

**UNITED NATIONS EDUCATIONAL,  
SCIENTIFIC AND CULTURAL ORGANIZATION**

**REPORT ON THE FOLLOW-UP TO AND DISSEMINATION  
OF THE BARCELONA DECLARATION ON THE ROLE OF RELIGION  
IN THE PROMOTION OF A CULTURE OF PEACE**

**(adopted on 18 December 1994, at the meeting held  
in Barcelona from 12 to 18 December 1994)**

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## INTRODUCTION

I have the honour to submit the very thorough report prepared by my friend Kishore Singh and his team on the dissemination of the Barcelona Declaration of 1994.

UNESCO has undertaken the extremely interesting task of recognizing the major contributions made to world culture by the various religious traditions and of making proposals that would involve them more closely in the solution of contemporary problems. I should like to single out three particularly significant areas of co-operation between UNESCO and the different religious traditions. Firstly, the search for a global ethic based on shared values: religious traditions, like other humanist movements, are repositories of moral wisdom. Secondly, the creation of a climate of tolerance and dialogue among cultures: inter-religious dialogue is an essential aspect of the harmonious intercultural relations which must become a feature of all our societies. Lastly, the mobilization of energies to deactivate violence and build peace: religions are powerful sources of energy which can point individuals and groups in the direction of justice and peace. The Barcelona Declaration forms part of this comprehensive approach.

The Director-General of UNESCO, Mr Federico Mayor, has given fresh impetus to co-operation with religions and he has recently asked Mr Doudou Diene and Mr Janusz Symonides to co-ordinate all UNESCO's initiatives related to religious matters. Their knowledge and experience guarantee that UNESCO's action with regard to religious traditions will be ever more ambitious and effective.

I hope that this report will fulfil its modest aim of drawing public attention to an example of the commitment of religions to the culture of peace.

Felix Martí  
Director  
Centre UNESCO de Catalunya

## 1. BACKGROUND TO THE ADOPTION OF THE DECLARATION

### 1. Peace-building

We are today confronted with an upsurge of violence and a great many conflicts, mostly intra-national or inter-ethnic, that are triggered or legitimized by religion. The often religious and always cultural roots of discrimination and exclusion, intolerance, racism, xenophobia, poverty, economic deprivation, social injustice and other ills are thus giving rise to reflection and concern.

In its most extreme form violence tears communities apart, dragging them into a spiral of massacres and reprisals. It is sometimes the instrument of a clearly stated intention to exterminate a whole people or nation. It can take the form of ethnic cleansing and attacks on foreigners, refugees, displaced persons, minorities, indigenous populations and other vulnerable groups. UNESCO fully shares the concern of the international community regarding this proliferation of acts of violence, signifying as it does a growing intolerance of religious differences and differences of opinion or of ethnic or social background. The Organization is particularly sensitive to the overwhelming need for action to put an end to the most serious violations of human rights caused by rising nationalism, racism, xenophobia and religious intolerance.

In a world rent by violence, peace-building has become a moral imperative for the international community. UNESCO, in keeping with its ethical mission, is assuming a new and dynamic role in encouraging and strengthening a culture of peace.

There can today be no denying the need for dialogue, not only between the world's major cultural areas and peoples but, more than anything, within societies themselves, since many of them are undergoing profound changes as they become increasingly multicultural. The expansion and intensification of international interchanges, with the by now familiar levelling of standards and behaviour patterns, have triggered off a new awareness of the differences they tend to overrule. Ethnic, national, linguistic and religious groups are everywhere springing, sometimes with excessive vigour, to the defence of the features that delineate their identity. It would be very useful, in a spirit of dialogue and openness, to identify a set of values that could be shared by all individuals - whatever the cultural identity that serves as their point of reference - and so provide a basis for a desire to live peacefully together in the same community.

UNESCO is convinced that resolute action to build a culture of peace is needed to prevent conflicts, put an end to violence and create a holistic basis for a lasting peace. The Organization is therefore mobilizing all its partners and all possible resources with a view to concerted action by the international community to combat social injustice and all factors that could give rise to insecurity. Dialogue between religions and between cultures is one of the basic ingredients of any peace-building strategy, and in its efforts to promote this dialogue UNESCO has mobilized religious traditions and spiritual forces that are working for peace. This led to the adoption of the *Declaration on the Role of Religion in the Promotion of a Culture of Peace*, at a meeting held by UNESCO and the Centre UNESCO de Catalunya in Barcelona in December 1994.

Since its Constitution makes it responsible for constructing peace in the minds of men and guaranteeing its Member States a fruitful diversity of cultures, UNESCO has set up a wide-ranging interdisciplinary programme, the Culture of Peace Programme, the purpose of

which is to build peace through local and transnational activities promoting exchanges in education, research and culture.

The Barcelona Declaration, seeking as it does to promote shared moral values, establish communication networks and strengthen unity through joint action, is fully in line with this UNESCO programme.

## **2. Dialogue with religions to promote a culture of peace**

To contribute to establishing a culture of peace, UNESCO started in its 1992-1993 biennium to establish contact with religions and with peace research centres. Following the decision of the General Conference at its 26th session, collaboration in that area was initiated with the Centre UNESCO de Catalunya in Barcelona (Spain). A meeting, organized under its auspices, in co-operation with UNESCO and with the support of the Catalan Government, was held from 13 to 18 April 1993 on the contribution by religions to the culture of peace.

The meeting brought together almost 50 prominent figures representing the various religious traditions and peace research centres. They were to study the relationship between the world's theatre religions and the various conflicts raging at that time, and to consider how religions could help to create a new culture of peace.

## **3. Preparation of the Barcelona Declaration on the Role of Religion in the Promotion of a Culture of Peace**

To continue the exchanges between the world's various religious traditions started in 1993 UNESCO and the Centre UNESCO de Catalunya decided to hold another meeting on this crucial subject.

The Centre UNESCO de Catalunya thus organized an international conference in Barcelona, in December 1994, on the contribution made by religions to the culture of peace. On that occasion, dignitaries from over a dozen religious traditions affirmed their joint commitment to peace and said that they would never justify war in the name of religion.

At the close of the meeting, to mark their commitment and their desire for genuine and continuing dialogue, the only foundation for peaceful relations between the different religions, the 50 or so religious figures and representatives of peace research centres adopted a Declaration on *the Role of Religion in the Promotion of a Culture of Peace*.

The Declaration asserts a firm resolve to give absolute priority to activities conducive to understanding, solidarity and tolerance between individuals and between ethnic, social, cultural and religious groups and nations.

The Barcelona Declaration is the first of its kind to support a culture of peace. As such, it constitutes a landmark, and the various activities undertaken since its adoption demonstrate its considerable potential for educating and mobilizing the world's population in favour of peace.

## **4. Message of the Barcelona Declaration**

The Declaration unambiguously expresses the collective resolve and the commitment to a culture of peace of leading figures from very different religious traditions. While recognizing that in the course of history religions and ethical ideals have often been used to

justify wars and injustices, the Barcelona Declaration affirms, in its various parts, that the message underlying religious and ethical beliefs is one of peace and fraternity. The main sections of the Declaration are the following:

**(a) Our world**

Recognizing that ‘religions have contributed to the peace of the world, but [that] they have also led to division, hatred, and war’, the signatories of the Barcelona Declaration forcefully affirmed that ‘unless we recognize pluralism and respect diversity, no peace is possible’, and in particular that ‘religion is not the sole remedy for all the ills of humanity, but it has an indispensable role to play in this most critical time’.

**(b) Peace**

The Barcelona Declaration affirms that, to build peace, it is essential that ‘love, compassion, human dignity, and justice are fully preserved’ and that people are ‘individually and collectively responsible for the common good, including the well-being of future generations’.

**(c) Commitment**

The Declaration speaks of the commitment of the signatories to ‘resolve or transform conflicts without using violence, and to prevent them through education and the pursuit of justice’, and emphasizes the need to ‘assure a truly humane education for all’. In this respect, it emphasizes the all-important role of ‘education for peace, freedom, and human rights, and *religious education* to promote openness and tolerance’.

**(d) Religious responsibility**

The representatives of the various religions stressed their ‘responsibility to encourage conduct imbued with wisdom, compassion, sharing, charity, solidarity, and love; inspiring one and all to choose the path of freedom and responsibility’. Furthermore, with the upsurge of fanaticism, they disowned ‘killing in the name of religion’ and recalled that ‘confessional political regimes may do serious harm to religious values as well as to society’.

**(e) Appeal**

They then expressed their resolve to ‘promote dialogue and harmony between (. . .) religions’ and called upon ‘the institutions of (. . .) civil society, the United Nations system, governments, governmental and non-governmental organizations, corporations, and the mass media, to strengthen their commitments to peace and (.. .) upon the different religious and cultural traditions to join hands together in this effort and to co-operate (. . .) in spreading the message of peace’.

To prevent violence wherever it occurs and to root out the causes of conflicts before they become too entrenched, the participants in the Barcelona meeting considered it essential to elaborate a culture free of such scourges and capable of cementing solidarity and an intercultural view of the future.

The Barcelona Declaration appeals to the international community as a whole - states and international organizations, emerging civil societies at both world and national level, social groups and communities, religious, political, cultural and professional organizations,

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and particularly voluntary associations, trade unions and political parties, scientific organizations, popular movements, young people and women, education and media personnel and private individuals in general - for all to contribute fully to building a culture of peace.

## II. FOLLOW-UP TO THE DECLARATION

The message of peace contained in the Barcelona Declaration has been disseminated throughout the world, and the interest it has aroused among the public should be of great benefit to UNESCO in its efforts to strengthen the culture of peace.

Accordingly, the Director-General of UNESCO, Mr Federico Mayor, has transmitted the Declaration to the Members of the Executive Board of UNESCO, the National Commissions, the Permanent Delegations and UNESCO's Regional Offices. UNESCO has also transmitted the Declaration to concerned non-governmental organizations (NGOs) to enable them to subscribe to it, disseminate it widely and spread its message of peace.

### 1. **Response to the Declaration by states, National Commissions for UNESCO, Permanent Delegations to UNESCO, UNESCO field offices and international organizations**

At the 146th session of the Executive Board, the Director-General of UNESCO, Mr Federico Mayor, drew the attention of the members to the Barcelona Declaration, and sought their support in strengthening that initiative in favour of peace. In addition, he requested the Permanent Delegations and the National Commissions to mobilize all their energy with a view to disseminating the message of peace contained in the Declaration. Finally, he welcomed the great number of organizations and eminent figures the world over who had subscribed to the Declaration.

#### (a) **States, National Commissions for UNESCO and Permanent Delegations to UNESCO**

In the letter he sent to the National Commissions and the Permanent Delegations to UNESCO, the Director-General noted that the Barcelona Declaration came within 'the context of the decision taken by the Executive Board at its 145th session on the "Need to promote knowledge of and dialogue among religions" and to highlight the fact that peace is the ultimate purpose of all UNESCO's activities', and observed that it constituted 'a unique opportunity for UNESCO to draw 'on the immense potential of the spiritual forces of all societies ' and to become the lead agency for peace-building within the United Nations system. A number of permanent delegations and National Commissions have already indicated a keen interest in the Barcelona Declaration.

The Permanent Delegation of **Germany** to UNESCO has 'sent [the Declaration] to various church organizations' and has 'now had some positive reactions from people interested in signing the Declaration'.

Mr A. Prohaska, the Ambassador and Permanent Delegate of **Austria**, has transmitted to UNESCO a number of documents outlining the efforts being made by Austria to promote dialogue between the major religions. Of particular note were a conference held in Vienna in April 1993 entitled *Frieden für die Menschheit/Peace for Humankind* on the problems and future prospects of an Islamic and Christian point of view, and also a conference held in 1994 on *The Europe of Religions*, the proceedings of which were published in book form for the Frankfurt Book Fair.

The **Azerbaijani Republic** has expressed through its Ministry of Foreign Affairs its, full appreciation of and support for the Barcelona Declaration, which brings together the spiritual forces of all societies.

The Permanent Delegation of **Canada** to UNESCO has shown particular interest in the Barcelona Declaration, of which it has received several copies in French and English.

The former Minister of Human Resources Development of **India**, Mr M. Scindia, has informed UNESCO of his interest in the Barcelona Declaration and of a number of activities he has undertaken in order to publicize and disseminate the message of peace contained in the Declaration.

The Permanent Delegation of the Republic of **Zaire** to UNESCO has indicated its willingness to take appropriate steps to disseminate the Barcelona Declaration to religious leaders.

**(b) International organizations**

*(i) United Nations*

The Director-General of UNESCO has transmitted to the Secretary-General of the United Nations the text of the Barcelona Declaration and the final report of the meeting. The Director-General emphasized that the Barcelona Declaration condemns 'violence wherever it occurs, in particular violence perpetrated in the name of religion' and that it thus corresponds to the desire of the General Assembly of the United Nations to eliminate all forms of religious intolerance, as expressed in General Assembly resolution 50/183,<sup>1</sup> entitled 'Elimination of all forms of religious intolerance'.

Indeed, General Assembly resolution 50/183 reaffirmed resolution 36/55 of 25 November 1981, by which the General Assembly proclaimed the *Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief*. Furthermore, in resolution 50/183 of 22 December 1995, the General Assembly considered that it was desirable 'to enhance the promotional and public information activities of the United Nations in matters relating to freedom of religion or belief and that both governments and non-governmental organizations have an important role to play in this domain', and emphasized that 'non-governmental organizations and religious bodies and groups at every level have an important role to play in the promotion of tolerance and the protection of the freedom of religion or belief.

In addition, 'Conscious of the importance of education in ensuring tolerance of religion and belief, the General Assembly further urged 'states, in conformity with international standards of human rights, to take all necessary action . . . to combat hatred, intolerance and acts of violence, intimidation and coercion motivated by religious extremism and to encourage understanding, tolerance and respect in matters relating to freedom of religion or belief. Lastly, the General Assembly called upon 'all states to recognize, as provided in the Declaration on the Elimination of All Forms of Religious Intolerance and of Discrimination Based on Religion or Belief, the right of all persons to worship or assemble in connection with a religion or belief, and to establish and maintain places for those purposes'.

The Barcelona Declaration, inasmuch as it urges inter-religious understanding and dialogue and stresses the role of religious education, is in accordance with the objectives set forth in *the Declaration of Principles on Tolerance*.<sup>2</sup> Similarly, the Barcelona Declaration strengthens UNESCO's action undertaken within the framework of the United Nations Year

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1. Resolution A/50/183 of 22 December 1995, adopted without a vote.

2. Adopted by the General Conference of UNESCO at its 28th session in Paris on 16 November 1995.

for Tolerance (1995) in favour of full acceptance of pluralism with regard to belief, which alone can ensure the establishment of fellowship among believers from all countries.

Finally, the Director-General conveyed to the Secretary-General his conviction that by reaffirming the Declaration, the General Assembly would give fresh impetus to these efforts by the spiritual forces in favour of peace.

*(ii) European Commission*

With respect to the European Union, the European Commission's Forward Studies Unit has given a highly favourable welcome to the Declaration, and has informed UNESCO of the European Union's initiatives in this field. It has also suggested the establishment of a new mechanism within UNESCO on the theme 'Religion, society and international politics', which would work in close collaboration with the European Union.

In addition, in 1995 the Director-General launched a major **Mediterranean programme** focusing on the culture of peace and multiculturalism. Following the Barcelona Conference, the European Commission was thus invited, in the context of the dialogue between cultures and civilizations, to help to promote a better understanding among the major religions present in the Euro-Mediterranean region with a view to promoting mutual tolerance and co-operation.

The similar perspectives of the European Commission and UNESCO with regard to the Mediterranean underpin their collaboration for the promotion of inter-religious dialogue. This desire for collaboration found concrete expression in the co-operation agreement signed between UNESCO and the European Commission on 27 February 1996, which stipulates in particular that both organizations 'may agree to implement projects and programmes at the request of the Commission or of UNESCO, to be financed or co-financed by the Commission'.

**2. Contribution to the dissemination of the Barcelona Declaration by research institutes and organizations working for peace**

UNESCO has sent the Barcelona Declaration to a large number of non-governmental organizations covering the religious and cultural traditions of all the regions of the world, and to many peace research institutes and universities, so as to include as many people as possible in the debate on ways of contributing to the emergence of inter-religious dialogue and building a culture of peace. In the letter it sent to non-governmental organizations and foundations, the Organization additionally indicated that it would appreciate 'any measure [they] may wish to take in carrying the message of peace far and wide'.

**(a) Non-governmental organizations and foundations**

Many organizations and institutions that are primarily concerned with intercultural dialogue, tolerance and peace-building have warmly welcomed the message of peace conveyed by the Barcelona Declaration, in particular the organizations and foundations referred to below:

the **UNESCO/NGO Standing Committee** on education for human rights, tolerance, democracy and peace, which includes nearly 60 NGOs, welcomed the Barcelona Declaration and transmitted it to the organizations concerned;

the **World Conference on Religion and Peace (WCRP)** which ‘for the past 25 years [. . .] has been solely dedicated to promoting co-operation among the world’s communities in the building up of peace’ informed UNESCO of its ‘conviction, so well expressed in the UNESCO-sponsored Declaration on the Role of Religion in the Promotion of a Culture of Peace, that religious communities, if properly mobilized, could become powerful agents in the formation of a culture of peace’. It added that ‘the constructive role of individual religions can be strengthened greatly by co-operation among religions, [that] multi-religious efforts can be both substantively and symbolically more powerful than the efforts of a single religious group [and finally that] co-operation among religious groups can serve to promote understanding and tolerance in circumstances where religious people, tragically and all too often, contribute to conflicts’;

according to the **Indira Gandhi National Centre for the Arts**, ‘UNESCO’s call for understanding the role of religion in the promotion of a culture of peace deserves highest admiration’. The Centre also informed UNESCO of its intention to hold a follow-up conference to the Barcelona meeting in November 1996 on Asian perspectives in the culture of peace;

the association **Uomini e religioni** informed UNESCO of the organization in Rome in October 1996 of a meeting on religions and peace. This international conference was part of the search for ‘mutual knowledge and understanding between men and women of different faiths and cultures’;

the **International Union of French-Speaking Journalists and Press** learnt of the Barcelona Declaration ‘with great interest’ and would be pleased for ‘the International Union of French-Speaking Journalists and Press to subscribe to the Declaration on the Role of Religion in the Promotion of a Culture of Peace’;

the **Irish Commission for Justice and Peace** was ‘glad to see that one of the United Nations major agencies is committed to promote knowledge of and dialogue among religions’, undertook ‘to make the Declaration known in Ireland among the different religious traditions [and encouraged] UNESCO to continue to take an active role in involving religions in its Culture of Peace Programme’;

the **International Organization for the Development of Freedom of Education (OIDEL)**, based in Switzerland, declared itself to be ‘most interested by the important document signed in Barcelona’;

the **Foundation for International Studies at the University of Malta** considered that ‘the Declaration on the Role of Religion in the Promotion of a Culture of Peace [is] a harbinger of the road that we must take in order to promote avenues of peace’;

the **Fellowship of Reconciliation (FOR)**, an association founded in 1914 and based in the Netherlands, is an international spiritual movement which works for non-violence. It expressed its wholehearted support for UNESCO’s initiative. The American branch of the association considered in particular that the Conference was ‘a very stimulating and valuable gathering’ and recommended that ‘the Declaration be sent to our 50 national branches and affiliates for their information and signature’ and to its ‘15 affiliated religious peace fellowships . . . to invite additional signatures’. FOR-USA and the

International Fellowship of Reconciliation lastly stated their interest in ‘co-operating with UNESCO in its future activities to build a culture of peace’;

the **Loretto Community** in Colorado thanked UNESCO for having sent it the Declaration which would be presented to its General Assembly. The association also stated that it wished to ‘work more closely with UNESCO in the future’;

the **Reformed Church of France** (Parish of Nantes and Loire Atlantique) considered that ‘UNESCO could make a significant contribution, in the course of its reflection on the role of religion in the promotion of a culture of peace’, to the Church’s own work;

the **World Association for Small and Medium Enterprises**, based in New Delhi (India), supported the dissemination of the Declaration and hoped at the same time that it would be ‘widely popularized and its various ramifications explained to the students in schools, colleges and universities to cure the educational environment of the virus of bigotry, intolerance and violence’;

the **India Peace Centre** (India), an inter-religious centre for justice and peace initiatives, welcomed the Barcelona Declaration;

the **Centre Gandhi au service de l’Homme et de la Vie**, an international association based in Brussels and a member of the International Peace Bureau, felt directly concerned by the Barcelona Declaration since it had been interested for many years in inter-religious dialogue;

the **International Association for the Defence of Religious Liberty** (Switzerland) ensured wide publicity for the Barcelona Declaration;

the humanist circle **Democratic et religion, croyants démocrates pour la paix dans l’esprit d’Assise** (France) considered that the Barcelona Declaration was of great help to it in its democratic fight for peace and undertook to disseminate it at country level.

**(b) Universities and research institutes**

A large number of universities, including some research centres focusing on peace or theology, showed keen interest in the Barcelona Declaration:

the **Peace Studies Department of the University of Ulster** (Magee College) ‘enthusiastically supports UNESCO’s ethical mission in favour of world peace [and is] most pleased that this purpose has been expressed in this tangible and effective way’. In addition, the university, located in Northern Ireland, was highly committed to the message of hope contained in the Barcelona Declaration, particularly in view of the persisting divisions in that part of the world;

the **International Holistic University: City of Peace Foundation** (UNIPAZ), based in Brasilia, stated that it was ‘delighted with the Barcelona Declaration, on which [it would] be holding an inter-religious symposium’;

the Director of the **Institute for Conflict Analysis and Resolution, George Mason University**, United States, thanked UNESCO for having sent him the Barcelona Declaration;

Mr Mustapha G. Adisa, Associate Professor at the **Department of Theology, Obafemi Awolowo University**, Nigeria, considered the Barcelona Declaration to be very useful;

the **Indian Institute for Peace, Disarmament and Environmental Protection** in India considered that 'peace can be achieved by inter-religious and inter-faith dialogue' and that the UNESCO Culture of Peace Programme could contribute to it. It further informed UNESCO that it had undertaken to disseminate the Barcelona Declaration to NGOs and institutes in India and that it was 'pleased to be involved in the Barcelona Declaration follow-up action';

the **Institute of Peace Research and Action**, in India, stressed the 'important and opportune initiative that UNESCO has taken in this crucial area [and that it had] distributed [the Declaration] to a large number of sister institutions and individuals to encourage and motivate them to subscribe to it';

the **Associations of Christian Colleges and Universities: International Ecumenical Forum**, New Delhi, hoped 'to be able to develop active collaboration with UNESCO [. . .] so as to contribute to the implementation of peace education programmes through inter-faith dialogue, the study of the major religions and reconciliation in conflict situations';

Mr P. Smoker, former Secretary-General of the **International Peace Research Association**, who helped to draft the Barcelona Declaration, made a great effort to promote it and undertook to disseminate it to many researchers in the field of peace, in particular through the association.

### **III. DISSEMINATION AND PUBLICATION OF THE DECLARATION**

The message of peace contained in the Barcelona Declaration has attracted the interest of the intellectual community. UNESCO undertook to distribute the Declaration within the Organization itself, to the UNESCO Regional Offices, at major international conferences on this theme and to the general public; it has also encouraged several reviews and periodicals in their efforts to publish the Declaration.

#### **1. Dissemination of the records of the Barcelona Conference**

As part of the follow-up to the Barcelona meeting, the Centre UNESCO de Catalunya (Barcelona) has undertaken to publish and disseminate the **records of the Conference**, held from 12 to 18 December 1994 in Barcelona. The records contain the three opening addresses to the Conference and the papers read by Conference participants, in French or in English, on various aspects of the contribution made by religions to the promotion of peace. They also include the full text of the Barcelona Declaration, the list of Conference participants and, lastly, a transcript of the closing address delivered by the Director-General of UNESCO, Mr Federico Mayor, who recalled in particular 'this tradition of openness, tolerance and solidarity which the faithful of all religions must without respite endeavour to restore, despite the tendencies towards exclusion which distort the original message' and who assured Conference participants that UNESCO would 'use (their) conclusions and (their) proposals to design its strategy for dialogue between religions and their contribution to a culture of peace' and that the Organization 'was counting on (them) to bring this joint venture in the spiritual world to the attention of as many people as possible'.

In addition, the Centre UNESCO de Catalunya has sent the text of the Barcelona Declaration to various newspapers, bulletins and magazines with a view to its broader dissemination and publication.

#### **2. Dissemination of the Declaration within UNESCO**

The Barcelona Declaration was distributed during UNESCO's Executive Board and General Conference. The Director-General also made reference to it in his report for the 1994-1995 biennium.

##### **(a) The Executive Board**

At the 146th session of UNESCO's Executive Board, held in 1995, the Director-General, Mr Federico Mayor, drew the attention of Board Members to the Barcelona Declaration and requested their support in strengthening this peace initiative.

##### **(b) The General Conference**

English, French and Spanish versions of the Declaration were widely distributed during the 28th session of UNESCO's General Conference, held at UNESCO Headquarters from 25 October to 16 November 1995.

##### **(c) The report of the Director-General (1994-1995)**

In his report on the Organization's activities in 1994-1995 (29 C/3), the Director-General pointed out that 'the originality of the text resides in the fact that it is open for

signature by individuals and organizations that adhere to its principles' and noted that the Declaration 'makes an appeal for the building of a culture of peace based on non-violence, tolerance, dialogue, mutual understanding and justice'.

#### **(d) UNESCO Regional Offices**

The Barcelona Declaration has been sent to many UNESCO Regional Offices, which have been promoting the Declaration by transmitting it to organizations likely to wish to sign it. The Regional Offices, through their documentation centres, have also been drawing it to the attention of university lecturers, non-governmental organizations and the general public.

### **3. Distribution of the Declaration at international meetings**

Copies of the Declaration have been distributed at all the important meetings organized or sponsored by UNESCO on related subjects in an effort to gather a maximum number of signatures and ensure the widest possible promotion of the Declaration.

It was, for example, widely distributed at the second International Forum on the Culture of Peace, held in Manila (Philippines) from 26 to 30 November 1995.

It was distributed at the International Meeting of Experts for the Establishment of a Mediterranean and Black Sea Regional Network Against Intolerance, Discrimination and Violence, organized by the Centre UNESCO de Catalunya in September 1996.

It was also distributed at the first Iberoamerican Conference on Peace and Conflict Management (CIAPTC-1) held in Bogota (Colombia) from 28 October to 2 November 1996. In the framework of its Culture of Peace Programme, UNESCO participated in this Conference, organized jointly by the Faculty of Political Sciences and International Relations of the Javeriana University and a committee composed of peace workers, representatives of institutions and members of civil society.

A copy of the Barcelona Declaration was given to each NGO participant in the working group on women and human rights (Joint UNESCO/NGO working group: Education for Human Rights, Tolerance, Democracy and Peace) which brought NGOs and UNESCO together at the Fourth World Conference on Women, held in Beijing. The working group's report made reference to and contained an excerpt from the Barcelona Declaration.

The Barcelona Declaration was distributed at the major conferences for the promotion of tolerance, including those held in Siena (Italy), Carthage (Tunisia), New Delhi (India), Moscow and Yakutsk (Russia) in June 1995 and Istanbul (Turkey) in October 1995.

The Organization of African Unity (OAU) is noteworthy among the regional organizations for its efforts to distribute the Declaration to every participant at the meeting of the UNESCO-OAU Co-operating Commission, held at Addis Ababa (Ethiopia) from 8 to 11 January 1997.

### **4. Informing the general public**

UNESCO will send the Declaration, on request, to anyone interested in its message of peace and tolerance: private citizens, academics, primary and secondary schools, journalists, conference organizers and others.

## 5. Presentation and publication of the Declaration in periodicals

Several periodicals with a strong interest in the message of peace contained in the Barcelona Declaration have made reference to or have published the text.

### (a) Presentation of the Declaration in magazines

The Declaration has been mentioned in several magazines, both within and outside UNESCO, with a view to promoting the text:

in an article by Monsignor Angelo Fernandes in the weekly *Indian Currents*, Vol. VI, No. 14, 7 January 1995;

in the UNESCO press bulletin of 13 January 1995 (p. 7), distributed by the News Service of UNESCO, under the title 'Religious leaders sign Declaration for a Culture of Peace at UNESCO Meeting in Barcelona';

in his Letter No. 3 of January 1995, the Director-General of UNESCO affirmed that 'the signatories, of which I am one, make a personal commitment to, among other things, "overcome all forms of discrimination, colonialism, exploitation and domination and assure a truly humane education for all"' and that 'UNESCO is working with the religious communities to harvest the enormous potential religions possess to promote peace in the world';

in an article by Father Massimiliano Mizzi, OFM Conv., in the second issue of the monthly magazine *San Francesco Patrono d'Italia*, February 1995;

in No. 15 (winter 1994/95) of the quarterly bulletin *ICCJ News*, published by the International Council of Christians and Jews;

in an article by Mr Gunther Gebhardt in the 66th bulletin of *Religion for Peace* (June 1995) of the World Conference on Religion and Peace;

in his Letter No. 4, the Director-General of UNESCO, Mr Federico Mayor, noted that 'the Barcelona Declaration (adopted unanimously at the meeting) has since been presented to UNESCO's Executive Board and Member States as well as concerned non-governmental organizations in order to disseminate the message it contains' and that 'the Declaration was signed by the President of the Parliament of Catalonia, myself and fifty-six others representing peace research centres and world religions';

the UNESCO magazine *Sources*, No. 66, p. 19, notes that 'to work for justice and peace . . . was the commitment made by some 60 leaders of the world's 15 largest religions at a meeting organized in Barcelona (Spain) from 12 to 18 December 1994 by UNESCO and the Centre UNESCO de Catalunya' and that the 'Declaration of Barcelona will be distributed in UNESCO's 183 Member States to encourage further signing';

in No. 15, October-December 1994 and No. 16, January-March 1995, of the quarterly information bulletin *The Month at UNESCO*, reference is made to the purpose of the meeting: to examine the relationship between religions and the world's current conflicts in order to advance the search for ways that religions can contribute to a new culture of peace;

Professor T.M. Duffy, of the Department of Peace Studies at the University of Ulster, has written many articles with a message of peace similar to that contained in the Barcelona Declaration including: Northern Ireland: Opportunity Knocks, *Newsletter of the Gandhi Foundation*, No. 48, summer 1996; Keeping the Peace, *Museums Journal*, Vol. 97, No. 1, 1997; The Peace Museums of Japan, *Museum International* (UNESCO), October-December 1997, No. 4.

**(b) Publication of the Declaration**

The text of the Barcelona Declaration has also been published in full in magazines devoted to peace and religion, including:

as their contribution to the celebration of the United Nations Year for Tolerance, the magazines *Conscience et liberté* (No. 50, 1995) and *Gewissen und Freiheit* (No. 45, 1995) of the International Association for the Defence of Religious Liberty published the full text of the Barcelona Declaration, the address by the Director-General and lengthy extracts from the International Conference on Tolerance and Law;

the Barcelona Declaration was published in the magazine *Vihangama* (Vol. II, No. 3, October/December 1994) of the Indira Ghandi National Centre for the Arts and in the magazine *Dharma* (No. 23) in 1995;

the full text of the Declaration is given in the third volume of the UNESCO publication *Peace and Conflict Issues* the theme of which is 'From a culture of violence to a culture of peace'. Of basic interest for members of the academic community, this publication is distributed to all Permanent Delegations of UNESCO and is sent to major bookstores worldwide. It is read with great interest by academics, researchers, teachers and educators working in this field.

#### IV. ORGANIZATION OF CONFERENCES ON RELIGIONS AND PEACE

Certain conferences or meetings on matters relating to peace have shown an interest in the follow-up to the Declaration.

An Islamic-Christian symposium on 'Religions in the service of humanity' was held in Alexandria in August 1995 and was attended by some 500 theologians and researchers from 120 countries.

In June 1995, under the auspices of UNESCO, a meeting of experts on the three monotheistic religions was held in Rabat (Morocco) to study the 'Roads of Faith' project approved by the General Conference at its 26th session. This project, which consists in studying pilgrimage routes to Jerusalem, a Holy City for these three religions which are based on the same philosophical, ethical and religious values, is in line with the objectives of the Declaration, which was also distributed at the meeting.

In November 1995, the Foundation for International Studies of the University of Malta held an international conference on the cost-effectiveness of education for a culture of peace which brought together many educators and teachers to evaluate the impact of education for peace, human rights and democracy on the agents of development and socialization. That international conference was followed by an international symposium for rectors on education for peace and inter-university co-operation, with the objective of establishing a network of universities involved in education for peace, human rights and democracy and encouraging the development of peace studies at university level. Lastly, the Foundation set up a participation programme in 1996 on 'World Religions and our Responsibilities Towards Future Generations' to which UNESCO, under its Participation Programme, has given financial support.

The **Forward Studies Unit of the European Commission** held a symposium in Florence on 26 and 27 April 1996 on the religious factor in the European and world strategy at which UNESCO was represented. The Commission had previously organized talks between the three religions of the Mediterranean in Toledo from 4 to 7 November 1995 ('Mediterranean society: still a challenge for the three civilizations? Informal talks between Islam, Judaism and Christianity'), which was supported by UNESCO.

In October 1996, a follow-up conference to the Barcelona meeting was held in India on the Asian outlook for the culture of peace, organized by the **Indira Gandhi National Centre for the Arts**.

The Association 'Les Rencontres Internationales Hommes et Religions' (Uomini e Religioni) also organized a meeting on religions and peace in October 1996.

UNESCO gave its support for the organization, from 13 to 15 November 1996, of the third international meeting for the remembrance and prevention of conflicts, entitled 'From religion to fundamentalism: from peace to war?'. Jacques Belin, Director of the international meetings for the remembrance and prevention of conflicts said in his opening address 'Peace is always vulnerable and must be protected and handed on; that is the objective of international meetings for the prevention of conflict. A very broad theme has been chosen for this meeting, that of religious fundamentalism. It has attracted some 50 speakers from more than ten countries; historians, religious figures, diplomats and witnesses'.

From 25 to 29 November 1996 Professor B.N. Saraswati, who holds the UNESCO Chair on Cultural Development at the Indira Gandhi National Centre for the Arts, organized a conference on the culture of peace for Asia in New Delhi, at which the Barcelona Declaration was often mentioned.

Within the framework of the 'Roads of Faith' project, UNESCO, the Maltese National Commission for UNESCO and the Foundation for International Studies convened an international conference at Valletta (Malta), from 20 to 22 June 1997 on the inter-faith dialogue. The Declaration issued by the 27 participants describes their determination to 'march together, united by a common desire to live together in peace, justice, solidarity, mutual respect and fraternity' and recognizes 'the responsibility of the religious communities and of each active believer and follower of our spiritual traditions to foster a just and a peaceful environment by endeavouring to mobilize the immense spiritual, moral, social and material potential that religions offer at the personal, local, regional, national and international levels'. To that end, it proposes the 'adoption and implementation of guidelines and a methodology' that could take the form of a Charter and proposes action at the level of religious education and information, communication and documentation transmitted by the religious communities.

All these meetings are in line with the objectives defended by the Barcelona Declaration, namely tolerance, the struggle against fundamentalism and inter-faith dialogue.

## V. PROSPECTS

UNESCO has received a number of proposals concerning possible follow-up action on the Barcelona Declaration.

Monsignor Fernandes proposed the organization in India, by the World Conference on Religion and Peace and in co-operation with UNESCO's Regional Office in New Delhi, of a big commemorative meeting to ensure follow-up action on the Barcelona Declaration and to present the General Assembly of the United Nations with a petition on the promotion of a culture of peace on the initiative of the World Conference on Religion and Peace.

The **Lama Gangchen World Peace Foundation** proposed the establishment of a 'United Nations spiritual forum for world peace' under the authority of the United Nations General Assembly or of UNESCO. Such a spiritual forum would provide an ongoing framework for dialogue and reflection for representatives of all religions and spiritual movements.

UNESCO is at present considering the possibility of instituting an in-house facility on the theme 'Religion, society and international policy', in close association with the European Commission.

With regard to activities under UNESCO's Mediterranean programme in which the European Community is taking part, consideration is being given to entrusting specific non-governmental organizations with the management of a programme in which United Nations and European organizations would participate. In this context, the association OMIR (Mediterranean Observatory for Information and Reflection) is to organize, in the course of 1997, a symposium on contacts between the religions of the Mediterranean peoples, which could be incorporated into UNESCO's Mediterranean programme.

The regional education office in Lyons (France) is proposing to stage a symposium, in Lyons late in 1997, entitled 'Judaism, Christianity, Islam: religion and society'. As the symposium is in total harmony with the Barcelona Declaration, it will be sponsored by UNESCO. It is intended mainly for teachers since they are very keen to deal with a subject that plays so important a part in their relations with secondary pupils. As a Euro-Mediterranean event promoting inter-faith and intercultural dialogue, the symposium is a contribution to the culture of peace.

UNESCO ensures follow-up action on the Declaration and continues to circulate it to non-governmental organizations and at major conferences in order to give it the broadest possible international exposure. Combined action by UNESCO, state authorities, UNESCO National Commissions, Permanent Delegations to UNESCO, non-governmental organizations, research institutes, international organizations and private individuals has formed a veritable network on which the Barcelona Declaration and its message of peace can be disseminated, in the context of the culture of peace.

In its Medium-Term Strategy for 1996-2001, the Organization stressed the need to encourage cultural pluralism and dialogue between cultures, and that 'by adopting such a perspective of renewed intercultural dialogue UNESCO will, over the period covered by the Medium-Term Strategy, endeavour to seek ways of achieving genuine cultural pluralism in societies that encompass communities with highly diversified identities'. The promotion of tolerance and inter-faith dialogue, as set forth in the Barcelona Declaration, is fully in line with the Organization's Medium-Term Strategy.

A cardinal aspect highlighted by the Barcelona Declaration concerns religious education. For education is central to any peace-building strategy. Education is the best means of instilling in broad sections of the population the values, abilities and knowledge underlying respect for human rights and democratic principles, a rejection of violence and the spirit of tolerance, understanding and mutual appreciation between individuals, ethnic,-social, religious and linguistic groups, and nations. It was in this context that, on 16 November 1995, the Member States of UNESCO adopted the Declaration of Principles on Tolerance. In this Declaration they stated that 'education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance - major roots of violence and exclusion'.

UNESCO welcomes the stance adopted by the Ministers of Education at the 44th session of the International Conference on Education, in Geneva in October 1994, at which they declared themselves to be 'deeply concerned by the manifestations of violence, racism, xenophobia, aggressive nationalism and violations of human rights, by religious intolerance, by the upsurge of terrorism in all its forms and manifestations and by the growing gap separating wealthy countries from poor countries, phenomena which threaten the consolidation of peace and democracy both nationally and internationally and which are all obstacles to development'.

In the Integrated Framework of Action on Education for Peace, Human Rights and Democracy, adopted at the Conference, the Ministers of Education also observed that 'in view of religious and cultural differences, every country may decide which approach to ethical education best suits its cultural context'.

UNESCO's efforts to counter violence and discrimination are focussed above all on education, with great emphasis on consciousness-raising and training for the main actors of civil society. Exclusion, especially when it prevents the poor from receiving education and having a say in decisions, is not just an obstacle to democratization; it may also be a social barrier behind which violence will simmer until the day it explodes, taking with it an entire society.

It is in this spirit that the theme chosen for UNESCO's third meeting on 'The Contribution made by Religions to the Culture of Peace' is, specifically, religious education in tolerance and peace. The meeting, to be jointly organized by UNESCO, the Centre UNESCO de Catalunya and the Centro UNESCO de Andalucía, will be held from 5 to 11 May 1998 in the evocative setting of the city of Granada.

## ANNEX I

### DECLARATION ON THE ROLE OF RELIGION IN THE PROMOTION OF A CULTURE OF PEACE

We, participants in the meeting, 'The Contribution by Religions to the Culture of Peace', organized by UNESCO and the Centre UNESCO de Catalunya, which took place in Barcelona from 12 to 18 December 1994,

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

Recognizing that religion is important in human life,

Declare:

#### **Our world**

1. We live in a world in which isolation is no longer possible. We live in a time of unprecedented mobility of peoples and intermingling of cultures. We are all interdependent and share an inescapable responsibility for the well-being of the entire world.
2. We face a crisis which could bring about the suicide of the human species or bring us a new awakening and a new hope. We believe that peace is possible. We know that religion is not the sole remedy for all the ills of humanity, but it has an indispensable role to play in this most critical time.
3. We are aware of the world's cultural and religious diversity. Each culture represents a universe in itself and yet it is not closed. Cultures give religions their language, and religions offer ultimate meaning to each culture. Unless we recognize pluralism and respect diversity, no peace is possible. We strive for the harmony which is at the very core of peace.
4. We understand that culture is a way of seeing the world and living in it. It also means the cultivation of those values and forms of life which reflect the world views of each culture. Therefore neither the meaning of peace nor of religion can be reduced to a single and rigid concept, just as the range of human experience cannot be conveyed by a single language.
5. For some cultures, religion is a way of life, permeating every human activity. For others it represents the highest aspirations of human existence. In still others, religions are institutions that claim to carry a message of salvation.
6. Religions have contributed to the peace of the world, but they have also led to division, hatred, and war. Religious people have too often betrayed the high ideals they themselves have preached. We feel obliged to call for sincere acts of repentance and mutual forgiveness, both personally and collectively, to one another, to humanity in general, and to Earth and all living beings.

#### **Peace**

7. Peace implies that love, compassion, human dignity, and justice are fully preserved.

8. Peace entails that we understand that we are all interdependent and related to one another. We are all individually and collectively responsible for the common good, including the well-being of future generations.
9. Peace demands that we respect Earth and all forms of life, especially human life. Our ethical awareness requires setting limits to technology. We should direct our efforts towards eliminating consumerism and improving the quality of life.
10. Peace is a journey - a never ending process.

### **Commitment**

11. We must be at peace with ourselves; we strive to achieve inner peace through personal reflection and spiritual growth, and to cultivate a spirituality which manifests itself in action.
12. We commit ourselves to support and strengthen the home and family as the nursery of peace.

In homes and families, communities, nations, and the world:

13. We commit ourselves to resolve or transform conflicts without using violence, and to prevent them through education and the pursuit of justice.
14. We commit ourselves to work towards a reduction in the scandalous economic differences between human groups and other forms of violence and threats to peace, such as waste of resources, extreme poverty, racism, all types of terrorism, lack of caring, corruption, and crime.
15. We commit ourselves to overcome all forms of discrimination, colonialism, exploitation, and domination and to promote institutions based on shared responsibility and participation. Human rights, including religious freedom and the rights of minorities, must be respected.
16. We commit ourselves to assure a truly humane education for all. We emphasize education for peace, freedom, and human rights, and religious education to promote openness and tolerance.
17. We commit ourselves to a civil society which respects environmental and social justice. This process begins locally and continues to national and transnational levels.
18. We commit ourselves to work towards a world without weapons and to dismantle the industry of war.

### **Religious responsibility**

19. Our communities of faith have a responsibility to encourage conduct imbued with wisdom, compassion, sharing, charity, solidarity, and love, inspiring one and all to choose the path of freedom and responsibility. Religions must be a source of helpful energy.
20. We will remain mindful that our religions must not identify themselves with political, economic, or social powers, so as to remain free to work for justice and peace. We will

not forget that confessional political regimes may do serious harm to religious values as well as to society. We should distinguish fanaticism from religious zeal.

21. We will favour peace by countering the tendencies of individuals and communities to assume or even to teach that they are inherently superior to others. We recognize and praise the non-violent peacemakers. We disown killing in the name of religion.
22. We will promote dialogue and harmony between and within religions, recognizing and respecting the search for truth and wisdom that is outside our religion. We will establish dialogue with all, striving for a sincere fellowship on our earthly pilgrimage.

### **Appeal**

23. Grounded in our faith, we will build a culture of peace based on non-violence, tolerance, dialogue, mutual understanding, and justice. We call upon the institutions of our civil society, the United Nations system, governments, governmental and non-governmental organizations, corporations, and the mass media, to strengthen their commitments to peace and to listen to the cries of the victims and the dispossessed. We call upon the different religious and cultural traditions to join hands together in this effort, and to cooperate with us in spreading the message of peace.

Signed on 17 December 1994 in Barcelona by the Chairpersons of the session, Joaquim Xicoy, President of the Parliament of Catalonia, and Federico Mayor, Director-General of UNESCO,

and the following participants Masao Abe, Kyoto School of Zen Buddhism; Saleha Abedin, Institute for Muslim Minority Affairs; Antoine Abi-Ghanem, Centre de Recherche sur les Droits de l'Homme et de la Famille; Joan Albaigés, Centre UNESCO de Catalunya; Ahmed Al-Dajani, Arab Organisation for Human Rights; M. Aram, World Conference on Religion and Peace; Ehud Bandel, Rabbis for Human Rights; Jo Becker, Fellowship of Reconciliation; Joan Botam, Centre Ecuménic de Catalunya; Elise Boulding, International Peace Research Assembly; Hans Bühler, Pädagogische Hochschule Weingarten; Joan Carrera, Bishop of Barcelona; Mariani Dimaranan, Task Force Detainees of the Philippines; Ali El-Samman, Association pour le Dialogue International Islamo-Chrétien; Joan Estruch, Centre de Recerca de Sociologia de la Religió; Angelo Fernandes, Archbishop Emeritus of New Delhi; Vicenç Fisas, Centre UNESCO de Catalunya; Simone Fuoss, Pädagogische Hochschule Weingarten; Johan Galtung, European Peace University; Ganyonga III, Fon of Bali-Bamenda; Gunther Gebhardt, World Conference on Religion and Peace; Maha Ghosananda, Dhammayietra Centre for Peace and Non-Violence; Lamar Gible, World Council of Churches; Daniel Gomez Ibáñez, Peace Council; Linda Groff, California State University; Som Raj Gupta, Kirori Mal College, University of Delhi; Tenzin Gyatso, the Dalai Lama; Dag Hedin, Life and Peace Institute; Sohail Inayatullah, World Futures Studies Federation; Joseph Joblin, Pontificia Università Gregoriana; Alexander Koja, Moscow Patriarchate; Mirta Lourenço, UNESCO Culture of Peace Programme; Felix Martí, Centre UNESCO de Catalunya; Gerald and Patricia Mische, Global Education Associates; Maximilian Mizzi, Ecumenism and Inter-religious Dialogue; Mauricio Molina, Pax Romana; Mary Mwingira, Pax Romana; Raimon Panikkar, Fundació Vivarium; Louis-Edmond Pettiti, European Court of Human Rights; Joseph Rajkumar, Pax Romana; Helga and Karl Riedl, Plum Village; Samdhong Rinpoche, Central Institute of Higher Tibetan Studies; Baidyanath Saraswati, Indira Gandhi National Centre for Arts; Jacobus Schoneveld, International Council of Christians and Jews; Kishore Singh, UNESCO Human Rights Unit; Pataraporn Sirikanchana, World Fellowship of

Buddhists; Paul Smoker, International Peace Research Association; Marie-Laure Sorel, Association pour le Dialogue International Islamo-Chrétien; Janusz Symonides, UNESCO Human Rights, Democracy and Peace Division; John B. Taylor, Conference of European Churches; Wayne Teasdale, Council for a Parliament of the World's Religions; Susana Villarán, Instituto Bartolomé de las Casas; Ante Vuckovic, Theology College in Makarska; Andrzej Wielowieyski, Polish Parliament; Mahmoud Zakzouk, Faculty of Theology of Al-Azhar University.

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## ANNEX II

### LETTER FROM THE DIRECTOR-GENERAL (CL/3380) DATED 6 APRIL 1995 TO MEMBER STATES AND PERMANENT DELEGATIONS TO UNESCO

Madam/Sir,

I am pleased to inform you that many eminent religious figures from over a dozen religious traditions, as well as a number of renowned peace researchers, prominent educators and social workers, were brought together by the 'Centre UNESCO de Catalunya' in Barcelona (Spain) at a meeting organized in co-operation with UNESCO in December 1994 on 'The Contribution by Religions to the Culture of Peace'.

This meeting demonstrated beyond all doubt that in our violence-riven world, peace is possible, that a peace movement can be initiated by inter-religious and inter-faith dialogue and that the spiritual strength of religious traditions can be mobilized through UNESCO's Culture of Peace Programme. The meeting also made it clear that peace lies at the heart of all religions seen in their true spirit, and that eminent religious figures are ready to support UNESCO's ethical mission in favour of peace.

Please find enclosed a copy of the Declaration on 'The Role of Religion in the Promotion of a Culture of Peace', issued by the Barcelona meeting, which also carries the names of original signatories.

As you will note, this Declaration is a solemn personal commitment on the part of all the participants, who were unanimous in declaring that they condemn violence wherever it occurs, in particular violence perpetrated in the name of religion. The Declaration is especially opportune in the context of the decision taken by the Executive Board at its 145th session on the 'Need to promote knowledge of and dialogue among religions' and to 'highlight the fact that *peace* is the ultimate purpose of all UNESCO's activities'.

Indeed, the momentum built up at Barcelona provides UNESCO, in its peace-building activities, with a unique opportunity to draw on the immense potential of the spiritual forces of all societies.

I therefore feel that the appeal to the international community made by the religious traditions in the Barcelona Declaration deserves our full appreciation and support. In presenting this Declaration to you, I am confident that you will impart further strength to this endeavour.

I need not say how deeply I would appreciate any measure you may wish to take in carrying the message of peace far and wide.

With kind regards,

Yours sincerely,

Federico Mayor  
Director-General

### ANNEX III

#### ENDORSEMENTS OF THE DECLARATION - GEOGRAPHICAL DISTRIBUTION OF SIGNATURES FROM INDIVIDUALS AND INSTITUTIONS

**Algeria: 18**

16 individuals

2 institutions (Club Hakim international de la paix, l'amitié et la liberté; UNESCO Chair in human rights teaching, research and education)

**Angola: 17**

16 individuals

1 institution (Igreja Baptista Livre em Angola)

**Argentina: 5**

3 individuals

2 institutions (Life and Peace Movement; Universidad de Congreso)

**Australia: 1**

1 individual

**Austria: 10**

7 individuals

3 institutions (Institut für Religionswissenschaft; Afro-Asiatisches Institut Kontaktstelle; Wiener Gesellschaft für Interkultur)

**Azerbaijan: 1**

1 institution (Caucusus Muslims Board)

**Bangladesh: 1**

1 institution (National Major Seminary)

**Belgium: 13**

12 individuals

1 institution (Centre Gandhi)

**Benin: 9**

8 individuals

1 institution (Communauté nationale culte voodoo)

**Botswana: 1**

1 institution (Pentecostal Holiness Church)

**Brazil: 68**

67 individuals (including cardinals, archbishops and bishops)

1 institution (International Holistic University)

**Cambodia: 2**

1 individual

1 institution (Dhammayetra Centre for Peace and Non-Violence)

**Cameroon: 2**

2 institutions (Fon of Bali Gayonga III; Communauté musulmane Bamoune)

**Canada: 18**

16 individuals

2 institutions (Institut interculturel de Montreal; Atlantic School of Theology)

**Chad: 1**

1 institution (Commission nationale des droits de l'homme)

**Chile: 7**

5 individuals

2 institutions (SERPAJ Chile; Corporación Paz y Justicia)

**Colombia: 9**

8 individuals

1 institution (CODECAL)

**Congo: 18**

16 individuals

2 institutions (Association prospective, initiative, démocratie; Active Non-Violence Pastoral Center for Development)

**Costa Rica: 2**

2 individuals

**Croatia: 6**

5 individuals

1 institution (School Sisters of St Francis)

**Czech Republic: 7**

5 individuals

2 institutions (Seventh Day Adventist Church; Christian Peace Conference; Ecumenical Council of Churches in the Czech Republic)

**Democratic Republic of the Congo (Zaire): 1**

1 individual

**Ecuador: 1**

1 institution (Archdiocese of Portoviejo)

**Egypt: 3**

2 individuals

1 institution (Faculty of Theology, Al-Azhar University)

**Finland: 1**

1 institution (Peace Education Institute)

**France: 27**

19 individuals

8 institutions (UNESCO; Association pour le dialogue islamo-chrétien; Cour européenne des droits de l'homme; Société africaine de culture; Institut musulman de la Mosquée de

Paris; Centre catholique international pour l'UNESCO; Institut européen des hautes études internationales; Union des journalistes de presse de langue française)

**Germany: 72**

67 individuals

5 institutions (Claussen Organisation; International Council of Christians and Jews; Center for International Relations/Peace and Conflict Research of the University of Munich; Institut für Kulturellen Frieden; Deutsches Orient-Institut)

**India: 12,700+**

12,500 individuals

over 200 institutions (including: World Conference on Religion and Peace; Kirori Mal College; H.H. the Dalai Lama; Pax Romana; Assembly of Tibetan People's Deputies; Indira Gandhi National Centre for Arts; Journal of Dharma; Bombay Sarvodaya Friendship Centre; International Institute for Non-Aligned Studies; International Centre for Peace Initiatives; Sangat Samatavad Bareilly; Dominican Justice and Peace Commission; National Women's Welfare Centre; Indian Institute for Peace, Disarmament and the Protection of the Environment; International Association of Educators for World Peace; Peace Education: an International Journal; Institute of Peace Research and Action; Peace and Disarmament Society of Kerala; Gandhi University; Hindu University; Hamdard University; Caritas India; Catholic Council of India; Church of North India; Mazdavasnie Zarathushtrian, Parsi Community; Bareilly Corporation Bank Ltd.; Documentation and Dissemination Centre for Disarmament in Bangalore; Harijans Development Society; Divine Life Society; School of Gandhian Thought and Development Studies; People's Action for Rural Development; Rural Organisation for Social Development; Meerut Seva Samaj; Bertrand Russell Society; Sarojini Mahila Mandali; Malabar Herald; Parsi Community in Bombay; Rural Organisation for Social Awareness; Jana Jagruthy, Voluntary Organisation in Community Education in Bareilly; Sree Lakshrine; Carmel Theological College; numerous Catholic schools, seminaries, convents and parishes, and all the Catholic bishops, archbishops and cardinals of the various states of India)

**Iran (Islamic Republic of): 2**

2 individuals

**Ireland: 1**

1 institution (Saor-Ollscoil na h-Eireann [Open University of Ireland])

**Israel: 5**

2 individuals

3 institutions (Kehilat Kol Haneshama Congregation; Rabbis for Human Rights; Jerusalem Center for Public Affairs)

**Italy: 83**

82 individuals

1 institution (World Union of Catholic Teachers)

**Japan: 7**

4 individuals

3 institutions (Kyoto School of Zen Buddhism; Royal Embassy of Cambodia; Archbishop of Tokyo)

**Lebanon: 2**

- 1 individual
- 1 institution (Centre de recherches sur les droits de l'homme et la famille)

**Mali: 1**

- 1 institution (Association malienne pour l'unité et le progrès de l'Islam)

**Mauritius: 1**

- 1 individual (Cardinal Margeot)

**Mexico: 3**

- 1 individual
- 2 institutions (Bishop of Chiapas; Universidad Pontífica de Mexico)

**Netherlands: 1**

- 1 individual

**Nigeria: 1**

- 1 institution (Society for the Promotion of Peace)

**Peru: 24**

- 20 individuals
- 4 institutions (Asociación Judía de Beneficiencia y Culto; Instituto Bartolomé de las Casas; Asociación Peruana de Estudios para la Paz; Congregación de los Sagrados Corazones)

**Philippines: 186**

- 176 individuals
- 10 institutions (Task Force Detainees of the Philippines; Philippine Alliance of Human Rights Advocates; Peace Education Centre at Notre Dame University; St Joseph College; Claimants 1081 Inc.; Maryknoll School of Theology; De La Salle University; Foundation for the Care of Creation; White Cross Children's Home; Claretian Publications)

**Poland: 2**

- 1 individual
- 1 institution (Polish National Commission for UNESCO)

**Puerto Rico: 2**

- 1 individual
- 1 institution (Conferencia Bautista por la Paz Puerto Rico)

**Republic of Korea: 5**

- 3 individuals
- 2 institutions (Korean World Peace Association; Songyo)

**Russian Federation: 3**

- 2 individuals
- 1 institution (Moscow Patriarchate)

**Saudi Arabia: 2**

- 1 individual
- 1 institution (Institute for Muslim Minority Affairs)

**Spain: 155**

142 individuals

13 institutions (Paz y Cooperación; Seminario de Investigación para la Paz; Comisión Interfranciscana de Justicia y Paz; Associació Catalana d'Esperanto; Catalan Parlament; Centre UNESCO de Catalunya; Archdiocese of Catalonia; Centre de Recerca en Sociologia de la Religió; Fundació Vivarium; Fundació pels Drets Collectius dels Pobles; Comunitat Capuxins de Sarria; Lliga dels Drets dels Pobles; Comunitat Baha'i de Catalunya)

**Sweden: 2**

1 individual

1 institution (Life and Peace Institute)

**Switzerland: 64**

60 individuals

4 institutions (World Conference on Religion and Peace; Pax Romana; International Association for the Defence of Religious Liberty; World Federation of United Nations Associations)

**Thailand: 4**

3 individuals

1 institution (World Fellowship of Buddhists)

**United Kingdom: 3**

2 individuals

1 institution (International Association for Religious Freedom)

**United States: 137**

124 individuals

13 institutions (Fellowship of Reconciliation; International Peace Research Assembly; National Council of Churches in Christ; Intercommunity Center for Justice and Peace; Peace Council; Church of the Brethren General Board; Nuclear Age Foundation; Global Education Associates; Juniata College; Catholic Theological Union; Council for a Parliament of the World's Religions; J.B. Kroc Institute for International Studies; Elizabethtown College; Centre for Peace Studies)

**Total number of endorsements from individuals: 13,408**

**Total number of endorsements from institutions: over 309**

**Regional totals:**

		%
Europe	451	3.3
Asia/Pacific	12,910	94.1
Americas	276	2.0
Africa	80	0.6
<b>Grand total</b>	<b>13,717</b>	<b>100%</b>