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Direzione scientifica e redazione

I Cattedra di Diritto ecclesiastico Dipartimento di Giurisprudenza
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Via Porta di Massa, 32 Napoli – 80133
Tel. 338-4950831
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*Pathways to Peace. Strategies for a Model Curriculum for the Culture of Peace and the Role of Law**

Percorsi di pace. Strategie per un curriculum modello per la cultura della pace e il ruolo del diritto

FABIO FRANCESCH

*“Imagine all the people
living life in peace..
You may say I’m a dreamer
but I’m not the only one
I hope someday you’ll join us
and the world will be as one”
(JOHN LENNON, *Imagine*, 1971)*

ABSTRACT

Despite the solemn proclamations and commitments that firmly root the human right to peace in international instruments, resulting in the 2016 UN Declaration on the Right to Peace, from a legal point of view the human right to peace is still substantially undefined in its contents, and, above all, poorly implemented worldwide. The essay, after exploring the normative foundations of international peace law, stresses the importance of promoting peace education so that the right to peace does not remain just a paper entitlement, and proposes some possible paths for the spread of a culture of peace. In this perspective, particular attention is paid to the model curriculum for the culture of peace and the SDGs developed by a heterogeneous group of institutional and non-institutional actors of civil society in the context of the countries that signed the Abraham Accords, but potentially extendable as a model on a global scale. Above all, the importance of the role of law and legal scholars in building a culture of peace is emphasized, with a specific focus on the potential of the so-called intercultural legal approach not only for the solution of issues related to cultural and religious diversity, but also as a practical tool for understanding the nature of conflicts and their resolution with respect for individuals and groups, developing the knowledge, attitudes and skills needed to achieve and sustain a global culture of peace.

KEYWORDS

Peace; Human Rights; Right to Peace; Education; Intercultural Law

* Paper presented to the Roundtable Conference “*Strategy for a Joint Abraham Accords Model Curriculum for a Culture of Peace and SDGs*”, organized by the Inter-Parliamentary Coalition for Global Ethics (IPCGE), The Global Centre for Integrity and Righteousness (GCIR), The Jewish Council of the Emirates Alsadiqin, The World Academy of Art and Sciences (WAAS), February 12-13, 2023, Dubai, Al Khoory Hotel.

RIASSUNTO

Nonostante i solenni proclami e gli impegni che radicano saldamente il diritto umano alla pace negli strumenti internazionali, culminati nella Dichiarazione ONU sul diritto alla pace del 2016, dal punto di vista giuridico il diritto umano alla pace continua a rimanere sostanzialmente indefinito nei suoi contenuti concreti e, soprattutto, scarsamente attuato a livello globale. Questo saggio, dopo aver esplorato i fondamenti normativi del diritto internazionale alla pace, sottolinea l'importanza della promozione di una educazione alla pace affinché il diritto alla pace non rimanga solo sulla carta, e propone alcuni possibili percorsi concreti per la diffusione di una cultura di pace nel mondo. In questa prospettiva, particolare attenzione è riservata al modello di curriculum per la cultura della pace e gli obiettivi di sviluppo sostenibile sviluppato da un gruppo eterogeneo di attori istituzionali e non istituzionali della società civile nel contesto dei paesi che hanno firmato gli Accordi di Abramo (ma potenzialmente estensibile come modello su scala globale). Soprattutto, il saggio si concentra sulla importanza del ruolo del diritto e dei giuristi nella costruzione di una cultura di pace, con un focus specifico sulle potenzialità dell'approccio giuridico interculturale non solo rispetto alla soluzione delle questioni legate alla diversità culturale e religiosa, ma anche come strumento pratico per comprendere la natura dei conflitti e la loro risoluzione nel rispetto degli individui e dei gruppi, attraverso lo sviluppo delle conoscenze, degli atteggiamenti e delle competenze necessarie per raggiungere e sostenere una cultura globale di pace.

PAROLE CHIAVE

Pace; Diritti umani; Diritto alla pace; Istruzione; Diritto interculturale

TABLE OF CONTENTS: *1. I have a dream.. – 2. Living life in peace. The bumpy road to peace – 3. The right to peace. From abstract affirmation to practical realization – 4. The normative foundation of international peace law. The 2016 UNGA “Declaration on the Right to Peace” – 5. Promoting the culture of peace and non-violence. Education as a key tool for lasting peace. – 6. Pathways for the spread of a culture of peace – 7. The proposal of a model curriculum for the culture of peace and the SDGs – 8. A concrete initiative: the working group that is developing a “Strategy for Joint Abraham Accords Model Curriculum for the Culture of Peace and SDGs” – 9. Promoting peace through law. The role of law and legal scholars in developing an educational curriculum model for the culture of peace and the SDGs – 10. The intercultural legal approach and its importance in building a culture of peace – 11. Concluding remarks and outlook.*

I. I have a dream ..

Sixty years ago, on 28 August 1963, during his famous speech from the steps of the Lincoln Memorial in Washington D.C. in front of more than 250000 civil rights supporters, Martin Luther King uttered the iconic words ‘I have a dream’, which later became a slogan, to recall the profound meaning of the affirmation of the equality of human being contained in the American Declaration of Independence¹.

Today, in a world still torn apart by divisions, polarization (economic, political, cultural, and social) and bloody conflicts between peoples, nations, religions, etc., and which seems inexorably on its way to self-destruction due to the increasingly unsustainable development, we can refer that famous slogan to the fundamental goal of achieving peace among all individuals and peoples of the world.

Peace to be understood not only in the traditional ‘negative’ meaning, i.e. as the absence of violence and conflict or the time bracket between one war and another², but also embracing the positive dimension of the concept, i.e. as a concrete commitment to building a system of institutions, relationships and cooperation policies under the banner of a ‘culture of peace’, aimed at achieving human rights justice, which is also social and economic justice through equal opportunity, a fair distribution of power and resources, equal protection and impartial enforcement of law³. The goal is to guarantee the conditions for a peaceful coexistence within the same geographical space of individuals belonging to different ethnic groups, cultures and religions, to eliminate all forms of violent extremism, incitement to hatred for racial and/or religious

¹ Cf. MARTIN LUTHER KING JR, Speech on August 28, 1963, Lincoln Memorial, Washington, D.C.: «I have a dream that one day this nation will rise up and live out the true meaning of its creed: “We hold these truths to be self-evident, that all men are created equal”». The transcript of the speech is available at <https://www.npr.org/2010/01/18/122701268/i-have-a-dream-speech-in-its-entirety>.

² See NORBERTO BOBBIO, *Il problema della guerra e le vie della pace*, 1st ed., Il Mulino, Bologna, 1979; ANTONIO PAPISCA, *Abbiamo diritto alla pace*, 17 luglio 2009 (<https://unipd-centrodirittumani.it/it/schede/Articolo-28-Abbiamo-diritto-alla-pace/32>).

³ Quoting again Martin Luther King, we can state that «It is not enough to say “We must not wage war”. It is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but the positive affirmation of peace»: MARTIN LUTHER KING JR, *Anti-War Conference*, Los Angeles, California, February 25, 1967. This quote can be found engraved on the Martin Luther King Jr. Memorial in Washington. On the differing concepts of peace, ranging from ‘negative peace’, which implies the lack of violence, to ‘positive peace’, which refers to the absence of structural violence, see JOHAN GALTUNG, *Positive and Negative Peace* (1969), in CHARLES P. WEBEL, JØRGEN JOHANSEN (eds.), *Peace and Conflict Studies. A Reader*, Routledge, London & New York, 2012, pages 75-79; IAN M. HARRIS, *Peace Education Theory*, in *Journal of Peace Education*, 1 (2004), pages 5-20; ANDREAS H. HVIDSTEN, KJERSTI SKARSTAD, *The Challenge of Human Rights for Peace Research*, in *International Theory*, 2018, 10 (1), pages 98-121.

grounds (i.e. all types of racism and/or anti-Semitism), as well as to promote strategies for environmental protection and sustainable development.

It should obviously be considered that peace is a multifaceted and intrinsically elusive concept, which varies in definition and evaluation depending on the historical period and contextual application within different cultures, institutions, and civil society groups. Consequently, it lacks clear definition and boundaries⁴. According to the suggested meaning, however, a comprehensive definition of peace should include respect for human rights and fundamental freedoms, the promotion of social justice and equity for all human beings «as the basis for living together in harmony and free from violence, now, but even more so for succeeding generations»⁵, commitment for the realization of sustainable social and economic development (so as to eradicate structural violence originated in the world's economic and social inequalities), strengthening of peace culture and education, non-discrimination and equality, tolerance and dialogue, good governance and institution building, reject of every kind of violence, pursuit of the rule of law, among others⁶.

These elements are the very foundations of peace. Without their simultaneous realization, it is impossible to attain and maintain lasting and sustainable peace. Only by striving to achieve all these elements individually and as a whole, peace can be translated from a dream, perhaps a utopia, into a concrete goal for which everyone –States and the international community, supranational organisations, political and religious leaders, scholars, members of civil society, etc. – are called to fight and commit themselves to build a better world and future⁷. Quoting Martin Luther King again: «Peace is not merely a distant goal that we seek, but a means by which we arrive at that goal»⁸.

Not by change, this broad understanding of peace intertwined with social justice, human rights and development is the same as envisaged by the 2030 UN Agenda for Sustainable Development, including the Sustainable Devel-

⁴ See CECILIA M. BAILLIET, *Introduction: Researching International Law and Peace*, in EAD (ed.), *Research Handbook on International Law and Peace*, Edward Elgar Publishing, Cheltenham/Northampton, 2019, at page 4.

⁵ KATSUMI MATSUURA, *UNESCO Mainstreaming – The culture of peace*, January 2002 (<https://unesdoc.unesco.org/ark:/48223/pf0000126398>).

⁶ See JOHAN GALTUNG, *Peace by peaceful means: peace and conflict, development and civilization*, Oslo: International Peace Research Institute, SAGE, London, 1996.

⁷ Some of the elements highlighted obviously represent essential tasks of States and the international community. However, other elements can (and must) be implemented by civil society, in its individual and collective dimensions.

⁸ MARTIN LUTHER KING JR., *A Time to Break Silence: The Essential Works of Martin Luther King, Jr., for Students*, Beacon Press, Boston, 2013, at page 67.

opment Goals (in particular Goal 16), under which States have committed themselves to «foster peaceful, just and inclusive societies», recognizing that such a society is highly needed because «there can be no sustainable development without peace and no peace without sustainable development»⁹. In the absence of peace, the possibilities of achieving the objectives set by the 2030 Agenda are indeed very limited. Moreover, it is also the idea of peace that emerges from the 2016 UN General Assembly Resolution 71/189, entitled “Declaration on the Right to Peace”, which I will focus on later.

2. Living life in peace. The bumpy road to peace

Can we really imagine all people living life in peace? Is it just a utopia, a dream destined to remain such, or is it a viable perspective? Is the right to peace, solemnly proclaimed in many supranational human rights instruments, just an empty proclamation, a paper entitlement, unaccompanied by democratic accountability? Or is it an effective right, to be promoted and implemented with appropriate measures to build peace within and between societies? and if so, what should such measures be?

Looking at the world we live in, at the wars and bloody conflicts being fought in different areas of the planet, at the social and economic injustices still widespread everywhere, at the ‘unsustainable development’ that is leading the planet towards inexorable self-destruction, one would be tempted to respond that the human right to peace is just a paper entitlement, not only unrealized, but probably unrealizable. As in, nothing more than a dream. Perhaps so..

To imagine a world in which all people are entitled «to a social and international order in which the rights and freedoms set forth in the Universal Declaration of Human Rights can be fully realized»¹⁰ is probably destined to remain a naïve dream, but the only way to achieve dreams is to start working on making them real: quoting a well-known aphorism attributed to Antoine de Saint-Exupéry «Make your life a dream, and a dream a reality».

⁹ See UN, *The 2030 Agenda for Sustainable Development*, Goal 16: *Promote just, peaceful and inclusive societies* (<https://www.un.org/sustainabledevelopment/peace-justice/>). For further details, see URSULA WERTHER-PIETSCH, *The Impact of SDGs on International Law. A Nucleus of a Right to Peace?*, in *Austrian Journal of Political Science*, vol. 47, 1, 2018, pages 17-28; ÚRSULA OSWALD SPRING, *Sustainable Development and Peace*, in EAD. (ed.), *Pioneer on Gender, Peace, Development, Environment, Food and Water*, vol 17, Springer, Cham, 2019, pages 296-323; ROMINA GURASHI, *Sustainable Development and Peace. A Study in Sociological Theory*, Routledge, London-New York, 2023.

¹⁰ UDHR, Article 28.

If we want peace, we must build peace, always and everywhere, and primarily in the minds of men and women. As Kant argued, peace is a ‘regulative ideal’ that mankind should consider as a kind of human mission for itself, that is, an ideal on which to regulate its work on reality¹¹. In other words, “peace is in our hands”¹², it depends on us and on our commitment to do our utmost to assist in implementing this right, i.e. to make a paper entitlement an effective right, not only proclaimed but also accomplished.

Moreover, this peacebuilding effort has a solid foundation in international law. In its political dimension, in fact, peace is one of the most important and universal human values, which must prevail over international relations. It is the indispensable condition of democracy, both nationally and internationally.

It is not surprising that the value of peace underlies the very foundation of the United Nations Charter, as well as the International Bill of Human Rights as a whole¹³. The Preamble of both the 1948 Universal Declaration of Human Rights (UDHR) and the 1966 International Covenants on Human Rights (ICHR) proclaims that: «(R)ecognition 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». In this way, peace is clearly linked with the three pillars upon which the UN Charter was founded, namely: the collective security system, which prohibits the threat or use of force and calls States to the peaceful settlement of disputes in accordance with international law; the economic and social development of all peoples; and the respect of universally recognized human rights and fundamental freedoms of all without discrimination (Preamble and Articles 1 and 2 of the UN Charter). As a consequence, there is a close connection between peace and human rights, since respect for human rights contributes to the maintenance of peace, while peace

¹¹ See IMMANUEL KANT, *Perpetual Peace*, in Id., *Political Writings*, 2nd ed., trans. H.B. Nisbet, Ed. Hans Reuss, Cambridge University Press, New York, 1991. On Kant’s concept of peace see DANIELE ARCHIBUGI, *Immanuel Kant, Cosmopolitan Law and peace*, in *European Journal of International Relations*, 1995, vol. 1(4), pages 429-456; MARC LUCHT, *Toward Lasting Peace. Kant on Law, Public Reason, and Culture*, in *The American Journal of Economics and Sociology*, 68, No. 1, 2009, pages 303-326; MANSOUR ANSARI, *Perpetual Peace in Kant’s Political Thought: Rereading the Relationship between Domestic Politics and International Politics*, in *International Studies Journal*, vol. 19, Issue 3, 75, 2023, pages 61-80. On the origins of a liberal, rights-based understanding of peace in the political thought of Kant, Hobbes and Locke cf. KRISTOFFER LIDÉN, HENRIK SYSE, *The Politics of Peace and Law: Realism, Internationalism, and the Cosmopolitan Challenge*, in CECILIA M. BAILLIET, KJETIL MUJEZINOVIC LARSEN (eds.), *Promoting Peace Through International Law*, Oxford University Press, Oxford, 2015, pages 21-42.

¹² KATSUMI MATSUURA, *UNESCO Mainstreaming – The culture of peace, supra*, at note 5.

¹³ Indeed, the primary aim and objective of the United Nations is to create a peaceful environment in which all human beings can enjoy all human rights and fundamental freedoms (<https://www.un.org/en/our-work/maintain-international-peace-and-security>).

in turn contributes to the protection of human rights¹⁴. It means that the establishment of a lasting peace is an essential condition for the full enjoyment and respect of human rights, just as the violation of human rights is a threat to peace. This link is so close as to make peace itself a ‘sacred right’ of the peoples of the planet, as solemnly proclaimed in the “Declaration on the Right of Peoples to Peace” adopted by the UN General Assembly in November 1984¹⁵.

The empirical finding that peace cannot be achieved at all does not mean that it is futile to strive for it. On the contrary, cynicism, despondency, aggression, violence, and war must be regarded as consequences of the lack in the minds of human beings of the intention to strive for peace¹⁶.

3. The right to peace. From abstract affirmation to practical realization

In order for the goal of living life in peace not to remain just an abstract ideal, the universal value of peace must be fully translated into the legal category of human rights. In this regard, however, it is necessary to examine whether there is a legal and binding ‘right to peace’ for individuals and peoples and, if so, whether this right can be recognized as a fundamental human right.

These issues have proven to be highly controversial, and over time considerable disagreement on the notion of the human right to peace has emerged

¹⁴ In this regard, see MARIA M. ROSSI, *Contributions by civil society to elaborating the right to peace*, in MICHEAL WIENER, DAVID FERNÁNDEZ PUYANA (eds), *A Missing Piece for Peace. Bringing Together the Right to Peace and Freedom of Conscientious Objection to Military Service*, UPEACE Press 2022, Universidad para la Paz, San José, Costa Rica, 2022, at page 81, according to which «Since peace and human rights are inextricably intertwined and mutually reinforcing, on the one hand the fulfilment of human rights is the best path towards conflict prevention and peace. On the other hand, defending and promoting the right of everyone to enjoy peace and make peace a reality, is necessary to ensure the respect and implementation of all the other fundamental human rights». Likewise, see also Kofi Annan, former UN Secretary-General, which stated that «respect for human rights is the best guarantee of peace and the establishment of a durable peace is a condition of the respect for human rights»: KOFI ANNAN, *Report on the results of the International Consultation of Governmental Experts on the Human Right to Peace*, Paris, 5-9 March 1998 (<https://unesdoc.unesco.org/ark:/48223/pf0000111544>). In international legal literature, see RINALDO FABRIS, ANTONIO PAPISCA, *Pace e diritti umani*, Gregoriana Libreria Editrice, Roma, 2000; JIM IFE, *Human rights and peace*, in CHARLES WEBEL, JOHAN GALTUNG (eds.), *Handbook of Peace and Conflict Studies*, Routledge, London-New York, 2007, pages 160-172; CLAUDIO CORRADETTI, *The Legal Dimensions of Human Rights*, in ID., *Relativism and Human Rights: A Theory of Pluralistic Universalism*, Springer, Dordrecht, 2022, pages 139-185.

¹⁵ See UN General Assembly, *Declaration on the right of peoples to peace*, Resolution 39/11, 12 November 1984, No. 1 (<https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-right-peoples-peace>).

¹⁶ In this regard, see VITO MANCUSO, *Con Bobbio e Kant vi spiego la mia idea di pace*, in *La Stampa*, 5 aprile 2022 (https://www.lastampa.it/audio/audioarticoli/2022/04/05/audio/guerra_russiaucraina_con_bobbio_e_kant_vi_spiego_la_mia_idea_di_pace-2917221/).

among academics and policymakers.

After the end of World War II, a series of international treaties and other adopted instruments gave legal form to inherent human rights and developed the body of international human rights (mainly, the Universal Declaration of Human Rights, together with the International Covenant on Civil and Political Rights and its two Optional Protocols, and the International Covenant on Economic, Social and Cultural Rights, which constitutes the so-called International Bill of Human Rights). International treaties and customary law form the backbone of international human rights law (IHRL), along with other regionally adopted instruments and national constitutions, which reflect human rights concerns and provide specific protection mechanisms. In addition, other instruments, such as declarations, guidelines and principles adopted at the international level, contribute to its understanding, implementation and development¹⁷.

However, while the Universal Declaration of Human Rights has been followed over the years by a remarkable development of international human rights law, including more than 200 international treaties (both universal and regional), the human right to peace has never been explicitly stated. Although since the establishment of the United Nations in 1945 the international community has been actively engaged in promoting and strengthening world peace through the adoption of various legal instruments, which have recognized the concept of the 'right to peace' primarily for the purpose of progressively eliminating war and armed conflict throughout the world¹⁸, yet there is no

¹⁷ International human rights law lays down obligations which States are bound to respect. See <https://www.ohchr.org/en/instruments-and-mechanisms/international-human-rights-law>.

¹⁸ The Istanbul Declaration, adopted in 1969 during the 21st International Conference of the Red Cross, proclaimed the right to lasting peace as a human right. In 1976, the right to life in peace was recognized as a human right by resolution 5/XXXII of the Commission on Human Rights. In 1978, the UN General Assembly adopted, in its resolution 33/73, the "Declaration on the Preparation of Societies for Life in Peace" which provides, in its article 1, that: «*Every nation and every human being, regardless of race, conscience, language or sex, has the inherent right to life in peace. Respect for that right, as well as for the other human rights, is in the common interest of all mankind and an indispensable condition of advancement of all nations, large and small, in all fields*». Later, the right to peace was solemnly proclaimed as a collective right of peoples of the planet by the UN General Assembly (A/RES/39/11) in the "Declaration on the Right of People to Peace" on 12 November 1984 (with 34 abstentions), which «*Solemnly proclaims that the peoples of our planet have a sacred right to peace (para. 1)*» and «*Solemnly declares that the preservation of the right of peoples to peace and the promotion of its implementation constitute a fundamental obligation of each state*» (para. 2)». Therefore, all States and international organizations are called upon to do their utmost to assist in implementing the right of people to peace through the adoption of appropriate measures at both the national and the international level (para. 4). In line with this statement, in 1999, the UN General Assembly adopted by consensus the "Declaration and Programme of Action on a Culture of Peace" (A/RES/53/243). The right of peoples to peace was also recognized by the "African Charter on Human and Peoples' Rights" which, in its Article 23, provides that «*All peoples shall have the right to*

legally binding instrument in international human rights law that establishes the right to peace, as all instruments are non-binding in nature and must be qualified as so-called ‘soft law’¹⁹. Thus, despite the solemn proclamations and commitments that firmly root the human right to peace in international instruments, from a legal perspective the human right to peace is substantially undefined in its concrete contents.

A crucial question therefore remains, namely whether a right to peace really exists. In other words, can the right to peace be considered a universal and inalienable right, an essential attribute of human rights? If so, to what extent is peace promoted through existing regulatory and institutional frameworks at international and national levels?²⁰

On a politico-legal level, the answer to this question should be affirmative, at least in the abstract. As mentioned earlier, the right to peace has a solid foundation in the purposes and principles of the UN Charter (1945), the Universal Declaration of Human Rights and other international human rights instruments, ratified by most of the world countries. The maintenance of international peace and security is the first and foremost purpose of the United Nations. Article 1(1) of the UN Charter explicitly refers to this goal, emphasizing the adoption of effective collective measures to prevent and remove threats to the peace and to achieve by peaceful means and in accordance with the principles of justice and international law, the adjustment or settlement of international disputes or situations that could lead to a breach of the peace. Concretely, however, this is an idea of peace that is difficult to implement and, in any case, clearly defective in its elements because it focuses only on the concept of international peace and security. Moreover, its wording leaves room for uncertainty about the scope of applicability and functioning of the recognized right, both in terms of the disputes to which it should apply and

national and international peace and security». Following these precedents, in 2012 some Member States and stakeholders have promoted at the UN Human Rights Council the adoption of a specific instrument on the right to peace, aimed to better define the content of this right and its legal value. For further details, see CARLOS VILLÁN DURÁN, *The Emerging Right to Peace: Its Legal Foundations*, Intersentia, Cambridge-Antwerp-Portland, 2014; WOLFGANG S. HEINZ, *The Human Rights Council Advisory Committee’s Draft Declaration on the right to peace (2012) and UN General Assembly Resolution 71/189 of 2016*, in MICHAEL WIENER, DAVID FERNÁNDEZ PUYANA (eds), *A Missing Piece for Peace*, cit., pages 56-67.

¹⁹ See ANNA DI ROBILANT, *Genealogies of Soft Law*, in *The American Journal of Comparative Law*, 54, 2006, pages 499-554. Furthermore, it is interesting to note that these legal instruments have predominantly continued to use the notion of the right to peace in the context of relations between States, without properly referring to human rights and fundamental freedoms.

²⁰ See CECILIA M. BAILLIET, KJETIL MUJEZINOVIC LARSEN, *Introduction: Promoting Peace through International Law*, in Id. (eds.), *Promoting Peace Through International Law*, cit., pages 1-18.

the peaceful means to be used to resolve them, and in terms of the requirement that justice not be endangered, which has provided a basis for arguing that the obligation to seek a peaceful settlement is not satisfied if the parties are unwilling to accept a just solution²¹.

Due to space constraints, this is not the place to try to contribute further details to this relevant debate. Suffice is to note that respect for the right to peace requires its full and effective legal recognition at the national and international levels. From this perspective, doubts remain about the effectiveness of the human right to peace because it is neither explicitly recognized nor denied in any universal and binding supranational instrument. This means that there is no absolute legal basis for the right to peace in international law, nor it is possible to find a common and generally accepted definition of this right, as its parameters are not normatively defined.

Not surprisingly, in the second half of the 20th century, many developed States refused to accept the concept of the human right to peace or strongly questioned it (among them, the United States).

From a legal point of view, however, it is difficult to deny the existence of the human right to peace, both in its individual and collective dimensions²². Since peace is a universal value, the human right to peace is a legal imperative claimed by civil society all over the world. Indeed, peace is the precondition for the realization of all other human rights. Without peace, there are no rights, and no human development is possible. This means that the right to peace must be considered a universal and inalienable right of human beings²³.

²¹ See TUBA TURAN, *The 2016 UN General Assembly Declaration on the Right to Peace: A Step towards Sustainable Positive Peace within Societies?*, in *Human Rights Law Review*, 23(2), 2023, pages 1-24.

²² In this respect, see LUISA AVITABILE, *Può la pace diventare un progetto giuridico?*, in LUISA AVITABILE ET ALII, *Diritto e pace*, Giappichelli, Torino, 2023, page 17 and ff.

²³ See HEINER BIELEFELDT, *Amplifying the peace-building potential of human rights*, in MICHAEL WIENER, DAVID FERNÁNDEZ PUYANA (eds.), *A Missing Piece for Peace*, cit., pages 306-319. On the right to peace in the international normative and institutional framework see PHILIP ALSTON, *Peace as a Human Right*, in *Security Dialogue*, 11(4), 1980, pages 319-325; DOUGLAS ROCHE, *The Human Right to Peace*, Novalis, Ottawa, 2003; THEO VAN BOVEN, *The right to peace as an emerging solidarity right*, in EVA RIETER, HENRY DE WAELE (eds.), *Evolving principles of international law. Studies in honour of Karel C. Wellens*, Martinus Nijhoff Publishers, Leiden-Boston, 2011, pages 137-149; WILLIAM A. SCHABAS, *The Human Right to Peace*, in ASBJØRN EIDE, JAKOB TH. MÖLLER, INETA ZIEMELE (eds.), *Making Peoples Heard. Essays on Human Rights in Honour of Gudmundur Alfredsson*, Martinus Nijhoff Publishers, Leiden-Boston, 2011, pages 43-57; ID., *The Human Right to Peace*, in *Harvard International Law Journal*, 58, 2017, pages 28-32; CECILIA M. BAILLIET, *Normative Foundation of the International Law of Peace*, in CECILIA M. BAILLIET ET ALII (eds.), *Promoting Peace Through International Law*, cit., pages 43-65; EAD., *Normative Evolution of the International Law of Peace in a post-Western Age*, in CECILIA M. BAILLIET (ed.), *Research Handbook on International Law and Peace*, cit., pages 51-82; CRISTIAN GUILLERMET FERNÁNDEZ, DAVID FERNÁNDEZ PUYANA, *The Right to Peace: Past, Present and Future*,

Since the last decades of the 20th century, this observation has led to the inclusion of the right to peace, in both its internal and external (i.e. international) dimensions, in the catalogue of human rights among the so-called ‘third generation rights’, also referred to as solidarity rights because they embrace the collective rights of societies or peoples even before those of individuals (such as the right to sustainable development, the right to a healthy environment, the right to participate in the enjoyment of the common heritage of humanity, the right to communication and humanitarian assistance, the right of peoples to self-determination). These are rights that have been recognized as expressions of a new and more supportive vision of human society, which requires for their realization international solidarity, that is, the common and supportive efforts of all members of the world community motivated by a strong sense of international solidarity, also in order to overcome the obstacles that have emerged in the implementation of first- and second-generation rights²⁴.

However, this inclusion among solidarity rights has consequences for legal protection, because third-generation rights have not yet been recognized as internationally established in terms of binding legal norms. The configuration of these rights is therefore very problematic. The difficulties and uncertainties relate mainly to the ownership of the rights, the identification of the actors responsible for the obligation to implement them, and the so-called ‘justifiability’, i.e. the possibility of enforcing them before a judge or non-judicial bodies²⁵.

It is no coincidence that in recent years several nation-states and stakeholders have promoted and encouraged a process of codification and progressive development of the emerging human right to peace by the international community, with the aim of delineating the legal foundations of the human right to peace in the IHRL. In particular, this process involved the main intergovern-

Universidad para la Paz San Jose, Costa Rica, 2017; IRYNA IVANKIV, *Peace as a Right of Humanity*, in VOLKER MAUERHOFER, DANIELA RUPO, LARA TARQUINIO (eds.), *Sustainability and Law. General and Specific Aspects*, Springer Cham, 2020, pages 337-354.

²⁴ For a basic overview, see COUNCIL OF EUROPE, COMPASS. *Manual for Human Rights Education with Young people*, 2nd Ed., 2020, Chapter 4, *The evolution of human rights* (<https://www.coe.int/en/web/compass/the-evolution-of-human-rights>). On the category of solidarity rights see PHILIP ALSTON, *A Third Generation of Solidarity Rights: Progressive Development or Obfuscation of International Human Rights Law?*, in *Netherlands International Law Review*, Vol. 29, Issue 3, 1982, pages 307-322; ROSA FREEDMAN, *Third Generation Rights: Is There Room for Hybrid Constructs within International Human Rights Law?*, in *Cambridge International Law Journal*, 2.4 (2013), pages 935-959; THEO VAN BOVEN, *The right to peace as an emerging solidarity right*, cit., pages 137-149.

²⁵ Regarding the ownership of the right, the problem is that although the right to peace is an individual and collective right, as well as a right of synthesis and solidarity, yet over the years international instruments have placed more emphasis on the collective dimension rather than the individual dimension. In this regard, see ISABEL TRUJILLO, *L'oblio del diritto alla pace nella pratica dei diritti*, in *Ragion pratica*, 52 (2019), pages 19-33.

mental and human rights bodies of the United Nations (the General Assembly, the Commission on Human Rights and the UN Human Rights Council), with the cooperation of some civil society organizations. UNESCO has also played a leading role in this regard through various initiatives and documents aimed at promoting a culture of peace, tolerance and friendship among individuals, peoples and nations²⁶.

4. *The normative foundation of international peace law. The 2016 UNGA “Declaration on the Right to Peace”*

Finally, as the culmination of long-standing efforts to proclaim peace as a human right, the “Declaration on The Right to Peace” was adopted by the plenary of the UN General Assembly on 19 December 2016, following the UN Human Rights Council Resolution 1 July 2016 (A/RES/32/28)²⁷.

The 2016 Declaration proclaims international peace and intra-state as human rights with individual and collective dimensions, grounded in the UN Charter and international and regional human rights instruments. Specifically, Article 1 states that «*Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized*». This provision refers to individuals separately as rights-holders and recognizes the right of all human beings to the benefits that flow from the three pillars of the UN: peace, human rights and development. Article 2 proclaims

²⁶ UNESCO is the United Nations Educational, Scientific and Cultural Organization. It contributes to peace and security by promoting international cooperation in education, sciences, culture, communication and information (Constitution of UNESCO, 1945, Article 1, according to the mission of the Organization is «...to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion, by the Charter of the United Nations»). For further information on its mission, see UNESCO, *Revision of the 1974 Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms* ([https://www.unesco.org/en/education/1974recommendation#:~:text=The%201974%20Recommendation%20calls%20on,Human%20Rights%20\(Article%2026\)](https://www.unesco.org/en/education/1974recommendation#:~:text=The%201974%20Recommendation%20calls%20on,Human%20Rights%20(Article%2026).)). On the role of UNESCO in promoting peace cf. DAVID KAENE, *UNESCO and the Right to Peace*, in DAVID KEANE, YVONNE McDERMOTT (eds), *The Challenge of Human Rights*, Edward Elgar Publishing, Northampton, 2012, at 74 and ff.; CRISTIAN GUILLERMET FERNÁNDEZ, DAVID FERNÁNDEZ PUYANA, *Analysis of the UNESCO approach to the notions of human rights, peace and development in the context of Culture of Peace*, in *European Human Rights Law Review*, 5, 2014, pages 439-454.

²⁷ UN General Assembly, 19 December 2016, Resolution A/RES/71/189. For further details, see CRISTIAN GUILLERMET FERNÁNDEZ, DAVID FERNÁNDEZ PUYANA, *The Adoption of the Declaration on the Right to Peace by the United Nations: a Human Rights Landmark*, in *Peace Human Rights Governance*, 1(2), pages 275-297; TUBA TURAN, *The 2016 UN General Assembly Declaration on the Right to Peace*, cit., pages 1-24.

the obligation of States to «*respect, implement and promote*» the fundamental principles based on the notion of human dignity, including «*equality and non-discrimination, justice and the rule of law*», as well as to guarantee «*freedom from fear and want as a means to build peace within and between societies*». In this way, Article 2 also proposes peace as a collective right, defining the scope of peace as within and between societies²⁸. Article 3 calls on States, the United Nations and specialized agencies to take «*appropriate and sustainable steps to implement this Declaration*», and «*encourages international, regional, national and local organizations and civil society to support and assist in this implementation*»²⁹.

The establishment of the 2016 Declaration on the Right to Peace should certainly be considered a milestone, as it fostered a new concept of peace. Indeed, it was the first supranational instrument to recognise peace as a distinct human right in itself, considering it not only as a means to realise human rights and development, but also as a concrete goal to be pursued. Moving beyond the 1984 UN Declaration and subsequent UN Resolutions, which considered only peoples, i.e., individuals collectively, as rights-holders, the 2016 Declaration regards peace as a human right deriving from inherent human dignity and IHRL (and not just the principles of the UN Charter), rather than just a value, or a vital condition for the realization of the right to life and all human rights³⁰.

Unlike other previous declarations, with this document peace is untied from the mere concept of interstate security and linked rather to respect for human rights and development, thus further legitimizing the affirmation of the concept of positive peace based on social justice that counteracts structural

²⁸ In that sense see TUBA TURAN, *loc. cit.*, at page 6, for whom «by interpreting this provision, it seems quite logical that the term ‘everyone’ also encompasses collectivities, given that peace is considered among solidarity rights, which refer to group rights that are beyond the sum of the individual rights of group members».

²⁹ Nonetheless, despite the recognition of the «important work being carried out by civil society organizations for the promotion of the right of peoples to peace and the codification of that right» contained in the Human Rights Council resolution 14/3 on the promotion of the right of peoples to peace, adopted on 17 June 2010, the 2016 UNGA Declaration, at the end, was the result of a non-consensual process on which Member States and civil society organizations have maintained and maintain divergent positions. For details, see MARIA M. ROSSI, *Contributions by civil society to elaborating the right to peace*, *cit.*, at page 68.

³⁰ Significantly, the Human Rights Council Advisory Committee changed the title and thus the focus of the 2012 draft declaration from “right of peoples to peace” to “human right to peace”. This change served to emphasize the individual dimension of the right in addition to the collective dimension already guaranteed by previous UN declarations. By including individuals as holders and beneficiaries of peace, the Declaration further strengthened the pre-existing obligations of States under the UN Charter regarding the maintenance of international peace. See TUBA TURAN, *loc. cit.*, at page 6.

violence. In this respect, it is clearly stated that peace is not the mere absence of armed conflicts, but that it «*also requires a positive and dynamic participatory process in which dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, and socio-economic development is ensured*»³¹.

Defining the objective of «*building peace within and between societies*» (Article 2), it is also the first declaration which, alongside international peace, linked to the right to life and the principles of the UN Charter, also explicitly recognizes the ‘right to intra-state peace’, consisting of «the realization of Article 2 elements of ‘equality and non-discrimination, justice and the rule of law, and ... freedom from fear and want’, all human rights and development as prescribed under Article 1, and peaceful means and ‘tolerance, dialogue, cooperation and solidarity’»³².

In addition to being formally proclaimed, the right to peace must obviously be implemented through concrete actions and initiatives. This means that solemn declarations (and good intentions) must be translated into reality. Therefore, it must be examined whether the content and measures of the right to peace, as enshrined in the 2016 UN Declaration, are sufficient for its viable realization. Indeed, since the Declaration is a soft law, itself not legally binding, the formal recognition of the right to peace does not imply that it can be automatically enforced or asserted by right-holders before all national or international judicial bodies. Those entitled could legally claim it to the extent that the right to peace has been crystallized as positive international law and/or is incorporated into the domestic law of the respective States, authorizing them to act before their respective competent judicial bodies. To date, however, the right to peace is not globally justiciable, nor does it seem likely to become so soon. According to most scholars, normative development seems to point toward the identification of peace as an obligation, rather than as an actual justiciable right. Therefore, it is necessary to ask how the construction of sustainable peace within societies can be achieved. More importantly, we need to analyse how the right to peace can be promoted and implemented through the policies and programs of the UN system, i.e., what appropriate measures UN bodies should take, as stipulated in Article 3 of the Declaration, to facilitate the fulfilment of the right to peace within States or to achieve positive and sustainable peace.

From this perspective, some questions remain unresolved in assessing the

³¹ UNGA, 19 December 2016, Resolution A/RES/71/189, Preamble, para. 17.

³² See TUBA TURAN, *The 2016 UN General Assembly Declaration on the Right to Peace*, cit., at page 7. On the concept of “intra-state peace” and its components see also CECILIA M. BAILLIET, *Normative Evolution*, cit., pages 69-71.

feasibility of peace law. Despite the strides that have been made, achieving normative clarity within international law regarding a universal definition of peace (and the related right to peace of peoples and individuals) is still a challenge, as international society is somewhat divided as to whether such normative clarity is necessary and/or feasible. Many government delegations have consistently indicated that an autonomous 'right to peace' does not exist in international law, perhaps out of concern for compromising the right to use force in line with the UN Charter. In short, the necessary political consensus is lacking, as evidenced by the numerous abstentions and votes against the approval of the 2016 Declaration (almost all European states and the United States of America).

However, trying to overcome this impasse would be crucial, because the creation of the necessary and indispensable conditions for the development and recognition of basic human rights for all and, consequently, for the improvement of humanity's living conditions depends on the affirmation and concrete implementation of the right to peace of peoples and individuals.

The request that peace be recognized as a human right today clearly comes from international civil society, and the international community is morally and legally bound to accept such a request. It is therefore time to clarify the legal content of the human right to peace and its relationship to other relevant rights, particularly the right to life, development, and the environment³³. From this point of view, a rethinking of the right to peace seems necessary through a renewed focus on a holistic concept of peace capable of considering the importance of the principles of social justice, human rights, non-discrimination, sustainable development and fair trade³⁴. Above all, there is an urgent need for all social actors (Governments, first and foremost, with the support of civil society and the various agencies and institutions that deal with the components and preconditions of peace) to strongly support the process of official codification of the human right to peace already initiated at the United Nations, so as to overcome the persistent political objections related to the difficulty of some States to set aside the international peace and security paradigm originated in the second half of the 20th century, and to strengthen public institutions and national legislatures in advancing the realization of the right to peace in a manner suitable for ensuring sustainable and lasting international and intrastate peace.

More broadly, it seems clear that achieving the set goals requires a global

³³ See CHRISTINA VOIGT, *Environmentally Sustainable Development and Peace: What Role for International Law?*, in CECILIA M. BAILLIET ET ALII (eds.), *Promoting Peace through International Law*, cit., pages 166-188.

³⁴ See CECILIA M. BAILLIET, KJETIL MUJEZINOVIC LARSEN, *Introduction: Promoting Peace through International Law*, cit., pages 1-18.

transformation toward a culture of peace, as already indicated in the 1999 UN “Declaration and Programme of Action on a Culture of Peace”³⁵ and reiterated in the 2016 “Declaration on the Right to Peace”. Starting from the human right to peace, a concrete commitment is needed to build an education for peace as open as possible to intercultural dialogue, for a plural understanding of the concept of human dignity.

5. Promoting the culture of peace and non-violence. Education as a key tool for lasting peace

Article 4 of the 2016 Declaration provides that «*International and national institutions of education for peace shall be promoted in order to strengthen among all human beings the spirit of tolerance, dialogue, cooperation and solidarity*».

This is an important provision on the path towards building effective peace. To achieve peace, in fact, the culture of peace must be formed and spread, because peace does not occur by itself, but is always the result of a slow construction, which depends on various factors, the first of which is precisely the education, in its various components. Education at all levels is «*one of the principal means to build a culture of peace*»³⁶. It promotes independent thinking, inspires problem-solving skills, develops communication expertise, decreases poverty, reduces backing for terrorism, militancy and any type of fundamentalism, cultivates respect and builds tolerance (i.e. acceptance of the idea of multiple identities and dynamic cultures within society). It therefore plays a fundamental role in human, social and economic development, that is, in the promotion of the values for peace, and constitutes a fundamental support for peace processes, which in many cases are fragile for different and simultaneous reasons, constituting a crucial tool for address the root causes of long-standing disputes and conflicts³⁷.

To achieve lasting change, it is therefore first and foremost necessary to promote a culture of peace through education³⁸. This means investing in ed-

³⁵ UN, General Assembly, Resolution 53/243, *Declaration and Program of Action on a Culture of Peace*, 6 October 1999 (<https://digitallibrary.un.org/record/285677#record-files-collapse-header>).

³⁶ UN GENERAL ASSEMBLY, *Declaration and Program of Action on a Culture of Peace*, cit., Article 4.

³⁷ See FRANCISCO ROJAS ARAVENA, *Education: A key instrument for a sustainable peace*, in MICHEAL WIENER ET ALII (eds.), *A Missing Piece for Peace*, cit., pages 107-119. See also MARIA D. SOMMARD AHL, *Education for peace: Epilogue*, in CECILIA M. BAILLIET ET ALII (eds.), *Promoting Peace Through International Law*, cit., pages 416-430.

³⁸ The culture of peace is defined as «a set of values, attitudes, traditions and modes of behaviour

ucation, at all levels. Above all, it is essential to develop educational policies based on the values of a culture of peace and nonviolence³⁹ among all individuals and peoples on the planet, regardless of any form of belonging or affiliation (ethnic, national, political, cultural, religious, etc.), in line with the provisions of the Article 26, para. 2 of the UDHR⁴⁰, and with the indications contained in the 2011 UN “*Declaration on Human Rights Education and Training*”⁴¹.

Concretely, peace education means educating for democratic coexistence and harmony. It involves knowledge, participation, inclusion, interculturality, understanding, dialogue and building mutual trust, all foundations of social cohesion⁴². Peace education promotes human dignity and spreads knowledge of the exercise of rights by all people (where there is no peace, development

and ways of life based on: (a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation; (b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law; (c) Full respect for and promotion of all human rights and fundamental freedoms; (d) Commitment to peaceful settlement of conflicts; (e) Efforts to meet the developmental and environmental needs of present and future generations; (f) Respect for and promotion of the right to development; (g) Respect for and promotion of equal rights and opportunities for women and men; (h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information; (i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace»: UN GENERAL ASSEMBLY, *Declaration and Program of Action on a Culture of Peace*, cit., Article 1. On the evolution of the concept of the culture of peace see UNESCO Mainstreaming, *The culture of peace*, January 2002 (<https://unesdoc.unesco.org/ark:/48223/pf0000126398>), at page 2. For further details, see MARIA MONTESSORI, *Educazione e pace*, Garzanti, Milano, 1949; THOMAS M. TURAY, LEONA M. ENGLISH, *Toward a Global Culture of Peace. A Transformative Model of Peace Education*, in *Journal of Transformative Education*, 6(4), 2008, pages 286-301; B. JEANNIE LUM, *Peace education: past, present, and future*, in *Journal of Peace Education*, 10(2), 2013, pages 121-123; ANWARUL K. CHOWDHURY, DAISAKU IKEDA, *Creating the Culture of Peace: A Clarion Call for Individual and Collective Transformation*, I.B. Tauris, London, 2020.

³⁹ As regard non-violence, as doctrine and method, see JØRGEN JOHANSEN, *Nonviolence: more than the absence of violence*, in CHARLES WEBEL, JOHAN GALTUNG (eds.), *Handbook of Peace and Conflict Studies*, cit., pages 143-159. See also RAIMON PANIKKAR, *Cultural Disarmament: The Way to Peace*, Westminster, John Knox Press, U.S., 1995.

⁴⁰ UDHR, Article 26, para. 2: «*Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace*».

⁴¹ UN General Assembly, *Declaration on Human Rights Education and Training*, 19 December 2011, A/RES/66/137 (<https://www.ohchr.org/en/resources/educators/human-rights-education-training/united-nations-declaration-human-rights-education-and-training>).

⁴² See FRANCISCO ROJAS ARAVENA, *Education*, cit., at page 114. See also ALICIA CABEZUDO, MAGNUS HAAVELSRUD, *Rethinking peace education*, in CHARLES WEBEL, JOHAN GALTUNG (eds.), *Handbook of Peace and Conflict Studies*, cit., pages 279-296.

or the exercise of any rights is not possible). In this way, it raises a barrier against violence, hatred and the use of force, marking the path towards building a fairer and more sustainable world. Ultimately, it helps prevent conflict and helps empower humanity, enabling the creation of trust and new options for a future based on cooperation. Quoting Confucius: “Education breeds confidence. Trust breeds hope. Hope generates peace”.

From this point of view, it can certainly be said that education based on the values of a culture of peace and nonviolence is the key tool for facing new global challenges. Building a peaceful future for humanity depends on it. Furthermore, peace education is also the most effective tool for pressuring governments to commit to achieving a stable and lasting peace. In other words, peace education is the ‘high road to peace’ and thus the way to achieve the goal of a peaceful future, since ignorance is the first enemy of peace, always and everywhere.

Hence the importance of strengthening international efforts to create and promote a culture of tolerance, peace and non-violence at all levels, based on respect for human rights and the diversity of religions and beliefs. Moving from a ‘culture of war’ to a ‘culture of peace’ is a crucial step for the existence, development, and progress of humanity. If we really want to imagine and strive for a future of peaceful coexistence among the peoples of the planet, if we want to “give peace a chance” –to quote John Lennon again⁴³– we must commit ourselves to promoting education for a culture of peace, especially among the very young. Put differently, we must invest in the culture of peace.

Not by chance, both education and peace are included in the Sustainable Development Goals (SDGs) of the 2030 UN Agenda (No. 4 and No. 16 respectively), as is partnership among potentially involved actors (No. 17)⁴⁴, since the SDGs can only be achieved in “peaceful societies”⁴⁵.

6. Pathways for the spread of a culture of peace

Promoting peaceful, fair, and inclusive societies, as reiterated in the 2030 UN Agenda, involves a multidimensional effort and encompasses different na-

⁴³ JOHN LENNON, *Give peace a chance*, Apple Records, 1969.

⁴⁴ See the UN 2030 SDGs, especially Targets 4.7 (*Quality education: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all*), 12.8 (*Responsible Consumption and Production*), 13.3 (*Climate action*), 16 (*Peace, Justice and strong Institutions: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels*).

⁴⁵ See *supra*, at note 9.

tional, transnational and international stakeholders. It requires the joint commitment of all States and supranational institutions, civil society organizations and citizens. In other words, we are all co-responsible for thinking about and building pathways to peace. We are all called upon to work for peace, each within their own possibilities and competencies. Therefore, the commitment of all social actors is needed to promote integral development, respect for human rights and a culture of peace and nonviolence, in all dimensions of life: in schools, workplaces and homes; at the national and community levels; and in the public, private and voluntary sectors. Governments, institutions such as the UN system, politicians, scientists and academics, NGOs, the media, other civil society entities and individuals are all encouraged to participate to the global movement for a culture of peace by contributing to the process of developing a peaceful world through legal instruments (international law, national law, religious law, etc.), i.e., those necessary to build a just society.

In this regard, while the international community (supranational institutions and international organizations) and States are called upon to create the legal conditions so that the right to peace is effectively guaranteed, it is also up to civil society (and civil society organizations in particular) to make a decisive contribution to building and maintaining peace and strengthening a culture of peace, because peace is built day by day in the family, at school and in society⁴⁶. Religious communities (and religious leaders) must also contribute in this process, as faiths and spiritual traditions are key resources for peace⁴⁷.

However, we must ask ourselves how to implement and spread this necessary culture of peace throughout the world.

It seems to me that strengthening a culture of peace and supporting human rights awareness should be achieved primarily through training, teaching and promoting quality basic education based on the universal values –and practice– of a culture of peace and non-violence. In other words, the abovementioned objectives cannot be separated from an education aimed at promoting peace

⁴⁶ MARIA M. ROSSI, *Contributions by civil society to elaborating the right to peace*, cit., pages 68-83. In this respect, see also CARLOS VILLÁN DURÁN, *Civil Society Organizations Contribution to the Universal Declaration on the Human Rights to Peace*, in *International Journal on World Peace*, vol. XXVIII, No. 4 (2011), pages 59-93.

⁴⁷ See GRAEME MACQUEEN, *The spirit of war and the spirit of peace: understanding the role of religion*, in CHARLES WEBEL ET ALII (eds.), *Handbook of Peace and Conflict Studies*, cit., pages 319-332. On the role of the world's major spiritual and faith traditions in embracing peace as a mission, see also LORETA NAVARRO-CASTRO, JASMIN NARIO-GALACE, *Peace education: a Pathway to a Culture of Peace*, Center for Peace Education, Miriam College, Quezon City, Philippines, 2010, at page 49. On the importance of interreligious dialogue as a key dimension of culture of peace, see UN General Assembly, Resolution on the “*Promotion of interreligious and intercultural dialogue, understanding and cooperation for peace*”, A/RES/75/26, 2 December 2020 (<https://digitallibrary.un.org/record/3894815>).

through knowledge, tolerance, peaceful coexistence and understanding among all human beings, that is, «*through the full enjoyment of all inalienable rights derived from the inherent dignity of all human beings*»⁴⁸. Indeed, the culture of peace requires individual, collective, and institutional transformation. It mandates the creation of a global network that can mobilize public opinion at all levels in a common effort towards a global movement. Therefore, its effective realization requires the implementation of policies of cooperation and dialogue at the national, regional and international levels among all peoples, religions and civilizations of the world, mobilizing all partners to contribute to the goals.

To this end a key contribution is expected from the participation of civil society in the promotion and maintenance of peace⁴⁹. Civil society organizations (CSOs) are essential for building and maintaining peace at different levels and for carrying out activities aimed at promoting peace culture and education, as recognized in the Preamble of the 2016 UN Declaration on the Right to Peace⁵⁰. Aware that ‘positive peace’ requires the dissemination of peace education, civil society increasingly calls for the adoption of a new human rights-based approach, implementing structures and initiatives that can spread peace culture and peace education on a global scale to achieve real, lasting, and sustainable peace. In this context, academic institutions are of paramount importance, because they can play a decisive role in the multiplier effect and dissemination of these practices, crucial for the progress and goals set forth by the 2030 UN Agenda for Sustainable Development.

⁴⁸ 2016 UN General Assembly, *Declaration on the Right to Peace*, cit., *Preamble*.

⁴⁹ As well-known, the term civil society refers to a wide and diverse range of non-state, non-governmental and non-profit actors and organizations of different nature, belonging neither to the public nor to the private sector, which have a presence in the public life and which express the interests and values of its members or others, based on ethical, cultural, political, scientific, religious or philanthropic considerations. In the broad sense of the term, therefore, it includes «the full range of formal and informal organizations that are outside the state and the market –including social movements, voluntary organisations, mass membership organisations, religious groups, NGOs and community-based organizations, as well as communities and citizens acting individually and collectively»: UN Development Programme (UNDP), *Voice and Accountability for Human Development: A UNDP Global Strategy to Strengthen Civil Society and Civic Engagement*, 2009 (https://www.undp.org/sites/g/files/zskgke326/files/publications/2009_UNDP_Strategy-for-Civil-Society-and-Civic-Engagement_EN.pdf).

⁵⁰ See 2016 UN General Assembly, *Declaration on the Right to Peace*, cit., *Preamble*: «...*Recognizing the important contribution that civil society organizations can make in building and preserving peace, and in strengthening a culture of peace*...». For further details, see CARLOS VILLAN DURÁN, *Civil Society Organizations Contribution to the Universal Declaration on the Human Rights to Peace*, cit., pages 59-93.

7. The proposal of a model curriculum for the culture of peace and the SDGs

In this perspective, among the concrete steps to be taken to build an effective peace based on justice (*opus iustitia pax*), the development of a model curriculum for the culture of peace and the SDGs for all age levels (from kinder education to higher education) is crucial, in order to ensure that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and lifestyles to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity, respect for others and for the environment, and to involve children in activities designed to instil in them the values and goals of a culture of peace.

For the promotion and practical implementation of this educational curriculum model, it is obviously necessary to ask (and define) what its characteristics should be, what principles and core values should be included, and what strategies should be pursued. It seems clear, in this regard, that the development of this curricular model presupposes first a prior definition of the exact meaning of the word ‘peace’, since it can take on several possible meanings and cannot only be understood as negative peace, i.e. the absence of armed conflict. This meaning would not only be reductive but would refer to an idealised world in which none of us live. Thus, in line with the Preamble of the 2016 UN Declaration on the Right to Peace, a comprehensive concept of peace must be adopted, including the establishment of positive, life-enhancing values and social structures⁵¹. Secondly, in order to achieve an effective implementation of the right to peace, this curriculum model must include a series of concrete actions, such as, but not limited to, the implementation of human rights (upholding human dignity; challenging prejudice and building tolerance; promoting non-violence; rejecting war; resolving and transforming conflicts; sharing the earth’s resources; caring for the earth; cultivating inner peace), conflict and violence prevention, alternative dispute resolution and conciliation, and the promotion of peace policies. More generally, peace education must be an education for freedom, in relation to law and the various forms of peace-making. Finally, far from focusing only on the concept of peace, it must aim at linking peace to the SDGs, because the other name for peace is development⁵²: as underlined in the Preamble of the 2030 Agen-

⁵¹ 2016 UN General Assembly, *Declaration on the Right to Peace*, cit., *Preamble*.

⁵² This is a recurring statement in the Magisterium of the Catholic Church. It was affirmed for the first time by Pope Paul VI in 1967 with the encyclical letter “*Populorum Progressio*”, where it is clearly stated that «Development is the new name of Peace»: POPE PAUL VI, *Populorum Progressio*, Encyclical Letter on the development of peoples, March 26, 1967 (https://www.vatican.va/content/paul-vi/en/encyclicals/documents/hf_p-vi_enc_26031967_populorum.html).

da, «There can be no sustainable development without peace and no peace without sustainable development»⁵³. Without economic, political, cultural and spiritual progress, without a widespread effort aimed at eliminating (or at least reducing) inequalities, marginalization, exclusion and poverty, peace would only be a mirage for naive minds.

Individually and collectively, these goals can be achieved in many ways, following paths at different levels. To be successful, however, the commitment to education for a culture of peace requires a global perspective, which presupposes cooperation between societies and beyond traditional boundaries, both territorial and cultural, and a commitment to international solidarity. Everyone is called upon to collaborate in this commitment to education for a culture of peace. In other words, everyone is co-responsible in thinking and building pathways to peace.

In this perspective, it is possible to imagine a cooperative effort as stakeholders between different actors operating at various levels (politics, academia, religious leaders, NGOs) to design a concrete model curriculum on the culture of peace and SDGs for all age levels, suitable to act as a paradigm also on a global scale in the framework of initiatives to promote legislation on compulsory education on the culture of peace (and non-violence) in national parliaments. A dream, perhaps a utopia, but it's worth trying.

8. A concrete initiative: the working group that is developing a "Strategy for Joint Abraham Accords Model Curriculum for the Culture of Peace and SDGs"

Noteworthy in this direction is the project to develop a partnership between the nations of the Abraham Accords to achieve an agreement on fundamental principles and values to be included in a model curriculum on education for a culture of peace based on the UN resolutions on the culture of peace and the UN Sustainable Development Goals (SDGs), promoted by a heterogeneous group of institutional and non-institutional civil society actors, including the "Inter-Parliamentary Coalition for Global Ethics" (IPCGE), the "Global Centre for Integrity and Righteousness (GCIR)", the "Jewish Council of the Emirates", the "World Academy of Art and Sciences (WAAS)", the "King Hamad Chair in Inter-Faith Dialogue and Peaceful Coexistence" and the Research Group "Religious Traditions, Human Rights and Intercultural Law" of the

⁵³ UN, *Transforming our world: the 2030 Agenda for Sustainable Development*, Preamble, Peace (<https://sdgs.un.org/2030agenda>).

Sapienza University of Rome.

In the intentions of the proponents, the model curriculum is aimed primarily at countries that have signed the Abraham Accords⁵⁴, as an archetypal best practice program for conflict resolution and the creation of a culture of peace but is potentially extendable as a model on a global scale, a guideline for current and future leaders and civil society, to be made available globally through digital access. The goal is to prepare a model curriculum on culture of peace that can be submitted for support by various international and regional institutions, including the European Union, Council of Europe, Africa Unite (AU), Association of Southeast Asian Nations (ASEAN), Association for Community Development (ACD) and, of course, the United Nations, while at the same time serving as a stimulus to States on the need to introduce and/or implement national legislation on peace culture education and global and national activities to that end.

The proposed curriculum is aimed at the different stages of education: childhood (5-8 years), later childhood (9-11 years), adolescence (12-14 years), youth (15-17 years). A separate curriculum is instead aimed at higher education. Furthermore, the program should be integrated into higher education teacher training programs as well as strategic security academic frameworks.

Considering the age and different levels of development of the recipients, it should in any case include the different dimensions of the culture of peace, such as peace and non-violence, education for human rights, democracy, social justice and environmental ethics, civic responsibility, global citizenship, respect for all religions and all ethnic groups, international and intercultural understanding, respect and acceptance of cultural and linguistic diversity. In the specifics of higher education, the curriculum should then include an in-depth study of the dimensions and issues inherent in the culture of peace that, starting from a historical framework, includes an introduction to the legal challenges related to cultural diversity, international relations, human rights, and the culture of peace

⁵⁴The Abraham Accords are a series of bilateral agreements signed in August/September 2020 in Washington, under the aegis of the United States government (and with its strong bi-partisan support), between Israel, the United Arab Emirates (UAE) and Bahrain, subsequently extended to Sudan and Morocco, aimed to normalize relations between the signatory states. Their fundamental intent is to promote peace in the MENA region and build friendly relations based on shared interests, realizing a joint commitment to a better future. In the Abraham Accords Declaration of 13 August 2020, the signatory States emphasized above all the «importance of maintaining and strengthening peace in the Middle East and around the world based on mutual understanding and coexistence, as well as respect for human dignity and freedom, including religious freedom». For further information, JOEL SINGER, *The Abraham Accords: Normalization Agreements Signed by Israel with the U.A.E., Bahrain, Sudan, and Morocco*, in *International Legal Materials*, 60 (3), 2021, pages 448-463; HAE WON JEONG, *The Abraham Accords and Religious Tolerance: Three Tales of Faith-Based Foreign-Policy Agenda Setting*, in *Middle East Policy*, 28, 1, 2021, pages 36-50.

understood as a basis for conflict prevention and resolution and as a tool against terrorism, the promotion of social change, the challenges of social media, and the dissemination of a culture of peace in cyberspace.

The ambitious goal of the initiative is to include in school curricula programs to raise students' awareness of the need for non-violent conflict resolution, using all available tools, and education in respect for ethnic, cultural and religious differences, as well as ecology and social justice. These are programs in which human rights are conceived as a fundamental tool to promote peace and discourage violence among human beings, in order to promote peaceful societies and counter the incitement to violent extremism that has increased worldwide and penetrated cyberspace and Internet channels accessible to children and young people, in the belief that peace must be built above all in the minds of human beings, especially the youngest, who constitute the future of the planet.

9. Promoting peace through law. The role of law and legal scholars in developing an educational curriculum model for the culture of peace and the SDGs.

As mentioned, peace is a fundamental human right, to be promoted and protected through legal instruments, both nationally and internationally. Therefore, peace education is also and essentially education in law. More precisely, it is an education in the rights and duties inherent to the human being as such.

To achieve a just and lasting peace, law is therefore called to provide essential support⁵⁵. Indeed, law is an instrument of justice, and peace presupposes justice. *Si vis pacem, para iustitiam*. If a society is not based on the concept of justice (social justice, economic justice, etc.) it can never be a peaceful society. Law and justice are two sides of the same coin, so the order that law must guarantee, both nationally and internationally, depends on the fulfilment of the various demands of justice⁵⁶. This is, after all, the meaning of the provision contained in Article 28 of the UDHR, which states that «*everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized*».

⁵⁵ On law as the key to implementation of peace see HANS KELSEN, *Peace through Law*, The University of North Carolina Press, Chapel Hill, 1944; GRENVILLE CLARK, LOUIS B. SOHN, *World Peace Through World Law*, Harvard University Press, Cambridge, 1958; JAMES T. RANNEY, *World Peace Through Law. Rethinking an Old Theory*, in *CADMUS Journal*, 1, 2012, pages 125-134.

⁵⁶ In this respect, see ANDREW HURRELL, *Order and Justice in International Relations: What is at Stake?*, in ROSEMARY FOOT, JOHN GADDIS, ANDREW HURRELL (eds.), *Order and Justice in International Relations*, Oxford Academic, Oxford, 2003, pages 24-31.

In this respect, cooperation between civil society and the legal sphere is crucial since both are essential to the foundation of peace⁵⁷. Indeed, educating for the culture of peace means educating for the culture of law. There can be no peace without the guarantee of law. Therefore, peace education cannot disregard the function of law as a guide to achieving a just and lasting peace. Peace education presupposes human rights education (in particular, it is important to integrate key aspects of the UDHR into peace education)⁵⁸. To this end, legal studies and legal scholars have a key role in redirecting discussions and practices towards the achievement of peaceful goals, both within and between States⁵⁹. Today, in fact, an effort appears necessary to broaden the scope of the traditional approach to peace through law. In particular, there is a need to direct legal research towards a creative reinterpretation of the potential of law and its various institutions to achieve the common goal of building and consolidating peace. This is the contribution that legal scholars are called upon to make in the various areas of law.

In essence, the core (and goal) of the peace through law approach is to make law and not war or the use of force the main resource for building a just, sustainable, and lasting world peace.

The pursuit of this result obviously requires a full and undisputed recognition of the right to peace, and thus a strengthening of national and international institutions and legislation to promote this fundamental right. Within the framework of cultures for peace, the human right to peace encourages diversity of beliefs and languages as a way of living in peace. Peace education must therefore start from the human right to peace and be open to intercultural and interreligious dialogue to foster a plural understanding of the notion of human dignity. Hence the importance of a model curriculum for peace education based on the various UN and International Human Rights Law (IHRL) sources that refer to the right to peace and the institutional mechanisms for the promotion of peace⁶⁰.

However, recognizing that peace is a right to be promoted and protected through legal instruments, nationally and internationally, is not sufficient. In

⁵⁷ See BLAKER STRAND, *Non-discrimination and Equality as the Foundation of Peace*, in CECILIA M. BAILLIET ET ALII (eds.), *Promoting Peace Through International Law*, cit., pages 229-232.

⁵⁸ In this regard, see COUNCIL OF EUROPE, *COMPASS. Manual for Human Right Education with Young People*, cit. See also FORAT SALIH, *The spread of a culture of peace is the path to Peacekeeping through legal texts: enhancing the role of Education*, in *IJASO - International E-Journal of Advances in Social Sciences*, vol. VIII, Issue 24, 2022 (<http://ijasos.ocerintjournals.org/tr/>), pages 624-630.

⁵⁹ See MIKAEL BAAZ, *Back to the Future: Promoting Peace through International Law*, in *Leiden Journal of International Law*, 30(3), 2017, pages 775-792.

⁶⁰ See MARIA D. SOMMARD AHL, *Education for peace: Epilogue*, cit., pages 416-430.

fact, a list of rights contained in a legal instrument is not enough to build a fair and lasting society, just as the mere recognition of the right to peace as a fundamental human right is not enough to guarantee a peaceful society. This is the lesson of history, which teaches that rights besides being solemnly affirmed must also be implemented.

Above all, for the law to achieve its goals, it must be used correctly, avoiding it becoming a tool for the assertion of hegemonic policies of a few over the masses (especially of rich countries over poor ones). To this end, concrete efforts and the proper use of law and its instruments – including those offered by religious laws – are needed to strengthen and deepen the right to peace in the context of the human rights paradigm, so as to ensure fundamental support for the goal of peaceful coexistence among individuals and peoples of the world, along with security and development (i.e. the main pillars of the United Nations). In particular, the need for proper use of law must be understood and enhanced in the development of an educational curriculum model for the culture of peace and the SDGs, in which law can act as a fundamental support for the training choices related to each level of education.

10. The intercultural legal approach and its importance in building a culture of peace

In this perspective, the importance of using the so-called ‘intercultural legal approach’ should be emphasized, because it can be exploited not only for a critical analysis of the assumptions underlying the contemporary legal debate on peace and conflicts, but also as an effective tool for the realization of the human right to peace in order to ensure peaceful coexistence within the same geographic space of individuals belonging to different ethnicities, cultures and religions.

The intercultural legal approach can be defined as an interdisciplinary methodology to develop a creative intercultural use of law that can include cultural differences and their protection within legal discourse, placing such differences in narrative relationship to ensure the protection of rights related to identity statements, in compliance with common law, so as to reconcile multiculturalism (and, therefore, respect for diversity) and equality (i.e. democratic syntax)⁶¹.

⁶¹ For a complete theoretical and practical explanation of the intercultural legal approach, see MARIO RICCA, *Intercultural Spaces of Law. Translating Invisibilities*, Springer, Cham, 2023, with the cited references. According to the author, «(t)he kernel of this methodology coincides with the triple assumption that (1) people are not norms or rules; (2) culture and more specifically the self-renewing

The idea behind this intercultural use of law and its methodology is to connect two worlds of experience and thought by linking theoretical analysis of cross-cultural communication between different legal/cultural discourse universes and everyday interactions between people and legal practitioners. Focusing on problems faced by individuals with different cultural backgrounds (and competencies), the intercultural legal approach aims to consider how best to integrate different ways of life with laws, rules and practical patterns of behavior within national legal systems. Put differently, it serves to translate cultural and personal differences within legal language and, therefore, national legal systems.

To this end, the intercultural legal approach sets aside the traditional inter-legal or inter-normative consideration of cultural differences, and rather employs the methodology of legal intercultural translation/transaction using an interdisciplinary approach within which «anthropology, semiotics, geography and legal theory are combined to address the inclusion of cultural/religious differences into national and supra/international legal systems»⁶². More specifically, it proposes an intercultural use of national legal provisions aimed at the elaboration of policies and strategies of legal integration on an equal basis between people with different religious and cultural traditions living together within the same society, through a constant and creative work of reshaping the identity of the subjects involved, marked and open to negotiation and transaction, with the desired outcome of the creation of standards and methods of legal regulation capable of reflecting the requests for recognition and protection of all individuals living in multicultural societies, and thus their peaceful coexistence⁶³. Concretely, this approach aims to develop tools and an all-comprehensive legal lexicon (words, categories, concepts) useful to overcome, through dialogue and the identification of discursive strategies capable

life of culture does not coincide with legal systems, even if cultures produce legal and normative systems; (3) cultures belong to people rather than people to cultures. In this way, it proposes a strategy of cultural-legal inclusion different from both the multiculturalist legal approach (which usually culminates in the practice of cultural defenses, cultural tests, etc.) and the legal-pluralist one, focused on the creation of personal laws and jurisdictions»: see Chapter 3, *Translating Cultural Invisibilities and Legal Experience, Abstract* (https://link.springer.com/chapter/10.1007/978-3-031-27436-7_3).

⁶² See MARIO RICCA, *Intercultural Spaces of Law*, cit., Chapter 1, *The invisible pillars of law, cultural mobility and planetary socio-semiosis*, at page 5. On the reasons to reject as not viable the inter-legal solutions proposed by the (legal) pluralist-multicultural approach see *ivi*, pages 14-21.

⁶³ In this perspective, the choice for intercultural dialogue appears as a reasoned option to avoid the two major dangers associated with a dialogue-free management of cultural conflicts: cultural homologation (assimilationist approach) and identity withdrawal (multiculturalist approach). In this regard, see MARIO RICCA, *Sul diritto interculturale. Costruire l'esperienza giuridica oltre l'identità*, in *Daimon*, 8, 2008, pages 5-41. For a partially different approach see also NASAR MEER, TARIQ MODOOD, RICARD ZAPATA-BARRERO (eds.), *Multiculturalism and Interculturalism: Debating the Dividing Lines*, Edinburgh University Press, Edinburgh, 2016.

of making what is different mutually comprehensible, the barriers of cultural difference (stereotypes, prejudices, mutual incomprehension, social antagonism, ethnic tensions, etc.), and therefore suitable to support the integration processes proper to a cosmopolitan democracy⁶⁴.

To achieve this, the intercultural legal approach requires and envisages three methodological steps to translate/include habits from cultures other than the local and/or majority one, i.e. the setting in motion of specific, successive and interconnected procedural activities for the recognition and translation of cultural/legal differences into legal schemes. These three methodological steps can be identified, in sequence, with: (a) crossed narratives and semiotic dis-compositions, that is the iteration of narrative efforts, on both sides of the cross-cultural relationship, in order to enable each social actor involved to interact proactively with the contexts of signification used by the other; (b) crossed cultural contextualizations, i.e. the emergence, as a result of these narrative efforts, of an intersubjective or, rather, transversal context of meaning and action, of a third social and legal space outcome of creative activity and having a potential horizon of universality (a “thirdness” coextensive with intercultural social and legal space); and (c) intercultural translation/transaction based on the semantic background expressed by legal provisions, aimed at developing intercultural legal integration tools that are the result of processes of democratic negotiation of personal identities and cultural knowledge by all the subjects involved⁶⁵.

This is the expected outcome of the intercultural use of law. Indeed, in order to achieve an effective inclusion of cultural differences within the legal systems intercultural translations need to be made on legal grounds. In this way, it will be possible the creation of a legal grammar of daily life that is equidistant from socio-cultural differences, leading to an inclusive equidistance from differences⁶⁶. Hence the importance of promoting the intercultural use of law – and, in particular, human rights – in the context of an interdisciplinary approach to the

⁶⁴ In this regard, see MARIA D’ARIENZO, *Pluralismo religioso e dialogo interculturale. L’inclusione giuridica delle diversità*, 2nd ed., Luigi Pellegrini editore, Cosenza, 2023.

⁶⁵ For in-depth details on these sequential steps see MARIO RICCA, *Intercultural Spaces of Law*, cit., Chapter 3, *Translating Cultural Invisibilities and Legal Experience*, pages 154–180.

⁶⁶ This «entails, in turn, that legal rules should embody a weighted and thoughtful synthesis among the manifold cultural semantics corresponding to the different subjectivities extant in the social landscape. In short, the features of the legal subject should be the result of such a synthesis. And only when the legal framework is created as a condensation of differences and their universe of meaning, rather than as an uneven accommodating (and often merely commodifying) juxtaposition, could it deserve to be defined as inclusive»: MARIO RICCA, *Intercultural Spaces of Law*, cit., Chapter 2: *Impossible neutrality: cultural differences and the anthropological incompleteness of Western secularization*, at page 53.

inclusion of cultural differences. The discourse on human rights (and, among these, the right to peace) can in fact be fruitfully used as a strategy to interpret, convey and make different cultural subjectivities coexist. In particular, the semantic and normative potential of human rights can act as a horizontal translation interface between different cultural subjectivities and as a tool to ensure the social effectiveness of intercultural transformations over time⁶⁷. At the same time, human rights constitute the insurmountable limit to the recognition of differences and, therefore, to the practicability of intercultural dialogue⁶⁸.

Using this hermeneutical approach, an intercultural inclusion can indeed take shape as a result of a previous activity of translation/transaction involving the cultural-semiotic landscapes and encyclopedias underlying formal legal provisions, starting with human rights, allowing the spatial and semiotic proximities inherent to “multiculturalism” to show and trigger renewed geographic and semiotic configurations. Only in this way it will be possible to overcome the semantic rigidity of legal norms and avoid the formalistic conflicts destined to foster identity reciprocity⁶⁹. Above all, only in this way it will be viable to achieve a universalization of the multiple and heterogeneous horizons of sense characterizing contemporary global societies, which can be used as a renewed basis for a peaceful coexistence between diversities, overcoming the divisions that derive from ethnic, cultural and/or religious factors.

Thus, an intercultural use of law can prove crucial not only for the solution of issues related to cultural and religious diversity, but also as a practical tool for understanding the nature of conflicts and their resolution with respect for individuals and groups, developing the knowledge, attitudes, and skills needed to achieve and sustain a global culture of peace. In other words, it could be a valuable means of achieving Goals No. 4 (Quality education: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all) and 16 (Peace, Justice and Strong Institutions: Promote peaceful and inclusive societies for sustainable development, provide access to justice

⁶⁷ Indeed, «(n)o legal system could function and develop plausible prospects of effectiveness if its normative acts were not sufficiently adapted to the existing cultural orthopraxis at the societal level»: MARIO RICCA, *Impossible neutrality*, cit., at page 81. See also ANDREAS PHILIPPOPOULOS-MIHALOPOULOS, *Spatial justice: body, lawscape, atmosphere*, Routledge, London, 2015.

⁶⁸ On the intercultural use of the discourse on human rights see MARIO RICCA, *Intercultural Spaces of Law*, cit., Chapter 5: *Human Rights, Legal Chorology and Modern Art: The Dis-Compositional Approach to the 'Visual' and the Worldwide Dynamics of Cultural Spaces*, at page 247 and ff. By the same author, see also *Klee's Cognitive Legacy and Human Rights as Intercultural Transducers: Modern Art, Legal Translation, and Micro-spaces of Coexistence*, in *CALUMET – Intercultural Law and Humanities Review*, 2016, pages 1-40. For further details, see also MARK GOODALE, *Reinventing human rights*, Stanford University Press, Stanford, 2022.

⁶⁹ See MARIO RICCA, *Intercultural Spaces of Law*, cit., *Introduction*, pages 18-19.

for all and build effective, accountable and inclusive institutions at all levels) of the UN 2030 Agenda for Sustainable Development. In fact, the three methodological steps of the intercultural legal approach, throughout a reading of human rights as translational interfaces between the different cultural spaces in which people live, are indispensable for the creation of equi-representative and equi-responsive legal provisions, capable of guarantee peaceful coexistence between individuals in an increasingly globalized world, and, ultimately, to make the achievement of this global objective feasible.

In conclusion, it is necessary to emphasise that a curriculum model on peace education should make use not only of the generic tools of “intercultural education”, which the EU has also been promoting and implementing for several years, but also of the specific ones of “intercultural law”, which should be included in the curricular model envisaged on the culture of peace and on the SDGs as a specific approach to managing diversity, in order to establish the conditions for peaceful coexistence⁷⁰.

11. Concluding remarks and outlook

Perhaps the realization of universal peace is a utopia, something impossible to achieve. But this should not discourage efforts to find a path towards the realization of the right to peace so as to ensure sustainable peace within societies, because the right to peace is a legal imperative claimed by individuals and peoples around the world.

Therefore, human rights policies and enforcement of human rights laws must be pursued to reduce the risk of conflict and promote peace. To reach this aim, there is certainly a need for greater awareness of the kind of proactive and preventive actions to be implemented, based on the three pillars of the United Nations –peace and security, human rights and sustainable development– which must be achieved through multilateral partnerships and international cooperation.

From this perspective, it is essential to develop holistic visions with core values and build shared concepts as the basis for joint action for global peace, both in its negative and positive dimensions. This effort can facilitate and promote policies at the national and international level that enable the implementation of a stable and lasting peace. Above all, it is necessary to develop educational policies based on the values of a culture of peace and non-violence, that is, to invest in building a culture of peace, especially among young people, by

⁷⁰ See MARTINE ABDALLAH-PRETCEILLE, *Interculturalism as a paradigm for thinking about diversity*, in *Intercultural Education*, vol. 17, 2006, Issue 5, pages 475-483.

promoting education, prevention, and mediation through intercultural dialogue, so that people can exercise their freedom from their own values, beliefs, and cultures. Indeed, education, prevention, and mediation play a key role in achieving sustainable peace and transforming humanity through its empowerment in peace. Education establishes a barrier before violence and the use of force exceed the critical threshold and turn into violent crises.

In this regard, a joint effort should certainly be promoted to develop a practical approach to peace education that can serve to address the gap that currently exists between peace education policy, practice and research. As noted above, peace education essentially means education based on democratic values and the strengthening of civic friendship and shared values among human beings. Peace education is educating for democratic coexistence and harmony. It establishes universal values and inalienable rights and directs the capacities to agree, prevent and mediate with respect to this global goal. The development of education based on the values of tolerance, peace and solidarity contributes to the stability and democratic governance in different societies. Above all, it is essential that peace education addresses and involves as many people as possible throughout the world.

Thus, the importance of developing a curricular model of education for peace and the SDGs for all educational levels, based on the human right to peace (in the holistic sense previously indicated), must be reiterated. A peaceful future on the planet depends on our ability today to instil in young people the values of a culture of peace and nonviolence. Values-based education is the key tool for advancing core issues and facing new global challenges. Education in values and the formation of a culture of peace and nonviolence are therefore the way forward. Quoting Mahatma Gandhi, “There is no road towards peace; peace is the road”⁷¹. A road guided by principles and values, to be instilled in the younger generation through education. If we really want to imagine “All the people living life in peace”⁷² there are no alternatives on the horizon.

⁷¹ For an overview of Gandhi’s thoughts on peace see *The mind of Mahatma Gandhi, Encyclopedia of Gandhi’s Thoughts*, Compiled & Edited by R. K. Prabhu & U. R. Rao, online edn. (<https://www.mkgandhi.org/ebks/mindofmahatmagandhi.pdf>).

⁷² JOHN LENNON, *Imagine*, Apple Records, 1971.