

FINAL REPORT

INTERNATIONAL
CONGRESS
ON PEACE
IN THE MINDS
OF MEN

26 June – 1 July 1989
Yamoussoukro, Côte d'Ivoire



FINAL REPORT

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International Congress on Peace in the Minds of Men

Preface

*'There is more land promised
than there is land won.'*

Victor Hugo

In 1987, the Director-General of UNESCO decided to convene an important meeting on 'peace in the minds of men'. This initiative was intended to reaffirm UNESCO's role in the construction of peace and the specific nature of its activities deriving from the tasks assigned to it by its Constitution. One of the aims of this meeting was to renew thinking on peace and propose active measures to promote it in areas within the competence of UNESCO. Another was to identify the different components of peace and highlight the latter's interaction with the environment and development. From the outset the meeting's purpose was to focus on developments holding out the prospect of peace, rather than draw up an inventory of the obstacles of peace, which have been the subject of very close scrutiny in studies carried out by the United Nations Organization, the specialized commissions set up for this purpose, and UNESCO.

In view of the great interest shown by the President Félix Houphouët-Boigny in this project, and of the generous offer made by the Côte d'Ivoire authorities, the Director-General proposed to hold this meeting in the form of a Congress in Yamoussoukro. In consultation with the Houphouët-Boigny International Foundation for Peace Research, two main topics were selected for the meeting:

- (a) peace among men;
- (b) peace in the context of the relationship between mankind and a quality environment.

The Congress in session drew up a declaration divided into two parts:

- **the first emphasizes the positive content of peace — which is not the mere absence of war — and identifies the areas holding out the promise of peace;**
- **the second sketches the general outlines of a peace project and puts forward recommendations for its implementation.**

The Yamoussoukro Congress defined peace as a 'behaviour' 'characterized by man's strict adherence to the principles of freedom, justice, equality and solidarity'. In addition to disarmament, peaceful settlement of conflicts and international mechanisms for the protection of human rights, the main instruments of peace identified by the Congress include:

- **the promotion of co-operation which 'respects the primacy of the rule of law, takes account of pluralism, guarantees more justice in international trade and involves the participation of the whole of society in the construction of peace';**
- **the development of a quality environment;**
- **the efficient use of technology in the service of peace;**
- **the progress of scientific knowledge which refutes the myth of 'a biological predisposition' to violence.**

In an effort to foster the growth of 'a culture of peace' based on the universal values of respect for life, freedom, justice, solidarity, tolerance, human rights and equality between women and men, the Congress made a number of recommendations calling for:

- **the follow-up of the process of thinking set in train by the Seville Statement, on the cultural and social origins of violence;**
- **the promotion of peace education and research through an interdisciplinary approach to the relations between peace, human rights, disarmament, development and the environment;**
- **the promotion of environmental education and training;**
- **the preparation of a collection of texts drawn from all cultures on the themes of peace, tolerance and fraternity;**

- the promotion of the international instruments of the United Nations, in particular UNESCO, which constitute essential instruments of peace.

The Yamoussoukro Declaration on Peace in the Minds of Men was adopted unanimously and by acclamation on 1 August 1989. A few months later the Berlin Wall, that symbol of the confinement of peoples and ideas, collapsed as the whole world looked on in astonishment. 1989 was a turning point in history; a watershed in freedom; a new beginning.

UNESCO has drawn some lessons from the Yamoussoukro Declaration. Its programme is firmly committed to a culture of peace founded on human rights and the solidarity of all men and women in space and in time.

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Introduction

1. From the outset, the International Congress on Peace in the Minds of Men was designed to highlight the positive factors in the construction of peace and to consider what role UNESCO could play in such an enterprise within its fields of competence and the task assigned to it by its Constitution.

2. A preparatory meeting was convened by the Director-General from 6 to 8 September at UNESCO headquarters. The aim of this meeting was to suggest guidelines for the International Congress, sub-topics that could be usefully discussed and areas holding out the brightest prospects for peace. In this connection, the meeting recommended highlighting the instruments of peace, in particular those within the competence of UNESCO. In February 1989, the working document for the Congress, the detailed agenda and organizational activities were the subject matter of an informal discussion. In order to overcome the all too common cleavages between disciplines (in particular between the natural and exact sciences and the social and human sciences) and to encourage an integrated approach to the items on the meeting's agenda, it was decided that the Congress would not be divided into committees.

3. The Congress was held from 26 June to 1 July 1989 in Yamoussoukro (Cote d'Ivoire) at the International Foundation for Peace Research (see Annexe 1, 'Annotated Programme and List of Documents')

4. One hundred and sixty specialists, personalities and observers from 65 countries participated in the Congress. These included 27 members of the Executive Board who had accepted the invitation of the Côte d'Ivoire government, eight representatives of the United Nations Organization and its specialized agencies, 14 observers from the Member States of UNESCO and 29 observers from inter-

national, intergovernmental and non-governmental organizations (see Annexe 6, 'List of Participants').

5. The Congress opened on 26 June 1989 in the presence of Mr. Camille Alliali, Minister of State representing the President of the Republic, Mr. Siméon Ake, Minister for Foreign Affairs, Mr. Laurent Dona-Fologo, Minister for Information and Mr. Jean Konan Banny, Minister for Defense and Mayor of Yamoussoukro.

6. The Congress elected by acclamation Mr. P. Yao Akoto (Côte d'Ivoire) President of the Congress, and the following Vice-Presidents: Mr. Y. Fukushima (Japan), Mr. J.M. Ruda (Argentina), Mr. N. Todorov (Bulgaria) and Mrs L. Sharaf (Jordan). Mr. F. Nordmann (Switzerland) was elected General Rapporteur. The Congress also assigned a twelve-member drafting committee to prepare the Yamoussoukro Declaration. The General Rapporteur of the Congress fully participated in the work of the drafting committee, which decided to elect Mr. L. Boissier-Palun to be its chairman.

I

Peace among men

A. THE SEVILLE STATEMENT ON VIOLENCE (1986)

1. The Congress devoted its first session to an examination of the Seville Statement on Violence (1986), which was presented by Professor D. Adams and Professor T. Varis (see text of the Statement in Annexe 3).
2. The Statement is a declaration, drafted by leading specialists from drawn from various scientific disciplines, challenging the biological origin of violence on the strength of the latest findings of research on the brain. The Statement is based on the observation that the scientific findings presented to laymen were all too often biased and inaccurate. The misconceptions thus created served to perpetuate the myth that men are predisposed to violence.
3. The Seville Statement seeks to refute this myth with the help of five key propositions :

It is scientifically incorrect to say that humans have a "violent brain". While we do have the capacity to act violently, such behaviour is not automatic. Like higher primates and unlike other animals, humans have neural filters which can block reaction to violent stimuli. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

It is scientifically incorrect to say that we have inherited a tendency to make war from our animal ancestors.

It is scientifically incorrect to say that war or any other violent behaviour is genetically programmed into our human nature.

It is scientifically incorrect to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour.

It is scientifically incorrect to say that war is caused by "instinct" or any single motivation. War is not a matter of emotion; rather it involves the institutionalization and social manipulation of obedience. It brings into play factors such as collective suggestibility, idealism, the management of social skills and rational considerations (information processing, planning, cost-calculation). In the training of soldiers, traits associated with violence are exaggerated. One should be careful not to mistake the consequences of violent behaviour for its causes'.

4. Highly conscious of their responsibility as scientists, the authors of the Seville Statement comprise some of the leading specialists in psychology, neurophysiology, ethnology, anthropology, biology, etc. Their position is supported by an increasing number of scientific institutions. The Statement sets out to dispel, particularly in the media, but mainly through education, the myth of a biological determinism that leads men to violence.

5. Professor T. Varis also stressed the social responsibility of scientists. The best safeguard against abuse lies in respect for the freedom of scientific work, which includes the freedom of opinion and expression guaranteed by the Universal Declaration of Human Rights.

6. The Seville Statement challenges a number of alleged 'biological findings' used to justify violence and war. While steps should be taken to enlist the support of sciences such as biology, genetics and even psychiatry to combat ill-considered generalizations and unwarranted conclusions, one must remember that war and organized violence are social phenomena which should be studied with the help of concepts derived from the social and human sciences.

7. It is precisely at this juncture that scientific language and the use of complex concepts may degenerate into ideology and propaganda. Such a deviation may result from the ambiguity, inconsistency or obscurity of certain interpretations, as exemplified by the

ideology based on the concept of race. At the present time, there is neither a simple answer nor an absolute scientific truth to solve the socio-economic and ethical problems confronting the world.

8. For some scholars, the new age of *détente* in international relations is conducive to world-wide development and the revival of multilateralism. For others, time is rapidly running out and some strategy other than debt reduction must be found if one is to prevent the developing countries, and the development institutions themselves, from being overwhelmed by the development crisis.

9. One of the problems — at a time when the economic and financial crisis is matched by a moral crisis which calls into question the very legitimacy of the present system — is the application of concepts and theories derived from an industrial society to agrarian and post-industrial societies alike. There is therefore a need to develop new concepts which, while refraining from dislocating traditional cultures, take into account the changes that have occurred and the needs of the day.

10. Although the international community has declared its intention of co-operating in achieving durable development founded on the oneness of the world, and has recognized that the world is passing through a transitional period, our paradigms and modes of thinking are outdated. The spirit of fraternity which would have allowed the problems of debt, the arms sales and violence to be dealt with in terms of the human factor, is sadly missing. The search for common ground on the biosphere, on which mankind's survival depends, is unable to rise above a narrow conflict of interests.

11. The discussion focused mainly on the biological causes and social origins of the phenomenon of violence. Several participants pointed out that respect for international law was needed to prevent even the legitimate use of violence and to strengthen the ban on war. They generally welcomed the scientific conclusions contained in the Seville Statement, which rejected certain ideas discredited by the latest biological research.

12. The Statement makes an important contribution to exploding the widespread myth that man is intrinsically violent. Some participants, however, felt that the Statement did not cover every

aspect of the complex concept of violence, even though it did make it possible to reject the idea that war was the inevitable outcome of a biological determinism.

13. Some participants stressed the need to make a clear distinction between 'violence' and 'struggle', noting that there was nothing in the Seville Statement which called into question the value or legitimacy of the struggle for national liberation, against injustice and oppression, or for human rights and peace.

14. Some participants acknowledged that the Seville Statement was only an important first step and that it was necessary to pursue research into the persistence of the myth of inevitable violence on the one hand, and into the scientific explanations of violence and its cultural and socio-economic causes (suspicion aroused by cultural difference, fear of foreigners, dependence, hunger, misery, underdevelopment,) on the other.

15. The discussion also focused on the responsibility of scientists to oppose the misuse of science, such as the research directed against peace activities.

The concept of violence

16. The Statement may give the impression that all violence should be opposed. The Statement's authors, however, rejected such an interpretation, while acknowledging that its title was perhaps too general. Several participants called for a more precise title. One even suggested: 'Statement on war and violence in the minds of Men'. Some felt that the concept of violence used by the Statement's authors was too narrow.

17. Some participants sought to define the concept of violence. The revolt against oppression or injustice is not only legitimate — the Universal Declaration of Human Rights acknowledges as much in its preamble — but also a fundamental reality. Injustice today appears in various guises and, naturally, so does violence. All power strategies, whether at the individual, national or international level, seek to impose a given model and set of aims by any means, including force.

18. People often use violence as a last resort. In so far as exploitation is economic, and founded on social, economic, sexual or even intellectual and moral discrimination, the socio-economic environment may foster situations which engender violence. Thus, models of urbanization which result in aculturation, the abandonment of traditional life-styles, unemployment, misery, drug abuse, lack of education and, above all, fear, are potential sources of violence. The nuclear deterrent, on which the military balance is based, is nothing more than the maintenance of fear on a global scale. Armament policies also seem to be a factor of violence.

19. It would be wrong, however, to give the impression that the Seville statement seeks to pronounce on all aspects of violence: it restricts itself to the observation that violence is not a biological inevitability. The Statement does not deny the existence of, or indeed sometimes the need for, violence. On the contrary, it highlights the social and cultural origins of violence which, in the view of many participants, deserve to be studied in depth. Since violence is not programmed into human genes, the task of research should be to determine the role of social factors (poverty, despair, etc.) and environmental factors (environmental pollution and degradation) in human violence. Indeed, acts of violence against nature are known to have repercussions on man. While some cultures legitimize this violence, others take great pains to respect nature and refuse the unlimited domination of nature by man. The notion of man's pseudo-superiority over woman should also be considered an act of violence.

20. But, if human beings are not predisposed to violence, how is it that this myth is so widespread and what can be done to dispel it? According to the Statement's authors, as well as some of the other participants, three key factors largely account for the perpetuation of this myth. Firstly, history is frequently depicted as a succession of violent acts, wars and confrontations, rather than a series of social conquests fostering progress, co-operative ventures and peaceful settlements of conflict. Second, warmongers and militarists continue to propagate the view that war is as old as mankind, and therefore inevitable. Finally, a pseudo-biological determinism continues to be taught in an attempt to justify not only war, but also all manner of discrimination based on race, sex, social status, etc.

According to this theory personality, intelligence and the mental faculties are determined exclusively — or mainly — by heredity to the exclusion of the social environment, culture and education. However, without the latter, individuals would not be able to increase or develop their genetic endowment. The Statement exposes, in the form of negative propositions, beliefs which are patently untrue. Since warfare is a cultural phenomenon, it is in this field that research aimed at bringing about a permanent peace should be encouraged. Both peace education and culture are tasks assigned to UNESCO.

21. Does the human brain develop with the species? Is it possible to distinguish in man innate cultural influences to which he has been and continues to be subject? Are there any other predispositions of the brain which may develop, even indirectly, into a propensity for violence? These recurrent questions exemplify the concerns expressed during the discussion. The authors of the Seville Statement illustrated their work with several examples. Although a starving person may resort to violence, and hunger is undeniably a biological condition, it does not follow that the biological state as such is responsible for the violence, for hunger itself is a socially-induced condition which falls within the scope of social science research.

22. When asked whether war and violence introduce structural changes in the brain, the Statement's authors, basing their replies on recent scientific evidence, answered in the negative. If anything, laboratory experiments on cats and mice provide little evidence to support the deterministic view. Violence and war may be based on irrational factors, but acts of violence and modern warfare clearly involve the use of acquired social skills and rational considerations.

23. Various conclusions were drawn from the discussions. Firstly, research should be carried out and possibly extended in the cultural field, so as to provide an even clearer demonstration that, while violence is not inevitable among human beings, its economic, social and cultural causes must be combated.

24. Secondly, international law — which has outlawed war (sixty years ago the dream of a few pacifists, but today the norm) — should be strengthened. There is a need to encourage the legal

settlement of disputes and to boost the powers of the International Court of Justice. Moreover, this is a matter not only for governments but also for individuals who are not resigned to war. Law does not preclude the use of violence — a fact acknowledged in the preamble of the Universal Declaration of Human Rights — so much so that we are even witnessing a resurgence of the concept of a just war. It will, nevertheless, be necessary to take measures against the propaganda of gratuitous violence and war — condemned under Article 20 of the International Covenant on Civil and Political Rights — while ensuring that this does not restrict freedom of expression and providing a clearer definition of the concept of 'war propaganda'.

25. Finally, scientists must be made aware of their responsibility to oppose the misuse of science for the ends of war, as should each and every individual for, as the Universal Declaration of Human Rights recognizes, there is no freedom without responsibility.

B. PREPARING SOCIETIES TO LIVE IN PEACE AND THE SEARCH FOR PEACEFUL SOLUTIONS

26. The introductory papers delivered by Mrs. E. Boulding, Professor G. Seidel and Mr. F. MacGregor focused mainly on the theme of 'preparing societies to live in peace', which was the subject matter of a Declaration adopted by the United Nations General Assembly in 1978. Some participants pointed out that the working document 'Guidelines for the Discussion' (see Annexe 4) and the opening address by the Director-General at the preparatory meeting (see Annexe 5) provided an important basis for the Congress's work and the international co-operation programme it is expected to design.

Concepts of Peace

27. The discussion went way beyond the scope assigned to it, thereby demonstrating the interdependence of the various themes making up the modern concept of peace. Several speakers started

with a description of the sort of peace they visualized, and then went on to identify and examine the factors required for the establishment of durable peace within and between societies.

28. Every speaker acknowledged that peace was neither the silence of guns, nor the mere absence of war nor, as Hugo Grotius writing in the context of his own century had maintained, the 'short interval between two conflicts'. Peace should not be an empty word, an incantation or age-old utopia, but should be man's highest aspiration, the supreme intellectual ideal, the dominant moral force of modern civilisation. It should become a way of life for decision-makers and leaders responsible for the conduct of international relations. As the basis for mankind's active moral and intellectual solidarity, it necessitates the establishment of a new international order that is more just and better adapted to human progress. The worst enemy of peace is not war but injustice; this was what the authors of the United Nation's Charter meant when they said that real and durable peace must be based on justice. Some speakers placed emphasis on the correlation between domestic peace and international peace. This wider notion of peace as international security and human solidarity incorporates all the elements of a 'positive peace' — interdependence of nations and peoples and respect for human rights — and necessitates the adoption of 'active measures' to strengthen international co-operation systematically in all areas.

29. This appears to be a particularly propitious time to adopt a new approach to the construction of peace. A new era of international relations is opening which, while full of promise, is not altogether free from apprehensions. It should signal an end to ideological and political confrontation and instill a new sense of trust and understanding between countries and peoples. Mankind for the first time possesses the knowledge and means needed to establish the conditions of peaceful existence. Clausewitz's formulation that war was a continuation of politics by other means appears hollow today.

30. While the relation between war and peace is undergoing a qualitative transformation and while there have been encouraging moves, if not substantial progress, towards real disarmament, the destruction of nuclear warheads and the partial reconversion of the

defence industry, the international situation is anything but a stable world peace.

31. Europe, whose level of culture, as one speaker noted, did not prevent it from destroying itself twice in less than 30 years, remains a powder-keg. Africa, which is strategically located between three continents, is a war-torn land where antagonisms and tensions are on the increase and apartheid poses a serious threat to peace. The combined military spending of the two superpowers, the majority of the industrialized countries and a fair number of the developing countries, is enormous and, according to some experts, amounts to 100 billion dollars. The cost of just one nuclear submarine would finance the education budget of twenty three developing countries and pay for the schooling of 160 million children. 100 million people, including 500,000 top scientists and technicians, are engaged in defence-related work. The 50,000 nuclear warheads deployed by the superpowers possess a destructive force which is 1,300,000 times greater than that of the Hiroshima bomb, and 5,000 times greater than the total fire-power expended during the second world war. In other words, arms limitation and their phased reduction, however significant the progress already achieved, are a prerequisite for peace.

32. Trouble-spots like Central America and the Middle-East in particular, continue to be ravaged by conflicts. There have been one hundred and fifty armed conflicts since the end of the second world war. The world has had on average just two days of complete peace a year since 1945. A host of generally interdependent global problems, such as mankind's relationship with the biosphere, social and economic injustices and imbalances, third world debt (which exceeds 1,300 billion dollars), the population explosion and the deprivation across most of the developing world — 14 million men, women and children die of starvation each year — threaten peace and international security. While it is no longer utopian to believe in the emergence of a truly peaceful society, it is important not to forget the lessons of the past if we want to keep our options open and prepare the ground for a peaceful future.

The political dimension

33. Mention was made next of the various factors involved in the establishment of a peaceful society, starting with the political dimension. A radical shift in the perception of the issues involved in international co-operation along the lines described above presupposes a new political attitude.

34. There is a need for new thinking on power, its distribution (a wider concept than the separation of powers), sovereignty and politics. It is important to shed traditional concepts of power based on the irreducibility of the struggle for power, which Machiavelli held to be the essence of politics. The analysis of the concept of sovereignty advanced by the Dutch lawyer, Rolin, was regarded as opening an interesting new line of thinking. In this connection, many speakers noted the importance for peace of the democratization of national political systems. The move from a democracy based on confrontation to a democracy based on co-operation (which implies a strengthening of local democracy) is a necessary, though not sufficient, condition for the improvement of relations between individuals within the decentralized entities. The power of the state, however, is not the sole determinant or the sole means by which the needs of the population are expressed and satisfied. That is the reason why that some speakers underlined the need to establish social structures based on justice, solidarity and human rights.

35. The duty leaders have to establish peace was given as the reason for preparing leaders to meet the requirements of a peaceful society and for exploring new ways of selecting and training political elites. One speaker observed that the fate of the world was not in the hands of the two superpowers alone, however great their power and responsibility.

Economics and development in the service of peace

36. Economic factors can be a force for peace, just as they have been a frequent cause of war. Economic injustice is a major threat to peace. Peace may in fact be defined as the absence of poverty, misery and ignorance; it is inseparable from development and

international solidarity. Peace today does not have the same meaning in the rich countries as it does in the poor. There can be no genuine peace, as one speaker explained, in a world subject to economic alienation, political exploitation and social and cultural subservience; in other words no peace without a reduction in inequalities. One participant mentioned that the Soviet Union was prepared to declare a hundred year moratorium on third world debt and write off the debt of the least developed countries. Others pointed out that there was an urgent need to effect an orderly and gradual transformation of the world economy involving a reorganization of the international division of labour.

37. Mention was also made of the role of trade in promoting peace, both from an historical and anthropological standpoint (the market is traditionally a place of exchange and a place of peace) and from a contemporary standpoint (trade as a modern 'weapon of peace'). Similarly, mention was made of the interrelation between disarmament and development, with several speakers referring to the works and recommendations of the United Nations General Assembly's special session on disarmament of (New York, 1987).

II

Peace in the context of the relationship between mankind and a quality environment

A. SCIENCE AND TECHNOLOGY IN THE SERVICE OF THE ENVIRONMENT

1. This topic was covered in the papers delivered by Professor H. Lieth, Professor H. Hogbe-Nlend and Ambassador P. M. Henry. In the first paper, Professor H. Lieth dealt with the peace/environment nexus, analysing its main components.

2. A damaged environment would not provide a solid basis for the construction of peace because it would never permit people to satisfy their need for food, housing, health and quality of life. Human beings, as part of nature, must submit to its laws and recognize that natural resources and the environment are both limited and degradable. It is man's responsibility to maintain the productivity of nature and biological diversity, and to ensure clean air and water. Any plan to maintain the world's population at a level compatible with plant and animal productivity must take society's technological potential and the scarcity of fossil fuels into account.

3. Building tomorrow's peace presupposes the rational exploitation of resources today. UNESCO can play an important role here in building an environment conducive to peace. Protected areas such as biosphere reserves and world heritage sites are instrumental in making young people aware of their responsibility to nature.

4. UNESCO is already widely involved in promoting scientific research on the environment and interdisciplinary studies. It is helping to break down the barriers between disciplines — one of the main obstacles to environmental research — through a special programme of co-operation between economists, ecologists, engineers and social scientists.

5. In his paper, Professor H. Hogbe-Nlend first described the close links between science, technology and the environment, and between the environment and peace. He then showed that by enabling man to act on the environment, science and technology directly influenced the conditions of peace. The current state of science and technology permits the resolution of most of the major problems afflicting the environment — whether global, as the level of atmospheric carbon dioxide, climatic change and damage to the ozone layer, or regional, as drought, malnutrition, natural disasters, unsafe drinking water and toxic waste. However, most countries, developing countries in particular, do not share the benefits of recent advances in science and technology, such as biotechnologies, new energies and data processing.

6. Developing countries in general do not possess the know-how to process raw materials into finished products, whereas those with the science and technology are able, through substitutes, to reduce their dependence on raw materials. This asymmetry upsets the economic balance as it disrupts development strategies based on the exploitation of raw materials — oil and cocoa for example. The problem of foreign debt will remain unresolved as long as developing countries do not have the capacity to process raw materials into finished products.

7. Prosperity is based not so much on natural resources as on human resources. Investment in human resources needs to be stepped up to prepare mankind for the third millennium. Current scientific knowledge, is unable to resolve a whole range of problems across different fields. There is thus a need to launch international research programmes along the lines of the International Geosphere-Biosphere Programme — the largest scientific programme ever to be undertaken at the international level — which is carried out in close collaboration with the UNESCO-sponsored Man and the Biosphere programme (MAB) and the International Hydrological

Programme (IHP). In fact, the surest way of preparing the ground for peace is to develop the scientific and technological ability of the countries of the South. Otherwise, the countries of the South, especially those in Africa, will continue to suffer external domination.

8. Ambassador P. M. Henry argued that development is essentially the consumption of space and time, reserved for those with the technology and power. The exploitation of natural resources, especially energy resources, is becoming increasingly expensive as modern technology enables the discovery of new resources that are remoter and more difficult to exploit. Such resources were not taken into account by the Club of Rome when it spoke of a critical threshold in the exploitation of nonrenewable resources. The discovery of new resources should, in fact, relativize the concept of nonrenewable resources, which would have a distinct meaning only if there were an accurate inventory of the earth's resources. The earth, however, has still to yield up all its secrets. Similarly, the concept of renewable resources is relative: certain trees, for example, are 150 to 200 years old and it takes between 20 and 30 years to reforest an area with different species.

9. All production, moreover, requires investment, whether investment in human resources (which yields returns only after fifteen years — the minimum period of education) or investment in natural resources (for instance, the twenty years it took to bring Siberian natural gas to Europe, and the time-scale for reforestation). The lack of long-term capital or savings makes it impossible to invest; instead, there is disinvestment. Foreign debt is a major obstacle to development because the developing countries have to reimburse investment before it begins to yield returns.

10. Disinvestment does not affect only the developing countries; its influence can be felt everywhere, exacerbating tensions engendered by impoverishment, the uprooting of urban populations, and the rise of violence and fear. The developed countries are over-consuming without producing the capital required for investment. This has brought society to the brink of suicide, and unless we develop new systems to meet the challenges of the 21st century we are heading for strife and war.

B. MAN'S EVOLUTIONARY RESPONSIBILITY

11. This topic was dealt with in three papers delivered by Professors M. Aram, M. Maldague and J. Cerovsky. Professor M. Aram underlined the importance of an environmental ethic in the construction of peace. He recalled the steps to be taken to strengthen the forces of peace. Ethical values derived from different religions form the bedrock of a culture of peace.

12. The non-violence advocated by Mahatma Gandhi concerns both individuals and society. This principle should also be applied to man's relationship with nature for, as Gandhi said 'there is enough to satisfy everybody's needs but not everybody's greed'.

13. In this connection, the speaker underlined the importance of the content of the Delhi Declaration and of the objectives and conclusions of the World Conference on Religion and Peace (January 1989), in particular those of its commission on ecological balance and the human environment. The commission stressed the need to develop a technology geared to the satisfaction of basic needs which neither creates new ones nor drives up consumption. To this end, it recommended changes in individual life-styles primarily through education, the decentralisation of small-scale projects and the implementation of long-term projects such as reforestation.

14. Professor M. Maldague traced the history of man's relationship with his environment. The biocenosis, where man formed an integral part of the ecosystem and enjoyed a harmonious relationship with nature, was followed by a period (beginning about 10,000 years ago) during which man undertook to domesticate nature. Man's growing impact on nature provoked the present environmental crisis. The reasons for this massive destruction of the natural environment by man are manifold: ecological ignorance throughout the history of mankind the very concept of ecosystem only dates from 1935); the influence of the great monotheistic religions advocating man's superiority over nature; a piecemeal approach to problems which hampers the development of a scientific basis for the management of complex entities; the unethical approach to nature; and the population explosion.

15. The third period began in the seventies with the birth of awareness of environmental problems. The problems are recorded and studied; numerous international conferences attempt to find solutions, and scientists are increasingly aware of man's dependence on the food chain and the need to maintain biological diversity, now at risk. The MAB programme, launched by UNESCO as far back as 1971, has created special protected areas that combine conservation and development, promote research and constitute a network in which some seventy countries participate. These biosphere reserves will play an increasingly vital role in the future as prototypes for durable development. They help to meet the needs of the rural population, while protecting the ecosystems, promoting dialogue between the population and local authorities and stemming the exodus to the cities.

16. Biosphere reserves are therefore factors of balance and serve to explode the myth that development is incompatible with ecosystem preservation.

17. Professor J. Cerovsky in his paper focused on education's crucial role in putting an end to the suicidal war being waged by man against his natural environment. The countries of a region, eg. the countries of Eastern and Western Europe, frequently co-operate to combat pollution and environmental problems which transcend national boundaries.

18. The environment interests young people, who can be easily mobilised to act in a specific manner. Experience shows that it is possible to develop a flourishing youth movement; both Czechoslovakia and Kenya are a case in point. Environmental education, however, will be only a partial success as long as the economics of the environment are not taken into account and economic incentives (as in the case of agriculture) prove detrimental to the environment.

19. The professor reminded those present that one of the recommendations adopted in 1971 by the first European Conference on Environmental Education called on states to abolish military service and replace it with a public service in favour of the environment, or at least to offer a choice between these two options. This proposal remains on the table and should evoke interest world-wide.

Links between peace and the environment

20. All the participants recognized the close link between peace and the environment. Hence, competition for natural resources provokes conflicts between countries and communal or individual violence. Similarly, the tensions stemming from the influx of refugees fleeing the effects of a deteriorating ecosystem, declining soil fertility and natural or man-made ecological disasters are detrimental to peace. In addition, the ethical aspects of the relationship between man and nature, which ought to be harmonious and non-violent, should be overlooked when dealing with the relations between peace and the environment.

21. The participants stated that there could be no peace in the world without a healthy environment and that only a rational management of resources could safeguard peace today and in the future.

22. The participants praised UNESCO for taking the lead in spotlighting the close links between environment and peace by bringing together specialists from these two fields in an international forum. They felt that such a move made a significant contribution to building an awareness of the interrelationship between development, environment and peace — the triad of challenges facing mankind at the turn of the millennium.

Threats to the environment

23. It is generally accepted today that the threat to the environment has never been more serious. These threats, and their consequences, were widely discussed by the participants. The congress first considered global problems such as the increase in the level of atmospheric carbon dioxide, the resultant climatic changes, the damage to the ozone layer caused by CFC emissions, the diminution of biological diversity, soil depletion and erosion and all types of urban and industrial pollution. It then went on to address the specific problems of developing countries, such as deforestation and desertification, the dumping of toxic waste produced by the industrialized countries, the siting of polluting factories that do not con-

form to standards laid down in the developed countries and the grave consequences for populations of natural disasters and those aggravated, if not caused, by man.

24. The discussion highlighted the following factors:

- the economic imbalance between the countries of the North and those of the South that prevents investment and encourages short-term policies;
- the population explosion and the pressure this puts on land and resources;
- the over-consumption, over-exploitation of resources and waste produced by life-styles in the countries of the North;
- the prevalence of man's dominating attitude to nature and its resources in sharp contrast to the attitudes prevailing in other civilizations, especially those in Africa ;
- the inadequacy of policies as a result of a poor understanding of the processes at work, a piecemeal approach to problems and the comparative weakness of the bodies responsible for protecting the environment in relation to other government agencies.

Positive measures concerning the environment

25. The participants noted that there were positive developments nevertheless, and that steps should be taken to build on them. There is widespread awareness in most countries of the gravity of global environmental problems and the need to strike at their roots. It is an accepted fact that environmental protection involves the adoption of preventive policies rather than the application of curative solutions to damaged systems which, even if they exist, are invariably far costlier than prevention.

26. The inequalities which characterize international economic relations are a generally acknowledged fact and initiatives are under way to help lighten the debt burden of the developing countries.

27. There was general agreement that science and technology could provide solutions to a number of environmental problems.

The problem for the developing countries lies in developing the scientific and technological ability to tackle the serious environmental problems which confront them. The provision of assistance, for instance, should be aimed at improving management of resources, developing alternative sources of energy in the rural communities and enhancing soil management with a view to preventing further environmental deterioration which has already reached alarming proportions.

28. Attention was drawn to the need for developing countries to forecast and cope with the effects of natural disasters. There is an urgent need to improve early warning and prevention systems — which most developing countries do not possess — for drought, floods, earthquakes, etc. Development aid should also enable the countries concerned to deal with the consequences of disasters. UNESCO has an important role to play, within the International Decade for the Prevention of Natural Disasters, in studying all aspects of the problem. For instance, it was proposed that UNESCO should contribute (in collaboration with the United Nations University) to setting up a regional institute for the prevention of natural and man-made disasters in Africa.

III

The instruments of peace

1. The four introductory papers by Mr. M. Imru, Mr. Prieur, Mr. J. Richardson and Mr. D. Turk examined in greater depth the questions already raised and defined UNESCO's contribution to the resolution of global problems.

Peace education

2. Education is clearly a bulwark of peace. 'He who masters education can change the world', wrote Leibnitz. The teacher has the task of preparing young people to live in a society they can understand and change in line with the universal values of respect for human rights and basic freedoms. Any education will not do either since science and its concepts have been and may still be used to justify questionable and pernicious doctrines and ideologies. Some speakers, expressing the desire to see a new educational ethic, supported the idea of an across-the-board increase in education founded on peace, social justice, fraternity and friendship between peoples. International non-governmental organizations, which bring together tens of millions of teachers from across the world, could play a particularly useful role in this regard.

3. At its annual congress held in Nairobi in 1973, the World Confederation of Teachers' Organizations defined the concept of peace to facilitate the work of teachers. The Confederation has the task of promoting the concept of an education based on international

understanding and respect for human dignity. It should be noted here that peace requires the organization of society along lines that allow the education system to perform the task assigned to it. It is, therefore, essential that the freedom of teachers be recognized and that they be allowed to promote the concepts of peace, tolerance and respect for human rights without being threatened, attacked and even, in some cases, killed.

A culture of peace

4. A number of participants called for the creation of a culture of peace based on dialogue, participation and trust to replace the authoritarian and hierarchical culture governing human relations. This would usher in a new cultural era consisting of a hitherto untried universal culture which is not inimical to pluralism and cultural and behavioural diversity. Unfortunately, current modes of thought and reasoning, far from reflecting the oneness of the world, support the idea of a divided world with a number of concepts. Peace and war are cultural products, but unlike the culture of war which resorts to violence to settle conflicts, the culture of peace advocates sharing, mediation, dialogue, participation and recognition of others, even an enemy, as equals in right and dignity — in short, real socialization through peace.

5. The cultural determinants of violence, war and peace that shape values and principles and form attitudes and behaviour, featured prominently in the discussion. Two cultural profiles were highlighted: one, a powerful inertia which leads individuals and people to reproduce the same modes of behaviour generation after generation; the other an irresistible force of adaptation to change which gradually fosters the growth of a diverse and complex global culture. Both these forces are necessary and largely complementary.

6. A global culture, however, does not imply a homogeneous culture. Disagreement is healthy and conflicts will always exist in a universal culture of peace. Human intelligence needs identity as much difference to express and adapt itself. Indeed the legitimacy of peace activities is based on the acceptance of disagreement and of a negotiating style which recognizes people's differences.

7. Such views demonstrate is that culture is a dynamic creative process which respects diversity. Indeed, universal values are not the fruit of a single cultural heritage but transcend all the cultures from which they spring. Universal values and cultural traditions are bound up with each other to such a degree that there is a genuine possibility of osmosis. Recognition of the diversity of cultural identity lies at the very heart of the concept of peace. The much proclaimed equal dignity of cultures would be a mere sham if structures are not devised and conditions and means developed to translate this principle into action.

8. Dialogue, which is a democratic duty, is also one of the universal fundamentals of peace. A culture of peace is inseparable from a culture of dialogue, be it a dialogue between states — between East and West or North and South, between governors and governed, between communities and social groups, between religions and spiritual movements, between parents and children, between teachers and pupils, etc. Although not an end in itself, dialogue is indispensable for understanding the values and aspirations of others, identifying and solving problems, seeking new norms of behaviour and defining new ethical rules. In this sense, dialogue is fundamental to a culture of peace.

9. The discussion lastly touched on traditional pacification practices in African societies. These consist of a complex set of legal and ceremonial arrangements designed to deter and settle conflicts by channelling and containing violence: the role of palaver, the settlement of disputes by champions, ritual alliances, the use of trade to promote peace, etc. These practices, which are found in many societies at different stages of development, should inspire thinking on the establishment of a peaceful society, whose future cannot be built on ignorance of the past.

Science, policy and communication

10. In his paper, Dr Richardson focused on the links between research, communication and decision-making. Most of the problems confronting policy makers in fact stem from the progress of scientific knowledge and its technological and economic applications. A

case in point is the complex issue of agricultural productivity, which is conditioned by physical factors such as soil fertility, water, climate, etc.

11. As for the mass media in general, and television in particular, the power wielded by communication specialists is enormous. These experts have to find ways of making scientific findings and discoveries intelligible to the public and of arousing public interest in them, while exposing real or potential risks and pointing out the economic implications. The dissemination of information to the public, apart from its political implications, has a direct impact on the role public opinion plays in the decision-making process, particularly with regard to the development of public infrastructure projects such as airports, nuclear power stations, the Channel tunnel, etc.

12. Newspapers and television, which attach undue importance to the economic aspects of issues, should take steps to explain and popularize technological advances too. The public is entitled to information on technical programmes financed with public money. The media have a duty to plug any gaps in information in this regard.

13. The majority of participants stressed the need to provide both the public and decision-makers with accurate information on controversial issues and their social implications for the whole community. The people responsible for the dissemination of information are duty-bound to perform this task with integrity and by inform politicians of the environmental issues involved and the cost of failing to address them.

International law and peace

14. The papers on this topic highlighted efforts over the last few decades to promote co-operation between countries through an ordered and well-defined set of international legal instruments.

15. Of the more than 60,000 multilateral and bilateral conventions and agreements concluded since the Second World War, the majority are trade agreements — unfortunately, the circulation of

goods usually receives priority over the human condition — and only about a hundred or so are concerned with human rights. International agreements are the instrument of peace par excellence, as are the decisions of international courts, in particular the International Court of Justice. The loopholes in international law stem not only from flaws in its content and structure, but more importantly from politically-related causes. There are still far too many instances of non-observance of international agreements by the signatory states, slow ratification and of states bypassing the legal committee of the United Nations General Assembly. There is a need to attach greater importance to international law, to study ways of improving the application of existing instruments, to enhance the effectiveness of mediation techniques and to recognize the primacy of international law as the organising principle of legality; in short, to transform the international community into a community of law.

16. Some speakers showed why human rights may be considered the corner-stone of social peace. Others proposed an international system of cultural rights to ensure respect for and promote cultural identity and diversity as instruments of international understanding and peace. International law should take into account the changes taking place in contemporary society; it should evolve and the framework in place should be broad enough to accommodate the growing co-operation between people. In this connection, one of the speakers referred to a proposal put forward at a recent conference by two states calling for the consolidation of existing European legal concepts and institutions as the basis for creating a single legal space in Europe.

17. Unfortunately, the 1978 declaration on the preparation of societies for life in peace refers only to states not individuals. The time may be ripe for its revision and for the definition of a legitimate individual and collective human right to live in peace, modelled on the principles formulated in the Nuremberg trials. Such a right would include:

- a) the right to oppose all war and to combat war crimes and crimes against humanity and peace;
- b) the right to seek and obtain the status of conscientious objector subject to the provisions of the law;

- c) the right to refuse to carry out, especially during armed conflict, any unjust order that violates the laws of humanity;
- d) the right to combat all propaganda in support of war;
- e) the right to asylum when the ground for the exercise of this right is persecution for activities in support of peace;
- f) the right to civil peace;
- g) the right to oppose systematic and flagrant violations of human rights;
- h) the right to safety;
- i) the right to a just and equitable international order.

18. Several participants took stock of the progress achieved thanks to the declining role of ideology in the interpretation of texts on human rights. Some felt that it was both possible and desirable to speed up the development of a set of international legal instruments defining the right to peace; to identify the principles of a universal system of international security; and to lay the ground work for an international legal order which would reflect the common interests of all countries. In the long run this would open the way for a society conceived, like Saint-Simon had done, as a world association of nations founded on peaceful relations, fraternity and self-determination for all peoples.

19. Professor M. Prieur paid special attention in his paper to the present and desired role of international environmental law, which should be regarded as one of the main instruments of peace. This law is underpinned by international scientific co-operation; it obliges states to co-operate in spite of their political and economic differences; it is concerned with the quality of life; and it reflects the force of public opinion.

20. International law is a well-developed body of law comprising some 300 hundred multilateral and 900 bilateral agreements, most of which are the outcome of an ecological disaster or accident. But this law is also widely ignored, with many agreements still awaiting signature or unratification. UNESCO could help to promote public awareness of these texts by popularizing them and integrating some of their legal aspects into environmental education.

21. Steps should be taken to draft an international environmental law based on a universal law that takes future generations into account and a law of solidarity that involves some form of compensation paid by the industrialized countries for the developing countries. This law would be founded on formal legal recognition of the right to the environment, which implies recognition of the right to information and the right to participation. The law would also involve recognition of the principle of durable use of natural resources.

22. The participants in the discussion noted the various legal systems applicable to appropriable and non-appropriable property. With regard to property which raises issues of state sovereignty, the UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage is of special significance not only because it subsumes culture and nature under a single concept of heritage, but also because it institutes a new conservation procedure which involves the drawing up of a 'World Heritage List' and the introduction of a co-operation and insurance scheme. Such a scheme could be extended to the biosphere reserves.

23. A number of current trends were also identified : extension of the concept of the environment to climatic change as part of a global approach to problems; extensive discussion of the pros and cons of setting up a world environmental authority and an international mediator; and, finally, UNESCO's special efforts to pool its skills in such areas as human rights, ecological sciences, and environmental education and information.

Environmental ethics and environmental education

24. To resolve the problems of the environment there is a need for an ethical approach to international relations. It is indeed a matter of ethics when developed countries dump their waste in poor countries with the help of financial inducements or build polluting factories there that would be banned back home. It is equally a matter of ethics when life-styles built on over-consumption and the squandering of resources lead to widespread pollution, impoverishment in developing countries and an increase in imbalances and tensions.

In this connection, one participant felt that the current campaign to pin the blame for deforestation or the pollution of this or that river on the developing countries was partly intended to divert public attention in developed countries from the fact that the models of development imported from the countries of the North are responsible for the most terrible environmental destruction and the squandering and depletion of natural resources.

26. Several participants proposed that financial compensation mechanisms should be devised to enable developing countries to restore and protect the environment. These mechanisms would particularly help the more industrialized developing countries to develop new environment-friendly technologies.

27. Education and information are instrumental in promoting the kind of ethic needed to reshape attitudes and behaviour. A global approach means thinking universally and acting locally. UNESCO could help to promote just such an approach. By so doing, it would 'place the environment in the minds of men'. Indeed, environmental education has as important a role to play in the construction of peace as human rights education.

The spirit of peace

28. Just as in times of war one needs the courage to think and will war, so in times of peace one needs the courage to think and will peace. To establish peace one must be prepared for peace. Peace is the product of a common will to infuse the spirit of peace with energy and inspiration. A number of participants spoke of a spiritual restructuring of the world. One pointed to the strong bonds between peace and religious peace; another referred to a change of paradigms along the lines of the analysis contained in the Bruntland report; and a third recalled the concept of 'noosphere' formulated by Teilhard de Chardin.

29. From this standpoint, the first instrument of peace is man who permanently questions himself and all those around him, identifies the higher purposes of life and endeavours to accomplish them. Ethical factors are therefore of vital importance to the building of peace. The world today is in the grip of a spiritual and moral

crisis that is every bit as acute as the economic and financial one. As peoples' beliefs and motivations change, the legitimacy of existing systems is called into question.

30. Those who decry peace activities as utopian idealism should be reminded that the walls dividing humans do not reach up to the sky. The role of the spirit of peace is to invent new and autonomous forms of social organization, to promote 'responsible democracy', and to prepare the main international players to assume those new tasks; in short, to build a genuine science of peace.

31. Migration, which affects tens of millions of men, women and children who are refugees or emigrants, was considered to be one of the more alarming consequences of the absence of peace. Naturally, every means should be used to eradicate the causes — international wars, inter-ethnic conflicts or economic and ecological crises — of involuntary migrations. Every effort should also be made to turn migrations and the social and cultural contacts they promote into factors of peace so as to allay the fears and apprehensions engendered by them. Migrants should be considered a source of opportunity and enrichment by those who organize their reception.

32. The role of women and their place in a society of peace were also discussed. Steps should be taken to develop more egalitarian structures that offer a fairer distribution of power and economic benefits and are tailored to the needs of a peace culture. Figures presented at the discussion showed that although women performed two thirds of all paid and unpaid work in the world, they received only 10 % of total emoluments and owned a mere 1% of all property. In any event, it is certain that peace can be built and maintained only if men and women make a joint effort.

33. One participant, summarizing all the factors involved in the building of peace, proposed the following classification:

(a) at the national level:

- democratization of political systems;
- recognition and respect for human rights and the rights of people, including the right to development;
- recognition of the primacy of law;

- establishment of social justice;
- public participation in the formulation of policies and laws concerning social development;

(b) at the international level:

- co-operation between states — not limited to governments-alone — founded on the principle of interdependence;
- application of the provisions of the United Nations Charter and of agreements concerning to the peaceful settlement of disputes;
- international co-operation founded on solidarity;
- dialogue between peoples and between cultures;
- common heritage of mankind;
- establishment of a just and equitable new international order;
- duty not to participate in the design, proliferation and use of weapons of mass destruction.

34. Any analysis of the factors and dimensions of peace is bound to be incomplete for, as various participants pointed out, peace is an evolutionary process, an arduous human enterprise requiring patience, heart and courage. In this connection, one of the participants recalled the solemn call to discredit the inevitable nature of war launched by the second session of the General Conference of UNESCO (Mexico 1947) on the initiative of the French delegation, itself prompted on this matter by the philosopher Jacques Maritain.

UNESCO and peace

35. The discussion put in perspective the important and significant role played by the United Nations system, in particular UNESCO, in mobilising the intellectual, technical and financial resources required for the promotion of a culture and science of peace. The United Nations system, with its network of 65 bodies

and 50 specialized international agencies, has the task of promoting, co-ordinating and supporting efforts to build a society of peace, and of informing and alerting world public opinion in the process.

36. Several participants noted that UNESCO — together with a host of associated international non-governmental organizations — was an irreplaceable international forum, meeting point and centre of inspiration for governments and individuals alike. In keeping with its constitution which directs it to promote ethical and moral values in international life, UNESCO is perhaps the intergovernmental organization best placed today to promote a new ethic of peace by involving both scientific institutions and researchers.

37. The principal task of UNESCO is that of promoting the exchange and dissemination of information and experience with a view to ensuring an equitable distribution of knowledge worldwide. Such a task involves the consolidation of international and regional networks of information on peace, human rights and related fields. It also entails the multiplication and strengthening of contacts and exchanges between scientists and political leaders in an effort to bridge the gap between decision-makers and scholars and promote fruitful and significant interaction between them.

38. The second task of UNESCO — one it simply can't afford to ignore and in which it must increase its involvement — is that of promoting research and intellectual co-operation. The complexity of the themes involved, their interdisciplinarity or transdisciplinarity, and the rapidly changing nature of problems make it necessary to strengthen and even to devise machinery for collaboration between researchers and between disciplines.

39. There would seem to be a need to strengthen networks of institutions of higher education and peace research and eventually to build new ones in regions where they do not yet exist. It was proposed that UNESCO should undertake, promote and support research in the following areas:

- research into the underlying causes of war;
- study of the portrayal of human violence and aggression in history textbooks;
- analysis of the elements of a new peace culture, such as: the

humanization of international relations; the rule of law; the primacy of international law; the setting in place of dialogue-promoting and arbitration machinery for the settlement of conflicts; the conversion of military industry to civilian use; peace and solidarity among nations, and particularly with the least developed countries, etc.;

- exploratory study of future ideas about peace (bearing in mind that there have been many pasts, that there are multiple presents and that there will doubtless be several futures);
- comparative research by scientific institutions on the current state of basic human rights in their respective countries: freedom of thought, freedom of expression, academic freedom, freedom of election, etc.;
- study of the steps to be taken to create and promote a climate of trust in international relations and negotiations and in the interpretation of existing legal instruments.

40. Many participants felt that it was necessary to strengthen the peace programmes and activities spearheaded by UNESCO. A major international effort to promote peace studies and research and to integrate them into university courses, should be undertaken.

41. The third task assigned to UNESCO concerns peace, human rights and environmental education. There is a need to ensure that each country has at least one university or course of higher education specializing in these areas. What is required is less the development of a separate education than the integration, from a pluridisciplinary standpoint, of peace studies into existing university courses. There is also a need to identify and define clearly the respective duties of the educators, journalists and scientists involved in accomplishing this task. International co-operation in this area could be integrated with UNESCO's peace and human rights education programme which is due to be implemented over a six-year period under the Third Medium-Term Plan 1990-1995.

42. There is a scheme afoot to prepare a series of textbooks and instruction manuals illustrating the ways and means of building a world founded on a new ethic of international relations, and to

bring out a work presenting the most prominent figures in history who have made an outstanding contribution to peace. In various countries, such teaching materials could be used for designing curricula for pupils in the age brackets 8-12, 12-15 and 15-18.

43. The fourth task undertaken by UNESCO is that of promoting legislation in the field of peace; international law being, without doubt, one of the most important instruments for building and defending peace. The possibility of drawing up a convention on peace and human rights education was considered, with some speakers pointing out that such an instrument would only make sense if it contained specific measures to protect the educators and communicators involved.

44. Finally, the role played by international non-governmental organizations in the fight for peace, parallel and complementary to that played by UNESCO, was noted. There are today some 10,000 international non-governmental organizations informing, alerting, influencing or shaping public opinion and helping to build awareness among men and women. Their 'lawmaking' role consists mainly in lobbying governments and monitoring government policy in the area.

Closure

1. The address delivered by the Director General of UNESCO at the closing ceremony on 1 July 1989 is attached to this report (see Annexe 3). The following distinguished persons also spoke at the ceremony: Mr. P. Ayo Akoto, President of the Congress, Mr. I. Oumarou, Secretary General of the Organization of African Unity, Mr. G. Putzeys Alvarez, President of the General Conference of UNESCO, and Mr. C. Alliali, Minister of State representing the President of the Republic.

2. The Yamoussoukro Declaration on Peace in the Minds of Men, the full text of which appears below, was adopted unanimously and by acclamation after being read by the chairman of the drafting committee.

Yamoussoukro Declaration on Peace in the Minds of Men

I

Peace is reverence for life.

Peace is the most precious possession of humanity.

Peace is more than the end of armed conflict.

Peace is a mode of behaviour.

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

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

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

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* *

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

The growing interdependence between nations and the increasing awareness of common security are signs of hope.

Disarmament measures helping to lessen tensions have been announced and already taken by some countries. Progress is being made in the peaceful settlement of international disputes. There is wider recognition of the international machinery for the protection of human rights.

But the Congress also noted the persistence of various armed conflicts throughout the world. There are also other conflictual situations: apartheid in South Africa; non-respect for national integrity; racism, intolerance and discrimination, particularly against women; and above all economic pressures in all their forms.

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

Humans cannot work for a future they cannot imagine. Therefore, the task of this Congress has been to devise visions in which all can have faith.

Humanity can only secure its future through a form of co-operation that: respects the rule of law, takes account of pluralism, ensures greater justice in international economic exchanges and is based on the participation of all civil society in the construction of peace. The Congress affirms the right of individuals and societies to a quality environment as a factor essential to peace.

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

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

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The pursuit of peace is an exhilarating adventure. The Congress therefore proposes a new programme that makes practical and effective provision for new visions and approaches in co-operation, education, science, culture and communication, taking into account the cultural traditions of the different parts of the world. These measures are to be implemented in co-operation with international organizations and institutions, including the United Nations University, the University for Peace in Costa Rica and the Fondation internationale Houphouët-Boigny pour la recherche de la paix in Yamoussoukro.

UNESCO by virtue of its Constitution is engaged in the cause of peace. Peace is likewise the calling of Yamoussoukro. The Congress is a confirmation of the hopes of humankind.

II

PROGRAMME FOR PEACE

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

- (a) help construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men;
- (b) strengthen awareness of the common destiny of humanity so as to further the implementation of common policies ensuring justice in the relations between human beings and a harmonious partnership of humankind with nature;
- (c) include peace and human rights components as a permanent feature in all education programmes;
- (d) encourage concerted action at the international level to manage and protect the environment and to ensure that activities car-

ried out under the authority or control of any one State neither impair the quality of the environment of other States nor harm the biosphere.

The Congress recommends that UNESCO make the fullest possible contribution to all peace programmes. It recommends in particular that the following proposals be examined:

1. The endorsement of the Seville Statement on Violence (1986) — a first stage in an important process of reflection tending to refute the myth that organized human violence is biologically determined. This Statement should be disseminated in as many languages as possible together with appropriate explanatory material. The process of reflection should be pursued through the convening of an interdisciplinary seminar to study the cultural and social origins of violence.
2. The promotion of education and research in the field of peace. This activity should be conducted using an interdisciplinary approach and should be aimed at studying the interrelationship between peace, human rights, disarmament, development and the environment.
3. The further development of the UNESCO-UNEP International Environmental Education Programme, in co-operation with Member States, in particular to implement the International Strategy for Action in the Field of Environmental Education and Training for the 1990s. This should incorporate fully the new vision of peace.
4. Study of the establishment with the United Nations University of an international institute of peace and human rights education, particularly aimed at training future cadres through a system of exchanges, teaching and internships.
5. The compilation of texts from all cultures, highlighting the common lessons they yield on the themes of peace, tolerance and fraternity.
6. The development of measures for the enhanced application of existing and potential United Nations — and, in particular, UNESCO — international instruments relating to human rights, peace, the environment and development and those encouraging recourse to legal remedies, dialogue, mediation and the peaceful settlement of disputes.

Annexes

1. Annotated programme and list of documents

1. Opening of the Congress

The representative of the Director-General of UNESCO and the representatives of the authorities of the Côte d'Ivoire will give the opening speeches of the Congress.

2. Election of the Bureau of the Congress

The Bureau will consist of a President, four Vice-Presidents and a General Rapporteur who will be elected from among the participants of the Congress, bearing in mind a balanced geographical distribution.

3. Peace among men

Under this title, the Congress will focus on the Seville Statement on Violence; on the preparation of societies to live in peace; on seeking peaceful solutions particularly by regional and international agreements, and on the means of overcoming poverty in the service of peace.

4. Peace in the context of the relationship between man and the environment

The Congress could deal with the preservation of genetic diversity and the rational use of earth and marine resources, as well as the

increasing number of elements recognized as common heritage to humanity. It will also examine the impact on peace of ecological and man-made catastrophes and of major hazards, in particular in the light of concerted action of solidarity and mutual assistance. Under this heading the Congress will also suggest the steps to be taken at the national and international levels to safeguard peace by protecting the environment.

5. Instruments of peace

In order to highlight the promising fields for peace, the Congress could concentrate its work on the following themes:

- (a) education (family, school, university, non-formal) for peace and human rights, particularly with respect to the right to life, as well as education and information related to the environment in the perspective of peace;
- (b) awareness and understanding of problems raised in items 3 and 4 above, through information and research;
- (c) dialogue, mediation and participation as factors for peace;
- (d) commitment of scientists;
- (e) international law as a factor for peace, in particular the peaceful settlement of conflicts, the right to peace, the right to environment including the right of future generations, the right to development, human rights, etc.: major achievements;
- (f) universal international and regional treaties, conventions and agreements as instruments of peace;
- (g) the role of international, universal and regional mechanisms and systems of control for the protection of human rights and the implementation of international instruments.

6. Conclusion and adoption of the Declaration

The Congress will draw up the conclusions from the debate and the General Rapporteur will present the draft final Declaration for adoption by the Congress.

7. Official closing ceremony of the Congress

Speeches by the following personalities are foreseen:

President of the Congress

President of the Executive Board of UNESCO

President of the General Conference of UNESCO

Director-General of UNESCO

Secretary-General of the United Nations

President of the Republic of the Côte d'Ivoire.

LIST OF DOCUMENTS

SHS-89/CONF.401/1	Annotated Programme and List of Documents
SHS-89/CONF.401/2	Rules of Procedure
SHS-89/CONF.401/3	General Information
SHS-89/CONF.401/4	List of Participants
SHS-89/CONF.401/5	Working Document — Guideline for the discussions
SHS-89/CONF.401/6	Declaration of Yamoussoukro (will be prepared at the Congress)

Reference documents

1. Universal Declaration of Human Rights and the two Human Rights International Covenants.
2. Chart of Ratifications of Major International Human Rights Instruments (as of 1 January 1989).
3. Resolution 23 of the twenty-fourth session of the General Conference.
4. Decision 5.1.1 of the 129th session of the Executive Board.

- 5. Final Document of the International Congress on the Teaching of Human Rights (Vienna, Austria, 12-16 September 1978).**
- 6. Seville Statement on Violence (16 May 1986).**
- 7. Report by the Director-General on the proceedings of the International Congress on Human Rights Teaching, Information and Documentation (Malta, 31 August-5 September 1987) (24 C/91).**
- 8. International strategy for action in the field of environmental education and training for the 1990s, UNESCO/UNEP (Moscow, 1987).**
- 9. UNESCO/UNEP International Congress on environmental education and training (Moscow, USSR, 17-21 August 1987).**
- 10. Speech given by Mr Federico Mayor on 6 September 1988 on the occasion of the Preparatory Meeting for the International Congress of Yamoussoukro on Peace in the Minds of Men.**
- 11. Final Report of the Preparatory Meeting for the International Congress of Yamoussoukro (UNESCO, Paris, 6-8 September 1988).**

2. Seville Statement on Violence (1986)

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognizing that science is a human cultural product which cannot be definitive or all-encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO; we, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open, considered rejection of these mis-statements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak.

We state our position in the form of five propositions. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

It is scientifically incorrect to say that we have inherited a tendency to make war from our animal ancestors. Although fighting

occurs widely throughout animal species, only a few cases of destructive intra-species fighting between organized groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intra-species violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

The fact that warfare has changed so radically over time indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the co-ordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

It is scientifically incorrect to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualized only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurturance that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

It is scientifically incorrect to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfil social functions relevant to the structure of that group. 'Dominance' involves social bondings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this

indicates that aggression was not maximally selected under natural conditions. When such experimentally-created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

It is scientifically incorrect to say that humans have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialized. There is nothing in our neurophysiology that compels us to react violently.

It is scientifically incorrect to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism, social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken to be the causes rather than the consequences of the process.

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as 'wars begin in the minds of men', peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

Seville, 16 May 1986

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John Paul Scott, Animal Behavior, Bowling Green State University, Bowling Green (OH), U.S.A.

Riitta Wahlström, Psychology, University of Jyväskylä, Finland

3. Working document and discussion guide

**The time has come to abolish violence
and to create a culture of peace
to re-order the world economy
to harmonize our relation to nature.**

**The ground is ready
and the first sign of change can be seen.
Disarmament is no longer the image of a dream,
but it is shown as a scene on the evening news,
and carried as a fact to the furthest village.**

**The people are ready
for dialogue and for partnership
with those who have been called enemies.
They demand to be both
the builders and the tenants of the future,
and artisans of a culture of peace.
They are asking us for tools:
science; education; mass communication.**

**UNESCO, whose responsibility it is, is ready
to provide these tools of the mind
to construct the defences of peace
and to create the conditions for peace in the minds.**

INTRODUCTION

1. Within the framework of the implementation of resolution 23 (Promotion of contacts and co-operation among specialists in education, science and culture in order to contribute to the attainment of UNESCO's objectives) adopted by the General Conference at its twenty-fourth session (1987), the Director-General decided to convene an international congress on 'Peace in the Minds of Men'. President Félix Houphouët-Boigny showed great interest in this project and invited the Director-General to hold the meeting in Yamoussoukro (Côte d'Ivoire). The Executive Board at its 129th session commended this initiative, noting that it corresponded 'to the task assigned to UNESCO by its Constitution' (129 EX/Decision 5.1.1, section II, paragraph 2).

2. By its very title, the Congress defines its purpose in terms wholly in keeping with the objectives of UNESCO, as set out in its Constitution, the preamble of which proclaims: 'That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'.

3. In accordance with the terms of resolution 23, the meeting is intended to focus on areas and trends offering the prospect or promise of peace, rather than draw up an inventory of obstacles to peace or study the causes of conflict. The obstacles to peace have been a subject of very close scrutiny in recent years in studies analysing the relations between peace and development, disarmament and development, the environment and development, the major challenges facing development, etc. We list below, without seeking to be exhaustive, some of the most important and influential reports in this sphere:

- (a) *North-South: A Programme for Survival* — Independent Commission on International Development Issues (Brandt Report), 1980.
- (b) *Common Security: A Blueprint for Survival* — Independent Commission on Disarmament and Security Issues (Palme Report), 1982.
- (c) *The Relationship Between Disarmament and Development* — Panel of Eminent Personalities in the Field of Disarmament and Development (Thorsson Report), 1987.

(d) *Our Common Future* — World Commission on Environment and Development (Brundtland Report), 1987.

(e) *Winning the Human Race* — Independent Commission on International Humanitarian Questions, 1988.

4. The need now, then, is to shift the analysis to developments conducive to peace. Indeed, the preparatory meeting convened by the Director-General from 6 to 8 September 1988 at UNESCO Headquarters and attended by 11 specialists and 23 observers representing Member States of UNESCO and international non-governmental organizations stressed that the Congress's essential originality should lie in its emphasis on the constructive aspects of peace, which it should seek both to define and to reinforce.

I. PURPOSE OF THE INTERNATIONAL CONGRESS ON PEACE IN THE MINDS OF MEN

5. 'Peace is not the mere absence of war' wrote Spinoza in his *Tractatus* is the requirement of justice in the relations between societies and recognition of the equal dignity of all peoples and all cultures. It is synonymous in particular with respect for human rights and basic freedoms, the self-determination of peoples, well-being and development. It presupposes at the present time a joint and sustained effort to integrate the growing interdependence of national and individual destinies in a process of shared progress.

6. Back in the eighteenth century, the danger of complete mutual extermination among the protagonists of a war was mooted by certain of the great philosophers. Although the means of destruction at the time had scarcely reached a stage of development that would have allowed the idea to become a reality, Kant declared that 'a war of extermination in which both parties were destroyed together, and at the same time, would mean the destruction of all law and the establishment of perpetual peace only within the confines of the great cemetery of the human species'. Human beings in their totality, in their spiritual dimension and with their material concerns, in their profound unity and their rich diversity, must be placed at the centre of thinking about peace. Whatever the diversity of approaches adopted to identify the theoretical and practical aspects of

peace, the ultimate focus of all inquiries should be human beings in their indivisible wholeness.

7. It is important not to neglect any path that allows us to advance, step by step and in a realistic manner, along the road to peace in the complex, contradictory and inequitable world in which we live: the diversity of social and cultural systems; the development of science, technology and the means of information and communication; economic and political problems; human rights. There is a need to devise a new project for lasting peace, which could today lie within our grasp provided we are sufficiently clear-sighted. The search for lasting peace is a complex process involving — directly or indirectly — a host of factors. Foremost among the factors standing in the way of peace are of course cases of armed violence, which create situations that exacerbate antagonism and lead to further confrontation.

8. The resurgence of various forms of intolerance and discrimination and the persistence of prejudice are also factors that make for conflict and can lead to armed violence. In a wider context, the failure to respect human rights and fundamental freedoms more often than not gives rise to areas of tension and conflict within communities and nations.

9. A number of psychological and sociological factors are also an impediment to peace. Certain myths, clichés or stereotypes, often fanciful, become all too real in so far as they may condition people's perceptions, attitudes and behaviour. For instance, preconceived ideas about human beings' innate aggressiveness, the claim that they are predisposed to violence, that they have a natural desire for expansion, and so on, have the effect of inducing people not only to justify war and its tragic consequence but also to adopt a passive attitude towards violence, injustice and depredation of all kinds. Similar misconceptions still serve at the present time to justify discrimination against women.

10. In a world that has developed considerable scientific and technological capabilities, the persistence of famine and want, increasingly widespread poverty, and the cultural, economic or political exclusion of vulnerable groups such as members of ethnic minorities, the elderly or the disabled represent permanent affronts to peace.

11. New concerns have emerged in recent years regarding non-military phenomena representing potential sources of conflict between States and jeopardizing the quality of life of many populations, not to say the very survival of the human species, such as the problems related to the development and debt crises or contemporary environmental issues.

12. The impact of human activity on the environment and the intensity of the various forms of competition between social groups to secure and exploit natural resources are becoming a permanent source of conflict, the nature and magnitude of which depend as much on methods of resource management and utilization and forms of social and political organization as on the balance of power between communities. In highly industrialized modern societies, competition for natural resources and markets consequent upon the explosive growth of consumption levels has entailed the adoption of intensive production techniques leading to various forms of environmental degradation and the accumulation of toxic waste that threaten both the global ecological balance and peace in the world.

13. Moreover, in the developing countries the increase in people's need for products and goods of various kinds, as a result of population growth and, in some societies, of the easing of situations of extreme hardship, has given rise to other forms of environmental deterioration (e.g. deforestation, desertification, erosion) which also need to be rectified.

14. However, the purpose of the Yamoussoukro Congress is not to describe problems with which everyone is familiar. This meeting is being held at a very important juncture in modern history. East-West tensions are easing: the recent Treaty between the Union of Soviet Socialist Republics and the United States of America on the Elimination of their Intermediate-Range and Shorter-Range Missiles (INF) is a token of the renewed willingness of the most powerful countries to institute a formal process for the stage-by-stage construction of peace. This relaxation of tension is admittedly only partial: despite some positive signs, North-South problems persist, and world peace cannot be truly achieved so long as profound inequalities in both access to knowledge and the satisfaction of the most urgent needs of individuals and societies remain. The fact that the Congress is being held in Africa is significant, for Africa

has suffered more than any other continent from slavery, the plundering of resources and the denial of human rights. The elimination of apartheid is a vital prerequisite for regional, not to say world, peace.

15. Nevertheless, the Yamoussoukro Congress is taking place at the start of a new era, which calls for new ways of thinking and acting. This meeting should therefore set its sights on an ambitious target. Firstly, it should help to dispel the myths that justify and sustain the threats to peace and security so as to help bring home to people everywhere that some of the generally accepted 'answers' or 'explanations' are, in fact, wrong. Second, it should identify the trends and new developments that hold out the promise of peace. Finally, it might suggest practical measures that could strengthen and consolidate these trends at international, national and local levels.

II. PEACE AMONG MEN

A. The Seville Statement on Violence

16. On the initiative of the Spanish National Commission for UNESCO, 17 specialists representing various natural and social science disciplines met in Seville in May 1966 to dispel certain myths about violence and war that constitute obstacles to the establishment of peace in the minds of men. They adopted a Statement on Violence with the aim of making the public aware that 'a number of alleged biological findings (...) have been used (...) to justify violence and war'.

17. A liaison bulletin was established to ensure the circulation of the Statement and to enable new signatories to express their support for the principles and standpoints set out in the text. Since its adoption on 16 May 1986, over 100 specialists and institutions — including a number of professional associations of scientists comprising several thousand members — have formally signified their agreement with the terms of the Statement. It is to be hoped that many more, particularly in the developing countries, will follow suit.

18. The International Congress on Peace in the Minds of Men may wish to endorse the Statement on Violence and to consider ways of making it known in all countries. What can be done, for example, to make sure that the Statement, which should reach educators, scientists, journalists, etc., serves as a basis for educational work? What role might be played here by the intellectual community and international non-governmental organizations?

19. Are there, moreover, any related problems that should be dealt with in a similar way? What are the issues at the present time in respect of which misunderstood or half-understood scientific and technological findings are adduced in support of spurious, confused or biased arguments? In this connection, should not something be done to undermine the notion of 'man as predator', i.e. the all too commonly accepted notion that man lives on the planet as a parasite? Such a view too often ignores the valuable role that man has played in the past and still frequently plays today in ensuring a balanced natural environment.

20. Is there not a need to refute the idea of the superiority of man over woman — as exemplified in the claim that man possesses greater abilities in the scientific sphere, which is still too often at the root of the unequal access that girls have to the areas of science and technology, including in educational institutions?

21. Similarly, should not something be done to refute the widespread myth that different cultures cannot coexist within a given society or help in its construction? Is there not a need to increase awareness of the contribution of each and every culture to the sum total of human knowledge? All too often a pluricultural and plurilingual society is seen in terms of a juxtaposition, and this image is in itself an obstacle to harmonious coexistence.

B. Preparing societies to live in peace

22. The years following the adoption by the United Nations General Assembly in 1978 of the Declaration on the Preparation of Societies for Life in Peace have seen significant progress in the international settlement of conflicts and renewed recognition of the role that international organizations, in particular the United Na-

tions, can play in this regard. In recent years, the Nobel Peace Prize awarded to the United Nations peace-keeping forces is a token of this confidence. Among the major achievements conducive to international peace agreements, mention may be made of the work of the Conference on Security and Co-operation in Europe (Helsinki, Madrid and Vienna); the Paris Conference on chemical weapons reduction; the negotiations between Iraq and Iran; the Geneva agreement on Afghanistan; the recent agreements aimed at resolving the conflict in the Middle East, the problem of Cyprus and the problem of the Western Sahara; the agreements between the European Economic Communities (EEC) and the Council for Mutual Economic Assistance (CMEA); the agreements between Poland, Hungary and Yugoslavia and the Council of Europe; and the agreements between the Maghrib countries and the EEC.

23. These agreements — or, at least, the efforts made to establish the bases for an agreed, rather than an imposed, settlement — represent an important step forward for international law, which is founded in principle on respect for the rule of law and the resolve not to resort to force, as well as on the sovereign equality of all States.

24. They are without doubt the culmination of a process that has marked the development of international relations over the last 40 years. These relations have been characterized by two major and closely interlinked movements: the efforts to achieve decolonization and the efforts to achieve recognition of human rights. Together they have helped to translate into reality a principle that had been long established in philosophical and political thought — that of the equality of everyone before the law.

25. Admittedly, outbreaks of violence, ethnic discrimination and xenophobia — in some cases, murderous — are still all too frequent. Admittedly, the process of decolonization is not complete. The apartheid regime in South Africa and Namibia perpetuates a system of arbitrarily imposed inequalities. But in these countries where the Black community is waging a long-standing struggle more and more voices are being raised, even in the White community, in support of efforts to lay the basis for a free, democratic and non-racial society.

26. In recent years, effective enjoyment of human rights and fundamental freedoms has become an ever more pressing and widespread aspiration. Whatever the values peculiar to each culture, human rights are increasingly being demanded as the common heritage of all, the universal foundation of human solidarity. Virtually everywhere throughout the world, people — especially young people — are joining forces to call for institutional guarantees for those rights and freedoms. A growing number of peoples today aspire to an effective democracy based on pluralism and popular participation.

27. Perhaps these are the first signs of a transformation of outlook such as could pave the way for a new system of international relations — one based on a common frame of reference and values, which could give peace a positive and creative content beyond the mere absence of war.

28. This was indeed the objective of the founders of UNESCO who, aware 'that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world', sought to found peace 'upon the intellectual and moral solidarity of mankind'. The text of the Constitution highlights the logical steps that lead respectively to war or to peace. On the downward path to war, there is 'that ignorance of each other's ways and lives that has been a common cause... [of] suspicion and mistrust'; there is 'the denial of the democratic principles of the dignity, equality and mutual respect of men' — a dignity which is dependent on the spread of culture and popular education. On the road to peace, there is 'the free flow of ideas by word and image' and, in general, international co-operation in all fields of intellectual and cultural activity; there is also the widest possible participation by all, both individuals and groups, in the life and culture of the society to which they belong. It is upon this foundation that one may hope to build, in the minds of men, a genuine 'culture of peace'.

29. Learning the ways of peace implies acquiring knowledge, attitudes and values that are conducive to appreciation and understanding of others — of different cultures, communities and nations; that foster knowledge of and respect for the rights of all, and of the duties and responsibilities they entail; and that lead,

lastly, to a moral and civic commitment to play a part in building a united world where the fruits of common endeavour are shared by all and in preserving and transmitting to future generations a high-quality natural and cultural heritage.

30. The development of a form of education with both an intellectual and an ethical content is one of UNESCO's most important contributions to the construction of peace. To this end, the General Conference adopted in 1974 the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, whereby the international community recognized the essential interdependence of peace and human rights: there can be no true peace without respect for human rights and fundamental freedoms, nor effective respect for human rights and fundamental freedoms without peace. Since then, UNESCO has organized a number of congresses — in particular, the Vienna Congress (1978) and the Malta Congress (1987) — to promote the implementation of that recommendation; its third Medium-Term Plan (1990-1995) provides for the implementation of an integrated plan for the development of education for peace and human rights teaching which, while respecting the specific features of each of these fields, will develop an overall strategy covering the different components of the education process (development of teaching materials, devising of curricula, training of teachers) and applicable to all levels and all forms of education — school education, non-formal education, education and information of the general public, university education and training for certain professional groups directly concerned by the question (magistrates, doctors, police officers, etc.).

31. There would seem to be an urgent need in this connection to translate research findings in the fields of peace and human rights into educational messages. How can public educational establishments in Member States be mobilized for that purpose? How can this form of education be adapted to the social and cultural context of each society and to the specific characteristics of its various constituent groups? What steps should be taken to enlist the support of the intellectual and scientific community, in particular the specialized networks represented by international governmental and non-governmental organizations.

32. While the construction of peace presupposes the recognition of a universally shared substratum of values — such as freedom, equality, justice and solidarity — wherein people everywhere may discern the token of their common humanity, it cannot however be based upon uniformity or, still less, cultural dependence. The promotion of cultural diversity is as necessary to the human order as the diversity of species is to the natural order. Such indeed is the principle that informs the Constitution of UNESCO, which assigns the Organization the task of preserving 'the independence, integrity and fruitful diversity of (...) cultures'.

33. Subsequently, this idea has come increasingly to the fore — all the more forcefully in view of the increasing trend towards cultural uniformity. The international community took a significant step in this direction when it recognized that 'every people has the right and the duty to develop its culture'; and that 'in their rich variety and diversity, and in the reciprocal influences they exert on one another, all cultures form part of the common heritage belonging to all mankind' (Declaration of the Principles of International Cultural Co-operation, adopted by the General Conference of UNESCO in 1966).

34. In consequence, the concept of cultural identity has itself evolved. Having inspired the struggle of the peoples for freedom from colonial domination, the demand for recognition of cultural identity and specificity has become multidimensional. The requirement of pluralism inherent in cultural identity is strongly asserted at the present time when, in many countries, regional, ethnic, religious or linguistic minorities and many communities of migrant workers, exiles and refugees demand the right to live out a multicultural identity.

35. There seems, then, to be much greater awareness today of the complementary relationship between intercultural dialogue, including that within nations, and the promotion of cultural specificity. Cultural identity is increasingly seen not merely as the preservation of a heritage but as a dynamic process, as being in a state of permanent construction. The idea continues to gain ground that cultural development cannot be divorced from interaction with other cultures. How can this process be strengthened? How can we set about creating this 'culture of interdependence', the vital need

for which is universally recognized? This is, precisely, the goal to which the World Decade for Cultural Development, implemented jointly by UNESCO and the United Nations, seeks to make a contribution. How is it possible to create, in both North and South, East and West, a dynamic of needs productive of balanced two-way cultural exchanges? How can new avenues of co-operation between North and South, but equally and most importantly between South and North and between South and South, be established in order to pave the way for a world of peace 'open to all winds and full of confluences', in the words of the poet Aimé Césaire.

C. Development for all in the service of peace

36. Peace also presupposes a narrowing of the gap between rich countries and poor countries. Famine kills thousands of people daily, particularly children. Diseases that could be overcome using the knowledge currently available likewise kills thousands more people every day. In a world more interdependent than ever before, the contrast between the extreme hardship of some and the affluence of others has become more insufferable psychologically and socially and is one of the basic causes of tension and violence. The same is true of the inequalities — in many cases, growing — within countries and of the exclusion and marginalization to which they give rise.

37. As the President of the United Nations General Assembly recently asked 'What weight of poverty can freedom bear?'. If we accept the view that peace is not merely the absence of war, development — conceived not only in economic terms, but also in social terms, in ecological terms, in terms of justice, freedom and creativity — has to be seen as a basic pre-condition of peace. Without development, neither individuals nor nations can be assured of true freedom or of realizing their aspirations and their creative potential.

38. In this connection, progress has been made in recent years in actually defining the concept of development and in working out relevant development strategies. Few, for example, would now deny that the primary goal of development is the realization of human potential. The fundamental importance in this regard of the

development of human resources (for education, training, the development of scientific and technological capabilities, etc.) is increasingly widely recognized.

39. The distance between theory and practice is, admittedly, wide. Countries crippled by debt are forced to cut their investments in 'human development'. A growing number of governments have had, in the name of 'structural adjustment', to start by curtailing expenditure on education, research, health and other social services. How, though, can one combat underdevelopment if one reduces the number of teachers, cuts back the resources vital for scientific and technological development, applies short-term cost-benefit criteria to processes that are, by nature, situated in the medium and long term. A hopeful sign is however to be observed in the recent shift in the stance of certain creditor countries (writing-off of the debts owed by certain LDCs to public institutions in Sweden and France, the Brady report on the redemption of the foreign debts owed to the United States of America) pointing to a redefinition of foreign debt likely to give some renewed impetus to development. It is also interesting to note a new-found concern among those institutions funding international co-operation, including the World Bank, with measures designed to mitigate the social impact of structural adjustment. UNESCO's efforts to boost educational, cultural and scientific resources in the context of imaginative schemes designed to cope with indebtedness could be very useful in this regard.

40. Contemporary thinking on development recognizes culture as the motive force of development and as one of the ultimate goals of growth and social progress. It is now acknowledged that no cultural development strategy, if it hopes to be successful, should overlook the essential characteristics of the natural and cultural environment or the needs, aspirations and values of those immediately concerned. Active public involvement is thus seen as a factor in the democratization of social and economic life and as a necessary condition of the effectiveness of development activities. The proclamation by the United Nations General Assembly of 1988-1997 as the World Decade for Cultural Development is a reflection of this worldwide concern.

41. The ethical implications of development are also better understood: improved standards of living today should not, in a responsible and interdependent world, prevent future generations from achieving self-fulfilment. A new consciousness of the continuity of present and future dictates that human society as a whole should be responsible for the maintenance of the heritage that we shall transmit to future generations.

Development thus conceived should generate action reconciling the imperative of combating poverty and promoting growth with that of preserving the environment through the rational use of existing natural and cultural resources. It is not a question of curtailing economic growth — quite the contrary. The point is to ensure that such growth ceases to be based on the squandering of resources and damage to the environment; that economic progress at last respects its ecological and cultural roots.

42. The implementation of a form of development that takes account of this dual solidarity, with the present and with the future, calls for a reshaping of international relations along the lines of increased solidarity among peoples and more balanced and more equitable co-operation among States. It requires a mobilization of the world's resources and knowledge in the service of new forms of development management.

III. PEACE IN THE CONTEXT OF THE RELATIONSHIP BETWEEN MANKIND AND A QUALITY ENVIRONMENT

43. Environmental problems have never loomed so large: we are currently witnessing a rapid decrease in non-renewable resources, an impoverishment of terrestrial and marine biological diversity, the encroachment of the desert, soil erosion and degradation, massive deforestation, uncontrolled urbanization, landscape destruction, the increasing threat of ocean pollution, and, at the global level, disruption of the systems on which life depends, such as the reduction of the ozone layer and the threat of climatic change with as yet unevaluated consequences.

44. The inequalities characterizing international economic relations, the growing disparities between — and often within — coun-

tries, lead variously to an under-exploitation or to the squandering of natural resources, which in their turn give rise to ecological and socio-economic imbalances that inevitably contain the germ of conflicts and are detrimental to peace.

45. It is significant in this connection that the Pugwash Conference, which had persistently drawn the world's attention over the years to the risks of nuclear war, stressed for the first time in 1988 the threat to humanity inherent in damage to the environment.

46. The problems confronting us today are new in scale. Many of them have become planetary problems and can only be resolved through global action requiring international co-operation.

47. The time-scale has also changed: for the first time, the human species can seriously upset the environment within a generation and influence the evolution of the planet's resources and its capacity for regulation in the ecological sphere. But the evolutionary time-scale has not changed: one still has to think in terms of thousands of years where the emergence of new species in certain biotic groups is concerned.

48. There is therefore an urgent need for action. We already possess the scientific and technological knowledge that could help to provide solutions to the major ecological problems of our time. However, to be effective, these solutions have to be part of a global approach to the environment and focus on the causes of these problems as well as their effects. Solving these problems presupposes, among other things, the establishment of more equitable economic relations between and within countries and the emergence of a new environmental ethic. This ethic, which should serve to generate more rational behaviour by human beings towards nature, can only become a widespread reality if, at the same time, new modes of development are devised and implemented worldwide.

A. Science and technology in the service of the environment

49. While the applications of scientific and technological development are at the root of many major current ecological problems, they can also help to solve these problems. For example, the question of the level of atmospheric CO₂, which is causing climatic

warming, or of sulphur emissions, which attack forests in the form of acid rains, can be addressed simultaneously through reforestation policies and alternative approaches to energy.

50. It is possible to reverse forest degradation, whether caused by clearance of the tropical forest or by the destruction of the temperate forests as a result of acid rains. A reforestation policy could meet the need for wood for fuel and industry, stabilize soils and regulate water resources, while at the same time reducing the level of atmospheric CO₂.

51. New energy perspectives also offer ways of solving the CO₂ problem: CO₂ emissions can be considerably reduced by increasing the efficiency of fossil energies, by making more use of natural gas and by developing renewable energy sources. Technological progress has already made it possible in this way to increase the potential of renewable energies: since the mid-1970s, the cost of using solar, wind, geothermal and water energy has been steadily decreasing and the efficiency of such energy sources has increased.

52. UNESCO has contributed to this growth in knowledge: the interactions between the atmosphere and the ocean and their influence on the climate, as well as the influence of the hydrological cycle, are studied by the Intergovernmental Oceanographic Commission (IOC); the search for practical solutions to the problems of managing land and coastal resources, adapted to local conditions, including the socio-cultural context, has been the objective for almost 20 years of the Man and the Biosphere programme (MAB). In addition, the IHP is helping to resolve the important question of the rational management of water resources, competition for which is a source of conflict.

53. In the same way, understanding of the causes and effects of natural disasters has progressed considerably in recent years. However, such knowledge is still insufficiently disseminated; developing countries rarely possess prevention and warning systems and there is an urgent need to help them introduce such systems. This is the aim of the International Decade for the Reduction of Natural Disasters, to which UNESCO is making a contribution.

54. At least two categories of natural disasters can be distinguished: those of meteorological origin (drought, floods, tropical cy-

clones, etc.) and those of geological origin (earthquakes, volcanic eruptions, landslides, etc.). As we are dealing with natural phenomena not dependent on human activity, efforts should be mainly directed towards improving systems for the prevention and mitigation of their destructive effects, firstly by adopting appropriate technical solutions (earthquake-proof constructions, etc.) and secondly by instituting support and mutual assistance arrangements to enable effective help to be extended to disaster-stricken populations.

55. New prospects are also opened up by certain advanced technologies, such as remote sensing and biotechnologies. Remote sensing makes it possible to evaluate the state of the earth and to monitor environmental change, which in turn facilitates decision-making and makes it easier to evaluate the impact of measures taken to restore ecological balances. As for biotechnologies, they provide ecological solutions to increasing the potential of biological production, particularly food production.

B. Man's evolutionary responsibility: preservation of genetic diversity and extension of the common heritage

56. For the first time in the history of the biosphere, a single species bears the main responsibility for the evolution of the planet. As a result of scientific and technological progress, man is acquiring an ever greater capacity to shape the biological future of the planet as decisively as natural processes. However, man has accelerated the rate of change to the point where it is incompatible with the continuation of the evolutionary processes that have given rise to the variety of plants and animals living on the earth.

57. The unprecedented problem facing humanity today is therefore its responsibility with regard to the massive extinction of species brought about by the destruction of plant and animal habitats as a result of human activity. The extinction of species has attained proportions that should give us pause: if current trends continue, 500,000 to one million species will disappear by the year 2000, at a rate which will increase from one species per day to one species per hour and which could reach 130 species per day or more. As has

been pointed out by many scientists, including the ecologist Norman Myers, if the present generation does not realize its responsibilities and act accordingly, the destruction of the biological capital of the biosphere will have advanced to the point of no return.

58. The depletion of genetic resources concerns all the ecosystems of the planet, in particular humid tropical zones where deforestation is estimated to affect over 10 million hectares annually. Moreover, the rate at which desertification is advancing is put at 21 million hectares a year.

59. Once again, solutions exist. They include the creation of gene banks for known species and, in particular, *in situ* protection in protected areas. Many conservation efforts are being made at the local, regional and world levels. UNEP, IUCN, FAO and UNESCO co-operate through the Ecosystem Conservation Group on the policies to be undertaken at the world level.

60. Two UNESCO instruments are of particular significance in this respect and are recognized as such by the international community. These are the Convention concerning the Protection of the World Cultural and Natural Heritage and the Action Plan for Biosphere Reserves.

61. With the World Heritage Convention, UNESCO has set itself the objective of conserving that part of our heritage which is both exceptional and universal. Eighty-five sites, corresponding to an area of about 57 million hectares, have already been included in the World Heritage List in recognition of their natural value. The World Heritage Fund, created under the Convention, makes it possible to help the States concerned to manage these sites. Strengthening international co-operation within this framework will help to conserve the most remarkable ecosystems.

62. The biosphere reserve is an original type of protected area where an attempt is made to reconcile the needs of conservation and those of development; they constitute 'non-conventional protected areas', to quote the Brundtland report. Establishment of the biosphere network, which currently comprises 276 reserves covering some 193 million hectares in 71 countries and which is intended one day to cover all the representative ecosystems of the planet, also promotes exchanges of scientists and information. The differ-

ent zones of a biosphere reserve correspond to different functions, which include not only conservation without human intervention but also, on the periphery, research on types of development compatible with conservation and the promotion of traditional lifestyles. Biosphere reserves also make a contribution in this way to the objectives of the World Decade for Cultural Development.

63. With a similar end in view, a new approach is being developed, that of ecological restoration, which is practised in areas where biological diversity has already been considerably diminished and where restoration contributes not only to the preservation but also to the diversification of existing species, both plant and animal. This approach, practised on a wide scale, could represent an essential step in the protection of biological diversity. To the extent that it is essentially aimed at encouraging more rational public behaviour towards the environment, it could be linked with any process of continuous development. It also establishes a direct link between the idea of the natural heritage and of the cultural heritage, since restored ecosystems and species saved from extinction can be regarded as genuine works of civilization.

C. Conditions for a new partnership

64. A number of important advances have taken place in recent years on three fronts, which should naturally be the focus of continued and intensified efforts: strengthening of international co-operation; increased use of research results; the development of environmental education and information.

65. Since the 1970s, there has been an indisputable increase in international co-operation in environmental matters. Agreements or programmes that start out as regional become global in scope as new problems emerge. In this way, agreements have been secured for protection of the fauna in Africa (Algiers, 1961), combating desertification (Nairobi, 1977), protection of the tropical forest (1985), Rhine, combating transboundary air pollution in Europe (East and West), protection of regional seas beginning with the Mediterranean, etc. More recently, the Vienna Convention for the Protection of the Ozone Layer and, especially, the Montreal Proto-

col on Substances that Deplete the Ozone Layer have shown the way for worldwide co-operation to assume responsibility for what must be regarded a common possession of humanity. The tendency is certainly towards increased co-operation: recent international conferences such as those held in London and The Hague, the commitment made at Helsinki to go further than is required by the Montreal Convention, the recent global studies such as the Report of the Brundtland Commission are signs which can be said — without over-optimism — to point in this direction.

66. Pollution linked to the development of industrial activities — and, to a lesser extent, the development of intensive agriculture — is increasingly detrimental to the quality of the environment. Gaseous pollutants accumulating in the atmosphere have had the most spectacular effects in recent years: these are starting to be felt over vast areas of the planet and even over the entire ecosphere, affecting its climatic features in particular.

67. Among the forms of atmospheric pollution that have aroused public awareness in the industrialized countries, particular mention should be made of air pollution in the large cities, acid rain whose effects include destruction of the forests, the 'greenhouse effect' related to the accumulation in the atmosphere of carbon gas and other gases such as methane and leading to a warming up of the planet, and damage to the ozone layer (especially over the Antarctic) with the consequent risk of increased ultraviolet radiation reaching the earth's surface.

68. Moreover, ever-increasing quantities of toxic wastes, both solid and liquid, are being dumped with greater or lesser care on the natural environment, not only in the countries producing them but also in distant countries. These wastes are increasingly the subject of international trade, for the most part illicit, a fact which has provoked indignation and disapproval among public and politicians in the developing countries.

69. Nuclear pollution is certainly even more formidable than the other physical-chemical forms of pollution because of the very long life of radioactive materials and their damaging effects on various categories of living beings. The use of nuclear energy calls for particularly stringent safety measures, which are not always fully ap-

plied. Further efforts should therefore be made to improve safety measures relating to the use for peaceful ends of nuclear techniques generally.

70. For progress to take place, international co-operation has need of scientists. They have a great responsibility in this respect, as they have in convincing political leaders to take measures at the national level. It is for scientists to sound the alarm whenever the state of knowledge allows them to conclude that there is a major risk to the environment. It is their responsibility to convince, to provide the most reliable and incontrovertible scientific evidence so that the measures that have to be taken are found acceptable, even when their economic consequences are far-reaching.

71. The main difficulty in taking account of research findings is to make them accessible to political leaders. Urgent steps should be taken to provide decision-makers with comprehensive and up-to-date information enabling them to work out priority lines of action on valid scientific bases.

72. The role of the media should also be emphasized. They play a vital role today in arousing awareness of problems and helping to break through the economic and socio-cultural barriers that stand in the way of certain essential decisions.

73. The expanding world population makes it increasingly difficult to resolve problems in this area, since it brings greater human pressures to bear on the land, ecosystems and resources. Even greater efforts are required in the search for the solutions that have to be found to the problems of the environment and development. Similarly, pressures on the environment come from certain lifestyles, particularly those prevalent in the 'consumer societies'. In these societies, economic policies whose goal is the maximization of short-term profit push public consumption up in an ascending spiral giving rise to higher rates of per capita pressure on natural resources than those of the much larger populations of the poorer countries.

74. Attenuating the discord between human beings and the biosphere and the disparities between the countries of the North and those of the South; meeting the vital needs of the most disadvantaged people; improving the quality of the environment throughout

the world; protecting biodiversity and essential ecological processes; making rational use of natural resources; developing land use; promoting and preparing sustainable development* that respects the cultural identity of peoples so as to meet the aspirations of us all; these are the objectives that must be sought in order to succeed in 'building the defences of peace in the minds of men' and laying the groundwork for a civilization of peace not only among men and women but also between them and their environment.

75. A substantial improvement in the world's environment calls for a profound reshaping of attitudes and behaviour, which should lead individuals and groups, at both national and international level, to: recognize the interactions between phenomena; to pay more attention to the effects of human activities on the environment; to analyse policies and operations that have an adverse effect on the environment and take steps to remedy them; and to develop a keener sense of responsibility towards the environment.

76. There is a need in this sphere for a global approach that will enable problems to be grasped in their multiple facets and in all their complexity rather than — as has always been the case — in

* In a statement approved on 25 May 1989, the Governing Council of UNEP adopted the following definition of sustainable development: 'Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs and does not imply in any way encroachment upon national sovereignty. (...) Sustainable development involves co-operation within and across national boundaries. It implies progress towards national and international equity including assistance to developing countries, in accordance with their national development plans, priorities and objectives. It implies further the existence of a supportive international economic environment that would result in sustained economic growth and development in all countries, particularly in developing countries, which is of major importance for sound management of the environment. It also implies the maintenance, rational use and enhancement of the natural resource base that underpins ecological resilience and economic growth. Sustainable development further implies incorporation of environmental concerns and considerations into development planning and policies, and does not represent a new form of conditionality in aid or development financing'.

piecemeal, narrow, fragmentary and sectoral fashion. Effective international co-operation is becoming increasingly necessary in the fields of the environment and development for the purpose of managing the various forms of ecological and economic interdependence. In a spirit of solidarity, States must be urged to co-operate more intensively.

77. Plans of action, such as those relating to desertification control, soils, tropical forests, nature conservation strategies, biosphere reserves, regional protection of the marine environment, and national parks, should be accompanied by measures enabling them to be put into effect and realize their targets on schedule. Intergovernmental programmes, such as the programme on Man and the Biosphere, the International Hydrological Programme, the programmes of the Intergovernmental Oceanographic Commission and others, must be strengthened so that it is possible to develop the necessary scientific bases and train the specialists that are essential for implementing policies and strategies for the development and protection of the environment.

78. However, environmental education has a key role to play in constructing this new partnership between man and nature. It is only through a wide-scale educational effort that an awareness of what is at stake, particularly among young people, will lead individuals and societies to alter their behaviour towards nature. There can no longer be any doubt that environmental problems are to a large extent the result of human behaviour; the roots of the problem of the environment are therefore to be found in the systems of knowledge and values that give rise to this behaviour. And it is by acting on these systems that one can hope to prepare the ground for appropriate solutions. Effective and lasting changes of behaviour with regard to the environment cannot be brought about so long as the majority of the members of society have not, freely and consciously, assimilated a new ethic of the environment providing the basis for a genuine self-discipline.

79. It was with this aim in mind that UNESCO in 1975, in keeping with a recommendation by the United Nations Conference on the Human Environment (Stockholm, 1972), launched the International Environmental Education Programme in co-operation with the United Nations Environmental Programme (UNEP). Subse-

quently, the Tbilissi Conference (USSR, 1977) provided the occasion for laying down guidelines for the development of environmental education at the national and international levels. In the report of the Tbilissi Conference, environmental education is presented as a dimension that needs to be incorporated in the content and practice of education in all its forms, to be aimed at all categories of the population and to be geared to the search for practical solutions to environmental problems. With the same end in view, the Moscow Congress formulated in 1987 an International Strategy for Action in the Field of Environmental Education and Training for the 1990s.

IV. THE INSTRUMENTS OF PEACE

80. As the preceding paragraphs make clear, recent years have seen the emergence of various trends that augur well for the advent of a 'culture of peace'. Such a culture can only take shape where there is respect for human rights and fundamental freedoms, where a new partnership is established between man and the environment and where development is conceived as a joint enterprise enabling the fruits of collective endeavour to be shared fairly among and within nations.

81. It is for the international community, at this juncture in the history of humanity, to mobilize the intellectual, technical and financial resources required to promote the instruments of this culture of peace. Certain specific areas of co-operation may be regarded as having priority in this regard.

82. One of the key areas of regional and international co-operation for the promotion of peace is undoubtedly the exchange of information and experience. Wider dissemination of scientific information and the results of practical experience of all aspects of peace research (educational, legal, environmental, socio-economic) would appear vital in this connection, not only to avoid duplication of effort but also to ensure that knowledge is fairly shared throughout the world and serves to inspire original thinking. The unprecedented growth in the quantity of available information and its short life-span calls for the establishment of mechanisms and in-

struments enabling information to be circulated rapidly and used more effectively and more systematically. The new communication and information technologies could help to bring about a qualitative leap forward making for a more specific, practical and balanced sharing of knowledge internationally.

83. To this end, there is a need to strengthen international and regional networks of information on peace and related areas by broadening their geographical basis and equipping them with modern technology enabling exchanges among the (governmental and non-governmental) institutions involved to be stepped up and information on significant measures and developments concerning the safeguarding of peace, the protection of human rights and the preservation of the environment to be more widely circulated.

84. The lack of adequate contacts and exchanges between scientists (whether specialists in the natural or the social sciences) and political leaders is a weakness in this regard. The Congress may wish to consider the organizational and technical measures required to ensure a more rapid circulation of scientific knowledge in the various fields concerned, at the international and regional level as well as nationally. How, in particular, can the circulation of information be improved between research institutions and educational institutions? What can be done to ensure that decision-makers receive complete and up-to-date information enabling them to make choices on the basis of scientifically sound solutions and options?

85. The promotion of basic and applied research is another priority area for regional and international co-operation. The complexity of the fields relating to the development of peace (together with the rapidly changing nature of the problems they pose) make it vital to develop machinery for co-operation among researchers and between disciplines. Such co-operation should include research on: the psycho-social factors linked to the growth and eradication of prejudice and racism, and the factors making for tolerance; the factors that give rise to violence and to exclusion and marginalization; the legal conditions conducive to the peaceful resolution of conflicts, and the problems relating to the construction of multi-ethnic societies; the environment and ways of protecting it; the preparation of educational messages and ways of disseminating them so as to

ensure the transmission of knowledge and values providing the basis for a new ethic in the realm of peace and the environment.

86. International law is without doubt one of the most effective instruments for the construction and safeguarding of peace and provides a particularly valuable framework for working out a common system of values conducive to the settlement of global problems. There is a need, then, to study its role in the peaceful settlement of conflicts, the protection of human rights and the preservation of the quality of the environment. From the same standpoint, there is a need to develop research on mediation techniques, which — though, for example, the introduction of the institution of the ombudsman — can play a part in the peaceful settlement of differences and conflicts without recourse to administrative and legal tribunals or international courts.

87. The often very costly facilities and technology required for modern research represent a sometimes insuperable barrier to the development of high-grade research in many developing countries. In this connection, the creation or strengthening of networks of national, regional and interregional research centres based on close collaboration between relevant governmental and non-governmental institutions could not only help to systematize the circulation of international scientific research findings but could also facilitate the adaptation of knowledge to the social and cultural context and the environmental problems specific to the various countries.

88. The Congress may wish to consider on which areas and topics research on peace, human rights and the environment should focus at the regional and national levels. What institutional frameworks would be most likely to promote co-operation and co-ordination between governmental and non-governmental institutions? What might be the specific role of international co-operation in this context? Should the main emphasis not be on topics at the interface of the natural and the social sciences so that problems are dealt with simultaneously from the scientific standpoint and in terms of their human implications?

89. Population education, particularly for young people, and the training of specialists and other key personnel for the promotion of peace, human rights and the protection of the environment are

another essential area of regional and international co-operation. The establishment of a culture of peace implies the active participation of individuals and groups in the protection of human rights and the environment. Such participation is both a guarantee of democracy in community and public life and serves to ensure recognition of the duties and responsibilities incumbent on all in this sphere.

90. It presupposes the acquisition of certain knowledge and attitudes which only appropriate education can transmit. Mention was made earlier of the role played by UNESCO in promoting peace education, human rights teaching and environmental education.

91. Regional and international co-operation in this domain could contribute, among other things, to the integrated plan for peace education and human rights teaching which UNESCO intends to put into effect in the period 1990 to 1995, as well as to the International Strategy for Action in the Field of Environmental Education and Training for the 1990s. In addition to technical co-operation aimed at integrating these various forms of education in national curricula at all levels (primary, secondary, university, vocational), stress could be placed on strengthening or developing networks of institutions, such as the international network of UNESCO Associated Schools or UNESCO Clubs, or on the twinning of schools so as to promote the acquisition of shared knowledge by young people in the sphere of peace. Here again, the training of trainers is essential. Steps should be taken in this connection to enlist the help of public educational institutions in the Member States and to draw on the support of the scientific and intellectual community, particularly on the specialized networks constituted by international governmental and non-governmental organizations. Professional associations could help to ensure the relevance of lifelong learning and non-formal education, especially for groups particularly concerned (magistrates, lawyers, doctors, chemists, prison staff, police officers, etc.). The revision of school textbooks to eliminate prejudice and stereotypes is another main focus of UNESCO's action in the sphere of school education.

92. Perhaps the time has come to consider merging peace education and human rights teaching with environmental education? If so, what educational approaches should be adopted to help integrate the contributions of the social sciences with those of the

natural sciences? What would be the most effective strategies to adopt to develop an integrated education in the areas of peace, human rights and the environment in pre-university education, higher education and education for the public at large?

93. What steps should be taken as a matter of priority at the national, regional and international levels to promote the initial and in-service training of the staff required for information, education and research work in the areas of peace, human rights and the environment? In this connection, what role should the universities in general and the peace universities in particular play?

94. Another area of co-operation concerns the application of international instruments. The international community has many achievements to its credit in this sphere: treaties to delineate zones of peace, bilateral and multilateral agreements on disarmament, mechanisms for establishing mutual confidence-building measures, resolutions prescribing humanitarian action or conventions for the protection of human rights and the environment.

95. It now seems possible to move on to a new stage and extend to all regions the application of international machinery and monitoring systems for the protection of human rights (following the examples of the United Nations system, the Council of Europe, the Organization of African Unity, the Organization of American States, etc.). The role that organizations of the United Nations system — UNESCO in particular — could play in this respect, each within its own sphere of competence, deserves to be examined. Consideration could be given, for example, to promoting the study of all the universal and regional human rights conventions to determine which of these systems provided for by the various conventions offers most protection in relation to each issue.

CONCLUSION

96. The Yamoussoukro Congress is being held at a particularly important juncture. On the one hand, the colossal means of destruction currently stockpiled represent an unprecedented threat to peace and the survival of humanity. On the other hand, there is evidence in various quarters of a positive trend towards the peaceful

settlement of conflicts. The United Nations system has given ample proof, in recent months, of its irreplaceable role as the focus and instrument of the dialogue for peace.

97. The heightened awareness of the close relationship between peace and development, respect for human rights and fundamental freedoms, protection of the environment and the promotion of cultural diversity bears witness to the continuing relevance of the principles on which the United Nations Charter and the UNESCO Constitution are based. It testifies to the importance of the efforts required — at the intersection of UNESCO's specific fields of competence, namely education, the natural sciences, the social sciences, culture and communication — to construct a 'culture of peace' founded on a shared ethic of freedom, justice and solidarity.

98. Does this international co-operation based on solidarity and the obvious fact of the common destiny of humankind not call for new ways of conceiving international action and new practices? How can the specific instruments of such international action be reinforced? How can the vital contribution of culture to peace be strengthened? The task at Yamoussoukro, then, is to identify this broad perspective which will supersede outmoded habits and myths and will draw on the distinctive genius of every culture to build the defences of peace in the minds of men.

4. Address

DELIVERED BY MR FEDERICO MAYOR, DIRECTOR-GENERAL OF THE UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND CULTURAL ORGANIZATION, AT THE OPENING SESSION OF THE PREPARATORY MEETING FOR THE YAMOUSSOUKRO INTERNATIONAL CONGRESS ON PEACE IN THE MINDS OF MEN

Excellencies,

Ladies and Gentlemen,

Yes, never perhaps in the past 40 years has peace been so within the reach of mankind or has it been as palpable as it is today. Yes, peace is possible in all areas of existence, and it is human beings who shape a peaceful future for themselves or plunge into the chaos of war. Yes, mankind now stands at the crossroads where, with boldness, imagination and resolve, it must choose the path of peace.

For more than 40 years UNESCO has been striving to establish peace in the minds of men, for as it is stated in UNESCO's Constitution, 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'.

In 1946, having just founded the United Nations in San Francisco and having given it a Charter, the community of nations wished through education, science and culture to strengthen peace and security, established at the expense of millions of lives in that 'great and terrible war' which had just ended in 1945. The poet Archibald MacLeish, speaking at the 2nd session of the Executive Board, said that the Organization had not been set up to attend to theoretical advances in education, science and culture, but rather, through them, to pursue the practical and positive task of promoting peace among peoples. Indeed, the community of nations which, in 1945, had just been victorious over Fascism and Nazism, realized that those political regimes and their immediate military consequences had been made possible only by virtue of propaganda

originating in a hatred of justice and law, founded on an attitude of suspicion towards the intellectual and academic world, causing freedom to be trampled underfoot, denigrating the cultures of other peoples, glorifying an ethnic group whose intellectual and psychological characteristics were held to be genetically predetermined, encouraging populist obscurantism and practising censorship and the manipulation of the mass media for the purposes of war-mongering. The duty of mankind then was to do all it could so that this ideology — and any ideology that did not respect human rights — would be condemned in people's minds and hearts, so that it would be replaced once and for all by an ideology of peace.

In seeking the sources of contemporary thinking on peace, it is possible to find, central to the reasoning of great eighteenth-century philosophers, the idea already put forward of the danger of complete mutual extermination among the protagonists, although the stage of development of the means of destruction scarcely made it possible to turn the idea into a reality at that time. As much as two hundred years ago, Kant made explicit reference to this, stating 'that a war of extermination in which both parties would be destroyed together, and at the same time, would mean the destruction of all law and the establishment of perpetual peace only within the confines of the great cemetery of the human species'.

Human beings in their totality, in their spiritual dimension and with their material concerns, in their profound unity and their rich diversity, must be placed at the centre of the issue of peace. Regardless of the many and varied approaches adopted in order to have a clear view of the theoretical and practical aspects of peace, all lines of inquiry must converge upon a single subject: human beings, in their indivisible wholeness — in a word, in their humanity. Hence no path must be disregarded if it provides a chance of advancing, step by step and in a realistic way, along the road of peace. What this means is that every factor having a direct or indirect effect on peace in the complex, contradictory and unequal world in which we live must be taken into consideration, e.g. the variety of social and cultural systems; the development of science and technology and of the information and communication media; economic and political problems; human rights, etc. In short, a new project for perpetual peace must be brought into being, and this perhaps lies today within our reach.

Peace has a positive connotation, which is the need for justice in relations among societies and for the recognition of the equality and dignity of all peoples and of all cultures. It is therefore especially synonymous with respect for fundamental human rights, with the self-determination of peoples, human well-being and development and with the progress which could be made in order to solve some of the major problems facing mankind, particularly in UNESCO's spheres of competence — education, science and culture.

The idea of peace makes reference to the necessity of co-operation and friendship among peoples and among people, which in their turn presuppose mutual political and ideological tolerance and respect for others. In today's world, conflicts, divergent interests, clashes and the intolerance to which they give rise are among the major causes of hostility between peoples, and hence of wars. It is clearly vital to nip these conflicts in the bud by organizing a dialogue between ideologies in order to identify, over and above the divisions between them, a common denominator of peace.

We are not, however, talking about co-operation between 'big' and 'small', between 'superiors' and 'subordinates'. What we have in mind is co-operation between individuals, peoples, nations and States that have equal rights and equal dignity. Should mutual respect and recognition be lacking, this would distort the very basis of international co-operation. It would no longer be the result of consent but of constraint, it would no longer be shared but imposed.

Since Marcel Mauss's celebrated essay on the gift, the whole of modern anthropology has been constantly concerned with the significance and importance of giving and reciprocating in socio-political relations. Exchanging means avoiding war and creating the conditions for peace. Exchanging ideas, comparing experiences, sharing knowledge, in other words, establishing at the intellectual level a permanent movement of co-operation is one of the essential conditions for the maintenance of peace and security.

There can be no peace without justice. For this reason, international relations in the past 40 years have been distinguished by two major and closely interlinked movements. I am referring to the efforts to achieve decolonization and the efforts to achieve recognition of human rights. While the principle of the equality of everyone be-

fore the law was established by philosophical and political thinking, this was not true of the de facto recognition of that equality. At the cultural level, decolonization has led to a broadening of horizons and to an increase in the different kinds of logic and ways of interpreting the world. It has created greater opportunities for exchanges, and the legitimate demand of individuals and peoples, for peace can now have its roots only in the expression of a variety of views. However, this process of decolonization is not complete. The apartheid system in South Africa and Namibia oppresses, crushes and stifles any voice that would make itself heard in protest against injustice.

But dignity remains an ever-living force. The messengers may be killed, but not the ideas or the ideals. The fight of Nelson Mandela is an amazing testimony to the invincible strength of the idea of freedom.

Peace also presupposes a narrowing of the gap between rich countries and poor countries. Famine kills thousands of people every day, particularly children. Diseases that could be overcome using the knowledge currently at our disposal also kill thousands more people every day. Every day we must take up our action again in order to advance and put an end to a situation which should be a source of immense shame to us.

Development is a basic pre-condition for peace. The poverty of the least developed countries is in itself a permanent threat to world peace. The tremendous advances in communication (the physical transport of persons and goods, audiovisual communication facilities, information processing, the media, etc.), have made the imbalances and inequalities affecting living conditions more marked and hence more intolerable than ever. In a world that has shrunk as never before, the contrast between the extreme hardship of some and the affluence of others has also become more insufferable psychologically and socially and is one of the basic causes of tension and violence. Excessive inequalities between social categories and classes within States, together with violations of human rights, lead to the same result.

Peace today signifies at one and the same time peace among human beings, peace among peoples and nations and peace among

men, women and States, but also peace between human beings and their socio-cultural and natural environment.

The aim is not to put an end to conflict in the world. Conflict and opposition have always been the driving forces of human history. What is needed is that war and violence should no longer be regarded as possible solutions to conflicts. We must work so that negotiation, conciliation and respect for the rule of law come to be seen as the only ways of settling conflicts, overcoming opposition and transcending individual interests.

The violence done to men and women must stop, but so also must the violence done to the environment. Man's conquest of nature must also be matched by due regard for the environment or else man will be like a sorcerer's apprentice in whose hands everything goes wrong. Mastery of nature and knowledge of the climate, geological phenomena and the major ecological balances should lead to more rational management of the space and resources available to mankind.

Today, perhaps more than ever before, the United Nations system represents an essential framework for mutual consultation and conciliation, in the service of world peace. The unique role of UNESCO in this connection needs to be emphasized. UNESCO's place among the organizations of the United Nations system is without parallel. It is the only one whose mission, clearly stated in its Constitution, is to be first and foremost a body for international intellectual co-operation in order to maintain and strengthen peace throughout the world. In this sense, the specific nature of UNESCO resides in its task of building peace on the foundations of human reason and intelligence, and on the freedom and creativity of each and every man and woman.

Excellencies,
Ladies and Gentlemen,
Dear Friends,

Before concluding, I should like to quote His Holiness Pope John Paul II. His Message for the celebration of the 'World day of Peace' on 1 January 1983, entitled 'Dialogue for peace, a challenge for our

time', again expresses his confidence in the leaders and members of international organizations and in international civil servants, pointing out that international organizations 'have an exceptional chance to seize: to regain in all its fullness, the mission which is theirs by virtue of their origin, their charter and their mandate; to become the places and instruments par excellence for true dialogue for peace'.

UNESCO has constantly sought to be this forum for exchanges where everyone can express themselves freely while showing regard for others and recognition of them and affirming their own specific characteristics. I call on you again today to join in this dialogue which will, I hope, be fruitful and constructive. Peace will be won by men and women; it will not be given to them. We shall have to work towards that end all together: the United Nations system and intergovernmental and non-governmental organizations. All together.

Your meeting which opens today is to contribute to this by preparing for the international meeting on peace in the minds of men, which will be organized, in collaboration with the International Foundation for Peace, in Yamoussoukro, Côte d'Ivoire, in 1989.

It is therefore natural that I should be so interested in it and that I should wish it every success. We are about to embark on a long march for peace, but we are not setting out empty-handed. Past achievements in securing respect for the law and human rights and in promoting international understanding are a source of renewed strength to us every day. On the horizon, a few glimmers of hope shine out. The future is watching what we are doing now.

5. Closing address

BY MR FEDERICO MAYOR, DIRECTOR-GENERAL OF THE
UNITED NATIONS EDUCATIONAL, SCIENTIFIC AND
CULTURAL ORGANIZATION

Mr Minister of State and Representative of
the President of the Republic,

Mr President of the General Conference,

Mr President of the International Court of Justice,

Mr Secretary-General of the Organization of African Unity,

Mr President of the Congress,

Excellencies,

Ladies and Gentlemen,

Today 1 July 1989, at the conclusion of the work of your Congress, you are preparing to adopt the Yamoussoukro Declaration on Peace in the Minds of Men. In so doing, you express a hope for humanity, faith in its future and your commitment to action. The recommendations you have formulated will receive careful consideration, and I shall see to it that follow-up is commensurate with the ambitions they embody.

What are the objectives of the Yamoussoukro Declaration? What is its message on the eve of the twenty-first century?

It must first be stated forcefully that peace is an attitude fashioned in the mind, while not omitting to add that it is also a mode of behaviour dictated by the heart. Peace is therefore a process in

which we should all participate — men and women, adults and children.

Next it is essential to stress the harmonious links that must exist between society and the environment in order that peace may exist between human beings. It is today more imperative than ever before that a balance be established between humanity and the environment that gave it birth and from which it derives life.

Finally, there is a need to reconcile science and technology with morality. The gap that has opened up between them has been disastrous for society as a whole. Men and women no longer wish to find themselves in a maelstrom pursuing an apparently ever more random course. In the last analysis it is morality that should provide the guidelines for society in the next millennium.

This is why human beings' symbolic and spiritual universe, reflected in the diversity of their cultures, should also be reconciled with their material universe, namely the world of work and production.

The United Nations and in particular UNESCO have set their hand to this immense task of saying yes to peace and no to violence, of saying yes to freedom and equality and no to all forms of discrimination, of saying yes to justice and no to depredation, poverty and unequal development.

Violence and the recourse to force are not constituents of human nature; violence is not innate; it is not inevitable. Unfortunately, it is created by society, it stems from the will of certain groups to dominate and oppress others. However, since it is produced by society, it can also disappear. It is therefore vital to take every step to ensure that violence does not become an attitude, that it is not reflected in behaviour, that it does not become embodied in attitudes. It must be eliminated wherever it is found — whether in interpersonal, intercultural or international relations.

This is why the peace for which we yearn must have as its foundation an absolute respect for human rights: a respect that must be continually reaffirmed; human rights that must be constantly underlined. These human rights must not be narrowed down to one or another of their aspects but must be as conceived in the Universal

Declaration of Human Rights, that is to say, complete and with their potential fully realized. For the Universal Declaration embodies within it, as though in gestation, areas that cannot today be overlooked.

Firstly, there is respect for life and not merely survival. The millions of human beings who are dying of hunger or who suffer from malnutrition demand that their right to life be respected. Life represents an absolute value that no one can deny without denying his or her own humanity.

Secondly, there is respect for the right to freedom and self-determination. No people, no group, no individual should be enslaved. There is no price that human beings have not been willing to pay for their freedom, even at the sacrifice of their lives.

This right to freedom is also the right to culture and to the full realization of the creative faculties of every individual. For freedom is translated into action in culture; cultural diversity and the recognition of cultural identities are the exercise of the right to freedom; the multiplicity of languages is the guarantee of freedom of expression.

Finally, there is the need to ensure a quality environment. Throughout the world people are demanding the right to participate in the stewardship of the environment. The deterioration of the environment can for the first time in human history reach a point of no return. This is a duty that we have to future generations. They will be entitled to ask us to account for our stewardship of the common heritage of humanity. It is a responsibility that we must shoulder, for the environment can endanger life itself in all its forms — the life of humankind on the planet but also the life of all species in their diversity, which we are gradually helping to destroy.

Forging a culture of peace involves taking account of the various facets of life in society, life in a quality environment and the life of the mind, that is to say, the relationship between human beings and knowledge.

Exactly fifty years ago, the 'great and terrible war' was approaching. It was to engulf and devastate the world, this war that

denied the right to life, trampled freedom underfoot and subjugated culture. It is so that the spectre of war may never again loom over the world that you have decided, by a Declaration, to proclaim your commitment to the cause of peace. To prepare the way for peace, you have agreed to respond to this expectation of the world: the expectation of a permanent peace, which is a constantly renewed conviction and a conquest daily recommenced; the expectation of a permanent peace that is neither domination of the small by the great, nor oppression of the poor by the rich, but is based on solidarity. Solidarity is the viewpoint that takes us beyond our own frontiers and leads us to transcend our generation when justice opens our eyes.

Your Declaration is a new vision of the world but also a commitment to action. A fresco of the future, it also outlines today's programme. A programme whose price must be paid. We know the cost of war to humanity in terms of blood and grief, weapons and destruction. Peace also has a price that we must be ready to pay — the price of education, of scientific research and cultural development. For to transform, one must form. The capital represented by the creative capacity of humanity can fructify if there is a willingness to pay the price of peace. This is why your Declaration should reach decision-makers for they must be persuaded to place their trust in peace to invest in peace.

From the heart of Africa in Yamoussoukro there rises today
A song of hope —
That understanding and agreement,
Tirelessly sought,
Will take the place of violence, hate and rancour.

From the heart of Africa there ascends today
A hymn to peace
Among all individuals and all peoples;
A Manifesto of peace
That all individuals and all peoples
May take up in their turn.

In the heart of Africa is heard today
A canticle to justice
Affirming that all men are equal
Without distinction of colour or creed,
Of age or sex.

From the heart of Africa, a clamorous call of fellowship
Today goes out to all, to every woman and man on earth,
That they do not forget others or break with them,
That they write in a unique language of love
A new page of history in many tongues.

Today is born in Yamoussoukro a new language
That we direct towards the youngest and most deprived
With whom we have contracted a debt,
The debt of freedom.

Today begins the act of reconciliation
In response to that compelling call
Launched from this land that has known slavery
Launched today like a cry of brotherhood.

Today the day has come
To establish without delay a new relationship
Between humanity and its environment,
Which we have inherited from our ancestors
And which we must transmit to our descendants.

From the heart of Africa, we today proclaim
That the time has come
For peace and justice,
To which all religions, all beliefs and all cultures are attached.
They must finally become realities.

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