

Building a Culture of Peace in the Family: Educating for Peace in the World



The Tenth Annual Women's Conference
for Peace in the Middle East



Palais des Nations, Rm. XXIV,
United Nations, Geneva, Switzerland
June 19-22, 2006

HRE/HRP/7aS/9



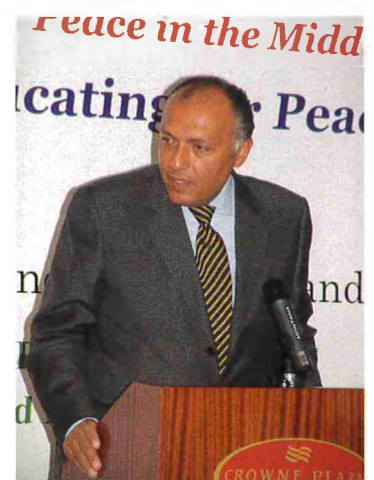
The Mont Blanc, Switzerland



Conference Venue at the U.N. Headquarters in Geneva



The Opening Banquet





Chair, Dr. Lan Young Moon
President of WFWP International



Co-Chair, H.E. Ina'm Al-Mufti
Senator of Jordan



The Opening Session



The Plenary Session

Panel Discussion



Study of Character Education



Participants











Supporting the Scholarship Project
for Palestinian Students



Using beautiful Palestinian embroidery
on handbags designed in Japan



Gifts from Japan





The Closing Session



Commemorative Photo at the U.N.Garden



Tour of the Rochers-de-Naye

Youth Volunteer Members



Japanese Delegation



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for Peace in the Middle East



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June 19-22, 2006

Sponsored by **The Women's Federation for World Peace, International**
UN DPI / ECOSOC / NGO / General Consultative Status

The Women's Federation for World Peace Japan

Office The Women's Federation for World Peace Japan

202 Sansara Higashiyama 3-1-11

Higashiyama Meguro-ku Tokyo 153-0043 Japan

Tel: 81-3-5725-1441 Fax: 81-3-5725-1443 e-mail: mew@zah.att.ne.jp

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Building a Culture of Peace in the Family: Educating for Peace in the World

Statement of Purpose

The Women's Federation for World Peace is holding its tenth conference in a series on the role of women in creating Peace in the Middle East on the topic: "Building a Culture of Peace in the Family; Educating for Peace in the World" to focus on the impact that the family has in building and consolidating world peace. The context, as in previous meetings, is the Middle East itself, and the unique mix of difficulties and opportunities it offers. On the one hand, the region is divided by national, ethnic and religious differences. On the other, though, its people are deeply steeped in rich religious traditions that offer the vision, understanding and principles needed to help find solutions to these problems.

The work of The Women's Federation for World Peace in the region is part of its global effort to promote women's distinctive experience, perspective, skills and competence in conflict resolution, peace-building and prevention. Education is the key to peace, human development, the respect for human rights and diversity. The stability of that foundation rests upon the values and experiences cultivated in the family. It is the specific realm of women in their role as leaders and care-givers in a family that the concepts and behaviors associated with preventive diplomacy, social justice, healing and reconciliation are consolidated. Siblings can be bitter enemies for a time, but through the love and example of their parents they can learn to overcome their rivalries and differences and, in maturity, learn to appreciate each other's contribution towards family peace. There is a methodology of that "transformation of heart" that needs to be reviewed for broader application. Now more than ever, at a time when the priorities and practices of our

culture hold an unprecedented potential for both destruction and development, alternative concepts that can shift prevailing social norms, values and behaviors are needed. During this conference, we will explore the transformative and educational mechanisms found in a healthy family, as a paradigm for peace-building in the world. We will look at the crucial role of women as peace educators in the family and society and consequently their latent potential in fostering a culture of peace in strife-torn communities and societies if adequately empowered.

Conference Topics

1. The Family: "School of Peace"
2. Weapons of peace – Weapons of Love: Women's Contribution to the Peace Process.
3. The model family as a paradigm for Middle East peace

Outline

The 10th Women's Conference for Peace on the Middle East
June 19-22, Palais des Nations, United Nations, Geneva, Switzerland

The 10th Women's Conference for Peace in the Middle East was held June 19-22, at the UN Headquarters in Geneva, Switzerland. The first conference of the UN Human Rights Council, established in March 2006 was also taking place from the 19th, attended by Secretary-General Kofi Annan.

The main theme this year was: "Building a Culture of Peace in the Family : Educating for Peace in the World". Women leaders from 18 countries and 1 region participated. Some 47 observers attended from sponsoring country Japan, as well as representatives from United Nations agencies, the diplomatic missions and other international NGO representatives came to take part. Children of WFWP members from Europe and worldwide helped as staff.

The Welcome Reception on the 19th, was attended by the Egyptian UN Ambassador, who stated women in general and the participants in particular have a large influence on the development of peace in the Middle East.

At the Opening Session of the 20th, Deputy Director C. Handschin of the WFWP UN Office and MC, said the participants were interested in forming a Statement to submit to the Human Rights Council. Co-chairs Senator Inam Al-Mufti of Jordan and Pres. Lan Young Moon delivered remarks.

Sen. Al-Mufti expressed her hope that the 10th Conference would lead to tangible steps toward peace in the region. Pres. Moon emphasized the importance of women attaining decision-making positions in order to achieve the UN MDGs, and that the culture of peace and heart begins by teaching an altruistic way of life in the home. She cited US football MVP Hines Ward, taught by his Korean mother to live honestly, do his best and care for others. A message for the conference was sent by Mr. L. Trembley in charge of

Middle East Affairs in the Swiss Foreign Ministry.

The Director of the UN University for Peace described the institution's efforts to nurture personnel for peace. The Education Director of UNICEF underlined the need for real peace education, with the majority of the world population under age 18 suffering from poverty, disease, violence. Participants from Iraq including an MP called for measures for children deprived of education and explained how the country is being built, going beyond party-lines and other barriers. A congresswoman from Morocco urged women in the Arab world to enter into politics and called for more incentives to develop peace education.

Speakers in Session 2 were a university president from Lebanon, working on improving the legal status of women, a criminal rehabilitation expert from Cyprus, a human rights activist from Iran, and a senator of Jordan, all focusing on the principles and practice of creating peace. Ms. S. Hillis of UNRWA in Palestine described the extent of the crisis in the area.

The harmful effect of the media on education was pointed out by a Libyan participant. The chair commented that educated young women should contribute to peacemaking from the grassroots level.

Session 3 focused on the norms of education in the Mideast. A Tunisian professor stressed the need for family values and moral education. A Saudi Arabian professor pointed to the effects of TV on children and the need for traditional education as well. A doctor from UAE commented on the generation gap caused in part by the clash of civilizations in this region; a diplomat from Bahrain suggested that these discussions be conveyed to policy-makers.

Mr. R. Beebe of the International Education Foundation made presentations on character education in Sessions 4, 5, emphasizing development through four realms of heart and sound families. In historic conflict resolution, he referred to the three stages of self-reflection, atonement and reconciliation, which opened the way for a lively discussion.

In Session 6, projects being run by the participants, such as an orphanage in Teheran and a scholarship program for Palestinian girls in North Cyprus were introduced. Ms. Handschin highlighted her presentation on family values and human dignity, made at a recent UNESCO meeting in Paris.

In the Closing Session, an action plan for the coming year and contents of the letter to be submitted to the Human Rights Council were discussed. Six plans of action were presented and voted upon, with the 'development of a curriculum for peace education' being passed. It was suggested that in the letter to the Human Rights Council, political topics related to human rights be included in addition to the contents of the conference. Pres. Moon said in her remarks that she hoped UN organizations and NGOs will note the efforts of our annual conferences so that we can cooperate in peace-building. Sen. Al-Mufti expressed hopes that by the next conference, the state of the Middle East would be improved and that normal life would be restored to the people.

Following the conference, participants exchanged gifts and took photos. As concrete outcomes, Kuwaiti and Saudi participants offered to support costs for the Palestinian students going to North Cyprus. Ms. Hillis hoped as many students as possible could be accommodated, to give hope to the children of Gaza. Some Arab participants suggested that Israeli participants, who were not present this time, should take part more for discussion.

Participants enjoyed dinner at a restaurant in the suburbs of Geneva, filled with singing and dancing. Sightseeing the following day was a train ride up to the Rochers-de-Naye, overlooking Lake Lemans from 2500m above sea level. The group enhanced their networking and their friendship in the fantastic natural environment where deer roamed and flowers bloomed, yet never far away from their tasks awaiting them upon their return.

Program

Monday, June 19

19:30 Welcoming Reception and Dinner
MC: Ms. Carolyn HANDSCHIN
H.E. Mr. Sameh SHOUKRY, Ambassador, Arab Republic of
Egypt
H.E. Mme. Inam AL-MUFTI, Senator, Jordan
Dr. Lan Young MOON, WFWPI President
Ms. Jeannette of Nazareth, Director, AFM of Peace
Ms. Lee SONG, WFWPI, Special Advisor for Europe

Tuesday, June 20

10:00-12:00 Opening Session & Session 1
Moderator : Ms. Carolyn HANDSCHIN
Messages:
H.E. Mme. Inam AL-MUFTI, Senator, Jordan
Professor Dr. Lan Young MOON, WFWPI President
Ms. Beatrice Schaer Bourbeau, Federal Department of
Foreign Affairs, Permanent Mission of
Switzerland at the United Nations in Geneva

Panel: "Educating for Peace in the World"
Dr. Ameena PAYNE, Executive Director, University
for Peace/Geneva Office
Mr. Andres GUERRERO, UNICEF, Program Coordinator,
International Office for Public Partnerships
Ms. Zainab AL-SUWAIJ, Executive Director, American
Islamic Congress, Iraq
Ms. Tanya GILLY, Member of Parliament, Iraq

14:00-15:30 Working Session 2
Moderator : Ms. Zainab AL-SUWAIJ
Panel: "Women as Educators for Peace in the Family:
Principles and Practice"
Dr. Zainab MIRZA GHANDOUR, Professor, Lebanese
Association for Human Rights
Ms. Maria IOANNOU, Clinical Psychologist, Cyprus

Ms. Arezoo KHOSRAVI, Human Rights Activist, Iran
H.E. Mme. May ABU AL SAMEN, Senator, Jordan

15:30-16:00 Coffee Break

16:00-17:30 Working Session 3

Moderator: Ms. Fatemah AL AKROKAH, Cultural Attachee,
Consulate of Kuwait

“Educating for Peace in the Middle East: Norms, Resources
and Tools”

Prof. Dr. Arbia BEN AMMAR, Professor of Biology, Tunisia

Dr. Hiba OTHMAN, National Coordinator for World Safety
Organization, Lebanon

Dr. Fawziah AL BAKR, Associate Professor, Saudi Arabia

Wednesday, June 21

09:00-10:30 Session 4

Moderator: Ms. Barbara STUPPLE

Culture of Peace in the Family through Character Education

Mr. Robert BEEBE, Vice Director for Curriculum,
International Education Foundation (Russia)

10:30-11:00 Coffee Break

11:00-12:00 Session 5

Moderator: Ms. Barbara STUPPLE

Causes and Resolution of Conflict

Mr. Robert BEEBE

14:00-15:30 Session 6

Moderator : H.E. Mme. Inam AL MUFTI

Recommendations and Follow-Up

Ms. Fatemeh BERZEGAR, Director, Zeynab Kobra
Foundation, Iran

H.E. Mme. Oya TALAT, President, Patriotic Women's Union,
Northern Cyprus

Ms. Carolyn HANDSCHIN, WFWPI, Deputy Director, Office
for United Nations Relations

15:30-16:00 Coffee Break

16:00-17:30 Closing Session

Opening Remarks

Dr. Lan Young Moon
Conference Chair
President, WFWP International

Her Excellency Senator Inam Al-Mufti, our conference chairperson,
distinguished speakers, participants, Ladies and Gentlemen:

A heartfelt welcome and thank you to all of you! I am delighted to see our wonderful friends and new participants, and so many observers from Japan. I understand that the Human Rights Council is convening here in this UN building at this minute. Today, on 20th June also, the UN International Day for Refugees is being commemorated.

At such a busy time, we owe it to Carolyn and Mrs. Kobayashi, that we are able to hold this meaningful 10th conference at the Geneva UN Headquarters during this period! We feel very blessed to have this opportunity.

In the 21st century, we saw a definite rise in the number of women in leadership roles around the world. Last year, during this conference, we received the wonderful news that women were now allowed to vote in Kuwait. Not only in the Middle East, but in Central and South America, Africa, Asia also, more women are becoming active decision-makers. This trend gives us a sense of hope and pride.

Starting with the newly-elected woman president of Chile, throughout the world, there are 14 women heads-of-state. There are women presidents in 5 countries: Finland, Ireland, Liberia, Philippines. Sri Lanka had a woman president for 12 years. There are 3 prime ministers in Germany, New Zealand and now South Korea. We see a vice president in Taiwan, and Secretary Rice in the US, as well as a growing number of women in parliament.

In Rwanda of Africa, women comprise an amazing 49% of the Parliament.

After that country suffered so horribly during its civil war, the people came to realize that the qualities of the women's love, endurance and giving were needed to overcome their trauma.

Today, in some 20 countries around the world, 30% of the parliaments are composed of women. The world average of women in parliament is about 16.8%. However, our founders believe that we need to bring this average up to 50%! We still have a long way to go.

This April, WFWP held a Conference centered on women leaders of mainly South America as well as Central and North America, in Montevideo, Uruguay. The aim was to bring together women leaders and educators to discuss how to work more closely to realize peace. Some 120 women leaders from 18 countries took part.

Starting with the current and former First Ladies of Uruguay, 1200 citizens attended a joint Rally for Peace which followed the conference, with much enthusiasm. We were able to confirm that the potential and zeal of women to work for peace is tremendous in Latin America as well.

Having been exposed to dictators for a long time, Latin America also carries wounds that run very deep. It takes time for these wounds to heal, and for reconciliation and forgiveness to be instilled.

Throughout history, we have seen that oppression leads to a vicious cycle. Women are now being encouraged to reflect their innate qualities in decision-making positions.

On March 8 of this year, commemorating the International Day of Women, UN Secretary-General Kofi Anan spoke about the progress of the Millennium Development Goals. Most of these Goals are in fact related to improving the state of women and children. He stated to the effect, that because women are not in decision-making leadership positions throughout the world, the progress of these goals is very slow. At this rate, it would be impossible to realize these goals by 2015.

The time we live in requires the leadership of women. Until today, the masculine power logic has ruled. We women must take the initiative, to spread the logic of tolerance, forgiveness and true love. All things begin when I, myself, can set the example for our children and others.

We know that the education for peace begins with myself, in the family, when I can set the example for our children and others. In Asia, we used to say that "education is a scheme measured in units of 100 years." Although things have speeded up considerably in modern times, education is still a long-term investment. It takes time to build a culture of peace, but gradually and steadily, it can be done.

I would like to tell you something about Korean women. Many times I have been asked how Korea could advance so rapidly, following the devastating years of the Japanese occupation and the Korean War. It is my understanding that education is the driving force behind this development, because Korean mothers were first and foremost committed to the education of their children.

You may have heard of one famous American football player, who became the Most Valuable Player (MVP) this year, in the US. His name is Heinz Ward, and he is especially well-known in Korea, because he was born of a Korean mother and an African American soldier father, who served in Korea.

When Heinz Ward's family returned to the US, his father left them. His mother, who spoke no English, and had nothing, worked hard, at three and four jobs, day and night, to send her son to school.

At first Heinz did not like his mother, who was a small Asian woman. Every morning she took him to school, but he was ashamed to let his friends see her, until one day he saw his mother's eyes full of tears, which moved him. She taught him to be honest, do his best, love and care for others, think of others from their point of view. These words touched him deeply. He did his best to follow his mother's guidance. He was a good student with good character, and grew to become a top football player. Even after he achieved

success and wealth, his mother continued her simple, hardworking life. This is the heart of a true mother.

I also respected my own mother so much. She firmly believed that if girls also did not receive education, there would be no future for them, nor for the nation.

When I was growing up as a refugee, it was very difficult to feed the family; however, my mother, who lost her husband and only son, during the Korean War, was determined to send her four daughters to University. I was always hungry and wore the same clothes. As a young girl, I was ashamed of this. But I could live with it, because I understood that I could not live without education.

To be a leader is to know how to serve the people. Women have been trained in this area for a long time. Family values are naturally learned in a healthy family, as a training ground for future leaders with integrity. The role of parents and the mother in nurturing capable leaders cannot be over-emphasized.

We all know instinctively, that basic human rights must be upheld, and are upset when they are ignored. There seem to be so many violations of rights throughout the world today, that we wonder what we can do, and where to begin.

It starts with the training you receive in a family, then at school, at the workplace. An altruistic mindset is not developed overnight. The parents must have that mindset, must be educated. When going beyond the self leads to fulfillment and joy in accomplishing good, it can be reinforced. This is one of the major elements leading to a Culture of Peace, which can also be called a "Culture of Heart."

With that thought, I close my remarks. May this 10th annual Women's Conference for Peace in the Middle East be a turning point, to further our actions for genuine peace!

Opening Remarks

H.E. Mme. Inam Al-Mufti

Conference Co-Chair

Senator, Jordan

In the name of God, Most Merciful, Most Compassionate

Dear Excellencies, Colleagues and Friends,

It is a tremendous pleasure to be back here at the United Nations Palais des Nations in Geneva, among you all, to participate in the Tenth Annual Women's Conference for Peace in the Middle East. I am indeed truly honored to be part of celebrating ten years of commitment and determination to working for peace in our troubled region.

I would like to extend very special gratitude and much appreciation to the Women's Federation for World Peace—Japan and to all my dear respected Japanese ladies who have been sponsoring this event. Thank you all. Thank you very much for all your efforts.

I see this gathering of enlightened minds and compassionate souls as a real opportunity to look back at our work, and to look forward to the path ahead. I believe that our job here in the next two days is to learn from our past work and to find the opportunities that lie within the many challenges ahead for the purpose of building a culture of peace in the family and of educating for peace in the world. Ours is certainly a worthy task.

And it becomes even more worthy when we look at it within the particular context of women and families in the Middle East, where too many families for too many years have been devastated by conflict and hopelessness and have been hampered by poverty, hardship, and lost opportunities. Families in different countries of our region, particularly, in Palestine and Iraq, whose education, livelihood and future have been disrupted by many years of conflict. They all have hopes and dreams. They all yearn for justice and

peace, and for building lives of opportunity, achievement and prosperity. Yet, we all know that there will be no peace as long as their hopes are unmet, as long as their dreams are unfulfilled, and as long as justice is not installed.

I would like to stress here that for peace to prevail in the Middle East, the Arab-Israeli conflict must be resolved peacefully and urgently. Injustice must be uprooted and people's rights must be upheld. It is only then that tension will disappear and all people of the region will be able to lead productive prospering lives. Therefore, we must continue our quest for peace and we must sustain our endeavors to build a culture of peace and to educate for peace.

We must also realize that the current siege which the world community is imposing on the Palestinians will only increase their suffering and pain. It will certainly increase tension and delay the prospects of peace, which will no doubt also prolong the suffering and pain of Israeli families.

Your Excellencies,

The topics that our conference is proposing this year are truly crucial for our quest: the untapped potential of families as an ideal norm-setting institution in educating caring responsible citizens; using that model to better understand the dynamics of constructing a global culture of peace and human dignity; and, reinvigorating the belief in a peaceful world with women as a central agent of change.

For the Middle East and for the world, real opportunities do lie ahead, and we must focus our work to ensure that all nations participate in building global peace, development and prosperity, that our peoples are not threatened by occupation, poverty and hatred but have ample opportunity to realize their best potential, that women live in security and safety, and that families live in peace.

Our success requires innovative thinking and novel ways for addressing development and growth, and for tackling education and peace. The educational concepts and programs worldwide should promote and cultivate strong ethical values such as respect for people, culture and religion, justice, honesty, responsibility, compassion and gender equality. The stability and strength of these foundations rest upon the values and experiences cultivated in the family. Building this culture in the family through women is will help educate the world for peace and eventually help bring about world peace. I am certain that our deliberations will discuss 'How' we can do this.

There is no question then that education is truly the key to peace, development, and respect for human rights and diversity. And, women's distinctive perspectives and competences make them truly the peace builders. We must continue to invest in education for women; we must continue to empower the family. In this context I would like to quote Her Majesty Queen Rania Al-Abdullah of Jordan, who has been doing tremendous works for the sake of women and children in Jordan and world wide. She says, "If you educate a woman, you educate the family; if you educate a girl, you educate the future."

We hope and pray that we are moving steadily in the right direction. In fact, in our part of the world there is more acceptance today than ever before of the concept of peace and conflict resolution through peaceful means. And I believe that our continuous work and commitment, and that of others, have yielded some positive changes in our acceptance of peace and peace education in the Middle East despite the conflicts. I dare say that initiatives like ours are contributing significantly to building a global culture of peace.

Distinguished Ladies and Gentlemen,

One crucial aspect towards more success is to ensure that the wave of violence and terror that is sweeping our Middle East is stopped. Those who promote hatred and extremism should be marginalized, and those who present false interpretations of Islam and kill in the name of Islam should

be strongly fought and opposed. The responsible world should understand that those people are tarnishing Islam and spreading misconceptions about it worldwide. Islam is a religion of peace, moderation, love, tolerance and equality. Islam ranks education supreme and calls for educating males and females alike.

It is education for peace that will safeguard our coming generations from sliding down the routes of ignorance, close-mindedness and subordination to extremism. And it is peace education that will truly fight terrorism and lead the way to a different route -- a route where the values of human life, tolerance, moderation, and goodness fill the hearts and minds of both men and women, young and old.

The message, then, is: Keep Going. The spirit of peace, development and healthy families must continue. The spirit of commitment and achievement must continue just as the spirit of women as mothers, peace makers and peace educators within their families and communities continues to blossom in every offspring and in every new member. I wish us all success in our deliberations in the coming two days.

May God bless you all. Wassalam Alaikum wa Rahmat Allah wa Barakatoh.

Thank you very much.

Opening Address

Ms. Beatrice Schaer Bourbeau
Federal Department of Foreign Affairs
Permanent Mission of Switzerland at the United Nations in Geneva

Mrs. President,
Excellencies,
Ladies,
Dear Friends,

An incredible amount of human energy, good will and ingenuity has been devoted to the resolution of the Middle East conflict, and still there is no end in sight, even though a settlement would free the region as well as the whole world from a great burden and would release much positive energy for the people in this region.

I am representing a neutral country, a country with a long experience of direct democracy, a federalist vocation and a long humanitarian tradition. Switzerland's independence and prosperity always depended on keeping peace, the non-violent settlement of conflicts and respect of the law.

Today we are fortunate to know the parameters for the vision of a just and lasting peace in the Middle-East, which have to be achieved through negotiation:

- Israel has an inalienable right to exist within secure borders.
- The Palestinian people have the right to self-determination and therefore to a viable state.
- The land-for-peace principle and the two-state solution are the basis for a solution.
- The settlements in the occupied territory are contrary to international law. Thus, they must be dissolved. Where this is not possible, the loss must be compensated by an equivalent land swap.

As fundamental as they are, these elements look rather abstract unless one

constantly remembers that they decide on the fate of women, children and men on both sides. The proposals for a settlement of the conflict can only have a chance of success if they enjoy the full support of the population.

Switzerland strongly believes in the role of the civil society in such processes and in particular the role of women, whether in the solution-finding phase or the implementation phase. Civil society almost by definition pursues a bottom-up approach, which is close to the people and has a good awareness of the real fears and worries of the population.

The human security approach, which has gained increasing attention since the mid-1990s as a framework for understanding the broader factors that contribute to peace and security, addresses non-traditional threats to people's security related to economic, food, health, and environmental factors, as well as issues such as terrorism, organized crime and gender-based violence. Human security is about recognizing the importance of the security needs of the people alongside those of States; it means reducing human vulnerabilities and taking remedial action when preventive measures fail. The human security approach focuses on individuals' security needs and aims at integrated approaches to address them.

Ladies, Dear friends,

We all agree that education is one of the keys to peace, human development, the respect for human rights and diversity. Therefore, the goal of your two-day conference with the focus on the impact that the family has in building and consolidating peace, is very relevant and important.

It is a real pleasure to see so many dedicated women from a region that strongly deserves peace and stability, the Middle East, gathered here in Geneva. I would like to wish you a very interesting and constructive conference. I am sure that you will bring new ideas and some of the Geneva spirit of peace and tolerance back home to the Middle East.

Thank you.

Paving the Way to Peace through United Nations Reform: Transforming our thinking, policies, and leadership through education

Dr. Ameena Payne

Executive Director, University for Peace, Geneva Office

Building a Culture of Peace means firstly that we come to some common understanding of what we mean exactly by the word "peace." We all have *different interpretations* of what peace means to each one of us. For some it is a question of justice, for others, it is more an internal matter of spirituality, and for yet others a simple question of food, shelter, health and dignity. And yet, in the face of such diverse interpretations, one cannot overlook that *peace is a genuine aspiration of all human beings*. Indeed, even justifications for war are often made in the name of peace.

The best *metaphor is to think of peace in the same way as we think of health*. If you are truly healthy, this is much more than not being sick. You are able to live an active, productive life to pursue your aspirations and even to contribute to happiness of others. Thus, when we wish for a world at peace, we wish for a world of *security, justice, dignity, solidarity, opportunity, progress and hope* for the vast majority of humankind. Unfortunately we are FAR FROM THIS TODAY!

Oscar Arias, in his acceptance speech for the Nobel Peace Prize, is quoted as saying that *peace does not have a finishing line* and that it must constantly be worked for even in countries which appear relatively peaceful on the outside. Working towards peace is not therefore only about "them" but very much also about "us."

There are *no quick fixes* to peace. Rather, a sustained effort is required if we are to bring about durable peace. We must, therefore, shape our actions to move from a culture of reaction to one of prevention. Secretary-General Kofi Annan warns us that such a transition "will not be easy ... but the difficult

task does not make it any less imperative.”

The above is based on a number of assumptions:

- Future is NOT pre-ordained and inevitable. It is determined, in large part, by human choices and actions.
- We DO have the capacity to do this. We have seen how resources can be rapidly made available for war. *It is a question of priorities, organization and will.*
- We must not view the future with pessimism and fatalism but with *realism and commitment.*

But are we on the right path to “peace”? Past two to three decades cannot claim to have achieved a world to the measure of our hopes. In spite of the end of the cold war which ushered in a real hope that the central threat to world peace and to the future of humanity (i.e. nuclear annihilation) had been overcome.

Abound in TV and newspapers we witness a remorseless tide of tragic events and crises around the world:

- Ethnic cleansing associated with the collapse of Yugoslavia
- Ethnic conflicts in East Timor, Chechnya, and several African countries
- Horrors of genocide in which close to 1 million people were slaughtered in Rwanda
- Terrorist attacks of September 11th
- War in Afghanistan
- Continuing tragedy of conflict between Israelis and Palestinians
- Intensive international debate leading to war in Iraq and on-going aftermath crisis
- Widening range of attacks in Bali, Madrid and Saudi Arabia

Furthermore, our hope for a major “Peace Dividend” (re-direction of US\$800 billion per year from world military expenditures to reducing world hunger and poverty) has been dashed. The greatest contradiction of our times is that US\$1 trillion per year is now spent on world military expenditures,

whilst only US\$78 billion per year goes towards overseas development assistance.

Response by international community is to maintain adequate levels of military security and take strong, direct action, including military action, to confront and eradicate terrorism.

BUT this is not enough. We must work together to address:

- The underlying currents of injustice (both real AND perceived) and inequalities (political, legal, social, economic, and cultural)
- Frustrations and failures which give rise to hatred and intolerance, which drive violence and conflict and provide the environment in which they can fester

Factors that could jeopardise the prospects of peace in 21st Century:

- *Demographic growth*: – immense repercussions - 6 billion to 9 billion by the middle of the 21st Century – greatest extent in developing countries. It is remarkable, however, that little attention is being paid to this simple fact.
- *Tightening environmental constraints*: Growing world population coupled with rising living standards will give rise to increasing competition for resources and to decline of delicate environmental systems on which life depends. Competition over scarce water resources is already emerging as a major element of conflict in many regions, i.e. Central Asia.
- *Climate change* giving rise to drought and flooding and increased risks of epidemic disease. Its consequence gives rise to migration and movement, and, therefore, conflict.
- *Globalization of economic activities* is worsening inequalities in income and wealth between countries, provoking increased frustration and alienation.
- Development, production, and proliferation of armaments across the world (including weapons of mass destruction, either nuclear, biological or chemical) The diversion of vast intellectual, financial and physical resources to this has

profound implications for cooperation in the future.

- *Decline in the solidarity of the world community* has increased polarization between cultures and religions, coupled with an increasing sense of exclusion and alienation in a world in which the benefits and opportunities available to the rich are all too evident through worldwide media and information.
- *Collapse of failed states* in creating minimum social and political capabilities essential to preserve the framework of stable, peaceful societies, tied very much to a *crisis of global leadership*.

In the face of the afore-mentioned trends which could jeopardise the future of global peace, we have to raise questions as follows:

QUESTIONS

Can we together conceive, organize and gain support for necessary actions to improve prospects for peace and security? And, can we do this in the time available?

I would like to argue that there is a desperate need for 1) international solidarity and cooperation (enhanced through a greater role to be played by the United Nations), coupled with 2) the need for new thinking, new policies, and new leadership.

Need for international solidarity and cooperation

We are seriously at risk of polarizing the world into two separate orbits:

- A relatively stable safe world of wealth and privilege
- A dangerous world of poverty, hunger, injustice and misery

YET, *both worlds are interdependent*. Apart from the obvious links of trade, investment, finance and globalization, we are also linked through environment and climate change, the movement of people (through migration and tourism), the sharing of information, and the disrespect of national boundaries by rapidly spreading deadly diseases.

Rebuilding international solidarity requires the building of bridges of trust, tolerance, common purpose and hope among races, cultures and religions. Policies therefore need to be *outward-looking and sustained* over many years to address longer-term issues, whereas preoccupations of parliamentarians are more focused on national and local issues in relatively short cycles of elections.

To improve the prospects for peace, this can only be achieved through effective international cooperation and commitment. And, for this cooperation, *a framework of international institutions and of international law* is obviously essential to guide concerted action towards commonly shared values and objectives. In my view, the United Nations alone has the international reach, the expertise, neutrality and legitimacy to pursue this task.

The United Nations is the only global institution that enjoys *world wide legitimacy*. It attracts and enjoys hopes and support of millions all over the world. Clearly, the UN must be adapted to meet these new challenges, but the future of our world depends on this strengthening.

Need for new thinking, new policies, and new leadership

Einstein indicated that the thinking which created these threatening problems would not be sufficient to resolve them. We can therefore no longer rely on the concepts and policies which have guided us since the end of the Second World War to manage the challenges of the radically changed world of today and tomorrow. There is a need for *transformation of thinking*. Conventional wisdom is no longer adequate to address the issues we face today such as:

1. Issues are not important in themselves but are connected in essential ways.

They cannot be taken in isolation. The *linkages* such as economic development and environment, employment and economic progress, peace and stability are of the most profound importance. As such, a more systematic, interdisciplinary approach which recognizes these

relationships must be developed. This requires a reform in our national and international institutions away from boxed sectional approaches.

2. Our vibrant information society drives our expectations, attitudes and behaviours in all corners of the world.

3. We must adapt to the growing importance of international factors in national policy.

4. We must strive with over-riding common interest to rebuild a sense of trust and solidarity in the international community.

To do the above-mentioned things we need a *new generation of leaders* adapted to the conditions and challenges of the modern world. They will have longer-term vision and commitment to the future of humanity. They will be able to operate across disciplinary, sectional and institutional boundaries. They will be open to different cultural insights and opinions, not prejudiced by narrow ideological or national views. This is an *IMMEDIATE CHALLENGE TO OUR ACADEMIC AND TEACHING INSTITUTIONS – both formal and informal.*

For *Einstein*, education was not a passport to a job. The aim of an education for him was to produce “*independently acting and thinking individuals who see the service of their community as their highest life problem.*” For Einstein, education was about serving humanity. Obtaining knowledge was important, but the objective of education was to enable students to gather enough knowledge to be able to think and work independently. Such a person would, in Einstein’s view, be better equipped to adapt to changes, compared with someone whose principal training consists of acquiring detailed knowledge. For Einstein, education was also about encouraging our young to engage themselves in rights, responsibilities and values.

The world now demands this new vision and leadership to develop and implement a concerted international strategy which can build peace and security and thus reorient the future of humanity on a positive path.

Contribution of Education for Peace

If we agree that:

- Sustained peace and development **MUST** depend on the *availability of motivated men and women in and from the countries concerned* who can work to achieve reconciliation and to reconstruct equitable societies and build foundations for sustainable peace.
- Peace and progress can only be achieved if *deeply-entrenched attitudes and behaviours throughout society at large can be changed* away from hatred, intolerance and violence towards solidarity, respect for human rights, gender equity, and reconciliation.
- **THEREFORE**, the role of education for peace becomes crucial at every level.

Our understanding of the fundamental task of Education for Peace is twofold:

- a) To *strengthen the skills of individuals* to understand the various forces that are at play in preventing, resolving, and managing violent conflicts. Such a task aims at educating a new generation of future leaders who are able to think critically and understand the complex, dynamic, and inter-connected world in which we live in. It is about preparing our youth of today to face the challenges of tomorrow.
- b) To re-define, introduce, and ingrain a set of *moral and ethical frameworks* for life which encapsulate the notions of human dignity, equality, tolerance, non-discrimination, social, economic, political and legal justice, mutual understanding, and cooperative spirit and value of diversity. Such norms, values, and methods of communication and styles of leadership are all aimed at bringing about peace in one's family and friends, communities, countries, inter-state relations, and global connections. The media plays a crucial role here.

In light of this, I say that education for peace is therefore both *a science and a way of life*. Not only can it teach us new techniques of conflict management, early warning, and conflict resolution, but it also teaches us to draw on our own strengths and commitment and responsibility to act as a responsible global citizen.

Furthermore, education is not merely for the young and the eager. Continuing education throughout one's life is a key factor in building up one's knowledge and providing a set of tools which one can harness when trying to come to terms with new concepts or ideas that are not part of our daily language.

To effectively prevent conflict, it is *essential to change attitudes and behaviours* in society as a whole away from intolerance, hatred and violence towards tolerance, etc. Such changes in deeply-held beliefs and attitudes can only be encouraged by education through many channels, including a positive role of media. In the words of Kofi Annan, "Education is quite simply peace-building by another name."

Therefore, *strengthening of educational capacities* in developing and transition countries to provide teaching, training and research on critical issues of peace and development at every level is increasingly recognized as a means to build the foundations of peace and progress .

The demand for knowledge and skills in these fields is immense. But educational institutions in developing countries are generally not able to teach the essential subjects as more multi-disciplinary, multi-cultural approaches and international recognition are required.

With this vision, the UN Secretary General challenged UPEACE to become a "centre for the world wide movement of education for peace." Consequently, UPEACE is engaged in teaching students from around the world at the graduate level on critical peace-related issues. It also provides contents, methodology and partnerships which make it possible to generate, share, and disseminate knowledge and skills in the field of education for peace across the world.

Building the human resource base globally to stimulate new ideas, new policies and new leadership is core to the future of preventing violent conflict and building peace.

Building a Culture of Peace in the Family; Educating for Peace in the World

Dr. Zeinab Mirza Ghandour

Professor, the American University of Science and Technology, Lebanon

Distinguished delegates,
Ladies and Gentlemen,

It is a great pleasure and an honour to be with all of you today. I feel indeed privileged for being invited to this important conference organised by the Women's Federation for World Peace. I want to express my gratitude to Dr. Lan Young Moon and her team, especially Mrs. Kobayashi, for giving me this opportunity.

This is the 10th Annual Women's Conference for Peace in the Middle East, which will focus on the impact of the family in building and consolidating world peace.

As we all know, the family is the nucleus, the cornerstone and the pillar of every society. The role of women is cardinal in ensuring that proper foundations are laid in the process of establishing a solid, everlasting and homogeneous entity that would endure all difficulties across the space of time. I come from an area which has witnessed tremendous turbulences throughout the past years, the south of Lebanon. It was only through resilience and contribution by each woman next to her man that our society has sustained difficulties and maintained family values and a sense of belonging in the roughest of times.

It is good to recall in this context the last Hadith of the Prophet Mohammad: "All mankind form a single family which is in the care of God. The most beloved of men in the eyes of God is he who is most useful to his family."

In the Middle East, the cradle of civilizations, which has not only acted as a cultural clearing house but has also exported this culture to various parts of the world, such as Cordoba-Spain, which in my opinion would be an ideal example to be followed by future generations in the Middle East. Here, I would like to quote the famous *Herbert Le Porrier*, in *Le Medecin de Cordoue*, describing that era:

"...There is no comparable instance in human history of a similar successful merger of three cultures in which each gave its best elements for the uplifting of the whole. The particular genius of a privileged place and the specific genius of three fundamentally different peoples, all effortlessly contributed to the birth of a common enterprise. The Hebrew community, which was the smallest in number but the oldest in date, put in the bottom of the basket all its passion for study and dialectics and all its manual ability in shaping objects; Islam brought to it its rugged poetry form the limitless expanses, its art of living and its proud and timeless architecture; the Latins put into it their pragmatism and endurance, their rhythm and their common sense. *The marriage was one of love and reason, associating the spirit and the flesh, freedom and respect for others, deep currents and surface waves.* Such was the miracle of Cordoba..."

Finally, peace in the Middle East can only be achieved through support from the international community and by implementing ALL the UN resolutions in order to phase out all causes of injustices, which are reflected in the daily atrocities that we are witnessing in Palestine and Iraq.

Family's role and responsibility for preventing substantial abuse among family members

Ms. Maria Ioannou

Clinical Psychologist

Government prison and psychiatric hospital, Cyprus

The abuse of psychotropic substances has begun, especially during the last years, to be worrisome in Cyprus. The problem does not exist just because illegal substances subsist; its importance lies on the fact that the problem is a social, cultural, political, economic, and ideological one. It is a complex and multi-dimensional problem. The issue has to be tackled from every level. I believe that family is a very good starting point.

In the prison setting I work with males and females of ages 18 to 55 years old. The most frequent use/abuse is observed at the age group 18-35 years old. The drug of choice among this group is marijuana. Heroin comes second; cocaine is third on the raw, then ecstasy and finally alcohol. The majority of incarcerated drug addicts have experimented with and/or tried more than one substance. Regular drug use and/or dependence prior to imprisonment are reported by the inmates.

From my clinical experience working with this population I have observed that:

- There was not a difference of a statistic importance between divorced and not divorced parents in the development of a substance abuse issue among the family members.
- There was a standard presence of conflict – constant disagreement between parents, fighting, verbal and psychological abuse. In many cases physical abuse between parents was present.
- The history of drug/alcohol use among both or one parent or in the extensive family was a frequent phenomenon.
- The history of recurrent violation amongst both or one parent or among siblings was a usual trend as well.

As the incarcerated members reported, these families did not encourage and motivate their members during their childhood and teenage hood. They did not praise and reward their members for efforts and achievement. They did not share ideas, goals and values with their children. They did not help children to

create possible solutions to problems and did not schedule quality time for their family members.

The parents did not really care to learn how each of their children spent his or her day as a child or an adolescent nor what the child had for homework at school.

The members of these families were not taught to be assertive and to communicate their needs and thoughts; they did not develop a healthy self-worth, self-esteem and self-confidence. The majority of them were passive individuals or passive-aggressive individuals.

However, looking at these remarks, I have come to the conclusion that there is neither a typical psychological profile nor a biological component leading an individual to drug use. It is frequently repeated that drug addicts are deprived of emotional bonds with their parents from their very young age and that their parents are not loving and caring to each other during their children's upbringing. It is frequently confirmed that children are affected by their parents' emotional and physical absence in crucial developmental stages, but such an affirmation does not only involve drug addicts.

We come across this assertion in many families. Many times some drug/alcohol addicts come from a family that is not more or less disturbed than other families. Overall, it is the family's responsibility to think and suggest better relationships and values to its children before children seek these in drugs.

Children are an extension of their parents in their thoughts, words and actions. They learn as they see their parents respond to emotion, react to comments, handle circumstances and make informed choices. They learn by observing and imitating their parents' behaviors and actions. Consequently, family's input is crucial in the development and further endeavors of children.

What can we do, especially as women?

- Initiate and promote a series of psycho-educational seminars for parents and future parents, create community groups and instigate projects about good parenting, as a step for universal prevention.
- Create and maintain – it is imperative to maintain – youth programs that encourage and reinforce drug-free lifestyle within and outside of the prison settings.

- Build community coalitions of concerned citizens focusing on changing policies, attitudes, and behaviors regarding drug use.
- Welcome any other suggestions and recommendations.

In conclusion, something that I realized through my work is to appreciate the power of our capabilities. Let's be proud of our tolerance and strength and let's not be afraid of being leaders in every challenge that comes into our way. The fact that we are here today means that we love challenges. We will welcome them and work them through.

Thank you!

Family: School of Peace

Ms. Arezoo Khosravi

Human Right Activist, Institute for Women's Studies & Research, Iran

"We must inoculate our children against militarism, by educating them in the spirit of pacifism... Our schoolbooks glorify war and conceal its horrors. They indoctrinate children with hatred. I would teach peace rather than war, love rather than hate."

-- Albert Einstein

The greatest gift we can give to our children is to raise them in a culture of peace. We can dream about a time when the human family will strive to get along together. But most of us have our own families where our peacekeeping skills will be constantly tested. Creating more peaceful families can be one of the most rewarding and difficult tasks for a peacemaker.

A family is one of the most basic models of what a peaceful world can be like. The members of a family are joined by bonds of love; they help each other to meet all of their physical and emotional needs. A family that strives to become a peace family can help each member to feel more fulfilled and better about themselves and the world.

The first step to becoming a peace family is to decide to become one. It will be an ongoing learning experience with lots of mistakes. You'll need all of the tools you've learned as peacemakers. You might decide to set a regular time to discuss and work out family problems and issues. You'll want to make sure that you show your concern and encouragement for each other regularly. You'll need to let things go, give and accept apologies, and make amends when apologies are not enough. You are a team and you want to work it out. You may decide to work together on peace projects as a way to strengthen your dedication.

"Be the change you wish to see in the world."

Imagine a world

Where governments respect the rights of all their citizens and settle disputes by the rule of law for the common good.

Where all people have food, shelter and access to medical care, and children are born into and raised by healthy families and communities.

Where literacy and education for all are accomplished facts;

Where economic practices create well beings for all stakeholders, including communities and environment;

Where beauty, arts, and media inspire the best in the people;

Where the benefits of science and technology enhance all circles of life;

Where tolerance and appreciation of diverse religious beliefs is the rule, spiritual practice is encouraged, and reverence for life fostered;

Where the earth with all her natural beauty is treasured and its resources utilized in sustainable ways for this and future generations.

This is a world at PEACE.

May Peace Prevail On Earth

When one looks at studies of peace, it is evident that the time is right for teachers and school administrators to implement a curriculum for peaceful living. This means not just teaching about peace or providing information on peace issues. It means to implement methods and means whereby peace can be practiced in the family.

Peace must be openly espoused and taught to our students. We cannot

depend on subliminal, incidental learning or a hidden curriculum. Peace must be actively pursued both by teachers and students in all parts of the educational system. Peace must be an interdisciplinary topic in order to become a part of our attitudes and behaviors.

Peace is defined here as much more than personal calm in mind and body. Peace is the people rather than social and monetary hierarchy; cooperation rather than competition; sharing food and world resources rather than waste and hoarding; preserving nature rather than exploiting her; equality between the sexes rather than male dominance over females and minorities; self-mastery and self-understanding rather than control or power over others; and the use of skills and talents of every human being for general care and process in all earnestness.

Here are some suggestions for your consideration:

Stage 1:

Teach our children that:

They should respect for all human beings regardless of nationality, color, religion, etc.

There is no difference in human beings in spite of color, ethics, and so on.

It is not expected for every person to have the same opinion and attitudes in life.

Stage 2 (with regard to religion):

Teach our children that:

They should respect all religions and their followers.

All followers of religions can live together safely.

They should refrain from all methods and attitudes that may cause problems and difficulties among the followers.

Stage 3 (with regard to tribes, language, and race):

Teach our children that:

There is no superior or inferior tribes, languages, races, etc.

They should know their own tribe and not let any body to humiliate other

tribes.

There is no difference among ethics and tribes.

Each person has a right to speak in his or her own language.

Each person should respect each language and the cultural background of that language.

Stage 4 (with regard to gender):

Teach our children that:

Both genders have the same position.

They should never read the stories, poems or articles indicating that women are the minority.

Stage 5: (with regard to the handicapped):

Teach our children that:

They should try to cooperate and share with the handicapped in social activities.

It is the right of all children to be in the society.

Stage 6 (with regard to individual rights):

Teach our children that:

They should get familiar with their own rights and human rights so that they may respect the rights of others.

Stage 7 (with regard to freedom):

Teach our children that:

They should know freedom and respect all diversity and differences.

They should let others think freely.

They should know that others are not obliged to accept their attitudes.

Freedom should be accompanied with justice.

Stage 8 (with regard to peace):

Teach our children that:

To attempt to the global Peace and prefer peace to war, practice love all human beings and they must get familiar the others nations culture for getting universal peace.

Stage 9 (with regard to cooperation):

Teach our children that:

They should respect others' attitudes and opinions, think about the position as a whole, and respect the work of the mass.

Stage 10 (with regard to the family):

Teach our children that:

They should respect all members of our and others' families.

All the human beings living in villages and cities belong to the biggest global family.

They should respect each family's culture, tradition and customs.

Stage 11 (with regard to life values):

Teach our children that:

They should respect all such values as truthfulness, simplicity, love, tolerance, respect, cooperation, happiness, etc.

They should practice those values in their daily life.

Values are the family's ideas or strong personal beliefs about what is important and what is not; what is good and what is bad; what is right and what is wrong. Each family has a different set of values that are meaningful to them. Some families count honesty and friendship as important values. Other families choose education or cooperation as their top family values.

Many families do not stop to think about their values. They may not explore how their values fit in today's world. Yet, values chosen by a family affect...

- what family members do in their spare time
- how they spend their money
- what they wear and eat
- how they relate to each other

Values give meaning and direction to every part of their life. Most values develop through living in a specific family and culture. As children grow, they are exposed to values of other people at school, the playground, and

social events. They may be confused by different values. Parents need to talk about their family values and why these particular things are important to their family. They also need to help children learn to respect the values of others.

Values may change throughout a lifetime. A family is laying an important foundation for their children's values to grow when they:

- know what their values are
- know why they were chosen
- talk about values with their children

Stage 12 (with regard to environment):

Teach our children that:

The Culture of Peace dose not seem to be logical except respect for environment.

Stage 13 (with regard to refugees):

Teach our children that:

They should respect all refugees and immigrants.

They should learn the best ways to cooperate with refugees.

Stage 14 (with regard to non-threatening and non-violence environment):

Teach our children that:

Families can create a non-threatening home environment by:

- Keeping communications open.
- Letting each person state his or her opinions openly, and making sure that everyone listens more than passing judgment. Listening encourages talking, and talking lets everyone know what is important and valued.
- Teaching kindness by being kind. We need to be firmer and kinder. Children need firm rule and guidance stated clearly and with respect. It is not necessary to yell the rules.
- Respecting relationships. This means respecting children as people. Children learn respect by demonstrations and observations.

The Role of Women and Family in Creating a Culture of Peace in the Middle East

H.E. Mme. May Abu-Alsamen
Senator, Jordan

Your Excellencies,
Distinguished participants,
Ladies and Gentlemen,

Assalam Al'Kom - God's peace and blessing be upon you.

I am pleased and honored to be with these distinguished delegations, who have gathered here today in this beautiful city, in their quest for lasting peace in the world. I wish to begin by expressing gratitude to our esteemed hosts for their generous hospitality and excellent organization of this important event.

The Hashemite Kingdom of Jordan, my home, is a peaceful, secure and safe country, where the values of family and community solidarity remain evident. They are these values that we Jordanians, led by His Majesty King Abdullah, wish to maintain and support. Jordan pursued the road of peace in October 1994 and became the second Arab state, after Egypt, to sign a formal peace treaty with Israel.

Since then, Jordan has become a model of economic development, security, stability, democracy and real peace. Even though women in Jordan have not played a direct role in peace-making, as they may have done in other parts of the world, nonetheless, women in Jordan have succeeded in changing some of the country's personal status laws, and we continue to raise our voice against other laws that prevent us from living as an equal citizens. We are participating actively in the democratic process at both the national and local levels. The quota system ensures that women's voices can be heard in parliament; and women are playing political roles, where they continue to work to overcome the many challenges that confront our society.

Sadly, the tranquility of Jordan, amid the seemingly permanent instability afflicting its neighbors, was interrupted violently after a terrorist attack in Amman in November 2005. Jordan has found itself caught in the middle between Iraq and Palestine, where the entire region is troubled and unstable. It has become evident that violence and terror are spreading throughout the region, leaving no one safe. The recent bloody events clearly demonstrate that maintaining peace is no easy task in the Middle East.

We now must begin to recognize the interrelationship between peace and security, development and stability. On several occasions, Her Majesty Queen Rania of Jordan has stressed that peace, opportunity and tolerance are not luxuries but rather essential values for humans to survive. Her Royal Highness Princess Basma of Jordan has emphasized that peace should not be equated with the absence of war. Instead, promoting balanced and equitable development is crucial to fostering peace.

Understanding global terrorism and how to fight against it have become crucial objectives over the past few years. While many measures have been taken to tackle the issue of global terrorism, the 'root causes' that have driven young men and women towards extremism have been ignored. We cannot ignore that, in the case of the Middle East, both the Arab-Israeli conflict and the Iraqi situation are causes of anger and frustration and, in turn, extremism.

A just, comprehensive and lasting solution to the Arab-Israeli conflict and the situation in Iraq are essential to achieving peace, security, political stability, and continued development in the Middle East. Jordan has invested extensively in attempts to bring the directly concerned parties to the negotiating table, because we believe that resolving regional conflicts is central to promoting peace and sustainable development. The Palestinian and Iraqi problems, both in terms of socio-economic pressures and instability, are current issues Jordan faces, issues that we must deal with; and women have a vital role to play. Queen Noor of Jordan once said, "If peace is truly meant to take place in the Middle East, women must play a role in peace making."

Women's capacity for leadership must be utilized to the benefit of all for society to progress towards a culture of peace. We can bring new breadth, quality and balance of vision to a joint effort for moving from a culture of war towards a culture of peace. Women usually assume roles of peacemakers in families, in communities and in society. Women often have been viewed as saviors of the world and considered to be natural peace lovers. Princess Basma told her audience at a 'Follow the Women' conference that "The path that these women have followed forms part of the longer journey towards peace that we all must travel. And clearly, as events in this region demonstrate, the road to peace is long and arduous. It will take continued determination and political will to stick to the road despite the obstacles encountered along the way."

United Nations Security Council Resolution 1325 highlights the importance of involving women in peace making, peace keeping and peace negotiations. Historically, women and children have been the greatest victims of wars and conflicts. About 80% of the refugees resulting from world conflicts are women and children. Together with children, women comprise the majority of people driven from their homes and sufferings from abuse. Women may be the ones who suffer the most when their sons, brothers and husbands are killed while fighting. Women are truly needed to make peace in the Middle East and throughout the rest of the world.

Women have contributed to peace movements in diverse cultural, social and geographical contexts. Their struggle for peace is connected to their concern for human life, for children, for themselves and for other women. Peace often starts in the minds of women, while most wars are the work of men. The makers of war should not design peace. If women are the victims of war, then they should be fully integrated into the peace process. Almost all women's human rights organizations view world peace as part of their vision for a new society. Women can bring new perspectives and revitalize commitment to achieving peace.

Women and men in the Middle East suffer from a deep sense of injustice when they are unfairly targeted by attempts to equate terrorism with Islam.

Women in Arab countries, like all mothers, want economic prosperity, good education, and decent, safe and secure life for their children. Virtually no mother wants her children to get involved in militancy. The challenge for Arab women to face is how to create a culture of peace against such forces of injustice, economic disparity, religious intolerance, poverty and despair. Contributions by women to the culture of peace are of crucial importance, because the culture of peace starts at home, where parents introduce their children to the values of tolerance, love and peace. Parents nurture and encourage their children to respect the values of tolerance, non-violence, and acceptance of others.

The experience of democracy, equity, justice, peace, and solidarity should be a part of children's every day lives, because, if they experience different realities, they cannot be expected to apply these positive values to their lives when they become adults and responsible citizens. When the family approach is positive and constructive, the impact of a threatening environment, and other influences that promote violence, will not be as strong. Therefore, traditional family ties in the Middle East should be strengthened, in order to generate democratic and equitable societies and a right-based culture of peace... a culture of peace that calls for non-violent relations, not only between states, but also between individuals, between social groups, and between the state and all its citizens .

Recommendations:

- Women should be fully integrated into the peace process, if peace is truly to take place in the Middle East;
- The traditional family must be strengthened to be right-based, so as to promote a culture of peace;
- The values of a culture of peace should be enforced as part of every child's upbringing;
- A culture of peace must be included as an objective of all organizations of women in the Middle East;
- The values of a culture of peace must be included in school curricula and textbooks;

- Women's organizations should assume a direct role in peace talks and in educating men, women and children about the culture of peace;
- To achieve permanent peace and a just settlement in the Middle East, the Israelis and the Palestinians must come back to the negotiation table. Efforts should be continued to implement the Road Map. A final peace settlement must be based on Security Council Resolutions 242 and 338, and through direct negotiations between both sides.
- The Iraqi situation must be resolved.

Building a Culture of Peace in the Family

Prof. Dr. Arbia Ben Amman

Tunisian University of Sciences and Medicine, Tunisia

Your Excellencies,
Distinguished guests and participants,
My sisters of WFWP,
Ladies and gentlemen,

It is a great honor and privilege for me to find myself today with you at this historic and very important conference held at the same time as the inauguration of the Human Rights Council of the UN. I want first of all to express my double feelings of happiness and responsibility. I am happy to be among this group, a wonderful group from different paths of life, different backgrounds, and different origins. However, it is also a very homogeneous group in its goals, its aims, and its motivation. Because, in spite of these differences, the group is unified by the unique goal, which is how to act for lasting world peace. We are here to envision our different views and share different experiences to contribute to achieving world peace.

This is a very noble and worthy mission that we assigned to ourselves; it gives us determination to surpass and go over all the difficulties and the differences which are blocking us to achieve the global peace. This feeling for responsibility makes me appeal to you to be aware and to work harder as women, and, as families, to make our dialogue easier and more "relevant".

The second reason of my satisfaction is that we are at the UN Palace in Geneva which has been for many decades playing a very important role in promoting dialogue and comprehension among nations and civilizations through the UN agencies.

Distinguished guests, ladies and sisters, I am from Tunisia, a small but wonderful country with about 10 million inhabitants. Tunisia has been a

country of dialogue and tolerance till now ever since the creation of Carthage in 850 BC by Princess Didon (or Elyssa) from Tyr, Lebanon.

As a moderate young nation, Tunisia signed on April 22, 1995, together with countries around the Mediterranean Sea, "The Carthage Treaty of Peace Tolerance" and assigned itself the mission of working for comprehension and dialogue for peace in the region. I know that one of many achievements of this conference sponsored by the Women's Federation for World Peace is its emphasis on the importance of the role of the family in this perspective.

First of all, we should begin by asking ourselves: "What is the meaning of peace?" Is it the absence of war? Or is it something larger and bigger than this meaning? How can we achieve peace? Can we do it as individuals, as groups, or as members of a global family with one and unique aim to understand each other, listen to each other, and live with each other in a real and authentic comprehension and respect, in just and secure conditions? What is the role of the family in this field? How to educate the future generations on these values? The Universal Declaration of Human Rights begins with the words that "all human beings are born free and equal in dignity and rights." Its ending parts deal with economic and social rights and other various rights related to environmental protection, information, sciences, and technology. The family should be the first school of these universal values, and so it must be "the first school of peace."

In this presentation, we will try to address the importance of "character education" and the role of family in the creation of the Culture of Peace for the young generation to become the future citizens. What should be the responsibility of the family in this field? It was established a long time ago that the family was the essential cornerstone and the key to the realization of a happy society. The family is the first contact that children have when they come to this world. Children's first impression is what they see in their family. Children learn everything from their parents and especially from their mother. Their parents teach them how to love, or hate, and how to behave well, and how to be tolerant or not, etc.....

Family plays a primordial role in the “socialization” of children. It acts on their “virgin mind” conscientiously and unconscientiously to build their personality. This statement was underlined by a famous Palestinian sociologist, Hisham Chourabi, who said that “the family is the intermediate that cannot be ignored between society and individuals.” So, here again, we see the importance of family and admit that “character education must get started at home” and the most important actor is woman. She is important as a mother, a sister or as a wife, because women often play central roles regarding education of their young generation.

But unfortunately, women often become the first victims in conflicting areas, in occupation, in wars, or in intense zones. They become victims of intolerance and extremism. They often try to resist and to keep the family values safe and civilization values protected, to save the family identity and to keep it out of reach. As one of the first examples, we can take the struggle of the Palestinian women to keep their identity under the occupation. Let us say how women are indispensable for safety of the family and the world. The last question now is: How can we empower family members to keep this role effective? As you know, the family is not the only structure of education dealing with younger generations. Schools, media, TV and the immediate environment of children have very important influence on the youth. As a result, parents sometimes face problems and incomprehension by their children. So, this is another question: How to deal with this? What are the solutions? It is because media is the third or fourth power whose influence on the youth is uncontrollable.

To summarize what I have mentioned, we can say that good education on moral values (like human rights, peace, tolerance, etc.) must begin in the family and continue with character education “through all the ways which can touch the youth”. Now, let me please tell you some examples of how we managed in Tunisia with these objectives:

- 1- First, we focused on women’s education and general education by making laws that oblige parents to send to school their children (especially girls) when they become 6 years old. The current

percentage of the children who are 6 years old and going to school is 95%.

- 2- Second, we focused on human rights education by reforming the school curriculum: we took off all bad words and expressions of gender non-equality, words of hatred, racism, etc. and we introduced human rights values.
- 3- By encouraging the civil society (NGOs) and political parties to work on reaching democracy, good governance, and protecting human rights.
- 4- Fighting against illiteracy among women which is near 30% of women over 50 years old.

Thank you and great thanks to the WFWP staff for giving the chance to sit here and all other sisters here. Thank you again.

Building a Culture of Peace in the World through Education: An Insight into Women's and Families' Roles

Dr. Hiba Samir Othman

Chairperson for the Mathematics Department, American University of
Science and Technology, Lebanon

*"Since wars begin in the minds of men, it is in the minds of men that the
defenses of peace must be constructed"*

UNESCO Constitution

Dear Friends,

Let me begin by saying how honored I am to speak today in this international conference taking place in the magnificent setting of the UN House in Geneva. This year's focus on peace, woman, and family is extremely close to my heart. I would like to commend the organizers for having selected the theme and having been able to gather such amazing panelists.

In 1997 the United Nations General Assembly first proclaimed the year 2000 to be the international year of the "culture of peace." The UN defines the culture of peace as: "a set of values, attitudes, modes of behavior, and ways of life, that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiations among individuals, groups, and nations." Reading this definition brings to my mind the relationship between a mother and a baby with all the ideas it implies such as innocence, trust, and unconditional love. All this occurs within the culture of a peaceful family.

How can we contribute to enabling societies to overcome division, doubt, and anger? How can we contribute to making societies possess the inner strength to demonstrate their cohesiveness when time is really difficult? One of the most significant ways to promote a culture of peace is, in fact, through peace

education. I would say that we need to start from the families in our society. The family is the small shaking heart of the entire civilization. If it beats with the synchronized and harmonic rhythm of love and understanding, everything else that is capricious, unstable, or non-reliant will cease to exist.

If the family is violent without love, disturbances will appear in growing children, often causing them to become violent also. This in return reflects on society. Families without love create societies without love. Children identify themselves with their parents, becoming similar to them and using similar methods. This is why peace education needs to be accepted in all parts of the world and peace studies need to be incorporated as part of the educational curricula. Educators in schools and communities must teach the skills of reconciliation, understanding diverse cultures and accepting differences. The task of educating young people about peace is of primary importance. At higher levels, curricula must include human rights, rules of international law, peace and sustainable development.

Moreover, education should start from the early years. This brings to my mind some lessons such as "Share everything. Play Fair. Clean up your own mess. Say you are sorry when you hurt someone" in Robert Fulghum's book entitled "All I really need to know I learned in kindergarten." Those principles to be learnt in kindergarten really constitute the principles of a culture of peace. And if this is so, then we should pay special attention to the primary educator, "the mother." Women play a great role in promoting peace among their children, families and societies. It is no secret that, when women participate in peace negotiations and in the crafting of peace agreements, they keep in mind the future of their societies, their communities, and their families. Women spread universal love, the love which does not exclude anyone and which is addressed to everyone.

In conclusion, let me reiterate why I put such emphasis on education. There are three reasons. First, it targets individuals. There cannot be true peace unless the mind is at peace. Second, it brings together all factors: children, women, families, societies, etc. Third, it teaches skills of tolerance, solidarity and dialogue.

Let me end with a note of guarded optimism. I believe the time of a "culture of peace" has come. It is no longer an idea or just a concept. It is growing into a global practice thanks to dedicated efforts by the people like you. But that only means we have crossed the first hurdle. The rest of our journey will take us to our streets where people are without shelter, to our schools where poor children are denied proper education, to our communities where harmony exists only in hope, to our societies where discrimination is still the order of the day. Most importantly, however, our journey must take us to every human mind to get rid of intolerance, prejudice and selfishness. Only then we shall have a truly universal culture of peace.

Thank you.

Spreading a Culture of Peace within the Family and the Community

Dr. Fawziah AlBakr

Associate professor, King Saud University, Saudi Arabia

Let me begin by saying how happy and honored I am to speak at the Tenth Annual Women's Conference for Peace in the Middle East which tackles the issues of culture and peace through the grassroots, the family, the schools and local communities.

And where? At the headquarters of the United Nation in Geneva in which the UN has dedicated the years from 2000 to 2010 as the International Year for Culture of Peace and non-violence for the children of the world.

I feel very privileged to be with all of you today. I know that, as we speak, the crying of the little Palestinian girl, Huda, whose father and five of her immediate family were bombed to death at the Gaza stripe just days ago, is still in every body's mind. That is why we are here, to be helpful in preventing such a cruel and tragic act. I believe that with the rich experience the panelists and participants of this conference have, we will be able to have more understanding on how to promote the idea and practice of the culture of peace at personal and community levels.

I would like to start by stressing the fact that everything starts from the oldest institution in the world: the family. If the family is in peace and its members are using peaceful means to resolve their disputes, children will learn these tactics and transfer them to their later lives.

In the East, we have a very strong and rich religious heritage that could strengthen the meaning of peace within ourselves and with others around us. You may have noticed that I started my talk today by saying "Peace be upon you!" It is the first word to say when you meet somebody in the Islamic world. At the social level, our Middle Eastern communities are of loving and

emotional nature. Traditions give people the space to express their feelings which help to bring more understanding. Historically, there was a strong emphasis on solidarity as a basic element for survival in a desert environment with a very harsh climate. That was the case in the old good days.

What happened to our families since then, especially in the Gulf region? Oil booming in the GCC nations has created a new set of values that rest mostly on a materialist view. There is a huge social difference in income among social classes; you have the very poor and the very rich. Everyone wants to be rich and get richer! The value is: You are what you have. Boys and girls are not happy because they want more and yet do not have as much as their friends or relatives. Mothers and fathers are not happy because they also want more and can not rise to fulfill their children's expectations!

So, in order to spread the idea of peace in such a mixed and unsettled environment, it is important to identify those issues which cause grief and conflict within families. It is also important to make good use of the rich heritage that we have in order to restore and support the old traditional values that emphasis peace and caring among people inside and outside the family. I know many of my old folks at home (my mother for an example) who still do visitations to poor people, look after their children and pay their bills, whereas we, the new generation, do not have time for such an act, for we are too busy fulfilling our materialist needs.

Our school curriculum and the way it is delivered are traditional. Listening and reciting are the norms. Few private schools have introduced a more modern way of teaching. However, when you are taught to listen, you are taught not to question things, not to express your feelings or anger, and not to initiate changes. That is the way many students express their frustration either in schools or later in life in a peaceful way. Bullying, for example, is a huge problem in our schools. One of my students whom I supervise to get her doctoral thesis found no national or local programs implemented against bullying in the Saudi educational system. No tradition of conflict resolution is implemented, thus leaving children with no real experience of managing

their anger or frustration that could be transfer to the street, to the community and to the work place. Thus, the emphasis of my presentation is going to be on building a national program that could be used by schools in order to teach students how to peacefully resolve their disputes.

In schools little emphasis is put on educating the concept of peace in relation to the world or other communities. The issue of education for development has just started to be a subject of discussion in some of our schools. Education for development as identified by the UNICEF is a term used to describe an approach to teaching and learning which can build in young people the commitment to global solidarity, peace, acceptance of differences, social justices and environmental awareness. This goes along with the UNICEF vision of peace education which rests on the concept of right-based, child-friendly learning environment which should be a guideline for any nation that hopes to educate its citizen about peace and love for others.

Another element that is raising a lot of concern among educators and psychologists is the fact that Saudi kids watch television too much and consume so many hours on video games. According to the latest report by the Associated Press on the rising rate of obesity among Saudis, 52% of Saudi men and 66% of women are either obese or over weight. The rate is 18% among adolescents, and over 15% among pre-school kids. This represents the health danger caused by too many hours of watching TV and playing video games. Also, different studies have shown a strong association between media violence and aggressive behavior among youths (American Psychological Association, 1993; Reiss & Roth, 1993).

According to the report by Mattaini, Addams and Lowery and a peace project group in 1999, "there has been a dramatic rise in exposure to increasingly realistic models of violence in movies, television and video games in recent years. While these may not significantly affect behavior among those with strong rule-governed repertoires, the data clearly suggest that many youth without those repertoires can be powerfully affected by such exposure."

We as a society have, among other things, what we could call a culture of

violence. Schools are fuelled by militants and extremists. Our government has been doing a thorough investigation of the school system since September 11 in order to eradicate such phenomena, but we still have a long way to go. People are also doing their share to help the society in this effort. In this regard, many people, mainly women, are working on a voluntary base to help bring peace and understanding inside and outside our country. I will tell you here about one of the experiences that I am personally involved in. It is the Saudi Society for Cultural and Educational Exchange, which I established this year along with some educated ladies of Saudi Arabia. Its mission is to increase opportunities for international peace and security by increasing the understanding among peoples and cultures of the world. This is done by providing educational and cultural exchange services to individuals and communities through educational and cultural programs offered or paid for by different organizations around the world.

For example, we have been able to send 17 students to the United States through an organization called the AFS. Those students stay with American families, go to neighboring schools and work with the local communities for a full year. This gives both the students and the host families a chance to know each other in a very real way which we believe will bring more understanding of both parties.

Those students will be coming back soon with very rich and memorable experiences which we hope would make it possible to have better understanding of both cultures and more global views of the world around them. Moreover, we are now preparing another 17 new students to go for the school year of 2006-2007.

I am also working for another program called "Flowers are Us" to connect children of the world through flowers and drawings. It is a program run by an artist in New York. She shares the experiences of children in New York with children in Riyadh, Saudi Arabia, through the internet. The children from both sides are able to communicate and talk about the flowers and their beauty in their countries. They are also able to exchange their drawings and attend expeditions in virtual space. We believe that this will help children of

both sides to see one another in a different vision. These are small steps that we all can take to insure a safe and peaceful environment for the children of the world. Thank you for your attention.

Creating Peaceful Families for Orphan Children

Mrs. Fatemeh Berzegar

Director, Zeynab Kobra Foundation, Islamic Republic of Iran

In the Name of Allah, the Compassionate, the Merciful

The Women's Federation for World Peace International has taken a valuable step in organizing this valuable gathering. I wish to initially thank the organizers for their tireless efforts in conveying the Tenth International Conference on Building a Culture of Peace in the Family; Education for Peace in the World. It is a pleasure and honor for me to join you as a member of the civil society of the Islamic Republic of Iran.

The task of building a culture of peace in the family, in any social institution, in our societies and at the regional and global level, is of utmost importance. While we focus our efforts at the local level in the families and youth in our societies, we should not underestimate the long-term and far-reaching effects of our endeavors. In this regard I would like to share with you some of the success stories and experiences of the civil society and charities in Iran.

I am the founder and director of the Zeynab Kobra Foundation established in 1979. In the early years of the Islamic Republic I was invited as a volunteer to manage an orphanage in the Municipality of Teheran. There were 2,500 children of mixed ages and about the same number of personnel. There were many behavioral problems among the children and personnel. I recruited a group of dedicated volunteer women for this campaign. We initially took measures to divide the children into smaller groups, and housed them in 16 large residences. The unqualified personnel were dismissed and we started to educate the children on the basis of a new scheme in which we provided them with love, affection, support, self-confidence, and dignified social relationships.

After 18 months we faced difficulties in implementing our educational

programs because the remaining personnel did not have the same enthusiasm and objectives that our volunteer group pursued. This valuable experience led us to realize that we must bring these children up in family-like environments and with the assistance of dedicated personnel who sincerely love God and through Him can give their love and affection to these children and garner their trust. Therefore, we proposed either to change the personnel of the whole facility or otherwise to accept the responsibility of 30 girls in a nongovernmental organization based on our values. The second option was realized.

We began a new era of our work with 30 girls who had lived under those difficult circumstances and had many behavioral problems. Some of them were very violent and had aggressive traits. We started bringing about a change in their life-style, provided them with love, and strengthened their personality and dignity by implementing a pseudo-family scheme for them. We created a family-like environment for them, and gradually we observed a transformation in the girls' attitudes and behavior. Their disbelief changed into faith. They confided in us, and we saw the magic of love. Many of them later got married. They now have their own families; their children go to school and college. We are still following up their conditions. We visit each other like relatives; their children call me grandma.

This valuable experience indicated the importance of family love and affection for the development of intellect and personality of children even if they suffered in an early stage of their life. We now continue our work on orphan babies (2-4 years). Some of them have physical disabilities; some have psychological trauma. Many were bottle-fed in the arms of nurses and thus did not experience the warmth of mother's arms before they came to our Foundation. Many of the older children were depressed and wetted their beds at night when they were brought to us. They had experienced no love and affection. We designated trained nurses and tutors, each of whom played the role of a parent for every 4-5 children in two shifts.

As a result, they began to lead a very normal life together. They went to kindergarten or school, visited barbers or went shopping like other children.

Their problems began to diminish gradually, and in a few months their skin got improved. They showed signs of cheerfulness and joy. Thus, their behavioral problems subsided.

Our welfare department simultaneously worked on the legal aspects of the children. Since we do not believe in the long term residence of these children in the orphanage, we have been looking for their appropriate foster families. Some of their biological families have been found. Those families are convinced to take care of the children with our counseling and financial support. Other children have been adopted by foster families after a meticulous screening process. The foster families are in continuous contact with our foundation, and our counselors always provide advice when necessary. Many of these children adopted many years ago are now married and have a family of their own. So far, about 3,500 children have been rehabilitated in this scheme.

We also have another activity that we started 15 years ago in the Zeynab Foundation. In this section we support highly intelligent children who have lost their father and live with their mother in unfavorable economic conditions. These children are chosen for scholarships along with their brothers and sisters until they enter college. We provide counseling and educational services for them as well. This activity is also carried out by in our branch in Mashhad, a large city in the northeast of Iran. 2,500 children have benefited from this program and 1,500 students have graduated from universities with our scholarships.

The Foundation is also engaged in providing relief to areas stricken by natural disasters with the help and support by the people. We take part in the distribution of goods in the early stages. Then, we established schools and vocational centers for the remaining people in the areas such as Roodbar (northern Iran), Ghaen (eastern Iran), and Bam (central Iran).

The Foundation also has a project to empower women heads of households. This program has been in effect for four years. In this program women who are sole bread winners for their families are trained in vocational education

centers where they receive assistance so they can get engaged in income-generation activities for their families. These women are also provided with counseling support. 180 women have benefited from this program to date.

The Foundation relies on financial support from the people and its volunteer public relations activities including seasonal bazaars in which ladies cook a variety of high quality dishes and the public are invited to purchase their needs from the Foundation. More than 120 volunteer ladies devote their time to these activities.

We have had many international activities, including visits from American, European, Asian and Japanese NGOs. We have taken part in international activities to exchange experiences and we have had projects with international organizations such as the Islamic Development Bank.

The Zeynab Kobra Foundation has nearly three decades of successful volunteer-based non-governmental charity works in the field of children and vulnerable families. The Foundation owes its success to faith and love of its dedicated members and volunteers. This faith which is undoubtedly rooted in love for God is manifested here as devotion and service for one of God's beloved servants, Zeynab Kobra, the granddaughter of the beloved prophet of Islam who dedicated her life to the service of humankind by resisting oppression and providing support for the oppressed and downtrodden. Our experience clearly shows that such spiritual objectives can create strong incentives for the society to engage in charity work and to spread the word of love which is the word of God. For peace on earth we have no choice other than to bring peace to our individual hearts and hence to our families. We are convinced that it is warmth of a loving family that can bring peace and stability to our societies and to our world.

May God bless all those who strive for peace on earth. Thank you.

The Family: "School of Peace"

Weapons of peace – Weapons of Love: Women's Contribution to the Peace Process

H.E. Mme. Oya Talat
President, the Patriotic Women's Union, Cyprus (N)

Dear and distinguished participants,

I am happy that I am once again here with you. WFWP has proved again that it is an organization which brings world women's experiences together that are molded with different cultures, understandings and feelings, and which are courteous to human rights and outlaw of war.

The theme of the conference is also very important. We, who come from a region known as the natural bridge between the East and the West and where the Middle East and the Eastern Mediterranean meet, can understand each other well. Again, we have a golden opportunity for discussing advantages and disadvantages of our life philosophy, which is renewed while keeping abreast of the changing world but which traditionally has remained focused on large family and on creating the richness in diversity. This reality already excites me and I am growing impatient to listen to opinions of friends about this subject.

As some of you may remember, during the 8th Conference that took place in Geneva in 2005, I promised to ensure that some Palestinian students be granted scholarship from Turkish Republic of Northern Cyprus to study at the Eastern Mediterranean University. Last year, with the great help of Her Excellency Madam Inam Mufti, we managed to find two female Palestinian students. They were granted scholarship, and WFWP provided their living expenses.

We hope that this cooperation will continue because we believe that the Palestinian students deserve to have proper education that will enable them

to contribute to the empowerment of women and regional peace in the Middle East. And I want to thank Mrs. Hisae Kobayashi and all members of WFWP–Japan for their great help. I also want to thank Mrs. Zoe Benet for coordinating and supporting the students. Last but not the least, I would like to express my gratitude and appreciation to the members of WFWP for their great voluntary work and contribution to peace in the Middle East.

In the second half of the last century we came to see many activities under the slogan of “No war! Peace right now!” and to hear the claim that the future of humankind will open by realizing a culture of peace and reconciliation. This positive and productive wish has been further consolidated with the UN’s project for creating a promising and fine world by overcoming the pains and the debris of the 1st and 2nd World Wars. Unfortunately, however, these and other similar slogans proved to be insufficient to create a culture of amity, peace and understanding among the peoples who grew up in different places of the world and with different understanding and culture.

Dear guests,

In reality many countries including my country, Cyprus, still exist in areas of war and conflict. Also, there are other areas where people live in the state of cold war because of various problems. But, at the same time, the desire and efforts for creating the world of comfort and happiness accompanied by productive and positive energy supplies have been growing as a result of the wish and longing by many people. Furthermore, political, economic and social dialogues are increasingly held more often than ever to embody the life goal and vision of those people.

I think that it is very important to share our experiences. Solidarity nourished with amity and devotion also enhances the mutual understanding and esteem. Also, life philosophy which focuses on happiness of humankind should continue to be the key to the gate leading to the bright future. Actually, the meaning of the life lies in working for shaping the future with happiness and hope. It should be renewed constantly without repeating the

past mistakes. It should rise with the grandeur of a pyramid wisely placed on the experiences.

I am one of those who think that the progress should be made in a flow and renew beauty by overcoming pains of the past. The past should serve as lessons for the future. Renewal of our traditional behaviours is a natural process just like a flowing river which changes permanently. To live in the past should not be the purpose. On the contrary, we have to allow contemporary and modern understandings to shape our lives at present and in the future.

Dear distinguished participants,

I want to ask you a question. What does the concept of "we" remind you? Yes, what does "we" mean? The concept of "we" is made by emphasizing the characteristics of the individuals forming a group. The groups which act together with the common interest, feelings, ideas and beliefs are defined as "we."

On the other hand, patriotism is a natural and instinctive feeling. It reflects amity and devotion that everybody feels for the place where he/she is born. It establishes a bond among people not only because of the same location but also as a result of the common conditions derived from sharing the same place. And, in actuality, the sensation developed as "we" of small groups comes to lead to the sensation of larger groups and to patriotism. Those who have common interest regard themselves as "we." Just like our DNA, which is a perfect system carrying our genes, this feeling of "we" becomes firm by passing from person to person and from generation to generation, improving patriotism and infusing a natural separation of "we" and "others." This separation becomes an intuitive reason for structuring the concept which divides but never unites the people.

Throughout history, the feeling of "we" embraced tribes first and then city-states. During the feudal period, it embraced feudalism, and then it embraced nation-states with linguistic and cultural unity that appeared

along with development of production means. As it expanded, however, the pure and instinctive patriotism created by the sensation of “we” proved to be inadequate for uniting the people. Then, in parallel with expansion of common living places and shared common interests, the desolation of individuals increased. As a result, the necessity for feelings of moral support and solidarity also increased. Thus, patriotism turned into nationalism.

It will not be wrong to say that nationalism appeared as an ideology for consolidating common understanding and behaviour of individuals. While the concept of “we” in nationalism excludes others, it proceeds with a vision and attitude of protecting national independence for social progress and development. The people get united under the concept of “we” and gradually started excluding others with an egoistic attitude. In the case of both developed and developing countries of the world, nations or group of nations continue their egoism even if they have humanistic philosophies. Often their national egoism becomes the very reason for destroying others.

The situation is even worse in the underdeveloped countries where poverty and underdevelopment reign. In these countries, the feelings of weakness, dissatisfaction and repression of individuals have increased. The rise of national power and the will to become powerful against others increase their aggressiveness. For this reason, the national feelings turn into national aggressiveness. While the people try to conceal their aggressiveness, individual lives are endangered in a continuing vicious circle of aggressive nationalism. Thus, negative feelings and structures are created in their communities.

It is obvious that wars are nourished by those behaviours that attempt to control others. But the national sentiments that want to protect their entities even with armed forces nourish the nationalist ideology for protecting their cultural characteristics. These shallow understandings that continue to be aggressive are the source of both regional and universal problems. In the areas of conflict where feelings of self-protection often turn into aggression nourished by terrorism, solution can be achieved only by

correctly explaining the meaning and importance of dialogue, tolerance and peace and by implementing them.

Dear friends,

It is obvious that we need to make a deliberate change in understanding and mentality on this matter. We all know that development of human characters that contain behavioural differences occur in the early years of life. For this reason, the first years after birth are very important. The educational environment for human beings starts from their families and proceeds to nursery, pre-school, and elementary schools, etc. Those early stages for basic education are especially important for raising children, who are very difficult to be changed later on. The family, which is our first school and the first social environment, teaches us basic customs and traditions of our community. Even if our social structures develop and change, the basic doctrines on the customs and traditions continue to identify our behaviours and attitudes. And it is not easy to change those behaviours we learn in the family.

The magic of the word "we" is imprinted on the minds for the first time in the family unit. The meaning of "we" is to defend the common interests of the family and the right to live. The meaning of "we" is to meet the instincts of birth and protection, to strengthen the bonds of love, and to perceive the goodness of sharing. And, the desire to become successful in life and to live in a place where everybody's needs are met according to necessity and priority is integrated and internalized as "we." So, it is no longer a mere concept. It turns into a richness of human behaviours. It is not easy to get rid of the behaviours and habits developed under the family roof, in other words, to get rid of the most basic social internalizations. So, the importance of the family as a school to teach behavioural integrity based on compromise, understanding, amity and esteem cannot be exaggerated.

In our country, old styles of child-rearing based on religious and ethnic origins are still being practiced. Even though, as a result of the transformation from the wide family structure into the nuclear one,

contribution by the traditional family to cultural interaction has diminished, it is possible to say that its effect is still very high. The transfer of behaviours learned in the family through communication and relationship of the mother-father-sibling triangle still remains as the most important factor that affects the formation of human characters.

Although the changing lifestyle has resulted in a smaller family, the importance of the bonds creating a wider family structure continues. In other words, although family members do not necessarily live in the same house, the tradition of solidarity with each other, the tradition of sharing in sorrowness and happiness continues. This wide protective and supportive family relations formed through the interaction of mother-father-sibling is the basic source of both the social solidarity in the Turkish Cypriot community and also its struggle for existence shaped with peace and democracy.

Other factors that play very important roles in the improvement of the lifestyle are the proper relations between the mother and the father, the existence of rules of democratic participation in the family administration and the placing of the bridge of love extending from human rights to nature into the heart of children during their early ages. I want to emphasize that the family structure of the Turkish Cypriots who live in Turkish Republic of Northern Cyprus is based on amity, esteem, peace and shared understanding. It is a source of pride for us to highlight such a social structure in which dialogue is regarded as important. We want to develop further a family structure in which love, dialogue, and mutual understanding are beautifully shared.

Raising children through philosophy and culture based on peace and love can only be realized in this way. No matter what it is, those who are raised in this way come to reject the philosophy which advocate war and destruction. Those who want to bring happiness to everyone, create a peaceful world, and at the same time preserve environment will pass their philosophy to their next generation as the most valuable heritage of humankind.

So, I would like to bring you the message of peace and love from all women in North Cyprus. We, the Turkish Cypriot women, raise our children with our husbands and decorate them with our social customs and traditions based on contemporary human rights. The struggling of Cyprus for solution and peace, in which young people also participate, is continuing increasingly. To live in peace and happiness in the Federal Cyprus that we would like to establish with the Greek Cypriot friends would become possible with the presence of these young people raised in such a culture. With this awareness, all members of the bicommunal women groups are required to strengthen their brotherhood/sisterhood feelings and construct the culture of peace together. In this way, we would be able to make the people in our island live away from enmity and conflict which have continued for 40 years.

Of course, it is our utmost wish to make the whole world embrace the peace winds. This will become possible if we sing songs of love, peace and brotherhood/sisterhood, starting in our own family and our communities. That is the main reason which encouraged both the Turkish and Greek Cypriots to make efforts to initiate and sustain conflict resolution activities. Non-governmental organizations, especially women's organizations, participated and worked actively in these peaceful endeavors. This also provided a smooth passage in the relationship between Turkish and Greek Cypriots when the borders were opened three years ago. I believe this will also contribute to the process of reconciliation and enable the culture of peace to prevail in our island. Therefore, these conflict resolution activities are imperative to realize a comprehensive settlement in Cyprus, which we need it for our future generations.

In today's world, women continue to contribute to raising their children and passing their constructive and positive impact on to every area of social life. Women continue to contribute to the world's future through raising children by means of peaceful ways and courageous initiatives that embrace respectful and fair behaviors with love. In that way, the existence of women with their unique life experiences in solving problems and in leading pioneering works for settling conflicts, is the basic necessity for happiness

and peace to embrace not only the Middle East, Mediterranean and the Balkans but the entire world. We want the 21st century to be ruled with love and brotherhood/sisterhood instead of war. It is very clear that the only way to achieve the goal is to promote dialogue, cooperation, and mutual understanding among countries so that everyone may enjoy the basic human rights. It is an undisputable fact that equality of all human beings and the world of consciousness should belong to us all.

There is a Turkish proverb saying, "Sweet talking brings the snake out of its hole." Even though we all differ in expressing our love, the "sweet talking" on peace can be shared by everybody as a common interest. It also makes us share the concept of "we" to build a happy future blended with peace, love and solidarity.

I would like to congratulate everyone who helped to organize such a meaningful conference, and I thank you all for your kind attention.

Dignity and Development :

Building on the Accomplishments of the Culture of Peace

Mrs. Carolyn Handschin

Deputy Director, Office for the U.N. Relations, WFWP International

I have often pondered the use of the word dignity in the United Nations Charter, in the Universal Declaration of Human Rights, the Covenants, Constitutions and many other formidable documents that have withstood the test of time. We are all familiar with the passage:

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

It is not only repeated and referred to in many UN texts and binding documents, but continues to be quoted and referred to until this day. Why is that? What is it in this word or concept that is so attractive, so broadly inclusive? It touches the core of human aspirations. I asked myself many times, do others feel the same elation, the same hope when they read those words? It is very spiritual to the religious and still meets the criteria of the non-religious whose vision or goals may be different. It is, in a word, life without human rights violations or the fulfillment of the Koran or the Bible and other sacred scriptures.

Surely many have shared the thought, "why was *inherent* dignity chosen"? With what assurance could this be claimed and recognized as the root from which all rights are derived (as stated in the International Covenants) and yet without which, where could a hope for a future "freedom, justice and peace in the world" be found? Are these terms just lofty rhetoric or are there processes and principles involved that can be applied and replicated whereby every individual can tap into *their* inherent dignity. Even the drafters who had carefully chosen those words had probably not entirely done so themselves.

The term dignity has been used loosely, referring to a demeanor or poise or sometimes in describing royalty or someone who seems above a situation, but is this the dignity that stands as a coveted aspiration for all of human kind?

It is possible to cultivate an air of dignity without having tapped into any innate dignity whatsoever. And as I have personally witnessed, it is also possible for someone to have true dignity in a situation that seemed to have no shred of anything normally associated with dignity. I will describe a very striking example.

Two years ago, WFWPI held a women's peace initiative, bringing together more than 1200 women from 5 continents over a two week period to reach out to local women in Israel and Palestine. It was part of a series of such global initiatives organized by the Universal Peace Federation, similar to the upcoming event in May. We wanted to try, in a humble way, to reassure and remind women and mothers there of their important role in winning the long-term war against hate and injustice. We organized 2 weeks of activities in conjunction with local women, including "education for peace" seminars, visits to schools and other institutions that promote peace. We marched together through the streets of the Old City of Jerusalem to the Wailing Wall and then to the Temple Mount where we were allowed to pray inside the Al Aqsa Mosque, and then inside the Dome of the Rock. This is a very rare privilege and was deeply moving to the participants. We continued along the "Via Dolorosa," traditionally honoured as the pathway of Jesus as he carried his cross to Golgotha ending at the Church of the Holy Sepulchre. We were all continuously chanting *"Peace, Shalom, Salaam Alaikum."*

We held our traditional "Bridge of Peace" ceremonies between the women of Israel and Palestine and conducted a rally in Peace Park in the old town of Jerusalem, inviting performers and speechmakers from both sides of the conflict. Each morning, we would go out into the neighborhoods in Jerusalem, Tel Aviv as well as in the Palestinian refugee camps in groups of 3 knocking on doors to meet and speak with the women. We were usually generously invited into their homes, drinking many cups of strong Turkish coffee or tea, listening deeply and hoping that when we left, they were more empowered and encouraged not to give in to despair. We were aware of the fact that we could not change their situation through our visit, but we knew that we could remind them that women around the world really did care. The role that women and mothers play in their families and communities in terms of winning that real battle against the propagation of hate and resentment is not to be underestimated. We later continued a signature campaign based on

these key points in which more than one million women around the world signed on to.

In one of my days of outreach, I met a young Palestinian woman named Miriam in one of the refugee camps near Jerusalem. Her family was very poor and as with many women there, she was hidden underneath a veil, except for her bright and penetrating eyes. Her large extended family sat on the floor in the bare room, watching with curiosity while we spoke. I felt that they were offering us the best of the very, very little that they had. I remember thinking at the time that she has dignity and had managed to create a dignified home in spite of the dire circumstances. I explained to her about our program and one tear dropped from her eye. She then began to tell us about her work as a teacher in a one-classroom school with Palestinian children of all ages. They arrive each morning, she explained, filled with anger, telling explicit stories they'd heard on television or overheard from relatives about street battles and death. They exchange tales about what they will do when they are old enough to retaliate. She said that she has to spend half the day trying to create an atmosphere conducive to learning. Even though she herself is losing a battle with breast cancer because she doesn't have the treatment that she needs, she cannot miss a day because the children need her so much. She is trying to help them to know the experience of peace founded in forgiveness and understanding. She's afraid if she doesn't come even one day, they may lose that fragile hope of a culture of peace that she has labored to create for them. She also told me that she has the strength to continue because her mother did the same in her family.

Through this experience, I was reconfirmed in my conviction that tapping into an innate dignity is a process that has to do with replacing one's small concept of self as a self-sustaining and independent person with a concept of my large interdependent self who needs and is needed by others, and who has worked hard to make themselves so. It has to do with knowing one's value to the larger whole. It has to do with being aware of the needs of others, of being "a part of", not "above"- as should be the case in royal families who have been entrusted with the lives of their citizens. We may be trying to create dignified livelihoods for all people, but if it is not possible to offer a means to reach that internal state of "having dignity" for those people, there will be no sustainability.

If there really is an *inherent* dignity, then it is possible to get there and a means to do so should be included in the “journey”. After researching into the lives of a select group of people that seem to me to be approaching this state, who reflect this in their integrity and deep compassion and often profound religious conviction, I’ve noted a common element. They are invariably people “living for others”, sacrificing and investing for the well being of others in their daily lives. People who emanate dignity are people who are constantly aware of the needs of others and busy responding to them. They are people who give and forget that they have given. It requires effort, training, involving the mind, the will and the heart.

It is so important that we can concentrate our best energies on the developmental processes and a methodology of building a culture of peace, a culture of heart. Although we tend, especially in policymaking at the United Nations and between or within governments, to build our strategies on the logic of the brain, forgetting that the logic of the heart or the logic of love is the core motivation and unifying factor in our lives. A transformation towards a culture of peace has to be led by transformation of heart. We can provide people with houses but if it doesn’t feel like home, peace cannot take root. And similarly, if we hold onto a vague vision of the “human family” without really working on our ability to care deeply about one another, we will live in constant frustration and un-fulfillment

The very good news is that it is not random process, a question of luck. The “journey” is well marked, if we are looking for it. Once we realize through our experience that “to be great is to be good”, we know intuitively that this is the best gift that we can pass on to our children, our world and finally it is the pillar of our own development no matter talents we might choose to develop. Consider how thoughtfully this has been planned. We are born into families, an ideal environment to learn to practice “living for others”. That relationship between parent and child is the highest and most critical relationship. It is the way that lineage is bequeathed and some religions say, it is so fundamental because it, in fact, reflects the relationship between the creator and humanity and by experiencing those positions fully, one is tapping into that primal force. We know that it is of course very difficult to achieve that if parents have not been able to create a secure and nurturing environment. We know likewise that the disappointment children experience when not growing up in such an environment and not feeling that

unconditional love of parents may affect self-esteem and behavior throughout life.

Yet the fact that families are too often not fulfilling their potential does not mean that they do not hold a key to the solutions that we are looking for. We may need to re-think the paradigm. Families are the place where ideally, the four realms of love can be learned and experienced: parental, conjugal, children's and sibling. There is an order to it. We need to trust that someone is there for us before we can give. That period is critical in arriving at a stage in which we can take responsibility for others, be it our children, spouse or fellow community members. If immature children become parents, they can not possibly create an environment of peace and heart that can launch a child on a path of good development and liberation of his/ her capacity to contribute, to discover their innate value. They will probably not create future leaders that we can entrust our world too, and very likely not provide us with responsible citizens that we can work side by side with. So much of our experience in life can be traced back to that parent/ child relationship, for better or worse. Would not our conflict prevention strategies or development goals have much greater effect if we would put our best minds and hearts together to consider how to prepare our youth for life as a couple and heads of a family. It is not just prevention and long-term though, which we often put aside for the erupting emergencies. This *is* an emergency that is smoldering and it is preventable.

In the year 1995, the United Nations consecrated much effort towards the family. I and many of my colleagues at the time had contributed to that work with hope that the findings would in turn influence the future direction of policy. It was reconfirmed in that year that there is no better haven for children in time of conflict, that there is no more economical solution for the care of individuals throughout their formative years, there is no better environment for the promotion of trust, honesty, integrity and love than a good family. Unfortunately, it still seemed that, at best, family was re-instated that year as a very useful institution, but not recognized as the paradigm and methodology for world peace, which is its rightful status. We did not work hard enough.

I fell in love with culture of peace because it was such a holistic vision that recognized the necessity for a global "a change of heart" that began with a

spirit of volunteerism. It was the idea that the world will be a culture of peace no sooner than each one of us learns how to reach that inherent dignity that we have hidden deep inside. It can not just be imposed from above, but requires universal participation. Fortunately, it's contagious. Someone, even a stranger is generous to you and you feel empowered to pass it on. Everyone involved in the various campaigns, projects and declarations during the Decade of a Culture of Peace tapped into a momentum that was something wonderful and very real. There were many women NGO's active in the process and of the conferences that I know about the primordial role of "creating a culture of peace in the family" figured in their conclusions.

We all know that is not easy. I am constantly challenged to return to my husband and family of seven children (between 6 and 18 years) and apply the principles that I am always talking about. How to nourish and encourage a child's natural desire to be good, to make a valuable contribution, to be free to develop our talents and personality in meaningful relationships. There is value in being reminded about what we want to do, to try a little harder. There is great value in knowing that others are investing in a similar way towards a similar goal. The Culture of Peace Programme created that momentum, but when the programs end and perhaps we stopped trying so hard, it is a crucial moment to keep trying. It is easy to settle back into old habits and ways of thinking. "Well maybe things didn't change so much, nor did I, for that matter." We move back into emergency mode (or indifference) and dismiss prevention and building a culture of peace as a luxury or too unrealistic. There are still many who disagree, but our voices have again become fragmented. WFWPI held their 9th Women's Conference for Peace in the Middle East in Greece with the theme, "Building a Culture of Peace for our Children" last year and we found that the spark to re-ignite the issue was very easy to light.

I want to finish with one more thought. The Universal Peace Federation, Women's Federation for World Peace are very passionately involved with a civil society initiative called the Ambassador for Peace Movement, representing most cultural, religious, ethnic and professional backgrounds, that was launched by their founder, Dr. Sun Myung Moon and his wife Dr. Hak Ja Han almost 10 years ago. It is moving in the same direction as Culture of Peace. They circle around and support the successes of each other. His attitude is "Let's all compete to see who can do the most good, and

appreciate each other for it". We all need to be encouraged in reaching our innate dignity, sometimes mores in the "developed" than in the "developing" world. We need to recognize ourselves changing and developing and being appreciated for the good affect that we have on our world. We need that place in the human family, as we do in our birth family. Sometimes our most positive childhood memories or even our deeply felt religious convictions are not enough to see us through the confrontations to our aspirations of a culture of peace. Cultivating lifestyles of "living for the sake of others" together is a tangible step, a personal training that is at the same time in reality creating a culture of heart and peace around us. I would like to quote a few lines from the letter that we send to our newly nominated Ambassadors for Peace in Switzerland:

"To date, there are more than 100,000 Ambassadors for Peace worldwide and this letter is being sent to you because we have come to understand the outstanding efforts that you are making in your field and the example that you are living as a peacemaker, perhaps without fully realizing it. All Ambassadors for Peace are, by definition committed to the mandate of living for the sake of others: the key component, in our view to a culture of lasting peace. We hope that you will be further empowered in our knowledge that we are all contributing to a global transformation. Our sincere desire is to raise awareness about all the good actions being taken on by men and women and to enhance the networking capacities and thereby accelerate the benefits. To ensure a peaceful future, the peace process needs to be led by individuals and groups exemplifying outstanding insight, character and wisdom, eventually becoming the norm and standard for all human relations."

GENEVA DECLARATION AND PLAN OF ACTION

(ADDENDUM TO 2005 ATHENS DECLARATION AND PLAN OF ACTION)

JUNE 20-21, 2006



WOMEN'S FEDERATION FOR WORLD PEACE, INTERNATIONAL

MIDDLE-EASTERN WOMEN EDUCATING FOR PEACE IN THE WORLD

Introduction

Affirming the landmark decisions of the General Assembly (GA) (52/15) and Economic and Social Council (ECOSOC) (52/15) Resolutions of 1997 that proclaimed the year 2000 as the International Year for the Culture of Peace, and the GA (53/25) Resolution of 1998 creating the “**International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010)**).

Taking into account the considerable investment of UNESCO in the “**Education for All Programme**” and the relevant resolutions of the General Assembly and the Commission on Human Rights concerning the “**United Nations Decade for Human Rights Education**” (1995–2004) and the extended “**World Programme on Human Rights Education**” that has been launched by the Office of the High Commissioner for Human rights (OHCHR),

Recognizing that our most commonly felt aspiration towards world peace, as noted in the **Universal Declaration of Human Rights** and many other international and regional instruments, as well as within the cultural heritage of all religious and ethnic groups is most often exemplified as a “global family”, which is logically and most naturally expanded from a microcosm of that model, the family unit.

Express concern about constant prioritizing of resources for perfunctory relief aid strategies over a longer-term, comprehensive investment in education and development,

Voice alarm that although volumes of human rights norms and mechanisms have been agreed upon over the last 60 years, the instance of human rights violations has only increased and intensified and incentives for the *promotion* of shared tasks and responsibilities through inclusive partnerships and educational programs has not been allotted ample human and financial resources,

Recognize a gap in our institutionalized “education for peace” and “human rights learning” strategies that does not address the potential that families built on ethical principles of peace-building and forged with bonds of love have as a norm-setting institution,

Note that it is the shared task of the United Nations, governments and all civil society to commit themselves to the transformation needed to secure a global family based upon common roots and shared responsibilities, willingness to give and “live for the sake of others”, that must begin with those in positions of authority and governance, who take on “parental” role models for our emerging culture,

Declaration

We, Middle Eastern Women,

Gathered at the Tenth WFWPI Middle Eastern Women's Conference on "Building a Culture of Peace in the Family: Educating for Peace in the World", organized in Geneva, Switzerland at the United Nations sharing the hope and expectations of all the international community gathered here for the inauguration of the new Human Rights Council,

Building upon the deliberations of the nine previous conferences and their follow-up; including projects, resolutions, declarations, statements and publications¹, to realize that a culture of lasting peace and human dignity requires a basic shift towards preventive strategies that has education as a pillar with special attention given to the non-formal or family-based education and its role to provide an environment of security, hope and peace,

Recognize that strong family traditions and the rich cultural heritage of the Middle East that are conducive to educating for culture of peace and call upon all actors, especially women to make a renewed determination to implement these goals, beginning with each one's personal commitment to change her/his own attitudes and behaviors in their own families,

Find that as mothers and preservers of life and as caretakers who consider themselves a contributing part of a global family, showing the will to overcome differences and build networks of solidarity that reach across the constructed barriers of ethnicity, religion, nationality, gender and age, commit for these said goals,

Plan of Action:

To contribute to consensus-building among women through partnerships in areas of peace building, human development, education for peace, reconciliation and healing, conflict resolution and leadership training,

To activate NGO's and civil society organizations in monitoring the measures taken by their respective governments to fulfill their international obligations towards implementing a culture of education for peace and human rights learning,

Assess the existing "education for peace" curricula in three Middle East countries in order to prepare a proposal based upon the International Education Foundation's character education curriculum.

We Therefore Commit ourselves to do our utmost to see that all members of the global family receive all the tools necessary wherein their own character and potential can develop as they knowingly and meaningfully contribute to a culture of heart and peace.

¹ **NGO Statements;** ECOSOC High Level Segment (July, 1999), Commission on Human Rights, (2002, 2003, 2004), **Declarations;** Nicosia Declaration (1999), Crete Declaration (2002), Middle Eastern Women's Declaration and Plan of Action for a Culture of Peace (2005) **Conference Reports;** Women and the Future of the Middle East (1997), The Role of Families in Creating a Peaceful Middle East (1998), Women and the Age of Global Family (1999), Women and a Culture of Peace (2000), Women and Dialogue among Civilizations (2001), Women's Role in Building World Peace through Non-Violence (2002), Women's Role in Building a Culture of Peace (2003), Realization of Peace in Women's Hands: Meeting the Challenge (2004), Creating a Culture of Peace for our Children (2005),

The Tenth Annual Women's Conference for Peace in the Middle East

**Building a Culture of Peace in the Family;
Educating for Peace in the World**

June 19-22, 2006

Sponsored by the Women's Federation for World Peace International

Palais des Nations, United Nations, Geneva, Switzerland

Letter to the President of the Human Rights Council

H.E. Luis Alfonso De Alba
President
Human Rights Council

June 22, 2006

Dear Ambassador,

The Women's Federation for World Peace, International (WFWPI) held its tenth annual conference on Tuesday June 20th and Wednesday June 21st, 2006 at the United Nations House in Geneva on the topic of "Building a Culture of Peace in the Family: Educating for Peace in the World".

Gathered from different parts of the Middle East, 40 distinguished panelists offered presentations and interventions on the topics of the role of families in creating peace, the role of education to develop peace, and more importantly, the role of women to consolidate world peace. The context of the meeting was the Middle East itself, and the unique mix of the difficulties and opportunities it offers. On the one hand, the region is divided by national, ethnic, and religious differences. On the other hand though, its people are deeply steeped in rich traditions that offer the vision, understanding, and principles needed to help find solutions to these problems. The ladies gathered came from different professions in life: senators, parliamentarians, academicians, executive directors, managers, and housewives. They all shared their distinctive experience, perspective, skills, and competence in conflict resolution, peace-building, and war prevention.

They all agreed that the family is the nucleus, the corner stone and the pillar of every society. The untapped potential of families should be used as an ideal norm-setting institution in educating caring responsible citizens; using that model to better understand the dynamics of constructing a global culture of peace and human dignity; and reinvigorating the belief in a peaceful world with women as a central agent of change. Women's capacity for leadership must be utilized to the benefit of all, for society to progress to a culture of peace. One of the most significant ways to promote a culture of peace is, in fact, through education. Educators in schools and communities, and mothers at home, must teach the skills of reconciliation, understanding diverse cultures, and accepting differences.

In conclusion, the participants agreed on a unified project throughout the Middle East to promote peace and cooperation under the umbrellas of family, women, and education. Finally, peace in the Middle East can only be achieved through the support of the international community and the implementation of all UN resolutions in order to phase out all causes of injustice. They committed themselves to do their utmost to see that members of the global family receive all the tools necessary wherein their character and potential can develop as they knowingly and meaningfully contribute to a culture of love and peace.

Sincerely yours,

All Participants of the 10th Annual women's Conference for Peace in the Middle East

第 10 回中東女性会議（主要論文）

はじめに

中東では長年、世界を揺るがす紛争が続いています。この地域で、平和の実現に向け女性同士の交流を進めようと、世界平和女性連合が 1997 年から開いてきたのが中東女性会議です。

今年 2006 年第 10 回会議はスイス・ジュネーブの国連本部で開催されました。

参加者は、エジプト・ヨルダンなどのアラブ諸国、イスラエル・トルコ・イラン・キプロスなど、約 20 ヶ国の女性リーダーたちでした。

この 10 年間を振り返って見ると、様々な出来事が思い出され感慨深いものがあります。

第 1 回会議は、トルコのイスタンブールで「女性と中東の将来」をテーマに行ないました。和平が暗礁に乗り上げていた当時、イスラエルとパレスチナ・アラブ諸国の代表だけでなく、20 年以上にわたって分断状態にある南北キプロス等、政府レベルでは同席できない国々の代表を迎えての会議でした。

会議の期間中、イスラエルとパレスチナの代表の間で、激しいバトルもありました。しかし平和を希求する女性達の熱意によって話し合いの大切さを再確認し、険悪な状況を乗り越えることができました。そしてスポンサーとしての WFWP-Japan に対し、このような会議を継続してほしいとの要請が提起され、今日まで回を重ねて参りました。

今回は、国連人権理事会に参加していた代表者の方も参加して激励してくださいました。

「今は行動すべき時」を合言葉にして来た参加者たちの中には、パレスチナ支援のために、北キプロスで学んでいるパレスチナからの女子留学生に対する支援活動に取り組んでいる人もいます。又、それぞれの立場を活かして平和活動を始めています。

このように会議を成功裡に導いてこられた、議長の文蘭英 WFWP インターナショナル会長、共同議長のヨルダン上院議員イナーム・アル・ムフティ女史に心より感謝申し上げます。

10 年の歳月を経て感じることは「中東の女性たちが母の心を知る 10 歳の娘に成長した」という思いです。

この間の皆様のご支援に心から感謝し、今後とも変わらぬご支援・ご指導を賜りますようお願い申し上げます。

WFWP 中東女性会議 事務局長
小林久恵

開会の挨拶

文 蘭英

WFWP インターナショナル会長

会議共同議長イナーム・アル・ムフティ上院議員閣下、
著名なるスピーカー、参加者、紳士淑女の皆様、

皆様すべてに心からの歓迎と感謝を申し上げます。素晴らしい友人や新しい参加者、さらに日本から来られた多くのオブザーバーの皆様にお会いできてうれしく思います。

今この時にこの国連ビルの中で人権理事会が開催されているものと理解しています。今日 6 月 20 日には難民のための国連国際デーの記念行事も行われます。

このように多忙な時にジュネーブの国連本部でこの意味深い第 10 回目の会議を開催できることを感謝します。

21 世紀に入り私たちは世界中で指導者の役割を果たす女性の数がはっきりと増加したのを見てきました。昨年はこの会議の期間中に、クウェートで女性が選挙で投票することが許されるようになったという素晴らしいニュースを受け取りました。中東だけでなく、中南米、アフリカ、アジアにおいてもより多くの女性が活発な政策決定者になりつつあります。この傾向は私たちに望みと誇りを与えてくれます。

チリで新たに選出された女性大統領を始めとして、世界中では女性の元首が 14 人います。フィンランド、アイルランド、リベリア、フィリピン、スリランカの 5 ヶ国の大統領は女性です。3 人の女性がドイツ、ニュージーランド、韓国で首相となっています。台湾の副総統やアメリカのライス国務長官も女性ですし、ますます多くの女性が国会議員となりつつあります。

アフリカのルワンダでは驚くべきことに女性が議員の 49% を占めています。ルワンダは内戦で非常に恐ろしい苦しみを経験した後、人々は愛と忍耐と与えようとする女性の性質が過去のトラウマを克服するために必要であることを悟るようになったのです。

今日、世界中の約 20 ヶ国では議員の 30% を女性が占めています。議会にいる

女性の世界平均は約 16.8%です。しかしながら、私たちの団体の創設者はこの割合を 50%に引き上げる必要があると確信しています！それは私たちにとってはまだ遠い道です。

今年の4月にWFWPはウルグアイのモンテビデオで主に北アメリカ、中央アメリカ、南アメリカの女性指導者を中心とする会議を開催しました。その目的は女性の指導者と教育者が集って、平和を実現するためにいかにしてより緊密に協働するかについて話し合うことでした。18ヶ国から約120名の女性指導者が参加しました。

ウルグアイの現在および元の大統領夫人を始めとして、1200人の市民が会議に続いて開催された平和大会に熱意を持って参加しました。平和のために働こうという女性の潜在力と熱心さはラテン・アメリカにおいても物凄いものであることを確認することができました。

長い間独裁者に支配されていたラテン・アメリカでもその傷跡は非常に深いものがあります。これらの傷が癒され、和解と許しが浸透するまでには時間がかかります。

歴史を通して、私たちは圧制は悪循環へと導かれることを見てきました。今や女性がその生まれながらの性質を政策決定の立場で反映することが奨励されています。

今年の3月8日、国際女性の日を記念して、国連のコフィ・アナン事務総長はミレニアム開発目標の進展についてスピーチをしました。これらの目標の大部分は事実上、女性と子供の状態を改善することに関連しています。彼は女性が世界中で意志決定を行う指導者の地位にいないためにこれらの目標の進展が非常に遅いのだという趣旨のことを話しました。このままでは、2015年までにこれらの目標を実現するのは不可能でしょう。

私たちが生きている今の時代は女性のリーダーシップを必要としています。今までは男性の力の論理が支配してきました。寛容と許しと真の愛の論理を広げるためには私たち女性がイニシアチブを取らなければなりません。私自身が子供やその他の人々のために模範を示すことができる時にすべてが始まるのです。

平和のための教育は家庭の中で自分が子供やその他の人のために模範となる時に自分から始まることを私たちは知っています。アジアでは「教育は 100 年の計である。」と、言われたものです。現代では物事がかなりの速さで進むようになっていますが、教育はそれでも依然として長期的な投資です。平和の文化を築くには時間がかかりますが、徐々に着実に成すことはできます。

韓国人の女性について少しお話ししたいと思います。日本の占領と朝鮮戦争の破壊的な年月の後、どうして韓国はそれほど急速に発展することができたのかと私は何回も尋ねられたことがあります。私が理解しているのは、教育こそがこの発展の背後の原動力である、何故なら韓国人の母親は何よりも子供の教育に熱心だからということです。

皆さんは 1 人の有名なアメリカン・フットボールの選手についてお聞きになったかも知れません。彼は米国で今年の最高殊勲選手(MVP)になりました。彼の名前はハインツ・ウォードです。彼は韓国で特に有名です。その理由は彼が韓国人の母親と(韓国で軍人として従軍していた)アフリカ系アメリカ人の父親から生まれたからです。

ハインツ・ウォードの家族がアメリカに戻った時、彼の父親は家族を残して去ってしまいました。彼の母親は英語も全く話せず、何も持っていなかったもので、昼も夜も 3 つか 4 つの仕事を一生懸命に働いて、息子を学校に送ったのでした。

ハインツは始めは母親が好きではありませんでした。背の低いアジア人の女性だったからです。毎朝、彼女は彼を学校に連れて行ったのですが、彼は友達に母親を見られるのが恥ずかしく思っていました。しかしある日、母親の目が涙でいっぱいであるのを見て、彼は心を動かされたのです。彼女は彼に対して、正直でありなさい。最善をつくしなさい。他人を愛し、ケアしなさい。他の人の立場から人のことを考えなさい、と教えました。これらの言葉に彼は深く感動しました。彼は母親の指導に従うために最善をつくしました。彼は良い人格を持った良い学生となり、成長してフットボールの最高の選手になりました。彼が成功と富を得た後でも、彼の母親は質素で勤勉な生活を続けました。これこそ真の母親の心情なのです。

私も自分の母親をととても尊敬していました。母は女の子も教育を受けなけれ

ば、自分にとっても国にとっても未来がないと堅く信じていました。

私が難民として成長していた頃は、家族に食べさせるのは非常に難しいことでした。しかし私の母は朝鮮戦争で夫と一人息子を失いましたが、4人の娘を大学へ送ろうと決意しました。私はいつも空腹で同じ衣服を着ていました。若い女の子であったので、私はそのことを恥ずかしく思いました。しかし、私は教育なしでは生きることができないことを理解していたので、我慢することができたのです。

指導者であることは人々にいかに奉仕するかを知ることです。この分野では女性は長い間訓練されてきました。将来の誠実な指導者となるための訓練の場としての健全な家庭において、家庭の価値は自然に学習されます。有能な指導者を育てることにおける親、特に母親の役割はどんなに強調しても足りません。

私たちは皆本能的に基本的人権は守らなければならないことを知っています。それが無視される時は腹を立てます。今日では世界中で権利が蹂躪されることがあまりにも多くあるように見えるので、私たちは自分に何ができるか、そしてどこから始めようかと思案します。

それは最初は家庭で受ける訓練から始まり、次に学校で、そして職場から始まるのです。愛他的な心構えは一夜にして開発できるものではありません。親がそのような心構えを持たなければならないし、教育しなければならなりません。自分を超えて善を達成した充実感と喜びを感じることに導かれる時に、それはさらに補強されるのです。これこそ平和の文化へ導く主要な要素の一つであり、それを「心情の文化」と呼ぶことができます。

そのような思いと共に私は話を終えたいと思います。この第10回中東女性平和会議が真の平和のための私たちの行動をさらに促進する転機となりますように！ ありがとうございます。

開会の挨拶

イナーム・アル・ムフティ
ヨルダン上院議員

最も慈悲深く、最も慈愛に満ちた神の名において

親愛なる閣下、同僚、友人の皆様。

中東女性平和会議に参加するために、このジュネーブの国連パレデナシオンで皆様の中に戻ってきたことは非常な喜びです。困難の多い私たちの地域における平和のために働くことを決意し投入してきたこれまでの10年を祝うこの催しの一端を担うことを私は本当に光栄に思います。

このイベントを後援してくださっている世界平和女性連合、すべての親愛なる日本の婦人たちに特別の感謝を捧げたいと思います。皆さん、ありがとうございます。皆様のご努力に大変感謝します。

私は啓発された心と慈愛に満ちた魂の持ち主たちのこの集会は私たちの仕事を振り返り、前途に横たわる道に向かって前進するための本当に良い機会であると見ております。これから2日間のこの会議における私たちの仕事は、私たちが過去になしてきたことからの教訓を学び、今後の多くの挑戦の中にある機会、家庭の中に平和の文化を築き、世界平和のための教育をする機会を発見することだと信じます。私たちの仕事は確かに価値ある仕事なのです。

そして、これまであまりにも長い間、あまりにも多くの家庭が紛争と絶望によって荒らされ、貧困、困難、機会の喪失によって妨げられてきた中東における女性と家庭という特定の文脈の中で見るとき、それは一層価値あるものとなるのです。この地域の様々な国々、特にパレスチナとイラクにおいて、人々の教育、家庭、生活、暮らし、そして将来が何年にもわたる紛争によって妨害されてきました。しかし彼らは皆、希望と夢を持っています。正義と平和を渴望し、機会と実績と繁栄のある生活を築きたいと熱望しています。

しかし、彼らの希望と夢が成就せず、正義が打ち立てられない限り、平和は実現しないことを私たちは皆知っています。

私はで中東で平和が勝利するためには、アラブとイスラエルの紛争を平和的に、かつ緊急に解決しなければならないことをここで強調したいと思います。不正を根絶し、人々の権利を擁護しなければなりません。その時にのみ、緊張がなくなり、その地域のすべての人々が生産的で繁栄した生活を送ることがで

きるようになるでしょう。したがって、私たちは平和の探求を継続し、平和の文化を築き、平和のために教育する努力を持続しなければなりません。

私たちはまた国際社会が現在パレスチナ人に課している包囲は彼らの苦しみと痛みを増すだけであることを認識しなければなりません。それは必ず緊張を増し、平和の展望を遅らせるでしょうし、また、イスラエルの人々の苦しみと痛みを長引かせることになることも疑いありません。

皆様。

今年のこの会議は、ケアし責任を持つ市民を教育する理想的な規範を設定する組織としての家庭が持つ潜在的可能性を開発すること、グローバルな平和と人間の尊厳の文化を構築するダイナミックスをより良く理解するためにそのモデルを使用すること、そして、平和な世界への変化をもたらすために女性が中心的な役割を果たすという信念を再活性化することなどを提案していますが、これらのテーマは私たちの探求にとって本当に重要なことです。

中東と世界にとって本当の機会が前途に横たわっています。私たちはすべての国がグローバルな平和と発展と繁栄の構築に参加し、私たちの民族が占領や貧困や憎悪に脅かされることなく、自己の持つ最善の可能性を実現するための十分な機会を持つことができるようになり、女性が安全に生活し、家族が平和に暮らすことができるようになるために、私たちの努力を集中しなければなりません。

私たちが成功するためには、発展と成長や教育と平和の問題に取り組むための革新的な思考と新しい方法が必要です。世界的な最もすばらしい教育の概念とプログラムとは民族と文化と宗教に対する敬意、正義、正直、責任、思いやりと男女平等などの強い倫理感を養うものです。これらの土台の安定性と強さは家庭で培われた価値観と経験に基づくのです。女性を通して家庭の中でこの文化を築くことが、世界の人々を平和のために教育するのに役立ち、究極的に世界平和をもたらすのに助けとなるのです。私たちがどのようにしてこのようなことをすることができるかについてこの会議において議論するものと私は確信します。

それ故、教育が平和と発展、そして人権と多様性の尊重のための本当の鍵であることには疑問の余地がありません。そして、女性特有の物の見方と能力の故に、女性こそが真に平和の建設者になれるのです。私たちは女性の教育に投入し続けなければならないし、家庭を強くし続けなければなりません。このことに関連して、私はヨルダンと世界中で女性と子供のために大きな働きをしておられるヨルダンのラニア・アブドラ女王陛下の次のような言葉を引用したい

と思います。女王陛下は、「女性を教育すれば、家庭を教育することになり、少女を教育すれば、未来を教育することになる。」と言っておられます。

私たちが正しい方向に着実に動いて行くことを希望し祈ります。実際、今日私たちの住む地域では平和の概念と平和的な手段によって紛争を解決すべきであるという考え方がこれまで以上に受け入れられつつあります。そして、私たちやその他の人々による継続した活動と投入によって、中東では紛争にも拘わらず、平和と平和教育が認められるようになる前向きの変化がもたらされたと私は信じています。私たちのイニシアチブがグローバルな平和の文化にかなり貢献していると私はあえて言いたいのです。

著名なる皆様。

より成功するための一つの重要な点は私たちの中東に広がっている暴力とテロの波が確実に止まるようにすることです。憎しみと極端な主張を促進する人々は周辺にいる一部の人々に過ぎません。イスラム教の偽りの解釈を提示し、イスラム教の名で殺人をしている者たちに対しては強く戦い、反対すべきです。彼らはイスラム教を汚し、イスラム教について誤った概念を世界に広げていることを責任ある世界は理解するべきです。

イスラム教は平和、穏健、愛、寛容、平等の宗教です。イスラム教は教育を最高の位置に格付けし、男女を等しく教育するようにすべての人に呼びかけています。

私たちの次の世代が無知や偏狭や極端な主義への従属に陥ることから守るのが平和のための教育なのです。テロリズムと闘い、それとは異なる道、すなわち、老若男女のすべての人々の心が人間の生命、寛容、穏健、善良などの価値で満たされる道へと本当に導いてくれるのが平和教育なのです。

それ故、そのメッセージは「続けよう」ということです。平和、発展、および健全な家庭の精神は継続しなければなりません。あたかも家庭と地域社会の中で母親として、平和をつくる者として、そして平和を教育する者としての女性の精神がすべての子供やすべての家族や社会の新しい一員の中で花開き続けるのと同じように、投入して達成するという精神は継続しなければなりません。今日から2日間の会議の成功を願います。

神様が皆様のすべてを祝福されますように。ワッサラーム・アライクム・ワ・ラハマト・アッラー・ワ・バラカートー。ありがとうございました。

国連改革を通して平和への道をつくる 教育による考え方、政策、リーダーシップの転換を

アミーナ・ペイン

平和大学ジュネーブ事務所 所長

平和の文化を築くということは、第一に、「平和」という言葉が何を意味するかについて私たちが共通の理解に至ることを意味します。平和が各自にとって何を意味するかについて私たちは異なった解釈をしています。ある人にとっては平和とは正義の問題であり、他の人にとっては内的精神性の問題であり、また他の人にとっては、単なる衣食住や健康、尊厳性の問題を意味する場合があります。しかし、そのような多様な解釈に直面して、平和はすべての人間が真に熱望するものでありながら、平和の名で戦争を正当化することさえしばしば行われるものであることを見過ごすことはできません。

最も良い比喻は、私たちが健康を考えるのと同じように平和について考えることです。本当に健康であることは病気でないことよりもはるかにもっと多くのことを意味します。健康であれば、活発で生産的な生活を送り、切望することを追求し、他人の幸福のために貢献することさえもできます。したがって、世界が平和であることを願うというとき、私たちは安全、正義、尊厳、連帯、機会、進歩、希望の世界を願います。しかし残念ながら、今日の私たちはそれからはるかに遠くにいます。

オスカー・アリアスはノーベル平和賞の受諾演説の中で、平和には最終的なラインはなく、外面的には比較的平和に見える国においてさえも、絶えず平和のために働かなければならないものである、と言ったと引用されています。それ故、平和をめざして努力することは単に「彼ら」についてではなく、「私たち」についてでもあるのです。

平和に即効薬はありません。むしろ、長続きする平和をもたらそうとするならば、持続的な努力が必要です。それ故、私たちは反応の文化から予防の文化に移動するように自己の行動を形成しなければなりません。国連のコフィ・アナン事務総長は、そのように移行するのは「容易ではないであろうが、困難な仕事だからといって決して緊急性が少なくなるものではない。」と私たちに警告しています。

上に述べたことは以下のようないくつかの仮定に基づいています。

- * 未来は、前もって定められたものでも不可避なものでもない。大部分は人間の選択と行動によって決定される。
- * 私たちにはこれをする能力がある。私たちは資源や人材が戦争のためにいかに急速に利用可能なものとさせられるかを見てきた。それは優先順位や組織と意思の問題なのである。
- * 私たちは未来を悲観論や宿命論で見てはならず、現実主義とコミットメントを持って見なければならない。

しかし、果たして私たちは「平和」への正しい道筋にいますでしょうか？冷戦が終結し、世界平和と人類の未来に対する主要な脅威（すなわち、核による破壊）が克服されたという現実の希望がもたらされたにもかかわらず、過去の 20～30 年に私たちが望むような世界を達成したと主張することはできません。

テレビや新聞は世界中で生じている悲劇的な出来事や危機の無慈悲な潮流に溢れています。

- * ユーゴスラビアの崩壊に伴う民族浄化
- * 東ティモール、チェチェン、およびアフリカ諸国における民族紛争
- * 100 万人近くが虐殺されたルワンダでの大量殺戮
- * アメリカにおける 9 月 11 日の同時多発テロ攻撃
- * アフガニスタンでの戦争
- * イスラエル人とパレスチナ人の間の継続する闘争の悲劇
- * イラク戦争に至るまでの集中した国際的な論議とその後の継続している危機
- * バリ、マドリード、サウジアラビアに拡大した攻撃

のみならず、（年間 8,000 億米ドルに上る世界の軍事支出を世界の飢餓や貧困の減少に振り向けようとする）私たちの主要な「平和の配当」の望みは打ち砕かれてしまっています。現在の最大の矛盾は毎年 1 兆米ドルが世界で軍事費に費やされている一方で、海外開発援助（ODA）のためには 780 億米ドルしか向けられていないことです。

国際社会の反応は、十分なレベルの軍事的安全保障を維持し、テロリズムと対決し根絶するために武力行使を含む強い直接的な行動を取るというものです。

しかし、これでは十分ではありません。私たちは以下の問題に取り組むため

と一緒に働かなければなりません。

- * （実際の、又、感じられる）不公平や（政治的、法的、社会的、経済的、文化的な）不平等の底流
- * 憎悪と不寛容を生じ、暴力と闘争へ駆り立て、それらを悪化させる環境を提供している挫折や失敗

21 世紀の平和の展望を危うくする可能性のある諸要因としては、

- * 人口の増加：21 世紀半ばまでに 60 億から 90 億へと増加すると見られる人口の増加率は発展途上国において最大でありながら、この簡単な事実にほとんど注意が向けられていないのは驚くべきことです。
- * 環境問題の深刻化：世界人口の増加は生活水準の向上と共に資源獲得競争の激化をもたらし、その結果、脆弱な環境体系の衰退を生じます。乏しい水資源をめぐる競争はすでに中央アジアなど多く地域で主要な対立の要素となりつつあります。
- * 気候変動は旱魃や洪水や伝染病の危険を増大し、その結果、移民と移動そしてそれによる紛争を生じる原因となります。
- * 経済活動のグローバル化は国家間の収入と富の不平等を悪化させつつあり、挫折と疎外の増加を引き起こしています。
- * 世界中で見られる（核兵器、生物兵器、化学兵器などの大量破壊兵器を含む）武器の開発、生産、および拡散。広大な知的、財源的、物理的な資源がこのために流用されることは将来の協力にとって甚大な意味を持つこととなります。
- * 国際社会の連帯の減退は文化や宗教間の多極化の増大をもたらし、世界的なメディアと情報を通して種々の恩恵や機会が富裕層にのみ与えられていることがあまりにも明白な世界においては排斥と疎外感をますます増幅させる結果となっています。
- * グローバルな指導力の危機に非常に関連した結果として、いくつかの国では安定した平和な社会の枠組みを維持するのに不可欠な最小限の社会的政治的可能性をも創造することができない破綻状態にあります。

グローバルな平和の未来を危うくする可能性のある上述の傾向に直面して、

私たちは次のような質問を提起しなければなりません。

質問：

平和と安全の見通しを改善するのに必要な行動に対する支援を共に考え、組織し、獲得することが私たちにできるでしょうか？しかも、与えられた時間内にできるでしょうか？

私は、1) (国連が果たすべきより大きな役割を通して高められる) 国際的な連帯と協力、2) 新しい思考、新しい政策、新しいリーダーシップ、が絶対に必要であることを主張したいのです。

国際的な連帯と協力の必要性

現在の世界は以下のような 2 つに分かれた軌道に分極化する深刻な危険に直面しています。

- * 富と特権を持つ比較的安定した安全な世界
- * 貧困、飢餓、不正、悲惨の危険な世界

しかし、両方の世界は相互に依存しています。貿易、投資、金融、グローバル化が明白にリンクしていることとは別に、環境、気候変動、(移民や旅行による) 人間の移動、情報の共有、国境に構わず急速に拡大する死に至る病気によってもリンクしています。

国際的な連帯を再建するには人種、文化、宗教間に信頼、寛容、共通目的および希望の橋を架けることが要求されます。それ故、議員は比較的短い周期の選挙において国や地方の問題により多くの関心を集中しますが、政策は何年にもわたる長期的な問題に取り組むために外向きで持続的なものとなることが必要です。

平和の展望を改善するためには、効果的な国際協力とコミットメントを通してのみ達成が可能となります。そしてこの協力のために共有される価値と目的に向かって一致した行動を導くための国際組織と国際法の枠組みが不可欠であることは明らかです。私の見解では、この任務を追求するための国際的な範囲、専門技術、中立性および正当性を持っているのは国連だけです。

国連は世界的な正当性を享受する唯一のグローバルな組織であり、世界中の何百万人もの人々の希望と支持を引き付け、享受しています。これらの新しい挑戦に対処するためには国連が適応していかなければならないし、世界の将来

がその強化に依存していることは明らかです。

新しい思考、新しい政策、新しいリーダーシップの必要性

アインシュタインは、脅威を与えているこれらの諸問題を創造した思考はそれらの問題を解決するのに十分ではないことを示唆しました。従って、急激に変化した今日および明日の世界の挑戦に対処するためには、第二次世界大戦の終結以来世界を導いてきた概念や政策にもはや依存することはできません。思考の変革が必要なのです。今日の私たちが直面している以下のような問題に対処するのに従来の知恵はもはや十分ではないのです。

1. 問題はそれ自体において重要なのではなく、本質的に連関しています。個々ばらばらに対処することはできません。経済発展と環境、雇用と経済の進歩、平和と安定などのリンケージは最も深い重要性を持っています。従って、これらの諸関係を認めたもっと体系的で学際的なアプローチを発展させなければなりません。このためには国の組織や国際的な組織をこれまでの箱詰めの部門別のアプローチから離れるように改革することが必要です。
2. 活気ある情報社会は私たちの期待や態度や行動を世界のあらゆる所へ駆り立てています。
3. 国の政策においてますます重要になりつつある国際的な要因に適応しなければなりません。
4. 最も重要な共通の利益のために国際社会の中で信頼と連帯感を再建するように努力しなければなりません。

上に述べたことを行うためには、現代世界の状態と挑戦に適応した新しい世代の指導者たちが必要です。彼らは人類の将来に対してより長期的なビジョンとコミットメントを持つことでしょう。彼らは学問や部門や組織の境界を越えて活動することができるとし、狭いイデオロギー的な視点や国家的な視点による偏見を抱くことなく、異文化的な洞察や見解に心を開くでしよう。これは現在の学術や教育の諸制度に対する即座の公式かつ非公式な挑戦なのです。

アインシュタインにとって、教育は仕事へのパスポートではありませんでした。彼にとって教育の目標とは「地域社会への奉仕を自己の最高の人生問題と見て、独自に行動し考える個人」を生み出すことでした。アインシュタインに

とって、教育とは人類に奉仕することに関することでした。知識を得ることは重要なことでしたが、教育の目的は独自に考えて働くことができるために十分な知識を学生が集めることを可能にすることでした。主として詳細な知識を獲得する訓練だけを受けた人と比べて、そのような人の方が変化に適応するのにより良いものを身につけているであろうというのがアインシュタインの見解でした。アインシュタインにとって、教育とは権利と責任と価値観に関与するように若者を奨励することでもあったのです。

世界は今、平和と安全をつくり、人類の未来を前向きの道へと志向させることのできる国際的な戦略を開発し実行するためのこのような新しいビジョンとリーダーシップを必要としています。

平和のための教育の貢献

- * 持続する平和と発展は、和解を達成し、平等な社会を再建し、持続可能な平和のための土台を築くために働くことができる動機づけられた人々が当事国の内外で得られるか否かにかかっているに違いありません。
- * 社会の中に深く染み込んでいる憎悪や不寛容や暴力の態度や行動を連帯と人権の尊重と性の平等と和解に向けて変えることができるならば、平和と進歩を達成することが可能となります。
- * それ故、平和のための教育の役割はあらゆるレベルで極めて重要になるのです。

平和のための教育の根本的な任務に関する私たちの理解は次の二つの面からなっています。

- a) 暴力的紛争を防止、解決、管理する際に働く様々な力を理解する個人の技能を強化すること。そのような任務は、私たちが生きている複雑で、ダイナミックで、相互に関連している世界を批判的に考え、理解することのできる新しい世代の将来の指導者を教育することを目指すものです。それは明日の挑戦に直面するために今日の若者を準備するということです。
- b) 人間の尊厳、平等、寛容、非差別、社会的、経済的、政治的、法的な正義、相互理解、多様性の協働の精神と価値などの諸概念を包み込んだ人生の一連の道徳的倫理的な枠組みを再定義し、導入し、染み込ませること。そのような規範、価値観、コミュニケーションの方法とリーダーシップのスタ

イルはすべての家庭、友人、地域社会、国、国家間の関係、グローバルな連結に平和をもたらすことを目的としています。ここにおいてメディアが極めて重要な役割を果たします。

この点で、私はそれ故に平和のための教育は科学であり生活様式でもあると言いたいのです。それは私たちに紛争の管理、早期警報、紛争の解決のための新しい技術を教えることができるだけでなく、私たちがグローバルな市民として行動するための自己の力とコミットメントと責任を引き出すことについても教えてくれるからです。

のみならず、教育は単に若者や熱心な人たちだけのためのものではありません。生涯にわたって教育を継続することは、自己の知識を築き、日常生活には出てこない新しい概念や理念に慣れようとするときに利用することのできるツールを提供してくれる主要な助けとなるものです。

紛争を効果的に防ぐためには、社会全体の態度と行為を不寛容、憎悪、暴力から寛容などに向かって変えることが不可欠です。深く根付いている信念や態度をそのように変えることを奨励できるのはメディアの積極的な役割を含む多くの経路を通した教育によってのみです。コフィ・アナン国連事務総長の言葉によると、「教育とは平和構築の別名なのです」。

それ故、発展途上国や移行期にある国においては、平和と発展という重要な問題についてあらゆるレベルで教育、訓練、研究を提供するための教育能力を強化することが平和と進歩の土台を築く手段としてますます認識されているのです。

これらの分野における知識と技能に対する需要は莫大です。しかし、ますます多くの学問分野や多くの文化的なアプローチおよび国際的な認識が必要でありながら、発展途上国における教育機関は必須の科目を教えることができないのが一般的です。このようなビジョンを持って、国連事務総長は、「平和のための教育の世界的な運動の中心」になるように平和大学（UPEACE）に求めました。その結果、UPEACE は平和に関連する極めて重要な諸問題について世界各地から来た学生に大学院レベルの教育を提供することに従事しています。又、世界中の平和教育の分野における知識と技能を生産、共有、伝播するのを可能にする内容、方法、および提携の仕方に関する教育も提供しています。

新しい理念、新しい政策、新しいリーダーシップを奨励するための人的資源の基盤を世界的に築くことが暴力紛争を防ぎ、平和を構築するための将来の核心となるのです。

教育によって世界に平和の文化を築く

女性と家庭の役割に対する洞察

ヒバ・サミール・オスマン

アメリカン理工大学・数学部研究科長、レバノン

「戦争は人間の心の中で始まるものであるから、平和の防衛は人間の心の中に築かなければならない。」
ユネスコ憲章

親愛なる友人の皆様。

ジュネーブの国連ハウスというすばらしい設定の中で開催されたこの国際会議において今日お話しすることは私にとっていかに光栄なことであるかを申し上げることから始めさせていただきます。今年は平和、女性、家庭に焦点を当てているわけですが、これは私の心に非常に近いことであり、このようなテーマを選び、このようなすばらしいパネリストを集められたことに対して、会議を組織された方々を賞賛したいと思います。

1997年に国連総会は初めて西暦2000年を「平和の文化」のための国際年であると宣言しました。国連は平和の文化を「個人、グループおよび国家の間で対話と交渉を通して問題を解決するために、根本的な原因に取り組むことによって、暴力を拒否し、紛争を防ぐ一連の価値観、行動様式および生活様式」と定義しています。この定義を読むとき、私の心には母親と赤ちゃんとの間の無垢、信頼、無条件の愛の関係が浮かびます。これらすべては平和な家庭の文化の中で起きるものです。

分裂や疑念や怒りを社会が克服するのを可能にすることに私たちはどのように貢献できるでしょうか？ 本当に困難な時代にある時に、社会がその一貫性を示す内的な力を持つようにさせるために私たちはどのように貢献できるでしょうか？ 平和の文化を推進する最も意義深い方法の1つは、事実、平和教育を通してです。社会の中で家庭から始める必要があると私は言いたいのです。家庭は文明全体の小さな鼓動する心臓です。もし連動し調和した愛と理解のリズムで鼓動すれば、気紛れや不安定さや信頼できない他のすべてのことは存在しなくなることでしょう。

もし家庭が暴力的で愛がなければ、育ち盛りの子供に不都合なことが現れ、子供も暴力的になる結果となることがしばしば見られます。このことはまた社会に反映されます。愛のない家庭は愛のない社会をつくります。子供は自分を

自分の親と同一視し、親に似るようになり、同じような方法を用いるようになるのです。平和教育が全世界で受け入れられ、平和研究が教育カリキュラムの一部として取り入れられる必要があるのはこのためです。学校や地域社会の教育者は和解すること、多様な文化を理解すること、そして違いを受け入れる技能を教えなければなりません。平和について若者を教育する任務は何よりも大切です。

高等教育のレベルのカリキュラムには人権、国際法の支配、平和および持続可能な発展に関する教育を含めなければなりません。

のみならず、教育は幼い頃から始めるべきです。これに関連して、私にはロバート・フルガムの「本当に知る必要があることを私は幼稚園で学んだ」という題目の本の中にある「すべてを共有しなさい。公明正大に遊びなさい。自分自身の乱雑さを清掃しなさい。誰かを傷つけたときは“ごめんなさい。”と言いなさい。」などの教訓が心に浮かびます。幼稚園で学ぶべきこうした原則は本当に平和の文化の原則を構成します。そして、もしどうだとすれば、私たちは第一の教育者である「母親」に特別の注意を向けるべきです。女性は自分の子供、家庭、および社会の平和を促進することに大きな役割を果たします。女性が和平交渉や平和協定の作成に参加するとき、自分の社会や地域社会や家庭の未来を念頭に置くのは秘密でも何でもありません。女性は誰も除外することなく、すべての人に向けられた普遍的な愛を広げます。

結論として、私が何故そのように教育の重要性を強調するのか、その理由を繰り返させてください。理由は 3 つあります。第一は、個人を標的にするものだからです。心が平安でなければ、真の平和はありません。第二に、それは、子供、女性、家族、社会などすべての要因を一つにするものだからです。第三に、それは、寛容、連帯および対話の技能を教えるからです。

用心深い楽観主義の言葉で終わらせてください。私は、「平和の文化」の時が来たと信じています。それはもはや一つの理念や単なる概念ではありません。皆様のような人々の献身的な努力のおかげで、グローバルに実践されるものとなりつつあります。しかし、それは私たちが最初のハードルを越えたことを意味するだけです。

残る私たちの旅は、人々が避難所なしで生活している街頭や、貧しい子供には適切な教育を拒否する学校や、調和は希望の中にしかない地域社会や、差別が日常茶飯事である社会へと私たちを連れて行くことでしょう。しかし、最も重要なこととして、私たちの旅はすべての人の心から不寛容や偏見や利己主義を取り除くように導かなければなりません。その時にのみ私たちは真に普遍的な平和の文化を得ることになるでしょう。

ありがとうございました。

ジュネーブ宣言と行動計画
(2005 アテネ宣言と行動計画への追補)

2006 年 6 月 20-21 日



WFWP インターナショナル
世界における平和教育 中東女性会議

序

我々は、歴史的となった 1997 年国連総会 52/15 決議と経済社会理事会（52/15）決議は、2000 年を平和の文化国際年として宣言し、1998 年の国連総会決議 53/25 は、「世界の子供たちのための平和の文化と非暴力のための国際の 10 年（2001-2010）を創設したことを確認する。

ユネスコの「万人のための教育プログラム」および関連する国連総会決議への尽力、また、人権委員会の「国連人権教育の 10 年」（1995-2004）および、国連人権高等弁務官事務所によって出発した延長線上の「世界の人権教育プログラム」に対する尽力を考慮し、

世界人権宣言やその他の国際的、地域的機関、および、すべての宗教と民族の文化的伝統の中でも注記されているとおり、われわれの最も共通の願望である世界平和について、それが最も多く例えられているものは「地球家族」であり、論理的かつもっとも自然にそのモデルとして「家庭」という単位があげられていることを確信し、

長い間、上辺だけの支援や教育と発展に対する包括的な投資を行うための資源を重点化していることに対して懸念を示すものである。

人権の基準やメカニズムはこの 60 年合意されてきているものの、人権侵害の事例はただ増加・悪質化し、また、内部的パートナー提携や啓発活動を通して

の共有課題や責務に対して、十分な人的資金的財源が割り当てられていないことを警告する。

家庭は平和構築の倫理的原則に立っており、また愛の絆が制度確立の基準であるが、そのような家庭の潜在性を解決していない制度化された「平和教育」と「人権学習」戦略の中にはギャップがあることを確信する。

国連、政府、市民社会が、共通の根、共有の責任、与えることへの喜び、「他のために生きること」に基づいて地球家族を守るために必要な変化をもたらす努力をすることは共通の任務である。そして、それらをまず成すべきは、この統合しつつある文化の中で「親の」役割モデルを持つ権威と統治の立場にある人々であることを注記する。

宣言文

我々中東女性は、

スイス・ジュネーブ欧州国連本部における「家庭における平和の文化構築：世界平和教育」についての第10回 WFWPI 中東女性会議に集い、新しく人権理事会が発足するに当たりここに集まった全ての国際コミュニティとその希望と期待を共有するものである。

これまで9回の会議の宣言文とプロジェクト、決議、宣言、声明、出版物を含むフォローアップ¹があったが、その中で永続する平和と人間の尊厳を実現するためには、非公式的、すなわち家庭を基盤とした教育と、その安全・希望・平和な環境を与える役割に特別な関心を払った意味での教育を柱とする予防的戦略への基本的なシフトが必要であることがわかった。

¹ NGO 声明文：経済社会理事会高官級（1999年7月）、人権委員会（2002, 2003, 2004）、宣言；ニコシア宣言（1999）、クレタ宣言（2002）、中東女性宣言と平和の文化のための行動計画（2005）会議報告書；女性と中東の将来（1997）、平和の中東地域形成のための家庭の役割（1998）、女性と地球家族の時代（1999）、女性と平和の文化（2000）、女性と文明間の対話（2001）、非暴力を通しての世界平和構築における女性の役割（2002）、平和の文化構築における女性の役割（2003）、女性のテーマによる平和の実現：困難に直面すること（2004）、子供のための平和の文化創造（2005）、

平和の文化教育につながる中東の強力な家庭的伝統と豊かな文化的遺産を認識し、すべての登場人物、特に女性が決意を新たに、まず自分自身の態度と行動を変え、自分の家庭においてこれらの目標を実行するように呼びかける。

母親、救命者、看護者として自ら地球家族の一員として貢献しようとする者であることを悟り、違いを克服する意思を見せ、連帯のネットワークを作り、民族、宗教、国籍、ジェンダー、年齢の間に築かれたバリアを突き抜けてこれらの文言にある目標のために尽力する。

行動計画

平和構築、人間開発、平和教育、和解と癒し、紛争解決、そして指導者トレーニングの分野において、女性たちのパートナーシップ間での合意を築くために貢献する。

関係政府が平和のための教育の文化と人権学習にむけて国際的責務を果たすよう、その対策を監視し NGO と市民社会団体を活性化する。

国際教育財団の人格教育カリキュラムに基づいた要望を準備するため中東の3国における現行の「平和教育」カリキュラムを評価する。

したがって、われわれは地球家族のすべての構成員たちが愛と平和の文化に貢献しようとする中で、その特質や能力が発揮できる必要な方法をもつことができるように最善を尽くすことを決意する。

第10回中東女性会議
家庭における平和の文化構築：世界平和教育

2006年6月19-22日

スイス、国連ジュネーブ本部

主催：WFWPインターナショナル

人権理事会会長への提案

人権理事会

ルイス・アルフォンソ・デ・アルバ 会長 殿

2006年6月22日

親愛なる大使閣下

世界平和女性連合インターナショナル（WFWPI）は、6月20日火曜日、国連ジュネーブ本部において、「家庭における平和の文化構築：世界平和教育」を議題に、第10回の定例会議を行いました。

中東各地から集った40名の著名なパネリストたちは研究発表や討論の場で、平和構築における家庭の役割、平和の発展のための教育の役割、世界平和を統合する上での女性の役割について意見を交換しました。この会議の背景には、中東があり、困難と機会のユニークな混合があります。一方で宗教は国家、民族、信仰の違いによって分断されています。しかし他方では、その民族は豊かな伝統の中に深く根付いており、そこからそれらの問題への解決策を見出す助けとなるビジョン、理解、原理などがうまれます。ここに集まった婦人たちは異なった専門性を持っています。上院議員、国会議員、学術研究者、重役、経営者、そして主婦たちです。それぞれが特有の体験、展望、技能、紛争解決、平和構築、紛争の回避についての資質をもっています。

参加者たちは皆、家庭が中核、礎石であり、そしてあらゆる社会の支柱である
と同意しています。その家庭の未だ使用されていない潜在的可能性を理想的な
基準設定の制度として、責任ある市民を教育し、ケアすることにおいて用いる
べきです。また、そのモデルを持って地球の平和文化と人間の尊厳を築き上げ
るダイナミクスをよりよく理解させるのです。また、変化をもたらす中心的役
割を担っている女性とともに、平和世界の信念を再活性化させるのです。女性
の持つリーダーシップ能力を全体の利益のために用い、社会が平和の文化を進
展させるようにしなければなりません。平和の文化を促進する最も意義深い方
法は、実は、教育であります。学校や地域社会の教師たちや、家庭教育を行う
母親たちが和解や異なる文化への理解、そして、違いを受け入れるスキルを教
えなければなりません。

結論として、家庭、女性、教育の傘のもとで中東地域中に平和と協力をもたら
す統一的なプロジェクトを行うことに参加者たちは同意しました。最後に、中
東の平和は国際社会の支援と、不法行為のすべての原因の段階的廃止のための
あらゆる国連決議の実行によってはじめて達成されます。彼らは、地球家族で
ある人類が、愛と平和の文化に貢献しようとする中で、その特質や能力が発揮
できる必要な方法をもつことができるように最善を尽くすと決意しています。

敬具

第10回中東女性会議

参加者一同

