, and he proposed an agreed set of values and beliefs for the conduct of international affairs which has also influenced the affairs between human beings.

With the RCRC Movement, the spirit of Solferino is alive and well. We were peace-bringers then and we must be peace-bringers now. The flame of compassion burns bright through its young volunteers who are empowered to become agents of change. The secret of empowering young people to usher in a better world is to equip them in humanitarian values and skills to enable them to volunteer to contribute to their societies.

Yet that flame of compassion is not just burning brightly in the RCRC Movement. The spirit of Solferino reminds us that millions and millions of young people are the torchbearers of a peace looking to play their part in society. Peace in their own lives, peace in their own communities.

Further References of Interest

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- The IFRC Better Programming Initiative - https://fednet.ifrc.org/en/resources/community-preparedness-and-risk-reduction/community-and-national-society-preparedness/community-preparedness/better-programming-initiative-bpi-/
- https://www.ifrc.org/Global/Publications/general/strategy-2020.pdf =› see especially p.17-18 on IFRC approach to promote a culture of peace, including intercultural dialogue and harmony within and between communities.
- https://www.ifrc.org/PageFiles/53518/1205900-Advocacy%20report%20on%20Promotion%20of%20culture%20of%20peace-EN-LR%20(2).pdf (RCRC 2020 approach to CNVP =› see especially p.21-22 on key ideas and examples of RCRC programmes contributing to CNVP)
- https://www.ifrc.org/en/news-and-media/opinions-and-positions/speeches/2014/statement-by-christophe-lobry-to-the-united-nations/ (Statement on Culture of Peace by Christophe Lobry, 2015)
- https://www.ifrc.org/en/what-we-do/principles-and-values/youth-

as-agents-of-behavioural-change-yabc/ (introduction to the YABC programme and its impacts)

- https://www.ifrc.org/PageFiles/53518/YABC%20toolkit%20introduction. pdf => see especially p.10-11 (more detailed introduction to the YABC programme)
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Daniel Fonseca
Historian

"University for Peace: 40 years fostering a culture of peace"

The essence of the University for Peace

The University for Peace (UPEACE) is an international institution of higher education, it also represents one of the first centers of its kind to be established in Latin America. The University is a center designed to strengthen a culture of peace through education for peace and scientific research by postgraduate studies. Thanks to the international academic cooperation, the University promotes the joint work with entities such as academic centers, state institutions, members of civil society and non-governmental organizations. Among its most important objectives, the University fosters the academic and professional training of leaders who promote peace.

Therefore, the University emerged with the purpose of consolidating a culture of peace in the world with the academic research and teaching at the postgraduate level. As indicated in article 2 of the ***Charter of the University for Peace*** presented to the General Assembly of the United Nations in New York on December 5, 1980:

"The University is established with a clear determination to provide humanity with an international institution of higher education for peace and with the aim of promoting among all human beings the 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. To this end, the University shall contribute to the great universal task of educating for peace by engaging in teaching, research, post-graduate training and dissemination of knowledge fundamental to the full development of the human person and societies through the interdisciplinary study of all matters relating to peace. " (UNGA, 1980, Annex I. p.1)

As stated in the Charter of the University, the implementation of education and promotion for peace is a key element that the institution manifests. The University makes a permanent effort to meet the proposed objectives. In order to understand how the University works today, it is necessary to recap the historical trajectory of the University in its first 40 years of life.

If you want peace, for prepare peace 1978 – 1989

The University for Peace was established in the Republic of Costa Rica on December 5, 1980 by the President of the Republic of Costa Rica, also founder, Rodrigo Carazo Odio.[1072] The University was created within the framework of the United Nations (UN) System and emerged in an international context marked by the effects of the World War II, the Cold War and the Hydrocarbon Crisis of the decade of 1970. Therefore, the history of Central America did not escape from the influence generated by the conflicts produced between the great nations. These processes largely led to the development of military interventions, civil wars and economic crisis in different parts of the region, as well as in the rest of the world.

As mentioned, the history of the Central American region of this period shows different scenarios of diverse types of violence suffered by a large part of the population, however, the 1980s provided an incipient path process of democratic opening. This new stage is due to the loss of legitimacy of the political order and of the authority established by the old rulers who exercised the authoritarian forms of govern.(Torres Rivas, 1994).

In the 1970s during the context of the Cold War, the idea of creating a center dedicated to studies for peace circulated in different international seminars, forums and conferences. (United Nations. General Assembly, 1980**)**.[1073] This idea was exposed on September 27, 1978 in New York, when the President of the Republic of Costa Rica appeared before the General Assembly of the United Nations, there he officially shared the interest in the formation of a University for Peace. At this meeting, Carazo delivered his speech aimed at the Universal Declaration of Human Rights of the Paris Agreement of 1948. In the same way, he referred to the situation in Central America, as well as the relationship between the West and the Middle East with special emphasis on the Arab - Israeli conflict. At the same time, he took the opportunity to denounce the inequality of development between nations and the importance of the preservation of the sovereignty of the peoples, also addressed the disarmament affairs and the necessity of establishment of a Culture of Peace.

To fulfill these objectives, Carazo proposed the creation of a center for higher education based on teaching, research and the democratization of knowledge for the cause of peace. It was at that moment that Carazo proposed a new approach to the historical Roman proverb originated in the

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1072 Note: Rodrigo Carazo Odio was an economist, he served as President of the Republic of Costa Rica during the administration from 1978 to 1982. In addition, he founded the University for Peace in 1980.

1073 Note: From here on, read the bibliographic references of (United Nations. General Assembly) as (UNGA).

4th century AD "If you want peace, prepare war"; Instead, Carazo alluded to a human and not a military principle, possibly exposing one of the institution's most representative and famous phrases: "If you want peace, prepare for peace."(Riera, 1981). Two years later, the General Assembly of the United Nations System approved the establishment of the University.

Between June 16 and 20, 1980, the First International Commission of UPEACE took place in New York and was chaired by former Venezuelan President Rafael Caldera.[1074] Likewise, there was a second session between September 4 and 8 of the same year. In both meetings, the Commission established the structure of the Academic Council of the University, designating Rodrigo Carazo as its president. In addition, he articulated the first philosophical foundations of UPEACE, which transcended the dimension of Human Rights and urged the institution to concentrate its work on education aimed at analyzing the conflicts that humanity was going through, as well as the search for the means to achieve Peace(UNGA, 1980). A year later, in 1981, thanks to a local donation, UPEACE acquired a property of around 300 hectares(Osborn, 2002); this property has been constituted by forests, green areas and also space suitable for the construction of the classrooms and other facilities. The land, located in El Rodeo in the Mora canton of the San José province, became the institution's headquarters.

Once the construction was completed in 1982, the University began its international academic cooperation strategies through the implementation of agreements with other academic entities, governmental bodies, and non-governmental organizations. For example, that year UPEACE made its first agreement with the Government of Costa Rica. Likewise, in 1983 UPEACE reached its first academic agreement, on that occasion with the Institute of Noetic Sciences from the United States. Thanks to these efforts, in 1985 UPEACE entered its first students in the Master's Program "Communication for Peace"(Osborn, 2002). Two years later UPEACE carried out different programs such as "Natural Resources and Peace" (United Nations. General Assembly, 1999). Furthermore, in 1986, UPEACE established the Editorial University for Peace. At the end of that decade, the University promoted conferences, seminars and workshops aimed at peace processes and conflict resolution in Central America.

Peace Focus in the Central American Region
1990 - 1999

In the 1990s, the University continued with programs on Central America and the Caribbean on Education for Peace, Negotiation, Communications and Natural Resources.(UNGA, 1999). At the same time, by 1991, UPEACE and

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1074 Note: Rafael Caldera Rodríguez was a jurist and academic who held the Presidency of the Republic of Venezuela in two administrations: 1969-1974 and 1994-1999.

the Belgrade European Center had registered 160 students that completed the master's programs addressing Peace Studies (UNGA, 1991). Additionally, UPEACE had another group of 100 students guided by 34 teachers (UNGA, 1990). In 1997 UPEACE focused its effort on the southern region of the American continent, that year the Government of Uruguay established in Montevideo the World Research Center for Peace through an agreement of cooperation with UPEACE (UNGA, 1997).

During this period, UPEACE had the chance to expand its functions thanks to the establishment of an agreement of cooperation with the Italian Government, in this case UPEACE acquired the Gandhi Center for Communications. This center provided the chance for UPEACE to create new materials in video formats, with this tool UPEACE enhanced its scope to reach more people from different regions, also, UPEACE was able to collaborate with other state institutions and non-government organizations. This Gandhi Center for Communications facilitated the creation of communication products for training, education and information necessary to strengthen a culture of Peace.

At the same time, UPEACE installed into its headquarters the International Radio for Peace with the purpose to inform, educate and foster a culture of peace (UNGA, 1993). By the mid-1990s, thanks to agreements with other institutions, UPEACE offered its students from 36 countries different master's programs with specializations in Natural Resources, Human Rights, Peaceful Conflict Resolution and Sustainable Development, among others. In addition, UPEACE celebrated a concert in commemoration of the fiftieth anniversary of the United Nations System (UNGA, 1995). By the end of this period, UPEACE had representation in at least 12 countries, including: Chile, Italy, Brazil, Ecuador, El Salvador, Spain and Honduras.

Time for Revitalization: New Looks at the West, Asia, Africa and the Middle East 2000 - 2009

In 1999 the University for Peace established the new basis of what would eventually become the revitalization process. Among the most important objectives, the University created new academic strategies based on the following:

"It will include programs that contribute to the promotion of a" culture of peace "based on the experience obtained by the University in its program on the culture of peace in Central America and the advice and collaboration of UNESCO, which is in charge of guidance and development of the program. "(UNGA, 1999, p.5)

The General Assembly of the United Nations proclaimed the year 2000

as the year of the Culture of Peace. Consequently, the first decade of the millennium was characterized by the process of academic and administrative revitalization of UPEACE, this was a process guided by the Secretary General of the United Nations, 2001 Nobel Peace Prize winner, Kofi Annan[1075].

The Secretary General of the United Nations visited the University headquarters in March 2002. Once at UPEACE Campus, Kofi Annan took the opportunity to plant a Ylang Ylang tree (Cananga odorata). The visit of the Secretary General is a reflection of the effort made by the University to promote its academic strategies in order to carry out the mission entrusted. The first five years of this decade were key, the academic departments of the University worked to enrich the academic programs, as well as the learning processes aimed at their students. During this period the University strengthened its mission of academic extension towards Asia, Africa and the Middle East.

Between 2007 and 2009 the University designed a program for professors from Universities in Africa, Asia and the Middle East. Therefore, UPEACE signed agreements with several Universities in those regions, eventually, around thirteen universities sent two members per institution to join the graduate programs offered by UPEACE. Thanks to this effort, the University prepared people from different regions. Later these members had the opportunity to return with the goal of teaching the specialized subjects acquired in UPEACE to their respective universities, for example, subjects such as the importance of protection of the environment and climate change. Also, they had to design a course for the University of origin where it would be applied; part of this plan consisted in the strengthening of skills and capacities of the professors who participated at UPEACE. In accordance to its mission, UPEACE helped other Universities to create and develop programs regarding peace and conflict resolution as produced in UPEACE.(DA Abdalla, personal communication, September 12, 2019)

UPEACE's experience in Africa

In 2002 the University created the academic program designed for Africa in order to develop studies on peace and conflict. In the first place, UPEACE began with a consultative process in the African continent to identify needs and obstacles about the plan of education for peace. In this process, UPEACE heard opinions from different voices of Africa such as faculty associates of African universities and members of state institutions participated addressing the needs of the region regarding environment, peace and conflict studies among others.

1075 Note: Kofi Atta Annan, 2001 Nobel Peace Prize winner. Economist from the Republic of Ghana. He was Secretary General of the United Nations between 1997 and 2006.

As a result, in July 2009 UPEACE awarded the first class of students with joint master's degrees by UPEACE and Addis Ababa University of Ethiopia (UNGA, 2009). Also, as a second important outcome of this strategy, in 2009 UPEACE published the first edition of a magazine written and prepared by students from Africa entitled "Africa Peace and Conflict Journal". These publications were designed for the analysis and dissemination of various issues, events and subjects on peace and conflicts that occurred in Africa (UNGA, 2009).

UPEACE in the Middle East

During this period the University also carried out its academic extension program in the Middle East region. Thanks to funding provided by The Netherlands, UPEACE developed the network program of universities with professors of partner universities established on the region. The professors dedicated their efforts for the preparation academic programs with the assistance of the UPEACE faculty members. UPEACE collaborated with academic institutions in Egypt and Jordan (UNGA, 2009). UPEACE's work in the Middle East is reflected in the establishment of agreements with The University of Dohukin 2008, in which collaboration was promoted for the graduate program focused on Peace and Conflict studies. Similarly, in the following decade UPEACE made an arrangement with University of Erbil in 2016 to facilitate the exchange of collaborators in different academic activities in order to improve peace studies.

UPEACE relationship in Asia

In 2007 UPEACE created and developed for two years a Program for Central Asia, this project was executed with the support of the funding from the Government of Sweden. Moreover, UPEACE maintained its interest to carry out the mission to Asian continent. Therefore, the academic and administrative departments elaborated a plan aimed at the students of the region, it had the following objective:

"to transfer self-sufficient capacity for peace education and civil society-focused training, research and dialogue to teachers and local institutions. One of the main achievements of the University for Peace in Central Asia was the joint development of a study program on religious identity, Islam and peacebuilding. The program was delivered in 2007 in more than 10 universities and civil society institutions in Kyrgyzstan and Tajikistan". (UNGA, 2009, p.5)

One of the strategies undertaken by UPEACE consisted in the use of a network constituted by more than forty academic institutions and centers. This plan addressed trainings in eight countries of South and Southeast Asia, these associations took place in Bangladesh, Philippines, India, Indonesia, Nepal,

Pakistan and Sri Lanka. In this scenario, the mission of UPEACE in Asia and the Pacific consisted in:

"increase the effectiveness of alternative and informal channels through which peace education can reach the general population, especially through the civil society of women and young people, members of the defense services and the police, religious institutions and other groups". (UNGA, 2009, p.5)

Thanks to this work, UPEACE had several achievements, for example, it was possible to incorporate peace studies in the academic programs of international studies at universities in Bangladesh, India and Sri Lanka. In addition, the University held workshops on the preparation of study programs by modules on education for peace on topics like education for peace aimed at civil society, development, peace and security.

One of the most important support of UPEACE has been the Nippon Foundation, which endorsed UPEACE to promote the professional and academic formation of Asian Leaders Program. This activity is performed with the Ateneo de Manila University of the Philippines. At the same time, it allows students from Japan and other Asian countries to pursue their postgraduate studies at UPEACE Headquarters (UNGA, 2009).

In 2008 the University celebrated the first graduation of the program by people who hold different positions in national and international organizations of the Asian continent. In 2009 the popularity of this program gained a lot of success, for this reason, the following year thirty students were selected out of three hundred applications. As a result, between 2008 and 2009 UPEACE created two dual degree programs in partnership with the Hankuk University of International Studies located in Seoul, so the students have the opportunity to obtain degrees in International Law and Human Rights at once (UNGA, 2009).

In the first two years of this program, the University for Peace recruited thirty-two students from the Republic of Korea (UNGA, 2009). In this way, the University resumed the efforts started by its founder, Rodrigo Carazo, regarding the training of students and leaders in order to respond to the conciliation process between North and South Korea.

Revitalization outcomes

The revitalization process generated positive results, despite it required work, effort and dedication of faculty and staff during the first five years of the millennium, it is possible to affirm that the strategy undertaken by UPEACE benefited many students, professors, universities and sectors of civil society from different parts of Africa, Asia and Middle East. This campaign implied that the University held meetings with the respective academics,

professionals, members of civil society and members of non-governmental agencies from each region respectively.

As part of this transformation process, in 2001 UPEACE installed its Office in New York, this entity acted as a representation and also as a contact between United Nations and UPEACE Headquarters. Similarly, it allowed connections with other foundations, non-governmental organizations and institutions in the region. One of the main achievements of the office, in 2008 the General Assembly granted UPEACE observer status (UNGA, 2009).

In the academic sphere, between 2002 and 2009, UPEACE graduated a total of 696 students from 91 countries, which 61% were women; the average age of the student population was 32 years old (UNGA, 2009). In addition to these efforts, in 2006 the University for Peace created the specialized online magazine "Peace and Conflict Review"; also offered the public the magazine "Peace and Conflict Monitor" (UNGA, 2009, p4).

Thanks to the experience learned through seminars, postgraduate courses and other academic programs taught by UPEACE during the 1980s and 1990s, most of which responded to the Central American conflicts, as of 2000 the University provided new spaces for dialogue, analysis and debate. In this way, there was an emergence of issues related to mediation processes, the prevention and resolution of conflicts with a special interest in cross-border conflicts. Also, it expanded the approach to the environment and climate change. The University promoted the study of topics such as the moral and spiritual bases of peace, values, ethics, economic development, social peace, the active participation of youth and the training of specialists in different academic fields (UNGA, 2009).

**New realities, new interpretations
for the construction of Peace Studies
2010 - 2020**

Academic programs and presence over the world

The recent decade that includes the years 2010 to 2020 shows a marked interest in addressing issues focused on Climate Change, Sustainable Development, Gender Perspective, Education for Peace and Conflict Resolution. During the academic year 2009-2010 the University provided for the first time the Master's Degree in Responsible Management and Economic Development. That same year, UPEACE had more than 200 students from 69 countries (UNGA, 2009). The entire student population attended the initial basic course of International Peace Studies. The students then had the opportunity to choose different optional subjects.

The University strengthened its online program so that people living in remote communities have the opportunity to take Master's programs and workshops from the University. On the other hand, in 2017 UPEACE inaugurated its program in Spanish "Master in Conflict Resolution, Peace and Development", expanding the scope for students and population of interest. Similarly, in 2019, thanks to an agreement between the University and the Government of the People's Republic of China, a scholarship program for students from that country was finalized in order to encourage Peace Studies, Human Rights and Development in the region.

Thanks to the academic transformation implemented in the second half of this period, the University enriched its spectrum of academic programs. Now UPEACE delivered for the interests and needs of different students that arrive to UPEACE. In this way, it is possible to list some of the University's programs at present:[1076]

- The Department of Peace and Conflict Studies offers postgraduate studies in: 1. Gender and Peacebuilding, 2. International Peace Studies, 3. Media and Peace and Peace Education.
- Department of Environment and Development provides the opportunity to study the following masters: 1. Environment, Development and Peace. 2. Responsible Management and Sustainable Economic Development.
- Department of International Law holds the following programs: 1. International Law and Human Rights, 2. International Law and the Settlement of Disputes.
- UPEACE also offers a Spanish master programs. The Department of Regional Studies a Master in International Law and Human Rights. At the same time the department offers the master program in Conflict Resolution, Peace and Development.
- UPEACE Doctoral Degree Program facilitates the research and studies in the academic discipline related to irenology.
- At the same time, UPEACE has the Africa Regional Centre. The departments provide the PHD in peace, governance and Development.

Currently, the University offers the following partnership programs:

- The Master of Arts Dual Degree Program in Natural Resources and Sustainable Development (NRSD) with American University.
- The Master of Arts Dual Degree Program in Human Rights and a Culture for Peace with Pontificia Universidad Javeriana de Cali Colombia.
- The jointly Master of Laws (LL.M.) in Transnational Crime and Justice with United Nations Interregional Crime and Justice Research Institute (UNICRI)

1076   Note: For more information, visit UPEACE website: https://www.upeace.org/

- Dual-degree program in which students earn a Master of Arts in Conflict Resolution and Coexistence from Brandeis University and a Master of Arts in International Law and Human Rights from the University for Peace.
- Dual-degree program in which students earn a Master of Arts in International Cooperation from Universidad Alfonso X El Sabio and a Master of Arts of their choice from the University for Peace.
- Dual-degree program in which students earn an LLM in Environmental Law from Elisabeth Haub School of Law at Pace University (Pace Law) and a Master of Arts in International Law and Human Rights from the University for Peace.
- The Master of Arts in Development Studies and Diplomacy with United Nations Institute for Training and Research (UNITAR)

Throughout its history, the University for Peace has reached hundreds of international agreements designed for academic cooperation with other educational centers, governments and non-governmental organizations, among others. The construction of this network has facilitated the University to bear its mission, at the same time, the University has been able to sustain a varied offer in postgraduate studies. In this way, the University promotes the training of peace leaders in multiple professional and academic areas. In order to fulfill the UPEACE mission, the headquarters had partnerships and projects that allows UPEACE to have regional offices and representatives in New York, Tegucigalpa, Bonn, Geneva, UPEACE Centre-The Hague, Addis Ababa, Manila and Beijing.

UPEACE Publications

Since the 1980s, the University has produced different materials for the dissemination of knowledge associated with studies of Peace, Conflict Resolution, Gender, Environment and Human Rights, among others; for example, scientific articles, newsletters, texts and books displayed in chronological order.

- Hibachi, R. (1986). Fondements philosophiques pour une Universite Pour la Paix. San José: University for Peace.
- Castillo, Fabio. (1990). Proposal: Declaration of a zone of peace and cooperation in Central America and the Caribbean. San José: University for Peace.
- Varis, Tapio. (1986). Peace and Communication. San José: Editorial UPAZ.
- Ovares, Isabel. (nineteen ninety five). El Rodeo: a forest for humanity. San José: University for Peace.
- UPEACE. (2008). Dialogues on Peace and Conflict in Latin America. San José: University for Peace.
- Maresca, J., Abdalla, A., Rodríguez, D., Fournier, I., Castro, R. (2011). Professional development for a culture of peace. San Jose: UPEACE -

UNESCO.

· Ewusi, S. et al. (2014). Beyond State Building. Confronting Africa's Governance and Socio-economic Challenges in the 21st Century. San José: University for Peace.

· Ahrens, H; Rojas, F; Sainz Borg, J. (2015). Access to Justice in Latin America: Challenges and Challenges. San José: University for Peace.

· Ewusi, S. K., Lyonga, E. T., & Getache, R. (2019) *Africa Peace and Conflict Journal.* 188.

The University for Peace and Costa Rica: headquarters for international visits

The University has been transmitting the message about the mission that it develops to the visitors who have arrived at its headquarters and to the country. UPEACE promotes the purpose of freedom and academic autonomy in terms of education for peace, research and international cooperation for the analysis of the mechanisms for building peace. In addition, it has set several challenges, for example, today the institution is called upon to study and investigate multiple issues that affect the daily lives of human beings, such as Climate Change, the rise of Nationalism and the deterioration of Democracy, among others.

The headquarters of the University has been visited by people with government positions, non-governmental entities and members of civil society with important purposes for the construction of peace. Throughout its history, the University has received several persons, among its visitors it is possible to mention the case of the Nobel Peace Prize 2011 and President of the Republic of Liberia Ellen Johnson,[1077] who visited UPEACE in September 2013.

In 2014 the Secretary General of the United Nations, Ban Ki-moon[1078] visited the capital of Costa Rica where he was received by the president, then he went to the Inter-American Court of Human Rights to give a conference. On that occasion, the Secretary General pointed out that Costa Rica is a symbol of Peace and spoke about the conflicts in the Gaza Strip and Palestine.(Ban Ki-Moon Visits Costa Rica | Observatory of International Politics, nd).

The Secretary General of the United Nations, Antonio Guterres[1079], visited Costa Rica in 2018 to hold several diplomatic meetings. During this visit, the diplomatic corps, persons of civil society and members of academic

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1077 Note: Ellen Johnson-Siirleaf: Liberian economist and politician, served as President of the Republic of Liberia in the 2006 - 2018 administration.

1078 Note: Ban Ki-moon: South Korean diplomat, was Secretary General of the United Nations between 2007 and 2016.

1079 Note: António Gueterres: He held the position of Prime Minister of Portugal between 1995 and 2002. He holds the position of Secretary General from January 1, 2017 to the present.

field celebrated the 40th anniversary of the entry into force of the American Convention on Human Rights and the creation of the Inter-American Court on Human Rights. The Secretary General's visit was used to discuss issues associated with the 2030 Agenda and the Sustainable Development Goals in the company of different members of the government, private sector, academics and civil society, among others.(Elpais.cr, nd).

The University for Peace has established ties with the governments of Costa Rica to report on the activities and academic programs of UPEACE to civil society, diplomatic corps, non-governmental organizations and other entities. Carrying out the mission of the University for Peace is a permanent task that all its members, workers, students and graduate students undertake with passion and responsibility.

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Ban Ki-moon visits Costa Rica | Observatory of International Politics. (nd). Retrieved September 13, 2020, fromhttps://opi.ucr.ac.cr/node/177
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FINAL REMARKS

Mr. Mohamed Levrak
Special Adviser for H.E. Al-Issa
and Deputy Representative of the Muslim World League in Geneva

I am delighted to participate with such diverse and eminent international personalities and varied in their professional fields united in the realization of this Manifesto for Peace under the auspices of the United Nations University for Peace.

Today, more than ever, we are facing major challenges which require us to put aside the differences that some seek to impose on us and to join forces to make this world a better place, and to ensure the future of succeeding generations and our planet.

In particular, since our youth people demand legitimate questions, we have to talk to them; to explain to him, to accompany them, as honestly as possible, in order to satisfy their questions and make him a love life by showing him that our differences are a wealth for humanity.

And that the consolidation and perpetuation of peace are subject to mutual respect of each person regardless of any religion and cultural specifications.

Religions were not born with the profusion of the media. They are not linked with the violent news, which are relayed every day by television channels and media platforms.

Sadly, this is a reality that endures, that we need to counter, that we must counter, that we can counter.

It is therefore necessary to counter against all those amalgamations and to specify that in the past fourteen centuries, Islam has been object of instrumentalization, falsifications, the emergence of extremist ideologies, on the basis of tendentious interpretations, driven by selfish or obscurantist or interested groups.

Currently, in Geneva, an open city, crossroads of civilizations, mold of the best cultural mixtures, the launching of this book is embedded in a diversity of impulses for peace, initiated or supported by Switzerland, the UN and personalities and honorable institutions whose participate in the realization of this research.

At the center of our efforts to establish dialogue and tolerance, we prefer to reach out the young people, to regain in the collective spirit, and in the imagination of laymen, their trust and confidence. In fact, this trust is so necessary, to build bridges of contact, to build bridges of assurance and to open the path of mutual recognition.

On the basis of our difference, which remains an expression of the beauty of the world, we claim our right to integrate the community and to realize the commitment, at least in the name of the true Islam which we represent, to extend the hand, to accept the other and to work for a plural world, where civilizations renounce confrontation.

In February 2020, Dr Mohammad Abdulkerim AL ISSA, Secretary General of the Muslim World League exposed those recommendations, which were approved by an international conference organized at the United Nations Geneva. In the implementation phase, there exist several topics related to youth, the prevention of radicalism, the propagation and the perpetuation of peace

As I quote a few, I invite you to consult all of these recommendations adopted in this conference:

- Clean the programs of any text or historical argument which promotes conflict and hatred, and incites hostility and racism.

- Emphasize the importance of mutual respect among all peoples as a basis for peace and harmony between nations and societies.

- Reject any thought that promotes or incites hatred, racism, exclusion or marginalization, under any pretext whatsoever.

- Religious and intellectual institutions should confront ideas of extremism, violence and terrorism by addressing the peculiarities of ideology and dismantling them thoroughly and with clarity, and calling on the United Nations to take more effective measures to criminalize cyber terrorism; and to force social media companies to cancel all accounts disseminating material promoting terrorism and extremism.

- We call for the ban on the export of religious fatwas and religious ideas outside the jurisdiction of their spatiotemporal circumstances. Religions have been revealed as a mercy to the world, to enable people to realize their interests and improve their condition.

- We seek the enactment of legislation to prevent incitement or hostility towards religions and races, including Islamophobia and anti-Semitism.

We will be able to work, here and across the world, on a capitalization of the potentialities offered by technology, in order to disclose the spirit of contact, to break the veils of fear and to establish the basis of a culture of exchange, rapprochement and serenity. This is the commitment that the Secretary General of the Muslim World League assumed in order to build a better world for our future generations.

Mr. Miguel Bosé
Paz sin Fronteras

UNESCO Artist for Peace (1995)

In 2013 UNGA proclaimed the period 2013–2022 as the *International Decade for the Rapprochement of Cultures*, called upon Member States to utilize this opportunity to enhance their activities relating to interreligious and intercultural dialogue. Since the Decade is coming to the end, the international community should redouble its efforts to declare another *Decade on Peace, Dialogue and Cooperation* (2024-2034) on the basis of the good practices and experience contained in the past *Decade for the Rapprochement of Cultures*.

The grand ideals of human rights, peace, human dignity and solidarity are the basis of the UN entities, which are aimed to ensuring the protection of people in need. All these notions should contribute to safeguard peace and prosperity for mankind. As indicated, the purpose of all UN entities deeply analysed in this book is to foster the understanding between the nations, not in terms merely of the understanding of their governments or the understanding of their learned men, but in terms of the common understanding of the peoples of the world.

We should recall the *UNESCO Constitution*, which declares "that since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed". Also its Constitution declares "that ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war".

Guided by this aspiration of peace and the elimination of conflicts, the new *UN Decade on Peace, Dialogue and Cooperation* (2024-2034) should focus not only on those common principles shared by all the UN entities, but on the added value of peace as a first pillar of the United Nations. The positive notion of peace, which was studied in this research work, shall help the UN entities to develop its programmes of peace building, human rights and reconciliation, as a follows:

Firstly, the new Decade should be understood as a commitment for addressing this pressing need to take into account and clearly demonstrate

new articulations between cultural diversity and universal values.

Secondly, the new Decade should focus its attention in the UN work on field in post-conflict situation.

Thirdly, the new Decade should help to pass from a culture of reaction to a culture of prevention of human rights violations and peace.

Fourthly, the new Decade should help to understand that the enjoyment of peace is both the precondition and the final purpose of international human rights law.

Fifthly, the new Decade should recognize that the higher standard of living and right to life of individuals can fully be enjoyed in a context of peace.

Sixthly, the new Decade should recognize that the holistic concept of peace goes beyond the strict absence of armed conflicts (negative peace). Peace is also positive, since it is linked to the effective respect for all human rights without discrimination (civil, political, economic, social, cultural rights and the right to development). Peace building is strongly linked to the notion of positive approach to peace.

Seventhly, the new Decade should proclaim the universal principles developed under international human rights law on the basis of human dignity (i.e. freedom from fear and want, equality and non-discrimination and justice and rule of law) and the protection of victims.

Eightly, the new Decade should strengthen international cooperation, union of interests and joint action in order to achieve its collective goals.

The United Nations is a response to the two world wars and the intention of the Member States to suppress war. The maintenance of international peace and security is the most important goal of the United Nations. The United Nations has been always guided by a conception of peace understood in a wider and more positive way.

In 2016, the United Nations recognized in the **Declaration on the Right to Peace** that everyone has the right to life in peace and security, development and human rights. The three UN pillars have been recognized by the United Nations as foundation for the collective security system and well-being. It follows that it is important to stress the positive approach to peace taking into account the experience of the different UN entities and the new objectives of the **Decade on Peace, Dialogue and Cooperation** (2024-2034).

Mrs. Sofía Gandarías
Former Board member of the Fundación Yehudi Menuhin Foundation

Gernika: culture and art at the service of peace
24 February 2020, Palais des Nations, Geneva

H.E. Mrs. Tatiana Valovaya, Director General of the United Nations Office at Geneva

The elimination of war and armed conflict remains a political and humanitarian objective of all nations of the world. The United Nations was conceived with the aim of promoting peace, cooperation and solidarity among nations. To mark its 75th anniversary this year, the United Nations has launched the largest-ever global conversation on building the future we want. The exhibition of Sofía Gandarias paints a powerful picture of the tragic realities of war. As we shape a more peaceful and sustainable future, it is my hope that these artworks will inspire constructive dialogues around the many challenges the world faces today, including violence and conflict, and the need for a strengthened multilateral system with the United Nations at its core.

H.E. Mrs. Arancha González Laya, Minister of Foreign Affairs of Spain

It is a double pleasure for me to participate in this inauguration: firstly, because Gernika is a subject very close to my heart since I m a Basque, which tell us the tragedy of the bombing of this village. Its message is that we must continue fighting the hate and live in our diversity. Secondly, due to her author is a woman whom I greatly admired, Sofía Gandarias, a good old friend along with Enrique. I want to pay tribute to her with my presence and these words, her message is that we cannot forget the horrors of a war, which was the rehearsal of the Second World War. I also wish to express my deep emotion for coming back to Geneva for the first time after my appointment as Minister. In this sense, I can again reconnect with this world in defense of multilateralism, a topic that brings us together today.

H.E. Mr. Walter Stevens,
Ambassador and Permanent Observer of the European Union Delegation
to the United Nations Office and other international organizations at Geneva

The European Union is fundamentally a peace project built on the ashes of the Second World War. Thanks to its success, we have benefited from what is probably the longest period of peace and unprecedented prosperity amongst the states who are now its members, to the point where war amongst us has become difficult to even imagine. However, it was not always like this. Europe

has seen many wars and much suffering. It was the theatre of the most violent confrontations during two World Wars. It was out of the depths of despair and destruction after World War II that the project of European unity was born, transcending the deep divisions and animosities of previous centuries. Culture and art play an important role in reminding us of our history and our mistakes, and the lessons we have learnt and need to remember. Of course this is about avoiding the mistakes of the past, but it is also about remembering that conflict and division can be overcome and that a future together in peace and prosperity is possible if there is a will to do so. This is our lesson, and this is I believe also the key message of this exhibition.

Prof. Francisco Rojas, Rector of the UN University for Peace (UPEACE)

The bombing of Guernica, which occurred on 27 April 1937, left an indelible mark on the world's memory. It preceded the bombing of Hiroshima and Nagasaki. Guernica marked the beginning of essential changes in favour of international and humanitarian law. It is a living memory of the impact of the dehumanization of violent conflicts. It marks a milestone in the internationalization of conflicts; in the past, it was the Condor Legion and the legionnaire aviation of the countries of the Nazi/fascist axis; today, as it is today in Syria and all other active conflicts around the world. The United Nations, through Conventions and Treaties, prevents further genocides, halts nuclear proliferation and discourages the use of military force, and actively works to fight terrorism. The United Nations promotes human rights and human dignity. Over the centuries, painters and other artists have anticipated events and reflected the horrors of war. Sofia Gandarias is one of them. Her canvases of women filled with horror and pain, frozen in silent cries, evidences this dehumanization. When speaking about Guernica, she remarked, "It is my cry against what should not have happened, against what should not happen..." To remember acts of war is to keep in mind the need to work for peace, to build peace through words and paintings, by generating a collective conscience in search of peace, security, human rights, development, and more so than ever before, the defence of the planet.

CONCLUSIONS

In the context of the UN 100 Years of Multilateralism and 75 Years of the UN inception, the Muslim World League and the UN University for Peace have launched the present research *Promoting peace, human rights and dialogue among civilizations* in light of the International Decade for the Rapprochement of Cultures. The participation of scholars and experts on this specific field have greatly enriched the outcome of this research.

The MWL/UPEACE research has pretended to fulfill at the educational level the commitment embodied in the *Declaration on Initiatives to Protect Youth Against Extremist and Violent Thought, Promote Religious Freedom and the Values of Tolerance, and Counter Hatred and Marginalization,* which was adopted by senior officials in government and the private sector from countries around the world, as well as religious leaders, security personnel and academic practitioners in the fields of education, psychology and social theory in UN Geneva on 19 February 2020.

In particular, this research has further elaborated some elements contained in the *Geneva Declaration*, such as the general call made to the educational institutions around the world to create curricula with interactive activities taught by skilled teachers specialized in molding the minds of children and young adults (art. 1). As indicated by the Declaration "Responsible authorities in each country should create effective programs to enhance the role of the family in shaping the mindset of children and young adults, and leading them toward greater pacifism" (art. 2). In this vein, the research confronts the ideas of hate speech, racism and marginalization, as well as, extremism, violence and terrorism in line of the Geneva Declaration (art. 4-6).

The conclusions of the research could be the following:

1. On 2 October 2014, the Secretary-General of the United Nations presented for the first time ever the report *Promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace*. This report is important because it was the first time that a combined report has been submitted covering the implementation by the United Nations system of the two resolutions. The adoption of the *International Decade for the Rapprochement of Cultures* (2013-2022) has also contributed to increased proximity

between the culture of peace and the intercultural and interreligious agendas.

2. This increased proximity between both topics can again be found in the forthcoming six reports presented by the Secretary-General to the UNGA, which consolidates the initial merging trend of two resolutions initiated in 2014. These six new reports contain an update on the work undertaken in that regard, highlighting the progress made, key trends and issues, as well as measures taken at the national level. As the lead agency, UNESCO prepared the reports, in cooperation with the *Department of Economic and Social Affairs* of the Secretariat and other relevant United Nations entities.

3. Among the activities included in the program of action of the *International Decade for the Rapprochement of Cultures* highlights the internationalization of research, notably to foster the knowledge and the understanding of the conditions that foster the rapprochement of cultures and the promotion of human rights. In this line, the research analysed the added value of peace as a first pillar of the United Nations. The positive notion of peace, which is connected to the promotion and protection of human rights and development, should become a living notion to be used by the different United Nations bodies and its specialized agencies on the field.

4. The history of the *Declaration and Plan of Action on a Culture of Peace* is rooted in 1995 when UNGA requested the Secretary-General, in consultation with the Director-General of the UNESCO, to report on the progress of educational activities in the framework of the transdisciplinary project entitled *Towards a culture of peace*. In 1998, the UNGA declared the *International Decade for a Culture of Peace and Non-Violence for the Children of the World* (2001–2010). On 13 September 1999, the UNGA adopted the *Declaration and Programme of Action on a Culture of Peace*. Since 2000 the UNGA has regularly adopted resolutions on the *International Decade for a Culture of Peace and Non-Violence for the Children of the World*. Additionally, since 2012, the President of the UNGA has organized a General Assembly High-level Forum on the Culture of Peace, in which participated a wide-ranging partnership and inclusive collaboration among Member States, international organizations and civil society.

5. The *Declaration on a Culture of Peace* clearly defines a culture of peace as a set of values, attitudes, traditions and modes of behavior and ways of life, which is based on some elements, and also indicates that its full development is integrally linked to several important fields. Moreover, it elaborates the role played by education in the construction of a culture of peace. The promotion of culture of peace involves a wide range of actors which converts it in a global action and common responsibility.

Nevertheless, the culture of peace is elaborated in light of the eight areas contained in the *Programme of Action*, such as the importance of education; sustainable economic and social development; respect of human rights; gender equality; democratic participation; understanding, tolerance and solidarity; free flow of information and international peace and security.

6. Since 2006 UNGA has progressively elaborated the *Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*. In the present and the subsequent resolutions on this topic, UNGA affirms that mutual understanding and interreligious dialogue constitute important dimensions of the dialogue among civilizations and of the culture of peace. The outstanding relevance of the human rights approach in the promotion of interreligious and intercultural dialogue, understanding and cooperation for peace could be found in the resolutions on this topic adopted by UNGA, when it eaffirms the solemn commitment of all States to fulfil their obligations to promote universal respect for, and observance and protection of, all human rights and fundamental freedoms.

7. In 2008, the UNGA proclaimed 2010 the *International Year for the Rapprochement of Cultures* by which recommended that, during the course of the year, appropriate events be organized on interreligious and intercultural dialogue, understanding and cooperation for peace. As leading UN agency, UNESCO stressed that the four major themes identified for the Year are, namely: promoting reciprocal knowledge of cultural, ethnic, linguistic and religious diversity; building a framework for commonly shared values; strengthening quality education and the building of intercultural competences and fostering dialogue for sustainable development. In 2013 UNGA proclaimed the period 2013–2022 as the *International Decade for the Rapprochement of Cultures*, called upon Member States to utilize this opportunity to enhance their activities relating to interreligious and intercultural dialogue, and invited the UNESCO to be the lead agency in the United Nations system.

8. Since the adoption of the *International Decade for the Rapprochement of Cultures* by UNGA in 2013, Member States, international organizations or UN entities have adopted different Declarations on multiple subjects as a way to show some examples and good practices in the promotion of interreligious and intercultural dialogue. All these non-binding documents have been included in all the different resolutions on intercultural and interreligious dialogue adopted by UNGA since the adoption of the International Decade for the Rapprochement of Cultures in 2013. In paralell to these instruments aimed at guiding all stakeholders in the promotion of the intercultural and interreligious dialogue, the UNGA declared 2021 the International Year of Peace and

Trust. Also during the 73 regular session, UNGA approved a resolution by which 5 April was declared the International Day of Conscience.

9. In 2017, faith-based and civil society actors working in the field of human rights and gathered in Beirut to adopt the **Beirut Declaration** as a culmination of a trajectory of meetings initiated by the Office of the United Nations High Commissioner for Human Rights (OHCHR). They expressed their deep conviction that their respective religions and beliefs share a common commitment to upholding the dignity and the equal worth of all human beings. The Declaration formulated 18 commitments on "Faith for Rights", including corresponding follow-up actions.

10. In order to tackle the disturbing raise of xenophobia, racism and intolerance, in May 2019 the **United Nations Strategy and Plan of Action on Hate Speech** was launched. According to this Plan of Action, social media and other forms of communication are being exploited as platforms for bigotry. In accordance to the **Rabat Plan of Action** «States should ensure that the three-part test –legality, proportionality and necessity – for restrictions to freedom of expression also applies to cases of incitement to hatred». In this line, the Special Rapporteur on freedom of religion or belief addressed the situation of the increasing limitations on freedom of expression related to religion or belief when the speech amounts to hate. Consequently, violence committed "in the name of religion" can lead to massive violations of human rights, including freedom of religion or belief.

11. Under the leadership of the **United Nations Office on Genocide Prevention and the Responsibility to Protect**, the **Plan of Action for Religious Leaders and Actors to Prevent Incitement to Violence that Could Lead to Atrocity Crimes**, known as the **Fez Process** was adopted in 2016. The Plan of Action stemmed from the need to better understand, articulate and encourage the potential of religious leaders to prevent incitement and the violence that it can lead to, and to integrate the work of religious leaders within broader efforts to prevent atrocity crimes. UNGA invited all Member States, the United Nations system, regional and non-governmental organizations and other relevant stakeholders to increase their understanding of the Plan. As indicated, the term "incitement to violence" is included in the article 20 (2) of the ICCPR. The **Plan of Action for Religious Leaders** clearly stressed that the incitement to violence is different from "hate speech". It should be highligthed that there is no legal definition of "hate speech", and that the characterisation of what is "hateful" is controversial. While all incitement to discrimination, hostility or violence is hate speech, not all hate speech constitutes incitement.

12. The *Istanbul Process for Combating Intolerance, Discrimination and Incitement to Hatred and/or Violence on the Basis of Religion or Belief* should be reinvidicated in order to promote the intercultural and interreligious dialogue. The *Istanbul Process* is a series of inter-governmental meetings, initiated in 2011, to encourage and guide the implementation of the 2011 HRC resolution 16/18 on *Combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief*. Resolution 16/18 is a consensus-based commitment for states to address intolerance, violence and discrimination on the basis of religion through an eight-point action plan.

13. The UNGA has identified some specific actions aimed at promoting a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace, such as *Global Agenda for Dialogue among Civilizations*, prevention of armed conflict, reconciliation, elimination of all forms of intolerance and of discrimination based on religion or belief, Interfaith Dialogue, cultural diversity and violence and violent extremism.

14. On 24 December 2015, the UN Secretary-General presented his *Plan of Action to Prevent Violent Extremism*, by which he made an appeal for concerted action in order to save succeeding generations from the scourge of war. In order to counter violent extremism in the world, UNGA expressly identifies in its resolution 70/109 several international instruments and resolutions, on which a coordinated, coherent and integrated plan is strongly needed to foster peaceful and inclusive societies, namely: *Declaration on Principles of International Law concerning Friendly Relations and Co-operation among States in accordance with the Charter of the United Nations, Declaration on the Inadmissibility of Intervention and Interference in the Internal Affairs of States, Declaration on the Right of Peoples to Peace, Measures to Eliminate International Terrorism, Declaration and Programme of Action on a Culture of Peace, International Day of Peace, Global Agenda for Dialogue among Civilizations, United Nations Global Counter-Terrorism Strategy, Alliance of Civilizations, Protection of human rights and fundamental freedoms while countering terrorism, Measures to eliminate international terrorism, Promotion of peace as vital requirement for the full enjoyment of all human rights by all, Combating intolerance, negative stereotyping, stigmatization, discrimination, incitement to violence and violence against persons, based on religion or belief and finally freedom of religion and belief*.

15. The United Nations is a response to the two world wars and the intention of the member States to suppress war. The maintenance of

international peace and security is the most important goal of the United Nations in accordance with Art. 1.1. Chapter VII grants the SC extensive powers in this field. The United Nations has been always guided by a conception of peace understood in a wider and more positive way, in which the well-being of individuals and societies, including economic welfare, social security and human rights, has a clear prevalence over a conception of peace related exclusively to use of violence or force. The positive approach of peace goes in the line of the wide notion of peace supported by the former Secretary-General Kofi Annan in his report *In larger freedom*. The human cost and suffering caused by armed conflicts and violence is really high. In a context of armed conflict and violence the right to life is the most relevant fundamental human right violated. The arbitrary deprivation of life, the practice of ethnic cleansing, mass killings and genocide are considered war crimes and crimes against humanity. In accordance with the practice of the SC, mass and extrajudicial killings or massacres constitute a threat to the international peace and security and those responsible for violations of international humanitarian law and human rights law must be held accountable. In these circumstances, the Council always acts under Chapter VII of the **UN Charter**.

16. Two of the subsidiary bodies of the SC are the **Counter-terrorism Committee** and the **Peacebuilding Commission**. Resolution 1373 (2001) calls upon States to take appropriate measures in conformity with the standards of human rights. The Security Council emphasized in its resolution 1624 (2005) that continuing international efforts to enhance dialogue and broaden understanding among civilizations, in an effort to prevent the indiscriminate targeting of different religions and cultures will contribute to strengthening the international fight against terrorism. The Secretary-General also wanted to stress that specific initiatives for the prevention of violent have been carried out through the **Counter-Terrorism Implementation Task Force** and the **United Nations Counter-Terrorism Centre**, such as a Task Force Working Group on the prevention of violent extremism and the conditions conductive to the spread of terrorism. The PBC is one of the new entities created by the reform process initiated during the 60th session of the UNGA of the United Nations, as part of the 2005 **World Summit Outcome**. According to the 2005 **World Summit Outcome**, the main purpose of the Peacebuilding Commission is to bring together all relevant actors to marshal resources and to advise on and propose integrated strategies for post-conflict peacebuilding and recovery.

17. The ECOSOC can be regards as the principal UN organ for discussing and addressing international economic and social issues as well as making recommendations to the member states, the General Assembly

and specialized organs on issues that are within their mandates. The *UN Charter* regulates the areas in which ECOSOC functions lies as economic, social, cultural, educational, health, and related matters, to which is added promoting respect for, and observance of, human rights and fundamental freedoms for all. ECOSOC works as the central mechanism for the UN system-wide coordination, which encompasses the coordination of the activities of the UN system and its specialized agencies and supervision of subsidiary bodies. In practice the relationship and interaction between ECOSOC and the SC has become very important in the daily work of the UN. Today, ECOSOC plays an important role in both conflict prevention and post-conflict peace-building.

18. The Programmes and funds analysed in the peace research are UNICEF, UNDP , UNEP, UN-Habitat, UNHCR, UNDOC, UNPF, UN-Women and WFP. As to the research and training institutes created by the UNGA highligths the UNIDIR, UNITAR and UNRISD. All of them positively contribute from their respective mandates to the promotion of a culture of peace and interreligious and intercultural dialogue, understanding and cooperation for peace.

19. Attached to the Secretariat, the following UN entities also contribute to the post-conflict situation, disarmament, human rights and cooperation: UNDPKO, DPA, ODA and OHCHR. Other important specialized agencies are FAO, ILO, ITU, UNESCO, UNWTO, the WHO and the WMO.

20. H.E. Mr. Larbi Djacta, Under-Secretary General of the United Nations, recalls the United Nations and the specialized agencies to embody the highest aspirations of the peoples of the world. All people are entitled to live in an environment where peace, human rights and development are fully respected. The international civil servants have the responsibility to realize such ideals by promoting peace, respect for fundamental rights, economic and social progress and international cooperation. They should also respect different peoples, languages, cultures, customs and traditions. He mentioned a bulletin announced by the Secretary-General in 2016 which aims to remind UN staff members and international civil servants of their status, basic rights and duties. *The UN Charter* establishes the universal standard for all UN staff members as the "highest standards of efficiency, competence and integrity."

21. H.E. Mr. Rodolfo Solano Quirós, Minister of Foreign Affairs and Worship of Costa Rica, mentioned that the International Peace Day provides people with an opportunity to reflect about the prevention of conflicts and sustainable peace. He said that the culture of peace is a vital element to end violence and to promote and practice the non-violence through education, dialogue and cooperation. He regrets that the world military spending continues to grow and emphasizes the importance of

seeking global solutions to world problems, betting on multilateralism and peace, working from honesty and transparency, and promoting the values of the global citizenship. He said that Costa Rica as a country without army is committed to multilateral responses to the current challenges.

22. H.E. Dr. Mohammed Bin Abdulkarim Al-Issa, Secretary General of the Muslim World League focuses on clarifying the misunderstanding of religions and advocating peace through religions. He starts with the history of wars in Arab regions and the threat of nuclear war in our time. Then he illustrates the purpose of the establishment of the United Nations and points out the inadequacy of the UN in peace making. Thus, he suggests developing effective programs and mechanisms and related clauses and laws to make peace. He counters the view that religions can lead to culture of hatred and hostility and lists the remarks on peace in the religious books. He says that the religious organizations, legal persons, and cultural institutions have the responsibility to help the world get rid of hatred and grievances and men with faith are needed to curb extremism, disseminate awareness and spread a culture of peace. He states the importance of promoting the dialogue and rapprochement with others based on commonalities and mutual interests. He expresses his determination to contribute to true peace.

23. Prof. Francisco Rojas Aravena, Rector of the University for Peace established by the General Assembly of the United Nations (UPEACE), said that transforming peace into effective actions is full of difficulties in today's world. The way to overcome these obstacles is multilateralism which makes cooperation and solidarity possible. The Covid-19 pandemic forces us to rethink about our world and further exposes the structural fractures in our society. The essential principles outlined in the Charter of the United Nations should be reaffirmed—peace and security, development, and human rights. Multilateral responses must begin by recognizing the complexities of the situation. They should also include recovering the sense of community and dialogue. The University for Peace, established by the United Nations General Assembly in December 1980, emphasizes the importance of developing a *peace capital*. It is a great honour to have this book to celebrate the 75th Anniversary of the United Nations and the 40th Anniversary of the University for Peace.

24. H.E. Mr. Álvaro Iranzo Gutiérrez, Ambassador of the Kingdom of Spain to the Kingdom of Saudi Arabia, says that tolerance and constructive interaction between cultures and religions is an essential ingredient of peace and progress. He states that Spain can make a solid contribution to the promotion of peace, respect of basic human rights and positive coexistence of religions and civilizations as an old nation with rich

history in exploration of the world. He explains Spanish government's domestic and international efforts in advancing peaceful interaction between civilizations, cultures and religions. The *Alliance of Civilization* (AoC) under the Organization of the United Nations which was initiated by Spain in 2004 plays a key role in connecting governments and non-governmental actors to promote intercultural understanding and cooperation. The AoC has successfully reached out to institutions dedicated to interreligious dialogues, such as KAICIID, which organizes the G20 Interfaith Forum (13-17 October 2020). I fully support the splendid research work coordinated by the UN University for Peace and the Muslim World League.

25. Hon. Mr. Douglas Roche, Former Canadian Senator and Former Ambassador for Disarmament, said that it's more than ever necessary to have cooperation between the scientists, the politicians, the academics, the religious leaders and everyone else who has some responsibility for the continuance of life on earth under the three global problems of climate change, nuclear weapons and the coronavirus. A *Declaration on the Right to Peace* adopted by the GA on December 19, 2016 features cooperative nonviolence as the basis for a peaceful future, which experienced controversy in the voting. He said that power brokers still believe in force as a legitimate tool of foreign policy. We should focus on the core idea of nonviolence to make the culture of peace a permanent mark of our civilization. In this sense, the book on *Promoting peace, human rights and dialogue among civilizations in light of the International Decade for the Rapprochement of Cultures* is a great opportunity to identify new avenues and good practices to implement the right to peace and the culture of peace.

26. Dr. Abdulaziz Almuzaini, Director, Charge de Mission, Partnerships Public and Private at the United Nations Educational, Scientific and Cultural Organization (UNESCO) in Paris, elaborates the development of culture of peace in the United Nations since 2006. Since UNGA declared 2021 the *International Year of Peace and Trust,* he wishes that the publication *Promoting peace, human rights and dialogue among civilizations in light of the International Decade for the Rapprochement of Cultures* can help to mobilize in 2021 the efforts of the international community to promote peace and trust among nations based on, inter alia, political dialogue, mutual understanding and cooperation, in order to build sustainable peace, solidarity and harmony.

27. Mr. Alvaro Rodriguez, UN Resident Coordinator a.i. in the Republic of Turkey, thanks the University for Peace and the Muslim World League for their contribution to the promotion of peace, dialogue and human rights and their efforts in this book. Complexities in the promotion of development at country level lies in the inextricable connection that

exists between development, peace and human rights. Progress on all three are required in order to achieve truly sustainable development in countries and across the planet. The **Sustainable Development Goals** (the SDGs) address the need for inclusiveness, peace and human rights which are both means and ends of development. The call for greater dialogue embodied in this publication resonates at this time in which the world is confronting the COVID 19 pandemic. The work of multilateral and international organs is essential. I hope to explore this publication.

28. H.E. Mr. Gustavo Campos, Ambassador of Costa Rica to the Republic of Turkey, and Prof. P nar Gözen Ercan, Associate Professor of International Relations at Hacettepe University, first focuses on the axiology and sources of fundamental principles in the UN system, and then provides a brief overview of the **2005 World Summit Outcome**, which has marked the adoption of Responsibility to Protect (R2P) in the UN and laid a foundation for the resolutions on the **2030 Agenda for Sustainable Development** and the **Declaration on the Right to Peace** in the second half of the 2010s. He further discusses the fundamental aspects of the right to peace and R2P with reference to their constitutive documents. He outlines the interrelation between the right to peace and R2P within the framework of SDG 16 and the way forward. He concludes that there is need for the involvement of multiple actors at different platforms and levels to achieve "leave no one behind" and suggests that education should be placed at the core to overcome the existing challenges to the protection of human rights and international community need to strengthen its efforts to help countries achieve the SDGs.

29. H.E. Mrs. Lubna Qassim, Deputy Permanent Representative of the United Arab Emirates to the United Nations Office at Geneva and other international organizations, discusses the challenges and opportunities of the intercultural and inter-religious dialogue. She first takes United Arab Emirates as a good example that different faiths and cultures can coexist peacefully. She sheds light on how to understand a conflicted world and be good neighbors within the context of global religious pluralism while religion is often regarded as a source of conflict. She focuses on religious diversity and how positive relations between faiths can bring peace and prosperity to all. She also includes the UN's efforts in peace and UAE's experience in and commitment to peace and interfaith such as holding Human Fraternity Meeting in 2019, where **Human Fraternity Document for World Peace and Living Together** was issued. She proposes to build a framework for commonly shared values to foster social cohesion. She concludes by calling for seeking shared values with commitment to human rights and fundamental freedom and promoting constructive global inter-religious dialogue.

30. H.E. Mr. Husain Abdali Makhlooq, Deputy Permanent Representative of the Permanent Mission of the Kingdom of Bahrain to the United Nations at Geneva, introduces the Kingdom of Bahrain's enduring partnership with the intercultural dialogue and peace. He starts with the Bahrain's entry into the United Nations as a new member in 1971 and its strong connection with the UN since then. He states that Bahrain is a land for the intercultural dialogue, cooperation and peace. He outlines Bahrain's contribution in human rights and development, including its commitment to Millennium Declaration, SDGs, culture, the protection of environment, the protection of children and women's rights. He also discusses Bahrain's contribution to dialogue and cooperation through the example of the UNGA-adopted in 2019 resolution ***Promoting the Culture of Peace with Love and Conscience*** and the declaration of April 5 as the ***International Day of Conscience***, which were led by Bahrain. He finally talks about Bahrain's contribution to peace and security within the SC, including its condemnation of nuclear tests, its endorsement of resolution 1265 ***Protection of civilian in armed conflict***, resolution 1261 on ***Children and armed conflict*** and resolution 1269 on ***Responsibility of the Security Council in the maintenance of international peace and security***.

31. Prof. Priyankar Upadhaya, UNESCO Chair for Peace and Intercultural Understanding at Banaras Hindu University and Global Fellow, Peace Research Institute Oslo (PRIO), emphasizes the significance of interreligious and intercultural dialogue. He asks whether diversity is a challenge or an opportunity. He says that the religious-cultural differences have been often misused to unleash antagonism and conflict by interested parties and the challenge we face is how to manage religious-cultural diversity peacefully. He argues that the positive appeal of religion can be leveraged to contribute to peacebuilding and sustainable development. He also outlines the development of the term "Intercultural Dialogue" in the UN system since the new millennium and explains that the imperative of ICD is education. He also emphasizes the importance of religion and faith-based dialogue and the engagement of religious and faith actors in peacebuilding process. He concludes that diversity of religions and cultures should be valued for sustaining peace.

32. Prof. Juan Carlos Sainz Borgo, Dean, University for Peace, discusses the topic of "Countering violent extremism from the international law." He examines the evolution of the treatment of countering violent extremism from an international law perspective, with a focus on the action within the United Nations System. He first outlines the definition of "violent extremism" which centres on the definition of terrorism under the international law framework of the UN system. He also discusses the global counter-terrorism strategy by explaining the

Resolution 60/288 and the Plan of action. He draws a conclusion that a peace approach which incorporate the elements of dialogue, non-violence and conflict prevention could create a political ground for a successful strategy to counter terrorism.

33. Prof. Mikel Mancisidor, Member of the UN Committee on Economic, Social and Cultural Rights, discusses "The human right to science as a key element for the rapprochement of cultures." He explores to what extent the Human Right to Science can foster democracy, participation, international cooperation and intercultural dialogue, as part of the *agenda for the Rapprochement of Cultures,* under the context of COVID-19, which is threatening important global goals such as poverty alleviation or the improvement of the life expectancy. He challenges the view that science can be seen as a threat to cultural differences and traditions by explaining the concept of Human Right to Science, examining the recently adopted General Comment No. 25 on Science by the Committee on Economic, Social and Cultural Rights and considering the role of science and Human Right to Science in contribution to international peace, cooperation and dialogue among cultures and peoples. He concludes that science should be a global dialogue open to all and an essential element for human development.

34. Mr. Alain Modoux, Former Assistant Director-General of **UNESCO** for Freedom of Expression, Democracy and Peace Member of the International Association for Peace (APAIX), explores the difficulties of exercising the right to freedom of expression due to censorship and disinformation by examining the history of information control during the Cold War and the evolution of the flow of information and the history of UNESCO's role in media. He also mentions the new opportunities and threats for freedom of expression and media freedom in information society and discusses the significant development of social media and the risks it brings. He expresses the need for a world summit on the "disinformation" society as the cyber-security, cyber-criminality and problems posed by social media become prominent. His final remarks about the role of media in peace processes are that independent national and local media bases in war-torn areas has a crucial role to play and generally need outside support, and peace negotiations supposed to end armed conflict should be accompanied by a communication strategy.

35. Prof. Carmen Parra Rodríguez, UNESCO Chair on Peace, Solidarity and Intercultural Dialogue and professor in the University Abat Oliba CEU, explores the regulation of the freedom of religion and belief under the international law. She first illustrates five pillars of universal international religious freedom, namely the *Universal Declaration of Human Rights*, the *International Covenant on Civil and Political*

Rights, Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities, the Geneva Conventions and their Protocols, and the *Convention on the Rights of the Child*. She also lists the declaration of religious freedom from the regional level, including the *American Declaration of the Rights and Duties of Man*, the *American Convention on Human Rights* or the *Pact of San José de Costa Rica*, the *Council of Europe Convention on Human Rights* and the *Charter of Fundamental Rights of the European Union*. She finally proposes the transformation of international obligations, including enforcement of treaties on protecting religious freedom, development of State legislation, promotion of education for tolerance and respect for religion, and separation of church and state.

36. Prof. Mariateresa Garrido, Assistant Professor in the Department of International Law and the Doctoral Coordinator, UN University for Peace, discusses the legal limits for journalists and hate speech. She analyzes the protection of the right to freedom of expression and limitation of the dissemination of hate speech from an international law perspective. She first presents the definition of hate speech according to international law and then considers the regulation of and the identification criteria to hate speech. Given that the dissemination of hate speech impacts media and journalists, she also considers the type of protection the journalists can seek in case of being accused of disseminating hateful content, and places focus on the available international mechanisms. She concludes by highlighting the fact that the exercise of the right to freedom of expression does not conflict with addressing the issue of hate speech. The solution to address hate speech goes beyond regulation and needs everyone's action to limit the dissemination of hate speech.

37. H.E. Archbishop Mr. Ivan Jurkovi , Apostolic Nuncio and Permanent Observer of the Holy See to the United Nations Office at Geneva and other international organizations, calls the promotion of intercultural and interreligious dialogue as an instrument for peace and fraternity. He first elaborates it from a historical perspective and then put forward Dignity and Truth as fundamentals of interfaith dialogue. He states that Catholic Church is committed to working for Dignity and Peace, which includes promoting human rights by protecting the weakest and the marginalized, calling for disarmament and prevention of conflicts, pursuing solidarity in globalization and development and protecting environment. He also states that Catholic Church is working for Truth and Fraternity, which means promoting religious freedom and taking inter-religious dialogue to the multilateral stage. He concludes that religious freedom is one of Catholic Church's mission and the dialogue is the main instrument for peace and fraternity.

38. H.E. Mr. Faisal Bin Muaammar, Secretary General of King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAIICID), introduces KAIICID's vision, good practices and landmarks for interreligious dialogue. KAICIID, established in 2012, is the only intergovernmental organization governed by religious representatives and dedicated to the facilitation of dialogue between different cultures and faiths. The Centre aims to bridge the gap between religious leaders and policymakers in order to advocate peace and combat violent extremism. The center upholds the belief that dialogue is the heart of positive peacebuilding with a vision of mutual respect and understanding. The Center has established diverse multireligious dialogue platforms in Africa, the Arab Region, Asia and Europe. The Center institutionalizes interreligious dialogue in international organizations and within policymaking. It supports interreligious relief efforts for COVID-19. He concludes by stating KAICIID's initiatives and its attempts to transform our systems and societies.

39. H.E. Mrs. Marie-Thérèse Pictet-Althann, Ambassador and Permanent Observer of the Sovereign Order of Malta to the United Nations Office at Geneva and other international organizations, introduces the Sovereign Order of Malta's contribution to peace through humanitarian diplomacy. He says that the humanitarian diplomacy of Order of Malta is an instrument to facilitate its worldwide action, including preventive diplomacy which has generated new forms of diplomacy through intercultural dialogue and through the role played by the different religions in many modern conflicts. He presents the historical background of the Sovereign Order of Malta and its structure and means for action. The Sovereign Order of Malta puts humanitarian diplomacy at the service of humanitarian action such as assistance to victims of conflict. It strengthens the synergies between interreligious cooperation and peacebuilding by enhancing cooperation with multireligious actors, promoting right to freedom of religion or belief and interfaith dialogue. It strives to offer a new perspective by launching "Religion in Action." He concludes that the Order of Malta is committed to peace among people, factions, ethnic groups and religions through its vocation to alleviate suffering.

40. H.E. Mr. Enrique Baron Crespo, Chancellor, University for Peace and President of the European Parliament (1989-1992), illustrates the contribution of art to sustainable peace through his wife's work. He says that art can be used to promote peace or war. He also mentions the struggle for artistic freedom, which is part of the broader struggle for freedoms such as the freedom to imagine, create and distribute diverse cultural expressions without government censorship, political interference or pressure from non-state actors. He further mentions

that the SDG 16 and the 2005 Convention provide impetus to the promotion and protection of artistic freedom as a fundamental pillar of the freedom of expression. Following this general reflection, he presents the work of his wife, artist Sofia Gandarias, who is dedicated to peace and express it through her works. Her three important works on peace include Sarajevo series, Love Prayer and triptych Gernika.

41. The paper outlines the role played by His Excellency Dr. Mohammad bin Abdulkarim Al-Issa in consolidating the culture of dialogue and peace, facilitating its spread and building world peace. The article first summarises the media statements made by His Excellency Dr. Al-Issa on the important principles and fundamentals related to dialogue and the promotion of peace, religions and cultures in his interview. The article also outlines by His Excellency's efforts in delivering the scholarly and intellectual lectures on building world peace, organizing the international conferences and forums, making joint agreements with official institutions, religious leaders, and think tanks aimed at promoting the culture of dialogue and civilized exchange, making historic initiatives such as Charter of Makkah and The Muslim World League's Initiative for the Holocaust, and attending meetings with religious, intellectual and political leaders.

42. Dr. Leon Saltiel, Representative at UN Geneva and UNESCO and Coordinator on Countering Antisemitism, World Jewish Congress (WJC), introduces the establishment of World Jewish Congress. He outlines the rising tide of antisemitism worldwide and calls for curbing online hate and antisemitic rhetoric, which has surged during the COVID-19. He appeals for using tools and education to fight against the ideas of antisemitism such as national legislation against online hate, social media companies' policies on regulating hate speech and promoting peaceful coexistence among international community. He also advocates to safeguard the Memory of the Holocaust and limit Holocaust denial and distortion. He says it's important to promote the International Holocaust Remembrance Alliance (IHRA) Working Definitions. He believes that education is a priority to counter antisemitism. He also mentions the WJC's efforts in advocating for minorities and the importance of building strong Interfaith Relations. He concludes with the continuing efforts made by the WJC to eliminate hate from our society.

43. Dr. Amjad Mohamed Saleem, Manager, Inclusion, Protection and engagement, International Federation of Red Cross and Red Crescent (IFRC), discusses the Red Cross and Red Crescent's efforts in working toward an inclusive peace by introducing its approach to dialogue, understanding and cooperation. He first outlines the current international context where there is an increase of wars and the

changing nature of violent conflict and peace over the past decade. He presents the concept of peace and argues that conflicts can and should be resolved peacefully. He points out that the problem is not conflict but violence. He says that the IFRC is committed to promoting social inclusion and a culture of non-violence and peace in addition to well-known emergency work. He introduces three components in the work of the IFRC and its members: no-discrimination, inclusion and respect for diversity; violence prevention, mitigation and responses with highlight on volunteering; intercultural and intergenerational dialogue with emphasis on the engagement with youth and the YABC toolkit. Finally, he encourages to uphold the spirit of Solferino—torch bearers of peace.

44. Mr. Daniel Fonseca, historian, introduces UPEACE 40-year efforts in fostering a culture of peace. He first introduces the establishment of UPEACE under the mandate of UNGA on 5 December 1980 with the aim to strengthen a culture of peace through education and scientific research. He outlines the past 40 years' history of the University. The primary stage was the period from 1978 to 1989 when UPEACE was created in response to the complex international context marked by the Cold War. From 1990 to 1999, the University placed its peace focus in the Central American Region. The period from 2000 to 2009 was a time for revitalization when the University expanded its academic activities in Africa, Middle East and Asia. Entering the first decade of the 21st century, UPEACE produces new interpretation for the construction of Peace Studies in face of new realities and has academic programs and presence over the world. It has yielded fruitful publications associated with the studies of Peace, International Law and Environment. The headquarter of UPEACE in Costa Rica has received many international visits and it has established ties with Costa Rica government and report the activities to it.

45. Mr. Mohamed Levrak, Special Adviser for H.E. Al-Issa and Deputy Representative of the Muslim World League in Geneva stated that he is delighted to participate with such diverse and eminent international personalities united in the realization of this Manifesto for Peace under the auspices of the United Nations University for Peace. He adds that today, we are facing major challenges which require us to put aside the differences. He also reiterates that religions were not born with the profusion of the media. He recalled some of the recommendations adopted by an international conference organized at the United Nations Geneva in February 2020.

46. Mr. Miguel Bosé, Paz sin Fronteras and UNESCO Artist for Peace (1995), emphasizes the necessity for international community to redouble its efforts to declare another *Decade on Peace, Dialogue and Cooperation*

(2024-2034). He calls upon all nations to contribute to safeguard peace and prosperity. He outlines eight important elements to develop the new ***UN Decade on Peace, Dialogue and Cooperation*** (2024-2034), such as focusing on the UN field work in post-conflict situation and recognizing the higher standard of living and right to life of individuals and strengthening international cooperation. He recalls the purpose of the foundation of the UN which is to prevent wars between countries. He concludes with the ***Declaration on the Right to Peace*** recognized by the UN that states everyone has the right to life in peace and security, development and human rights.

47. The paintings of Mrs. Sofía Gandarías who was a former board member of the Fundación Yehudi Menuhin Foundation were shown at the exhibition titled "Gernika: culture and art at the service of peace" at the UN Geneva Office on 24 February 2020. H.E. Mrs. Tatiana Valovaya, Director General of the United Nations Office at Geneva, commented that her paintings showed a powerful picture of the tragic realities of war. H.E. Mrs. Arancha González Laya, Minister of Foreign Affairs of Spain, remarked that the paintings reminded us to continue to fight the hate and live in our diversity. H.E. Mr. Walter Stevens, Ambassador and Permanent Observer of the European Union Delegation to the United Nations Office and other international organizations at Geneva, said that the paintings let us remember that conflict and division can be overcome and that a future together in peace and prosperity is possible if there is a will to do so. Prof. Francisco Rojas, Rector of the UN University for Peace (UPEACE), talked about her canvases of women filled with horror and pain, frozen in silent cries and called for work for peace.

BIOGRAPHIES

Coordinator

David FERNANDEZ PUYANA (Spain) is the Permanent Observer of the UN University for Peace to the UN Geneva and UNESCO Paris. He holds a Ph.D. with European Mention and the degree on Law and Philosophy and Education Science, as well as, several Masters on human rights (Universities of Essex, Barcelona, Alcalá de Henares and Pompeu Fabra). He was the coordinator of the UNESCO Liaison Office at Geneva. He is Professor of International Law and European Studies at the Abat Oliba University and legal assistant of Paz sin Fronteras. He worked as a legal Counselor at the Permanent Mission of the Republic of Costa Rica to the UN in Geneva and the Chairperson-Rapporteur of the Intergovernmental Open-Ended Working Group on the Right to Peace. He served for several non-governmental organizations, as well as, the Human Rights Office of the Ministry for Foreign Affairs and Cooperation of the Kingdom of Spain. For his contribution to the attainment of peace, human rights and gender equality, he was appointed fellow by the World Academy of Arts and Sciences, member of the Club of Rome and International Gender Champion. He received a Human Rights Award by the Academy on Human Rights and Humanitarian Law of the American University Washington College of Law (USA). He has written several books and outstanding academic papers and articles.

Co-Authors

Larbi DJACTA (Algeria) began his four-year term as Chairman of the International Civil Service Commission (ICSC), on 1 January 2019, after serving five years as a member of the Commission. He is Under-Secretary General of the United Nations. Immediately upon his election by the UNGA, Mr. Djacta articulated his intentions to make transparency, integrity and accessibility a cornerstone of his tenure. His 35 years of professional history extends as far back as 1985 when first joined the Algerian Ministry of Foreign Affairs. Prior to taking up his appointment as the Chairman of the ICSC, Mr. Djacta held was promoted Ambassador by Algeria 2019; Minister Plenipotentiary in the Directorate General of Political Affairs and International Security, Ministry of Foreign Affairs; Minister Counselor at the Permanent Mission of Algeria to the UN, New York; Senior Advisor to the Director General of Economic Relations and International Cooperation, Ministry of Foreign Affairs; Senior Consultant to the Office of the Director General of the World Intellectual

Property Organization (WIPO), Geneva, responsible for External Relations and liaison with Member States and the United Nations System and Deputy Permanent Representative/Minister Counselor in the Permanent Mission of Algeria in Geneva. In those year, Mr. Djacta also presided over regional groups (G77 & NAM) and Committees, led working groups, conducted negotiations, rapporteur of the UNGA Fifth Committee, and worked closely with many UN organizations.

Josep BORRELL FONTELLES (Spain) is the current High Representative of the European Union for Foreign Affairs and Security Policy since 1 December 2019. He serverd as Minister of Foreign Affairs, European Union and Cooperation of the Government of Spain from 2018 to 2019, having previously served as Ministry of Economy and Finance as General Secretary for the Budget and Public Spending (1982–1984), Secretary of State for Finance (1984–1991) and Minister of Public Works and Transport (1991–1996). He became MEP during the 2004–2009 legislative period and served as President of the European Parliament for the first half of the term.

Rodolfo SOLANO QUIRÓS (Costa Rica) is the current Minister of Foreign Relations and Worship of the Republic of Costa Rica. From 2002 to 2010 he was Minister Counselor and Consul at the Embassy of Costa Rica in Korea, and between 2007 and 2009 he was Ambassador on Special Mission for the processes of opening the Embassies of Costa Rica in Singapore and India. From 2010 to 2013 he held the position of Minister Counselor and Consul General in Japan and between 2015 and 2019, he was Ambassador of Costa Rica in Korea, Brunei Darussalam and Malaysia.

Mohammad bin Abdulkarim AL-ISSA (Saudi Arabia) is widely recognized as a leading global voice on moderate Islam, committed to bringing global awareness to the religion's true message of empathy, understanding and cooperation among all people. Since 2016, he has served as the Secretary General of the Muslim World League, a Makkah-based non-governmental organization that represents adherents of the Islamic faith around the world, building new partnerships among different communities, faiths and nations. Dr. Al-Issa's groundbreaking interfaith efforts include: · Led the most senior Islamic delegation to Auschwitz in January 2020 for the 75th anniversary of the liberation of the death camp. · Earned recognition by the American Jewish Committee, the American Sephardi Federation and the Combat Anti-Semitism Movement for his leadership and initiatives to combat anti-Semitism, Islamophobia and hate speech around the world. · Signed a historic agreement among the Abrahamic religions in France for peace and solidarity in 2019. · Lead a conference on reconciliation in Sri Lanka to heal interreligious divides created by the terrible Easter terrorist attacks. · Met with His Holiness Pope Francis in 2017 to forge a first of its kind agreement between MWL and the Vatican. · Joined German Chancellor Angela Merkel and U.S. Secretary

of State Mike Pompeo in the AJC Virtual Global Forum opening plenary in June 2020, joining in their call for dialogue and cooperation to create a better, more equal world free of anti-Semitism, Islamophobia and any other form of prejudice. He joined Norway's Prime Minister Erna Solberg in a virtual symposium focused on fighting hate and discrimination later that month. The 2020 and 2019 U.S. State Department Country Reports on Terrorism recognized Dr. Al-Issa's achievements in countering violent extremism, noting that he "pressed a message of interfaith dialogue, religious tolerance, and peaceful coexistence with global religious authorities, including Muslim imams outside the Arab world. He also conducted outreach with a variety of Jewish and Christian leaders, including prominent U.S. rabbis and Christian evangelicals."

Francisco ROJAS ARAVENA (Chile) has been the Rector of the University for Peace since 2013. In 2018, the Council re-elected him for a second term. He holds a Ph.D. in Political Science from the University of Utrecht (The Netherlands) and is a specialist in International Relations, particularly in the area of International Security. He was Secretary-General of the Latin American Faculty of Social Sciences (FLACSO) between 2004-2012, and Director of FLACSO-Chile between 1996-2004. He is a member of the Editorial Councils of several professional journals, among them *Foreign Affairs Latin America* (Mexico), *Pensamiento Iberoamericano* (Spain); and *Ciencia Política* (Colombia). He is a prolific author and editor and has published a large number of books, as well as contributed extensively with chapters in many others. His articles have been published both within the region and outside of it, and have been translated into several languages. In 2016, he received the "Malinalli National Award" from the Universidad Juarez Autonoma de Tabasco. In 2012, the governments of Costa Rica, the Dominican Republic and Paraguay honoured him for his contributions to the integration and improved relations between the countries that comprise the Latin American and Caribbean region. His latest book, *The Difficult Task of Peace* (Palgrave Macmillan), provides a holistic view on the topics of peace and conflict, peace education, international relations and regional studies during the end of the second decade of the twenty-first century.

Álvaro IRANZO GUTIÉRREZ (Spain) is Bachelor in Law by the Complutense University, Madrid; Post-graduated degree in International Studies by Spanish Diplomatic Academy, (1980). He joined the Spanish Ministry of Foreign Affairs in 1981. In his diplomatic career, he was Second Secretary, Embassy of Spain in Libreville (Gabon, 1983-85); First Secretary, Embassy of Spain in Maputo (Mozambique, 1983-1985); Desk Officer North Africa, Ministry of Foreign Affairs (Madrid, 1985-1989); Deputy Head of Mission, Embassy of Spain in Algeria (189-1992); Deputy Director General for North Africa, Ministry Of Foreign Affairs (Madrid, 1992-1997); Ambassador of Spain

in Angola (2001-2004); Ambassador of Spain in Malaysia; Director General for the Mediterranean, Near East and Africa, Ministry of Foreign Affairs (Madrid, 2004); Ambassador of Spain in Israel (2008); Senior Advisor (economic relations, MENA region), Ministry of Foreign Affairs, Madrid (2012-2013); Consul-General of Spain in Sydney (Australia, 2013-2017) and Ambassador of Spain in the Kingdom of Saudi Arabia (2017-nowadays).

Douglas ROCHE (Canada) O.C., is an author, parliamentarian and diplomat, who has specialized throughout his 45-year public career in peace and human security issues. He lectures widely on peace and nuclear disarmament themes.   Mr. Roche was a Senator, Member of Parliament, Canadian Ambassador for Disarmament, and Visiting Professor at the University of Alberta. He was elected Chairman of the United Nations Disarmament Committee at the 43rd General Assembly in 1988. In 2018, the International Peace Bureau awarded him the prestigious Sean MacBride Prize for his "indefatigable work, in particular as President of the UN Association and, as Ambassador for Disarmament during the height of the Cold War, helped maintain strong Canadian public support for the ideals of multilateralism in one of the most turbulent times in modern history." The author of 23 books, he holds nine honourary doctorates from Canadian and American universities and has received numerous awards for his work for peace and non-violence, including the Mahatma Gandhi Foundation for World Peace Award (Canada) and the United Nations Association's Medal of Honour. In 1995, Pope John Paul II presented him with the Papal Medal for his service as Special Adviser on disarmament and security matters, and in 1998 the Holy See named him a Knight Commander of the Order of St. Gregory the Great. He is an Officer of the Order of Canada. In 2011, the International Peace Bureau nominated him for the Nobel Peace Prize.

Abdulaziz ALMUZAINI (Saudi Arabia) holds a Ph.D. (1997) as well as a Diplôme d'Etudes approfondies (1993) in Information and Communication from the Sorbonne University of Panthéon-Assas Paris II. Prior to this, he had obtained a Masters degree in Communications from the University of Québec (Montreal) in 1990. From 1984 to 1996, he held several high-level posts in the Saudi Fund for Development (Riyadh). From 1996 to 1997, Mr Almuzaini served as an Advisor to the Saudi Ministry of Education on the utilization of communication and information technologies in distant education and learning. From 1997 to 2011, he worked as Chief Executive Officer and Founder of several public and private companies including the Saudi Basic Industries Corporation (SABIC, France). From 2009 to 2010, Mr Almuzaini served as the Counselor of Saudi Arabia in the country's delegation to the World Trade Organization (WTO, Geneva). Mr Almuzaini joined UNESCO in February 2011, as a Consultant in the Office of the Director General. In this capacity, he took part in fund-raising efforts, as well as in the development of

public/private sectors partnerships. During his assignment, he contributed also to the mobilization of partnerships with government authorities, UN agencies and non-governmental organizations in the Organization's various fields of competence. He was the Director of the UNESCO Liaison Office at Geneva. Mr Almuzaini is the author of publications and articles on economic and political affairs.

Álvaro RODRÍGUEZ (Canada), a citizen of Canada but born in Chile, has devoted over 30 years to international development work, mainly with the United Nations system. During this time, he has served as Resident Coordinator a.i. in Turkey and Resident Coordinator in Tanzania. Before these positions he held progressively responsible management positions in UNDP with the Bureau for Development Policy in HQs as well as in Afghanistan, Somalia, and Pakistan, some of the UN's most complex operating environments. Earlier in his career he worked in Thailand, China and Kenya. Prior to joining the UN System in 1991, Mr. Rodriguez worked as consultant in the Ottawa-based International Development Research Centre and the Association of Universities and Colleges of Canada. He also completed military service in Canada. He obtained Masters Degrees in International Affairs and Political Science from Carleton University and The University of BC respectively and undertook PhD course work at Australian National University.

Gustavo CAMPOS FALLAS (Costa Rica) has developed a specialized profile in international law, diplomacy and international relations. The combination of his extensive experience in multilateral as well as bilateral matters, together with his professional and academic training, allowed him to develop a wide spectrum in legal negotiation and logic, especially in matters of diplomatic and legal complexity. Since 2018 he is the Ambassador of Costa Rica in the Republic of Turkey. Previously, he was Minister Counsellor and Consul General of Costa Rica in The Hague, Kingdom of the Netherlands (1995-1999 and 2010 – 2015), Santiago, Republic of Chile (2004-2009), Buenos Aires, Republic of Argentina (2001- 2004). He has been member of the Delegation of the Republic of Costa Rica before the International Court of Justice (1995-1998 and 2010- 2015). He has been invited Professor in the Master's Program in the National University of Costa Rica, Diplomatic and Consular Law of the National Autonomous University and the International University.

Pinar GÖZEN ERCAN (Turkey) is a faculty member and the chair of the Branch of Public International Law at the Department of International Relations of Hacettepe University, Turkey. She has served as one of the co-convenors of the Intervention and the Responsibility to Protect Working Group of the British International Studies Association, and is a member of the European Center for the Responsibility to Protect. She researches and publishes intensively on the Responsibility to Protect. Her areas of research also include international law and the law of the sea and International

Relations theories. Besides various journal articles and book chapters, she has authored the books entitled Debating the Future of the *'Responsibility to Protect': The Evolution of a Moral Norm (*Palgrave, 2016), and *The Territorial Sea Issue in Greek-Turkish Relations* (VDM Verlag, 2009), and edited *Turkish Foreign Policy: International Relations, Legality and Global Reach* (Palgrave, 2017).

Lubna QASSIM (United Arab Emirates) was appointed as the UAE's Deputy Permanent Representative to the UN and International Organisations in Geneva on 29 August 2019. She was appointed by a Presidential Decree on October 2018 as Minister Plenipotentiary of First Degree. Pursuant to this appointment, she joined the UAE Ministry of Foreign Affairs & International Cooperation and served as Senior Legal Counsel to the UAE's Minister of Foreign Affairs & International Cooperation after a span of 20 years of successful career in law, Trade, Economy, Finance, cross-border acquisitions and International Dispute Resolutions across Europe, US, Asia and the Middle East. She spent 8 of the 20 years with Clifford Chance LLP, one of the largest global law firms, in their offices in London and UAE. In 2009, she was the World Bank's public sector reform consultant for GCC. She was then appointed as Director of Economic Legislations Department at the UAE Ministry of Economy. In 2014, she was appointed as the first female executive board member, Group Company Secretary and the Group General Counsel for one of the largest financial institutions in MENA. She attended School and University in UK. She attained Honors of Law (LLB) from Brunel University, UK in 1999 and postgraduate in Law from Leeds University in 2004. In 2009, she attended Walsh School of Foreign Service, George Town University, Washington DC and attained a diploma in International relations. She is a recipient of a number of international and regional awards, including IFRC who chose her, in 2018, as the best General Counsel of the Middle East in 2018. She was also recognized in the same year as one of the top 50 female leaders in the Arab World.

Husain Abdali MAKHLOOQ (Bahrain) was appointed as the Kingdom of Bahrain's Deputy Permenant Representative to the UN and other International Organisations in Geneva on 1st August, 2018. Prior to this appointment, he served at the Kingdom's embassy in London during which he covered a wide aspects of British domestic and foreign policies. He represented the Kingdom of Bahrain in the Sixth Committee of the United Nations as well as covering numerous sessions of the Security Council. He played an instrumental role in the legal process of the Kingdom's accession to the International Atomic Energy Agency membership. In 2008, he not only graduated from the diplomatic Academy of the German Federal Foreign Ministry, but also interned at the international Tribunal for the Law of the Sea. Mr. Makhlooq holds BSc in Law from Bahrain University, L.L.M in Public

International Law from Oxford Brookes University and Post Graduate Certificate in International Studies and Diplomacy from London University.

Priyankar UPADHYAYA (India) works at the Banaras Hindu University as the UNESCO Chair for Peace and Intercultural Understanding and holds the distinguished PRIO Global Fellowship of Peace Research Institute Oslo. Recipient of several fellowships and award including the Guest Scholar Award of Woodrow Wilson Centre for International Scholars, Wash. DC, Senior Fulbright Award at US Airforce Academy, he is recently designated as the Rajiv Gandhi Chair for Peace and Disarmament by the Jawaharlal Nehru University. On the invitation of the President, UNGA, he spoke at the special session on Culture of Peace in September 2019 and made a presentation at the US Presidential invitation in Washington in September 2016.He has published from Oxford University Press, Manchester University, Cambridge University, Sage, Ashgate and Routledge. His volumes on *'Peace and Conflict: South Asian Experience'* (Cambridge: 2015) and *'Long Walk of Peace: towards Conflict Prevention'* (UNESCO: 2018) have received worldwide acclaim. He also serves on the editorial board of the Irish Journal of International Affairs, (Dublin City University) and Journal of Peace and Conflict (UN University of Peace: Costa Rica) and Journal of the Indian National Human Rights Commission.

Juan Carlos SAINZ-BORGO (Spain-Venezuela) is Full Professor and Dean at the University for Peace (UPEACE). He is also Associate Professor of International Law at the Universidad Central de Venezuela in Caracas since 1998 and Professor at the Universidad Alfonso X El Sabio in Madrid since 2009. Visiting Professor American University in Washington DC (2008-2009); Universidad Sergio Arboleda (2009-2014), Universidad Javeriana and Universidad El Rosario in Colombia.. He was Jurist to the International Committee of the Red Cross (ICRC). He served as member of the Venezuelan Foreign Service and Deputy Director of the Diplomatic Academy (1990-2000). Juan Carlos Sainz-Borgo has a Law Degree, a Master's Degree in International Law and a Doctorate Degree (Cum Laude) from the Universidad Central de Venezuela in Caracas and a Master's Degree from Oxford University (UK). He is author of ten books and more than 50 articles on the area of international law and international relations. He received the Fulbright and Chevening Scholarships.

Mikel MANCISIDOR (Spain) is law graduated by the Universidad de Deusto, and Doctor in International Relations by Geneva School of Diplomacy. He is currently a member of the UN Committee on Economic, Social and Cultural Rights (2013-2024). He is also a member of the Governing Board of the University of Deusto where he teaches Public International Law, and International Negotiation. Since 2015, he is Adjunct Professor at the Washington College of Law (American University) where he has been in

charge of the course Advanced Studies on International Human Rights Law. He has been invited to teach at the Summer Study Session of the René Cassin International Institute of Human Rights for the 2016, 17, 18, 20 & 21 editions and he has participated in many international conferences, especially at the UN and the UNESCO. Recently he received the Eusko Ikaskuntza - Laboral Kutxa Prize of Humanities, Culture, Arts and Social Sciences (2020), Full member of the Real Sociedad Bascongada de Amigos del País (2019) (Royal Basque Society), and he was awarded with the Golden Medal for Human Rights by the Liga Pro-Derechos Humanos (2013). He has a weekly column on politics published in four newspapers.

Alain MODOUX (Switzerland) started his international professional career in 1965 as a delegate of the International Committee of the Red Cross in Vietnam, the Middle East and Western Africa. Back in 1970 to the ICRC headquarters in Geneva, he directed the institutional communication for a record period of 19 years during which he made it an essential component of the ICRC humanitarian diplomacy. In 1989, he left Geneva for UNESCO in Paris where the newly-elected Director-General, Federico Mayor, eager to take advantage of the fall of the Berlin Wall, entrusted him with the specific task of designing and directing an ambitious program aimed at fostering the democratization process of the global media landscape (*Windhoek process*) and supporting independent media in conflict-affected regions to counter war and hatred propaganda. His achievements have earned him promotion to the position of Assistant Director-General for Freedom of Expression, Democracy and Peace, a title unique in UNESCO history. Alain MODOUX has been, *inter alia*, the architect of the UNESCO proposal which led to the decision by the UNGA of the United Nations to proclaim 3 May "World Press Freedom Day". He was officially credited with this diplomatic achievement 20 years later by the then Director-General of UNESCO, Irina Bokova, who awarded him the Duho Taïno medal for his "exceptional contribution to the creation of World Press Freedom Day".

Carmen PARRA RODRIGUEZ (Spain) has a law degree in Law by the University of Granada (1985), Graduate School of International Studies CIS (1986), Diploma in European Law from the Free University of Brussels (1987) and a Doctorate by the University of Barcelona (1997). Since 2004, she is the Director of the Department of Economic Solidarity and since 2017, Director UNESCO Chair Peace, Solidarity, Intercultural Dialogue (since 2017), both at the University Abat Oliba CEU (Barcelona). Currently, she is Professor of International Law and European Law at the Abat Oliba CEU University. She was Member of the Expert Group of the Ministry of Justice for the negotiation of international conventions (2004-2007) and Member of the Advisory Committee of the Ministry of Justice of the Generalitat de Catalunya (2004-2010).

Mariateresa GARRIDO (Venezuela) is an Assistant Professor in the Department of International Law at the University for Peace (UPEACE) and the Coordinator of the UPEACE Doctoral Committee. Her main research area is related to the exercise of the right to freedom of expression and the protection of journalists in Latin America. She also focuses on the interaction between human rights and Information and Communication Technologies. She uses mixed methodologies and legal research to explore linkages between the law, journalism and new technologies.

Ivan JURKOVIC (Slovenia) was ordained a priest in 1977 in Ljubljana where he graduated from the Faculty of Theology the following year. In 1980 he began his studies at the Pontifical Ecclesiastical Academy in Rome, at the end of which, in 1984, he entered the diplomatic service of the Holy See as Secretary of the Apostolic Nunciature in the Republic of Korea. In 1988 he completed a Doctorate in Canon Law from Lateran University. He served successively as Counselor at the Nunciatures in Colombia and the Russian Federation, as well as at the Holy See Secretariat of State. In October 2001 he was consecrated Titular Archbishop of Corbavia and, in the same year, assumed the role of Apostolic Nuncio. In this capacity he served in Belarus until 2004, in Ukraine, from 2004 to 2011 and at the Russian Federation, from 2011 to 2016. In March 2016 he was appointed Permanent Observer of the Holy See to the United Nations, the World Trade Organization and the Other International Organizations in Geneva.

Faisal BIN MUAMMAR (Saudi Arabia) is currently founder and Secretary General of two organizations focused on enhancing understanding and knowledge: The International Dialogue Centre (KAICIID) in Vienna, and the King Abdulaziz Public Library (KAPL) in Riyadh. Mr Bin Muaammar also served as an Advisor to the Custodian of the Two Holy Mosques. His senior positions in the Saudi Arabian administration have included Vice Minister of Education, Advisor to the Royal Court of then-Crown Prince Abdullah bin Abdulaziz Al Saud, and Deputy of the National Guard for Cultural and Educational Affairs.

Enrique BARON CRESPO (Spain) is a Lawyer and Economist. P.H.D. in Law and Economics by the Universidad Complutense, ICADE - Madrid and holds the Diplômé Ecole Supérieure des Sciences Economiques et Commerciales (ESSEC). He was a Human Rights Lawyer under Franco's Dictatorship, Former Member of the Spanish Congress of Deputies (1977-87) and Former Minister of the Spanish Government which achieved the adhesion to the European Commission (1982-85). He became Member of the European Parliament (1986-2008), President of the European Parliament (1989-92), Chairperson of the Socialist Group at the European Parliament (1999-2004) and Chairman to the Foreign Affairs Committee and the International Trade Committee. His recent books are entitled:*"Europe at the dawn of the millennium" ;"*

Europa, Pasión y Razón; a handbook on "*The Treaty of Lisbon & Charter of Fundamental Rights*" (published in 8 languages); "*Más Europa Unida, ¡Unida!"*, Memoirs and "*La Era del federalismo*". He is the Chair of the Jean Monnet "ad honorem", Chancellor of the UPEACE and President of Honour of the International Yehudi Menuhin Foundation, Vice-President of the Istituto Internazionale per l'Opera e la Poesia di Verona-UNESCO and member of the Fundación Dalí.

Ahmad Abdul QAYYUM (Pakistan) is Doctorate in Islamic Jurisprudence at the University of Ummu Al-Qura, Makkah. He is member of the Academic Committee Muslim of the World League which organized International Conferences on the following themes (Islamic Solidarity - 2013), (Islam and the Fight Against Terrorism - 2014), (Islamic Unity and the Perils of Classification -2018), and (Values of Moderation -2018). He participated with a research paper at an international Conference on the Efforts of the Kingdom of Saudi Arabia in Promoting the Values of Moderation and Civilizational Rapprochement (2017) organized at the Al-Qaseem University, Saudi Arabia in 2019. He has written a number of articles published at the Arabic Periodic Journal (*Arrabita*) of the MWL.

Leon SALTIEL (Greece and Switzerland) is Representative at UN Geneva and UNESCO and Coordinator on Countering Antisemitism for the World Jewish Congress. He holds a Ph.D. in Contemporary Greek History from the University of Macedonia, in Thessaloniki, Greece, and has been a post-doctoral researcher at the Graduate Institute of International and Development Studies in Geneva, Switzerland and the Aristotle University of Thessaloniki. His publications include The Holocaust in Thessaloniki: Reactions to the Anti-Jewish Persecution, 1942–1943 (Routledge 2020) and 'Do Not Forget Me': Three Jewish Mothers Write to their Sons from the Ghetto of Thessaloniki (Alexandria 2018). Leon has more than 15 years' experience working on human rights issues around the world, the majority of which was working with the United Nations in Geneva. He was a Fulbright Scholar at Georgetown University, where he earned a master's degree in Foreign Service. He has received numerous fellowships from, among others, the Fondation pour la Mémoire de la Shoah, German Marshall Fund, Yad Vashem, and the Institute for the Study of Diplomacy. He is a member of the Central Board of Jewish Communities of Greece and of the Greek delegation to the International Holocaust Remembrance Alliance (IHRA).

Amjad MOHAMED-SALEEM (Great Britain and Sri Lanka) is the Manager of the Inclusion, Protection, Education and Learning Unit of the International Federation of Red Cross and Red Crescent Societies (IFRC). Under his purview he oversees the IFRC work on Protection, Gender and Inclusion (PGI) which provides a contextualised, community-based approach to protection and

inclusion concerns. In addition as part of his file he oversees education, youth engagement and organisational learning. Prior to working with IFRC, Amjad worked with International Alert, managing their Sri Lankan reconciliation programs. As a consultant he has worked with Search for Common Ground, the International Dialogue Centre (KAICIID) and Islamic Development Bank (IsDB). From 2014 -2016, he served as Conflicts Thematic Advisor for the World Humanitarian Summit where he provided advice on faith engagement and peace building. Amjad sits on the board of the Joint Learning Initiative for Faith and Communities and a program advisor to Muslim Aid. He is a regular contributor to Fair Observer and the New World Order India; an alumni of the International Visitors Leadership Program, Concordia forum and a Hive Global Leaders Fellow. He has published in a number of journals, chapters in several books and published a book in 2008 entitled "Lessons from Aceh". Amjad has an M.Eng from Imperial College, London, an MBA from Manipal GlobalNxt University, Malaysia and a PhD from Exeter University UK.

Marie-Thérèse PICTET-ALTHANN (Austria and Switzerland) followed language studies in Fribourg (Switzerland) and London (G.B.). She holds a Diploma – European Academy for Secretarial Management and Languages, Vienna (Austria). From 1970 to 1983, she worked as International Civil servant with the United Nations Office and the Office of the UN High Commissioner for Refugees in Geneva. She married in 1983 to François-Charles Pictet, Ambassador of Switzerland to the United Kingdom, the Netherlands, Austria and the Holy See (1984-1994). She entered into the diplomatic service of the Sovereign Order of Malta in 1996 at the Permanent Observer Mission to the United Nations Office and other International Organizations in Geneva: First Counsellor (1995-2000), Minister Counsellor and Deputy Permanent Observer (2000-2005), Ambassador, Permanent Observer (since 2005). She is Honorary President of "Religions for Peace" (since 2019); International Gender Champion (since 2015); Vice-President of the Foundation "Caritas in Veritate" (2011-2015); Vice-President and Member of the Committee of the Geneva Diplomatic Club (2007 – 2014); Founding President of the Geneva Diplomatic Spouses' Circle (now "International Circle"), a project of the «Fondation pour Genève" (1999 – 2010). She is President and then Vice-President of the Geneva Association of Friends of the "Orchestre de la Suisse Romande" (since 2013); President of the Choir of St. Joseph, Geneva (since 2009); Member of the Board of the EORTC Cancer Research Fund (European Organization for Research and Treatment of Cancer) - Brussels (2005 – 2017). She published articles in magazines and books on humanitarian diplomacy, human rights, inter-religious dialogue, the role of faith-based organizations in humanitarian action. She was awarded with the Order of Malta Cross "pro Merito Melitensi" with crown (2002); Dame Commander Papal Order of Saint Gregory the Great (2014); Order of Malta Cross "pro Merito Melitensi" with Plaque (2015).

Daniel FONSECA (Costa Rica) is a historian from Costa Rica graduated from Universidad Nacional de Costa Rica. He is currently pursuing an M.A. Responsible Management and Sustainable Economic Development from the University for Peace. His research experience includes the history of the transformation of urban contexts in Costa Rica and the history of the coffee farmers settled in the region of Los Santos for the National Center for High Technology of Costa Rica. He has also worked with different communities from indigenous people, farmers and refugees in Costa Rica focusing in academic development and humanitarian assistance. His areas of interest are development studies and agro ecology.

Mohamed LEVRAK (France and Mauritania) is the Special advisor to HE Dr Mohammad Abdulkarim AL ISSA, SG of Muslim World League (MWL) and Deputy Permanent Representative to MWL in UN Geneva. He joined the SG as Special Advisor to participate in the accomplishment of the plan of action that the Secretary General has sought to achieve as a new SG of MWL. He is expert on peacemaker, Intercultural and interreligious dialogue, public relations, gender, communication, youth, softpower and human rights. He has been for several years researcher at the University of Rouen-Normandy and at the Institute of Higher Studies of Normandy. Thanks to his multidisciplinary training, he has provided courses and tutorials in economics, statistics, international trade, intercultural management, international relations, management, marketing, human resources, marketing. He is observer member of the UNESCO working group in charge of Coordination of the program on education for all.

Miguel BOSÉ (Spain) is a renowned Italian Hispanic artist, with a 45-year career spanning film and television, but mainly in the area of music, where he continues to exert all his influence. Winner of the most important Latin and Anglo-Saxon awards, such as Latin Grammys, World Music Award, MTV Music Award, Onda Awards or Person of the Year, awarded by the Academy of Music in recognition of his contribution to music and their social commitment in causes related to the conservation and protection of the seas and oceans, fair trade, the rights of indigenous communities in Latin America or environmental defense. Where he has dedicated more energy, it has been in his Fundación Paz sin Fronteras, which has promoted the understanding and harmony between peoples and cultures, and peace as a universal human right. He has organized massive musical concerts all over the world, and thanks to his activism and commitment, he advocated before international organizations for the Culture of Peace and the Human Right to Peace.

Sofía GANDARÍAS (Spain) was a Spanish painter, born in Guernica in the Basque Country. Her commitment to world peace and culture was expressed in her exhibition "Pour la tolerance" at the Grande Arche de la Fraternité, Paris. This was opened by Federico Mayor Zaragoza, Simone Veil and Barbara Hendricks, whose portrait "Love Prayer" was the symbol of the show which celebrated the 50th Anniversary of UNESCO. She painted the portrait of the great virtuoso violinist Yehudi Menuhin . She devoted the year 2000 to the study of Primo Levi's. After the attack in New York she painted the tableau NY 9/11 a series of 13 paintings. The series "Kafka, the visionary" a series of 64 paintings was exhibited in the Haus am Kleistpark (Berlin), Ariowitsch Haus(Leipzig) and Czech Center- Instituto Cervantes (Prag). She painted the series of Gernika and Sarajevo. She was a member of the Board of the Fundación Yehudi Menuhin Foundation (Spain) and of the Scientific Committee of the "Istituto Internazionale per l'Opera e la Poesia di Verona " (UNESCO). She was made a Chevalier des Arts et des Lettres in 2005 and was granted the Légion d'honneur of the French Republic in 2010.

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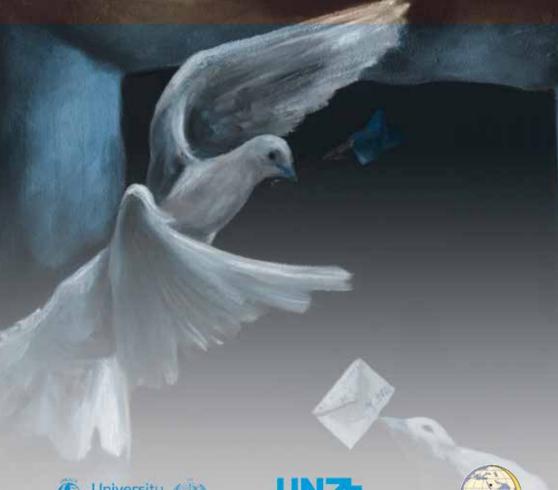
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