

# Calling for Ministries of Peace all around the World



**A move forward in the implementation of the  
right to peace**



**International Day of Peace  
Geneva, 21 September 2018**



Cover photo: A general view of participants during the 29th Regular Session of the Human Rights Council. 22 June 2015. UN Photo / Jean-Marc Ferré

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## ASSOCIAZIONE COMUNITÀ PAPA GIOVANNI XXIII (APG23)

Associazione Comunità Papa Giovanni XXIII (APG23) is an International Association of Faithful of Pontifical Right with legal status accredited with Special Consultative Status to the Economic and Social Council (ECOSOC) since 2006. It is present in 36 countries on five continents. Its members, of different ages and walks of life, share life directly with the poor and disadvantaged and are committed to removing the root causes of poverty and exclusion and to being the voice of the voiceless through nonviolent actions and means. The Association runs hundreds of welcoming realities for the poor and marginalised people all over the world, and through its Civil Peace Corps, the Operazione Colomba, it has a nonviolent presence in both fronts in war zones to guarantee the respect for human rights and assist populations displaced by war.

Since its inception, APG23 has been committed to promoting integral development, respect for human rights and a culture of peace and nonviolence. At the United Nations, APG23 participated actively in the process for the recognition of the human right to peace that culminated in the adoption of the Declaration on Right to Peace by General Assembly on 19 December 2016 (A/RES/71/189). APG23 remains now seized on the implementation of this right. The founder of APG23, Father Oreste Benzi, used to say: "Mankind has always, throughout the centuries, organized wars, it is time to start organising peace". In order to act on this, APG23 proposes the establishment of a Ministry of Peace that should be tasked precisely with this mission.

## ACKNOWLEDGEMENTS

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We invite the readers to consult the following links where you can download our document:

<http://www.ministerodellapace.org/worldwide/>

[http://www.apg23.org/downloads/files/onu/calling\\_for\\_ministries\\_of\\_peace.pdf](http://www.apg23.org/downloads/files/onu/calling_for_ministries_of_peace.pdf)



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# EXECUTIVE SUMMARY

## Introduction

- Peace has always been at the centre of the UN work and during the last decades some Member States and civil society organizations have striven for the recognition of the right to peace. This process has led to the adoption of the 2016 UN General Assembly Resolution A/RES/71/189 “Declaration on the Right to Peace”.
- Member States have taken substantive commitments for peace and they have the duty to comply with them in good faith. Therefore, whether a State voted for the Declaration on the Right to Peace or not, it is morally and legally obliged to promote peace.
- Against this backdrop, the goal of this document is to propose a way forward in the implementation of the 2016 UN General Assembly Declaration on the Right to Peace and more generally in the achievement of a lasting and sustainable peace.

## Chapter I: Right to peace and the concept of peace

### I.I What do we mean by peace?

- Peace is not just absence of armed conflict nor just a matter of inter-state relations. A comprehensive definition of peace should deal with the realization of sustainable social and economic development, respect for human rights and fundamental freedoms, promotion of justice and social justice, peace culture and education, non-discrimination, tolerance and dialogue, good governance and institution building, rule of law and accountability, among others. Lasting and sustainable peace is so dependent on these elements that it cannot be fully achieved without their realization.
- We should always bear in mind that peace is an ongoing process: even once it seems to be achieved, we cannot take for granted that it will last forever, we need continuous efforts to maintain it.

### I.II The right to peace

- According to art. 28 of the Universal Declaration of Human Rights, every person has an individual entitlement to a social and international order where the human rights therein proclaimed can be fully realized (UN General Assembly, 1948). Since the realization of human rights and the achievement of peace are strongly interlinked and mutually reinforcing, everybody has an individual entitlement to a peaceful national and international order.
- Although the UN General Assembly Resolution A/RES/33/73 “Declaration on the Preparation of Societies for Life in Peace” of 1978 and the UN General Assembly Resolution A/RES/39/11 “Declaration on the Right of Peoples to Peace” of 1984 have a rather State-centred approach and it can be hardly claimed an obligation pending on States to “secure an individual right to peace” (Tomasevski, 1982 p. 57) based on these declarations, they both contain dispositions on States’ obligations to preserve and promote, respectively, the preparation for life in peace and the implementation of the right of peoples to peace.
- The 1999 UN General Assembly Resolution A/RES/53/243 “Declaration and Programme of Action on a Culture of Peace” is a cornerstone document for peace and provides important elements for the realization of what later would have been formulated as right to peace.



- The formulation of the right to peace culminated in the adoption by the General Assembly of the 2016 “Declaration on the Right to Peace”. Civil society has played a key role in this turning point by advocating for the establishment of a human right to peace.
- While in the 2016 Declaration there are still some important references to an inter-state logic; individuals, their inherent dignity and human rights have gained a central role. There has been a shift from the inter-state perspective to a victim-centred and human rights-based approach (Guillermet Fernandez, et al., 2017 p. 288).
- By declaring the “right” of everyone to enjoy peace, human rights and development, art. 1 of the 2016 Declaration on the Right to Peace interlinks the three UN pillars in such a way that it entitles everyone to live in a context where peace, development and human rights are realized and “to enjoy and access the benefits” deriving from peace, development and human rights (Guillermet Fernández, et al., 2017 p. 397).
- States’ plans and actions for peace and elimination of conflicts should not be limited to inter-state and security driven measures, they should include economic, social and cultural measures as well as human rights promotion and realization (Guillermet Fernandez, et al., 2017 p. 287). They should be based on art. 2 of the 2016 Declaration - “States should respect, implement and promote equality and non-discrimination, justice and the rule of law, and guarantee freedom from fear and want as a means to build peace within and between societies” (UN General Assembly, 2017, A/RES/71/189).

## Chapter II: Infrastructures for peace (I4P)

### II.I Why do we need infrastructures of peace?

- On the basis of article 3 of the 2016 Declaration on the Right to Peace, which requires "adequate and sustainable measures to implement the present declaration", we encourage every State to pay more attention to the theme of peace and we suggest them to establish a Ministry of Peace - a practical, appropriate and sustainable measure - to implement the right to peace.
- We need to reinforce the institutional apparatus for peace by creating structures and skills at the local and national levels. As Kofi Annan stated, “the aim should be the creation of a *sustainable national infrastructure for peace* [emphasis added] that allows societies and their governments to resolve conflicts internally and with their own skills, institutions and resources” (UN General Assembly, 2006 p. 16).

### II.II The concept of infrastructures for peace

- I4P, a concept introduced by the scholar John Paul Lederach, can be understood as a dynamic network of skills, resources, tools and institutions that help to build constructive relationships and improve sustainable resilient societies against the risks of a new outbreak of violence.
- I4P recognize the need to create long-term structural measures that can help to prevent and manage conflicts, facilitate and ensure peace agreements, reconcile the tensions that may arise, face the dynamics of political, social and economic transformation, especially in contexts where the abilities to manage a conflict in a peaceful way are weak.
- Not only the result but also the process that leads to the creation of infrastructure for peace is important. Advance planning and available resources are crucial elements for a functional and efficient peace infrastructure.

## II.IV Components of infrastructures for peace

- In order to ensure an effective infrastructure that responds to the needs and characteristics of the case at stake, it is essential that its key elements are as much as possible directly designed by the stakeholders and adapted to the situation of the country.
- However, there are some common aspects and functions in the infrastructures for peace already existing in the world: transparency, accessibility, flexibility and participation are the must-have of a successful I4P. Furthermore, the infrastructure must not replace the absence or fragility of the government but be a support structure for the already existing institutions and mechanisms.

## Chapter III: Our proposal for a Ministry of Peace

### III.I Ministry of Peace - Rationale, juridical basis, mission, principles

- Since having well-worded declarations without a plan of concrete actions and implementation mechanisms at different levels can result in ineffective efforts and empty words, we propose establishing Ministries of Peace all around the world as an effective move towards the realization of the 2016 Declaration on the Right to Peace and a response to the urgent need of implementing the right to peace.
- A well-structured, comprehensive, nationwide infrastructure that is able to authoritatively dialogue and reach out to the domestic and local level as well as to the international level – that is a Ministry of Peace – is necessary to ensure that each State fulfils its leading role in guaranteeing peace to all. The juridical basis for our proposal stems from the 2016 Declaration on the Right to Peace, in particular its art. 3 which calls States and other stakeholders to take “appropriate sustainable measures to implement the present Declaration” (UN General Assembly, 2017, A/RES/71/189).
- There are some key principles to be taken into account while designing and establishing a successful Ministry of Peace: adaptability and flexibility; its cross-cutting dimension; inclusive participation and ownership; subsidiarity and complementarity; transparency and accountability.

### III.II Ministry's functions

- As described in the following diagram, we have focused on three important macro fields of action for the full implementation of the right to peace:
  - 1) human rights;
  - 2) conflict and violence (divided into two areas: violent and conflict prevention, and alternative dispute resolution and reconciliation);
  - 3) peace (divided in two areas: peace culture and education, and promotion of peace policies).

## Conclusions

- Building and ensuring peace is a multi-faceted and complex process that requires a clear understanding of peace, necessary resources and the availability of participatory public political opportunities. Moreover, the human right to peace is unfortunately still underestimated today and few concrete steps have been taken to implement it. It is

important that States adopt the I4P approach in order to build capabilities or infrastructures for peace-building and conflict prevention.

- We conceive the Ministry of Peace as the best "appropriate and sustainable" measure, as required by the 2016 Declaration on the Right to Peace, to implement the right to peace both locally, nationally and internationally. The Ministry of Peace will lay the foundations for creating a better, more just and equal society.
- We firmly believe that in order to promote peaceful, just and inclusive societies, as reaffirmed in the 2030 Agenda for sustainable development, the joint commitment of all States, civil society organizations and citizens is necessary. We must stand all together to create a better world.
- We believe that States' willingness to engage and adopt a human rights-based approach to peace is vital as States are the ultimate and only actors capable of reconciling the international-national-individual levels by implementing at the national level the commitments they have taken at the international level and thus guaranteeing to individuals the international order envisaged in art. 28 of the UDHR. In particular, we invite States to develop innovative ideas that can be translated into concrete actions for peace.
- Finally, we really hope that our work may contribute to a deeper knowledge on the issue of the right to peace and on the infrastructures for peace and that States will create as soon as possible the optimal conditions for a greater development of human rights and the implementation of the right to peace in their countries.

## INTRODUCTION

Peace is one of the *raison d'être* of the UN system as it clearly emerges from the historical facts that led to the creation of the United Nations Organization and from the UN Charter. Given its relevance, peace has always been at the centre of the UN work and during the last decades some Member States and civil society organizations have striven for the recognition of the right to peace. This process has finally led to the adoption of the 2016 UN General Assembly Resolution A/RES/71/189 “Declaration on the Right to Peace”. We have no intention to hide that the formulation of such a right has been a non-consensual process and Member States still have divergent positions on the matter.

Notwithstanding one's stance in the debate over the existence and content of the right to peace, we believe that the UN system has produced remarkable soft law on peace and human rights and that the Human Rights Council should remain seized of the matter and promote concrete actions by Member States in order to honour the pledges they have made. Indeed, the 2016 UN General Assembly Declaration on the Right to Peace is one of the last, but not the only document in which Member States have taken substantive commitments for peace. Many concepts and elements of that declaration echoes other resolutions and declarations to which also those Member States who did not support the Declaration committed to and thus have the duty to comply with in good faith. Therefore, whether a State voted for the Declaration on the Right to Peace or not, it is morally and legally obliged to promote peace. States should stop to only pay lip service to peace, human rights and culture of peace and should start to back words with deeds and genuinely make every effort to meet the UN goals proclaimed in art. 1 of the UN Charter. Against this backdrop and since few concrete steps have been taken to implement the Declaration on the Right to Peace, the goal of this document is to propose a way forward in its implementation and more generally in the achievement of a lasting and sustainable peace. Based on art. 3 of Declaration on the Right to Peace, which calls for “appropriate sustainable measures to implement the present Declaration”, we develop our idea about what type of measure can be taken to implement peace.

The Human Rights Council (HRC) is the right place to push for such efforts. Given the concept of peace that will be outlined in this document and its strong relationship with human rights, which is also recognized by General Assembly resolution 60/251 establishing the Human Rights Council, the HRC can and should deal with the right to peace and its constitutive elements and this work would not constitute a duplication or interference with the mandate of other UN institutions. Indeed, since peace and human rights are mutually reinforcing, by dealing with and implementing the right to peace and its content, the HRC is fulfilling its mandate of promoting human rights and addressing situations of human rights violations. Vice versa, by promoting human rights and addressing situations of human rights violations, it contributes to the achievement and maintenance of peace – a UN goal.

Therefore, the aim of this document is to answer to the following questions: why do we need infrastructures for peace and what can be done to put into practice the right to peace at the national and international level? We suggest an architecture for building peace by guiding peace policies and practices at all levels (local, national, and international), namely a Ministry of Peace that can be tailored to and employed in every country. Our idea of the Ministry of Peace finds its

origin in the thought of the founder of our community APG23, Don Oreste Benzi, and was then elaborated and deepened over the years by our association. Don Oreste Benzi claimed the establishment of a Ministry of Peace in 1994 in an open letter to the Italian government. He believed that since men have always been organizing wars, it was high time to organize peace and the Ministry of Peace should be tasked precisely with this mission. Taking Don Oreste Benzi's thought as an inspiration, in 2017 APG23 launched a national campaign to promote the establishment of a Ministry of Peace in Italy; this national campaign has received a great support from many other Italian civil society organizations and academia. APG23 continues its campaign and its advocacy efforts in Italy for the creation of a Ministry of Peace.

We acknowledge the existence of many studies on the importance of having infrastructures for peace and initiatives that have campaigned for the creation of national Ministries of Peace in different countries and globally and we share their values and ideas.<sup>1</sup> Indeed, we build on them and add our voice to their claim. The Ministry of Peace should be a cross-cutting institution for the coordination of peace policies among all Ministries and it should aim at eradicating the structural violence embedded in our society by identifying breeding grounds and root causes of conflicts and violence and addressing them. It should promote human rights and justice in order to achieve peace. It can be a concrete instrument that can support all processes and deeds of peace that originate at grassroots level.

To reach our goal, the first chapter clarifies the concept of peace: peace is often seen as absence of conflict but instead we must look at it with a systemic approach and consider all its dimensions. Since peace is about, among other things, human rights, sustainable social and economic development, social justice, good governance and rule of law. By promoting, defending and guaranteeing all these elements, we promote, defend and guarantee peace. In the second part of the first chapter, we deal with the right to peace, a right that ensures the enjoyment of all other rights, and we briefly discuss of the resolutions that led to its formulation to better understand the connection between peace, justice, human rights, sustainable development, good governance.

In the second chapter, we answer to the question on how States could undertake adequate measures and implement the right to peace. We argue that the best way would be to create an infrastructure for peace, namely the Ministry of Peace, and for this reason, we present the Infrastructures for Peace (I4P) approach that helps us to understand which type of structures can be defined as infrastructures for peace and which are their elements, functions and role. Given that there is already a sufficient body of experience regarding peace and many mechanisms to ensure peace have been used in several situations, at the end of the chapter we present a list of existing I4P structures, such as such as government bureau, local peace councils, national peace councils, peace secretariats.

In the third chapter, we present our main idea: the Ministry of Peace, which we deem to be the best national structure for the implementation of the right to peace. We explain what we mean concretely by Ministry of Peace, its elements and characteristics.

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<sup>1</sup> For more information on other papers and campaigns for Ministries of Peace, see:

<https://www.peaceportal.org>; <https://peacealliance.org/>; <http://www.ministryforpeace.com.au>.

Our focus will be on the three hypothetical fields of action of the Ministry of Peace and the functions it could carry out in each field both at domestic and international level. The three hypothetical fields of action are: 1) human rights, 2) conflicts and violence (divided into two areas: violent and conflict prevention, and alternative dispute resolution and reconciliation) and 3) peace (divided into two areas: peace culture and education, and promotion of peace policies).

For each area, in-depth boxes illustrate some good practices for implementing and promoting peace that explain the concrete measures that the Ministry of Peace could undertake. At the end of the third chapter, we present four cases of peace ministries already existing in the world: Nepal, Costa Rica, Solomon Islands and South Sudan. We believe that these examples can inspire other countries, help them to better imagine a Ministry of Peace and provide valuable insights into how to build an infrastructure of peace based on the needs of the country.

Finally, the document concludes with summing up the case for the establishing the Ministry of Peace and recommendations for States. Our goal is concrete and tangible: we want to live in a peaceful world where human rights are respected and we believe that for this end, it is necessary to create a Ministry of Peace that is, in our opinion, the best sustainable structure to implement and guarantee peace.

## CHAPTER I: RIGHT TO PEACE AND THE CONCEPT OF PEACE

### I.I What do we mean by peace?

In this document we understand peace in its broadest sense. Peace is not only the absence of armed conflict nor solely a matter of inter-state relations. Peace also defines domestic relations and the absence of armed conflicts does not secure peace as there are many non-military sources of instability, i.e. economic, social, environmental, cultural, humanitarian causes. Therefore, it is vital to have an integrated approach to peace that includes human rights, political, economic, social, cultural, humanitarian, environmental and developmental perspectives. A comprehensive definition of peace should deal with the realization of sustainable social and economic development, respect for human rights and fundamental freedoms, promotion of justice, peace culture and education, non-discrimination, tolerance and dialogue, good governance and institution building, rule of law and accountability, among others, and all those elements that counter every kind of violence. As Pope John XXIII wrote, “peace is but an empty word, if it does not rest upon that order ... that is founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom” and the “common good is best safeguarded when personal rights and duties are guaranteed” (Pope John XXIII, 1963).

Our understanding of peace overlaps with justice, especially social justice. We share the belief of Paul VI that justice is a step toward peace and so “if you want peace, work for justice” (Pope Paul VI, 1972). In *Gaudium et Spes*, Paul VI endorsed the idea that “peace (...) is rightly and appropriately called an enterprise of justice”, so he put an enlightening question: “why do we waste time in giving peace any other foundation than Justice?” (Pope Paul VI, 1965). Sustainable peace must be founded on justice. Pope Francis has been reiterating and strengthening the link between peace and justice throughout his pontificate. He reiterated Paul VI’s mantra “if you want peace, work for justice” during his official visit in Chile (Tornielli, 2018) and in Myanmar he stressed that justice, peace and environmental protection are the priorities of our time (Hitchen, 2017). Consequently, to translate the connection between peace and justice into practice, we need to work hard to remove the root causes of injustice in order to achieve peace. As long as there is injustice, no lasting and sustainable peace is possible.

Unfortunately, until now peace has been mainly linked to security. But by linking peace to social justice and broadening its real meaning, a new concept of security emerges which matches with our understanding of peace. Indeed, the redefinition of peace contributes to the redefinition of “security” as “human security”, which responds to structural violence and realizes freedom from fear and want (Zulficar, 2013). Within this framework, “security is a condition or feeling of safety, of being protected” (Ramcharan, 2004, p. 40) and thus goes well beyond the idea of military security. Human security takes into account the individual level and human rights and gives them a central role to the extent that “national security and international security cannot be achieved without respect for individual security in the form of respect for human rights and fundamental freedoms” (Ramcharan, 2004, p. 40).

This idea of peace is supported both by UN documents and peace studies theories. Indeed, a broad notion of peace was already included in art. 1.2 of the Charter of the United Nations that sets the foundation for linking peace and human rights (UN General Assembly, 2014). This notion was further developed in articles 55 and 56 of the UN Charter, which recognize that in order to

create the conditions necessary for “peaceful and friendly relations among nations” – that is international peace – Members States have to take action for promoting economic and social development; cultural and educational cooperation; human rights and fundamental freedoms (United Nations, 1945). Peace is so dependent on these conditions that it cannot be fully achieved without their realization.

In the Universal Declaration of Human Rights (UN General Assembly, 1948) as well as in the Vienna Declaration and Programme of Action adopted by the World Conference on Human Rights on 25 June 1993 (UN General Assembly, 1993), peace is strongly interrelated with the respect for human rights. Peace is conceived as founded on the recognition and respect for the equal and inalienable rights of all and on the protection of human rights by the rule of law,<sup>2</sup> without which peace would be threatened (UN General Assembly, 1948). As Mr. Kofi Annan stated, “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” (Guillermet Fernández & Fernández Puyana, *The Right to Peace: Past, Present and Future*, 2017, p. 112).

The first and straightforward connection between peace and human rights is between peace and the right to life, which “is the supreme right from which no derogation is permitted even in time of public emergency which threatens the life of the nation” (UN Human Rights Committee (HRC), 1982, p. 1). Indeed, “States have the supreme duty to prevent (...) mass violence causing arbitrary loss of life” and “every effort they make to avert the danger of war (...) would constitute the most important condition and guarantee for the safeguarding of the right to life” (UN Human Rights Committee (HRC), 1982, p. 1). Each measure for ensuring peace is a measure which safeguards the right to life and, conversely, every action contrary to peace undermines the right to life. By following the same reasoning and broadly interpreting the notions of peace and right to life, (de Zayas, 2011) we can conclude that ensuring peace guarantees the safeguarding of a whole set of other human rights, i.e. right to food, to health, to personal security. Consistently, as Christian Guillermet Fernandez, Chairperson Rapporteur of the Open Ended Working Group on the right to peace, rightly affirmed, the promotion and protection of human rights are key in conflict prevention (UN General Assembly, 2014).

Peace is also strictly interlinked with sustainable development. The General Assembly Resolution A/RES/41/128 “Declaration on the Right to Development” of 1986 underscores that comprehensive development goes hand in hand with peace. It states plainly that “international peace and security are essential elements for the realization of the right to development” and that “States should promote the establishment, maintenance and strengthening of international peace and security and, to that end, should do their utmost to achieve general and complete disarmament under effective international control, as well as to ensure that the resources released by effective disarmament measures are used for comprehensive development, in particular that of the developing countries” (UN General Assembly, 1986).

The link between peace and development is further highlighted and explained in the General Assembly Resolution A/RES/70/1 “Transforming our world: the 2030 Agenda for

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<sup>2</sup> “The meaning of “human rights protected by the rule of law” is the following: human rights should be guaranteed by internal law (proclaimed and enforceable) and individuals should have recourse to internal procedure (accessible and effective) for safeguarding their rights” (Tomasevski, 1982, p. 53).



Sustainable Development”. Indeed, the first paragraph of its Preamble clearly states that it aspires “to strengthen universal peace in larger freedom” (UN General Assembly, 2015, p. 1). In the 2030 Agenda States committed themselves to “foster peaceful, just and inclusive societies” and recognized that such a society is highly needed because “there can be no sustainable development without peace and no peace without sustainable development” (UN General Assembly, 2015, p. 2). Looking at the values that these “peaceful, just and inclusive societies” should have (equal access to justice, respect for human rights, effective rule of law, good governance, transparent, effective and accountable institutions), we can easily deduce that also the peace that the 2030 Agenda refers to is a positive and broad peace that goes beyond the mere absence of war. Nonetheless, it considers also armed conflicts and underlines the need to intensify the efforts to address the factors that lead to violence and “to resolve or prevent conflict and to support post-conflict countries” (UN General Assembly, 2015, p. 9). The importance of peace for sustainable development is then fully recognized by SDG 16 – Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels. The targets associated with SDG 16 elucidate once more that peace encompasses a wide range of elements that are all necessary and deserve adequate attention. Peace is not only about violence and disarmament or illicit financial and arms flows, but it is also about rule of law; equal access to justice; reducing corruption; effective, accountable and transparent institutions; responsive, inclusive, participatory and representative decision-making – also at global level; legal identity; access to information and protection of fundamental freedoms; combating terrorism and crime; non-discrimination (UN General Assembly, 2015, p. 25-26).

However, we believe that SDG 16 is not the only part of the 2030 Agenda that deals with peace. Given the strong interrelatedness and affinity between peace and development, the whole 2030 Agenda deals with peace: its integral realization is a necessary step to achieve peace because if its elements and goals are not properly addressed and fulfilled, they can become sources of conflict, just think about economic, social and gender inequalities or environment exploitation and natural resources constraints. The 2030 Agenda itself recognizes that its goals are interrelated and indivisible. We should always bear in mind that peace is an ongoing process: even once it seems to be achieved, we cannot take for granted that it will last forever, we need continuous efforts to maintain it. The 2030 Agenda is an ongoing process as well: first we need to work to achieve its goals and then we will need to work to maintain them. It is in the framework of these continuous efforts that the constant realization of the 2030 Agenda contributes to peace.

The idea of peace that has been delineated above greatly corresponds to the notion of peace developed by peace researchers. Indeed, there is growing consensus that peace does not only encompass what has been labelled as “negative peace” – absence of war and direct violence – but also “positive peace” – a just and sustainable peace entailing social justice, respect for human dignity and protection of all human rights. This understanding of peace reflects the broad understanding of violence which encompasses “direct violence” (intentional physical or psychological violence carried out by an individual or a group toward another individual or group), “structural violence” (violence embedded in the society, it originates from a social system characterized by injustice, intolerance, inequalities, poverty, exclusion, discrimination, unmet basic needs...) and “cultural violence” (cultural factors used to justify and legitimize direct and

structural violence which thus lead to the acceptance and normalization of such violence, making change and accountability extremely difficult) (Cerdas-Agüero, 2015, p. 140).<sup>3</sup>

Peace researchers have also underlined that positive peace has much in common with the notion of integral development as both of them are people-centred, focus on basic needs and promote equity and justice. Indeed, peace and development are so interlinked and mutually reinforcing that they are “two ways of saying the same thing, with different emphasis rather than different conceptualizations” (Denham, 1991, p. 52). Some researchers have also studied and ascertained important correlations between the domestic level and the international level by highlighting that internal elements – such as the respect for human rights or democratic institutions – not only can help in having a peaceful society inside national borders, but can also affect the international context by leading to more peaceful relations (Sobek, Abouharb, & Ingram, 2006).

The concept of peace enshrined in the 2016 Declaration on the Right to Peace is in line with the idea of peace exposed in this section. This can be deduced from its Preamble where Member States recognized that “peace is not only the absence of conflict but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, and socioeconomic development is ensured” (UN General Assembly, 2017, A/RES/71/189, p. 3).

## I.II The right to peace

There has been a progressive evolution in the international community that has led to the definition of the right to peace as enshrined in 2016 Declaration on the Right to Peace. First of all, according to art. 28 of the Universal Declaration of Human Rights, every person has an individual entitlement to a social and international order where the human rights therein proclaimed can be fully realized (UN General Assembly, 1948). This means that every person is inherently deserving of and has a right to such an order. Hence, it can be argued that since the realization of human rights and the achievement of peace are strongly interlinked and mutually reinforcing – without peace, human rights are undermined and human rights violations undermine peace – the social and international order art. 28 of the UDHR refers to is nothing but a peaceful order. Thus, everybody has an individual entitlement to a peaceful national and international order.

Two other outstanding points in the development of the right to peace are the UN General Assembly Resolution A/RES/33/73 “Declaration on the Preparation of Societies for Life in Peace” of 1978 and the UN General Assembly Resolution A/RES/39/11 “Declaration on the Right of Peoples to Peace” of 1984. While the 1978 Declaration recognizes that every State and – for the first time – every individual has the *inherent right* to life in peace, which constitutes the basis for the preparation of societies for life in peace (UN General Assembly, 1978), the 1984 Declaration conceives a collective right of peoples to peace (UN General Assembly, 1984). Both declarations have a rather State-centred approach: they focus on the obligations of States in international relations and not in domestic relations and lack a clear human rights perspective – for example, the 1984 Declaration does not contain any reference to human rights law (Guillermet Fernandez &

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<sup>3</sup> See Galtung, J. (1969). Violence, Peace, and Peace Research, *Journal of Peace Research*, VI (3), pp. 167-191

Fernandez Puyana, *The Adoption of the Declaration on the Right to Peace by the United Nations: a Human Rights Landmark*, 2017, p. 280). Thus, it can be hardly claimed an obligation pending on States to “secure an individual right to peace” (Tomasevski, 1982, p. 57) based on these declarations. It may be more cautious to talk about “an international right to peace pertaining to States” (Tomasevski, 1982, p. 58). Yet, both declarations contain dispositions on States’ obligations to preserve and promote, respectively, the preparation for life in peace and the implementation of the right of peoples to peace and to establish relevant and compatible policies as well as national and international measures. This entails that in order to honour their pledges and comply in good faith with these dispositions, States should work for shifting from the “*si vis pacem, para bellum*” to the “*si vis pacem, para pacem*” principle (Guillermet Fernández & Fernández Puyana, *Past and Present of the Peace Agenda within the United Nations: The Influence of the Socialist Notion of Peaceful Co-existence*, 2017, p. 92).

A need for a change of paradigm is also clearly stated in the Constitution of the UNESCO, which reads that “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” (UNESCO, 1945). The 1999 UN General Assembly Resolution A/RES/53/243 “Declaration and Programme of Action on a Culture of Peace” builds on this phrase and aims at bringing about this change of mindset. Although this Declaration does not contain any reference to the right to peace, it is an important step in the process towards its formulation. First of all, it clearly interprets peace in its broad sense as it recognizes that “peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation” (UN General Assembly, 1999). This broad understanding of peace also emerges from the elements that define the culture of peace and those which contribute to the full development of such a culture, as enriched in articles 1 and 3 of the Declaration. Secondly, this Declaration is a cornerstone document for peace because “it spells out in concrete terms how the United Nations can achieve its original purpose” (Adams, 2005) and, as stated by the Ambassador of Bangladesh who guided the discussions in the General Assembly, “unlike many other General Assembly documents, this document is action-oriented and encourages actions at all levels” (Adams, 2005). Therefore, it provides important elements for the realization of what later would have been formulated as right to peace as it spells out key actions that States and other stakeholders should take in order to implement this right. Finally, it stresses essential role of Governments, and other stakeholders, “in promoting and strengthening a culture of peace” (UN General Assembly, 1999), thus encouraging States to engage in building a culture of peace, with the final aim of achieving peace.

A turning point in the formulation of the right to peace is the 2005 General Assembly Resolution A/RES/60/163 “Promotion of peace as a vital requirement for the full enjoyment of all human rights by all” which affirms that peace enables the enjoyment of other rights and “that human rights include (...) the right to peace” (UN General Assembly, 2005). Here the right to peace is envisaged from a human rights perspective. This perspective is reiterated in the following Human Rights Council resolutions on the matter and culminates in the adoption by the General Assembly of the 2016 “Declaration on the Right to Peace”. Civil society has played a key role in this turning point. Indeed, many civil society organizations united under the leadership of The Spanish Society for International Human Rights Law started a long process of advocacy for the establishment of a human right to peace, including a World Campaign in favour of the human right to peace between 2007 and 2010 (Villán Durán, 2011, p. 59). This campaign produced and spread

the Luarca Declaration on the Human Right to Peace in 2006 which was later reviewed in different occasions and finally redrafted and approved in 2010 as the Santiago Declaration on the Human Right to Peace (Villán Durán, 2011, p. 60). These declarations are outstanding and ambitious documents developed by civil society which served both as advocacy tools to push for the introduction of a UN human right to peace and as contributions by the civil society to the process that led to the 2016 Declaration on the Right to Peace. Some civil society organizations directly brought their voices in the discussions within the Open Ended Working Group on the right to peace and actively engaged in the drafting of the new declaration by proposing and pushing for a clear human rights-based and victim-centred approach to the right to peace.

As it is stated in the Preamble, the 2016 Declaration builds on the UN Charter, the International Bill of Human Rights, the Declaration on the Right to Development and the Sustainable Development Goals, the previous declarations on peace, the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States, and the Declaration on the Granting of Independence to Colonial Countries and Peoples. One can perceive both similarities and changes from previous conceptions of a right to peace. While there are still some important references to an inter-state logic, persons with their inherent dignity and human rights have gained a central role. There has been a shift from the inter-state perspective to a victim-centred and human rights-based approach (Guillermet Fernandez & Fernandez Puyana, *Implementing the Declaration on the Right to Peace in the World*, 2017, p. 288). Indeed, by reading the Declaration as a whole, the content that can be assigned to the notion of right to peace not only encloses principles and rights in which States are both duty bearers and beneficiaries,<sup>4</sup> but also standards and rights in which individuals are the rights holders and States just duty bearers.<sup>5</sup> For example, the right to peace formulated in the 2016 Declaration includes the right to education on peace and all other human rights, as well as the construction of democratic, egalitarian and multicultural societies.

Art. 1 proclaims that every person has the right to enjoy peace and that this right entails the promotion and protection of human rights and the realization of development. In line with previous General Assembly and Human Rights Council resolutions, it stresses the importance of the three UN pillars – peace and security, development and human rights – and recognizes that they are strictly interlinked and mutually reinforcing. The relationship between peace, human rights and development is thus made clear and placed in a significant position: the 1<sup>st</sup> article on the right to peace. Moreover, by declaring the “right” of everyone to enjoy peace, human rights and development, it interlinks the three UN pillars in such a way that it entitles everyone to live in a context where peace, development and human rights are realized and “to enjoy and access the benefits” deriving from peace, development and human rights (Guillermet Fernández & Fernandez

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<sup>4</sup> Such as: refraining from threat or use of force; peaceful settlement of disputes; no interference in domestic jurisdiction; duty to cooperate; the principle of equal rights and self-determination of peoples; the principle of the sovereign equality of States; and the principle of good faith.

<sup>5</sup> Such as: developing a culture of peace; promoting progress and better standards of life; recognizing that the inherent dignity and the equal and inalienable rights of all is the foundation of freedom, justice and peace and that peace is promoted through the full enjoyment of all inalienable rights; entitlement to a social and international order in which the rights and freedoms set forth in the Universal Declaration of Human Rights can be fully realized; promoting a culture of peace, tolerance and education for justice; furthering equal social development and the realization of human rights.

Puyana, *In Pursuit of Broad Agreements in the Future Development of the Declaration on the Right to Peace within the United Nations*, 2017, p. 397).

As far as the close tie between peace and development is concerned, the Declaration not only makes references to the Declaration on the Right to Development and the Sustainable Development Goals in its Preamble, but it continuously highlights the interdependence and indivisibility of peace and development and hence of the right to peace and the right to development. Indeed, the right to peace and the right to development are mutually reinforcing and their implementation is indispensable in advancing toward a world where articles 1 and 28 of the UDHR as well as the 2030 Agenda vision are realized.

In this new perspective of peace and the right to peace, human rights and human dignity should be the first concern in States' plans and actions for peace and elimination of conflicts. These plans and actions should not be limited to inter-state and security driven measures, they should include economic, social and cultural measures as well as human rights promotion and realization (Guillermet Fernandez & Fernandez Puyana, *Implementing the Declaration on the Right to Peace in the World*, 2017, p. 287). Their plans and actions should be based on art. 2 of the 2016 Declaration, which reads: "States should respect, implement and promote equality and non-discrimination, justice and the rule of law, and guarantee freedom from fear and want as a means to build peace within and between societies" (UN General Assembly, 2017, A/RES/71/189).

Disarmament and non-proliferation remain indispensable tools to help to create a security environment favourable to ensure human development, as enshrined in the letter and in the spirit of the Charter of the United Nations. As specified in article 26, nations should commit to promote the institution and maintenance of international peace and security with the minimum diversion of world human and economic resources to armaments. Disarmament has to be brought back to the centre of common efforts for peace and security. States should understand the role of disarmament measures in preventing major wars and violence, contributing to sustainable development, upholding humanitarian principles and protecting civilians. A disarmed world is a pre-condition to ensure peace and all human rights and for this reason States must put a new focus on disarmament and adopt peaceful instruments to resolve future international disputes with other States. The United Nations system has to work together with all States in order to create actions and plans that would ensure a new approach to disarmament and peace in order to achieve a secure and safer world for all the people in every country. The use of weapons does not respect the international humanitarian law and the right to peace, for these reasons States must reduce the use and production of weapons and in general all military expenditures. At the same time, States should comply with agreements on disarmament, non-proliferation and arms trade control as well as promote and seriously commit to further disarmament talks. These actions together with comprehensive and far-sighted peace policies and a wise re-allocation of resources from military to economic and social development would make a greater contribution to lasting and sustainable peace than current defence and security policies and would also be more cost-effective.

## CHAPTER II: INFRASTRUCTURES FOR PEACE (I4P)

### II.I Why do we need infrastructures of peace?

On the basis of existing declarations concerning the right to peace, mentioned in the previous chapter, and in particular of article 3 of the 2016 Declaration on the Right to Peace, which requires "adequate and sustainable measures to implement the present declaration", we encourage every State to pay more attention to the theme of peace and we suggest them to establish a Ministry of Peace - a practical, appropriate and sustainable measure - to implement the right to peace and thus fulfil this duty pending on States.

We are aware that over the years the UN has developed a wide range of organs, tools and mechanisms for the peaceful settlement of disputes, such as mediation and diplomatic initiatives; specific tools of technology and financial cooperation such as funds and programs; and institutions that promote peace and respect for human rights throughout the world. However, we need to reinforce this institutional apparatus by creating structures and skills at the local and national levels to allow all people to enjoy peace. For this reason, we strongly recommend all States to create infrastructures for peace, especially a Ministry of Peace in their own country.

This concept was reaffirmed by the former UN secretary general, Kofi Annan, in the 2001 report "Prevention of armed conflict", where he stated that "the aim should be the creation of a *sustainable national infrastructure for peace* [emphasis added] that allows societies and their governments to resolve conflicts internally and with their own skills, institutions and resources" (UN General Assembly, 2006, p. 16). Not only we must create appropriate national structures, but also strengthen institutional and individual skills and expertise in order to spread and implement a culture of peace, to increase the dialogue with civil society on this issue and to improve the national debate.

It is indeed essential for States to make long-term multilevel investments that create fertile ground for peace and conflict resolution at national level as well as to coordinate planning and programs among various States with a view to cooperate in implementing peace at the international level.

The 2030 Agenda calls on States to commit themselves to promote "peaceful, just and inclusive societies": the idea of the Ministry of Peace could be the most plausible measure to achieve them through, for example, the development of peace education and conflict management programs or other actions and courses about the importance of peace in order to spread the culture of peace. This achievable goal would surely create a better society in which there is no more space for violence; the conflict, if it will be present, is just an instrument of comparison and in which the diversities are enrichment medium.

### II.II The concept of infrastructures for peace

We can refer to a global and systemic approach, called Infrastructures for Peace (I4P), to better understand these types of structures and their main functions.

I4P can be understood as a dynamic network of skills, resources, tools and institutions that help to build constructive relationships and improve sustainable resilient societies against the risks of a new outbreak of violence.

In fact, the United Nations Development Programme defines I4P as a network of values, skills possessed by the government, civil society and the community institutions that promotes dialogue and consultation, prevents conflicts and allows the peaceful mediation when there is violence in society (Giessmann, 2016, p. 9).

I4P recognize the need to create long-term structural measures that can help to prevent and manage conflicts, facilitate and ensure peace agreements, reconcile the tensions that may arise, face the dynamics of political, social and economic transformation, especially in contexts where the abilities to manage a conflict in a peaceful way are weak.

We must understand that not only the result but also the process that leads to the creation of an infrastructure for peace is important. To ensure sustainable peace we need to create durable structures and, for this, planning all phases is necessary to achieve a good result over time. Advance planning and available resources are also crucial elements for a functional and efficient peace infrastructure.

### II.III The origins and evolution of the concept of infrastructures for peace

The scholar John Paul Lederach introduced the concept of I4P in his book "Building Peace: Sustainable Reconciliation in Divided Societies" (1997) in which he states that: "I have a rather modest thesis, I believe that the nature and characteristics of contemporary conflict suggest the need for a series of concepts and approaches that go beyond the traditional statist diplomacy. Building peace in today's conflicts requires a long-term commitment to create an infrastructure through the levels of society, an infrastructure that empowers the resources of reconciliation within that society and maximizes the contribution from the outside. This infrastructure is one of the fundamental blocks to support constructive social changes over time" (Lederach, 1997, p. ix).

### II.IV Components of infrastructures for peace

There is not a uniform model of I4P because it should be adapted to the characteristics and needs of the country. For this reason, there are many types of infrastructures for peace with different features. In order to ensure an effective infrastructure that responds to the needs and characteristics of the case at stake, it is essential that its key elements are as much as possible directly designed by the stakeholders.

However, we can find some common aspects and functions in the infrastructures for peace already existing in the world that make it easier to define and design an I4P. Transparency, accessibility and participation are the must-have of an I4P because they are the key indicators of its success. I4P should not be rigid, on the contrary, it must be a flexible structure in order to easily adapt to the changes of contemporary society and to the real needs of the population. Furthermore, the infrastructure must not replace the absence or fragility of the government but be a support structure for the already existing institutions and mechanisms.

## II.V Types of infrastructures for peace in the world

In some countries governments have established a Ministry of Peace, in other countries other types of infrastructures have been set up by government or civil society such as government bureaux, local peace councils, national peace councils, peace secretariats, etc.

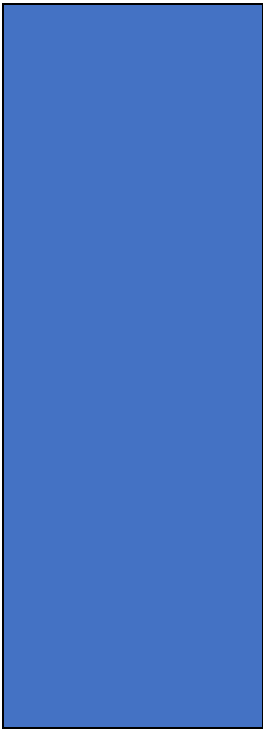
In the following table there is a list of I4P structures that already exist in the world (Giessmann, 2016, p. 19-21):

Type	Level	Mandate	Primary Function	Example
<b>Departments or Peace ministries</b>	National	Formal	Coordination	<ul style="list-style-type: none"> <li>• Costa Rica: Ministry of Justice and Peace</li> <li>• Nepal: Ministry of Peace and Reconstruction</li> <li>• Solomon Islands: Ministry for National Unity, Reconciliation and Peace (MNURP)</li> <li>• South Sudan: Ministry for Peace and Comprehensive Peace Agreement Implementation</li> </ul>
<b>Government bureau</b>	National	Formal	Coordination	<ul style="list-style-type: none"> <li>• Ghana</li> <li>• Philippine</li> <li>• Peru, National Office for Dialogue and Sustainability (ONDS)</li> </ul>
<b>Regional or district peace committees/ councils</b>	Regional, provincial, district	Formal	Coordination	<ul style="list-style-type: none"> <li>• Afghanistan, Provincial Peace Committee, District Shuras</li> <li>• FYR Macedonia, Municipal Committees for Inter-Community Relations (CICRs)</li> <li>• Ghana, Regional Peace Advisory Councils</li> <li>• Kenya, Wajir Peace and Development Committee, District Peace Committees</li> <li>• Northern Ireland, District Policing Partnerships</li> </ul>



		<ul style="list-style-type: none"> <li>• Sierra Leone, District Code of Conduct Monitoring Committees</li> <li>• South Africa, Regional Peace Committees</li> </ul>
<p><b>Local peace councils/committees</b></p>	<p>Local Formal or informal</p> <p>Local problem solving, inclusion, legitimization of local governance</p>	<ul style="list-style-type: none"> <li>• Afghanistan, Peace Shuras</li> <li>• Colombia</li> <li>• Democratic Republic of Congo, Village Peace Committees</li> <li>• Kenya</li> <li>• Nepal</li> <li>• Nicaragua, Local Peace Commissions</li> <li>• Serbia, Committees on Inter-Community Relations</li> <li>• Sierra Leone, District Code of Conduct Monitoring Committees</li> <li>• South Africa, Local Peace Committees</li> <li>• South Sudan</li> </ul>
<p><b>National peace councils/committees</b></p>	<p>National Formal</p> <p>Coordination and support to State building; framework for political transitions, inclusive elections and drafting of a new constitution</p>	<ul style="list-style-type: none"> <li>• Afghanistan, High Peace Council</li> <li>• Ghana, National Peace Council</li> <li>• Kenya, National Peace Council, National Steering Committee on Peacebuilding and Conflict Management</li> <li>• Nepal, High Level Peace Committee HLPC</li> <li>• Solomon Islands, National Peace Council</li> <li>• South Africa, National Peace Committee</li> </ul>

<p><b>Peace secretariats</b></p>	<p>National</p>	<p>Formal</p>	<p>Coordination, consensus building, secretarial tasks such as logistical support, communication, liaison, monitoring and implementation of negotiation results (often temporary structures during peace processes)</p>	<ul style="list-style-type: none"> <li>• Ghana, National Peace Council Secretariat</li> <li>• Nepal, Nepal Peace Secretariat</li> <li>• Philippines, Office of the Presidential Adviser on the Peace Process (OPAPP)</li> <li>• South Africa, National Peace Secretariat</li> <li>• Sri Lanka, Secretariat for Coordinating the Peace Process (SCOPP)</li> </ul>
<p><b>Policy and legislative measures creating I4P</b></p>	<p>National</p>	<p>Formal</p>	<p>Enabler</p>	<ul style="list-style-type: none"> <li>• Ghana, National Peace Council Bill 2011</li> <li>• Costa Rica, Law for the Alternative Resolution of Conflicts and Promotion of Peace 1997</li> <li>• Kenya, National Policy on Peacebuilding and Conflict Management 2011</li> <li>• Philippines, Policy Framework for Peace 2001</li> </ul>
<p><b>Transitional justice mechanisms such as Truth and Reconciliation Commissions (TRCs), vetting councils, lustration mechanisms</b></p>	<p>National or local</p>	<p>Formal</p>	<p>Support to political transitions, dealing with the past and reconciliation</p>	<ul style="list-style-type: none"> <li>• Afghanistan, Traditional Loya Jirga</li> <li>• South African, Commission of Truth and Reconciliation 1995, Commission of Inquiry Regarding the Prevention of Public Violence (Goldstone Commission) 1991</li> <li>• Cambodia</li> <li>• Rwanda, International Commission of Investigation on Human Rights Violations 1990</li> <li>• Guatemala, Commission for Historical Clarification</li> <li>• Peru, Truth and</li> </ul>



Reconciliation Commission  
2001

- Chile, National Commission for Truth and Reconciliation 1990, National Commission on Political Imprisonment and Torture 2003

- El Salvador, Commission on the Truth for El Salvador 1992

- Cote d'Ivoire, Mediation Committee for National Reconciliation 2000

- Timor-Leste, Commission on Reception Truth and Reconciliation

Table 1: Types of infrastructures for peace in the world

## CHAPTER III: OUR PROPOSAL FOR A MINISTRY OF PEACE

### III.I Rationale, juridical basis, mission, principles

Since having well-worded declarations without a plan of concrete actions and implementation mechanisms at different levels can result in ineffective efforts and empty words, we propose an implementation tool for the right to peace in the form of a Ministry of Peace that can be employed in every country. Establishing Ministries of Peace all around the world would provide an effective move towards the realization of the 2016 Declaration on the Right to Peace and a response to the urgent need of implementing the right to peace. We will propose a draft model of a Ministry of Peace without entering too much into the details of its structure, but rather providing some inputs and suggestions so that each State can consider the proposal, choose the ingredients that better fit its context, tailor them to its own needs, complement them with new elements and develop its own Ministry of Peace.

The main rationale behind our proposal is that on one side, all nations, all levels of society and each individual should be able to enjoy peace. On the other side, each State has to fulfil its leading role in guaranteeing peace to all and has to make a continuous effort toward both international and domestic peace, thus complying with some of its international obligations and UN goals. To this end, it is necessary to develop a well-structured, comprehensive, nationwide infrastructure that is able to authoritatively dialogue and reach out to the domestic and local level as well as to the international level – that is a Ministry of Peace. The juridical basis for our proposal stems from the 2016 Declaration on the Right to Peace, in particular art. 3 which calls States and other stakeholders to take “appropriate sustainable measures to implement the present Declaration” (UN General Assembly, 2017, A/RES/71/189).

We conceive the Ministry of Peace as a complex, overarching and well-suited infrastructure for implementing the right to peace and making peace a reality, which is its main mission. This is a macro mission that can be divided in and connected to many other sub-missions depending on the needs of the contexts in which it is established. If it is properly designed and operates well, the Ministry of Peace will correspond to the appropriate and sustainable measures that the Declaration calls for and will greatly contribute to the achievement and maintenance of peace. It will be a national infrastructure able to have a great impact locally, domestically and internationally: it will have the required weight and high standing to influence and cooperate with local institutions, other ministries and national bodies, and external actors, such as representatives of other States or international organizations.

There are some key principles to be taken into account while designing and establishing a successful Ministry of Peace:

- ✓ *Adaptability and flexibility.* The one-fits-all approach is not effective, each State should evaluate its needs and contexts and carry out a study to determine which structure and functions suit better its situation. At the same time, it is preferable to have a flexible infrastructure that can respond and keep up with changes and challenges.
- ✓ *Cross-cutting dimension.* In the first chapter, it has clearly emerged that peace is multifaceted and encompasses many different issues (justice, development, human rights,

institution-building...). Therefore, the Ministry of Peace should be able to deal with all these aspects and collaborate with different relevant institutions (other ministries, specialized agencies, international organizations...) in order to fully implement the right to peace and make a real step toward peace. The Ministry of Peace should be able to spread and mainstream a culture of peace and justice in the domestic and international society by coordinating actions and plans on peace at different levels.

✓ *Inclusive participation and ownership.* Everybody should be involved as much as possible in the establishment and in the work of the Ministry of Peace. It is important to listen to the needs and concerns of the population in designing and establishing the Ministry as well as to encourage and collaborate with the initiatives of the civil society or local communities. These efforts will result in a more legitimate infrastructure that will enjoy the support of the population and will better respond to its needs.

✓ *Subsidiarity and complementarity.* The Ministry of Peace should not substitute the role and actions of local institutions or civil society organizations. Instead, it should promote and coordinate the already existing practices that local governments and civil society organizations carry out in the pursuit of a more peaceful society. The Ministry of Peace should abide to the principle of subsidiarity insofar it should ensure that matters are handled at the level that is closest to the people. At the same time, it should promote the role and actions of civil society organizations and should work together with them in order to create a synergetic relationship and approach which will be favourable to the overall goal of achieving peace. Therefore, the Ministry of Peace should have a subsidiary and complementary function *vis-à-vis* lower level institutions and civil society.

✓ *Transparency and accountability.* The Ministry should be designed in such a way to ensure that it works in a transparent and accountable manner. Transparency and accountability not only boost the effectiveness and efficiency of an institution but also, and most importantly, increase the trust of people in its functions.

### III.II Ministry's functions

Some suggestions for the functions that the Ministry of Peace could undertake are listed below. We have focused on three macro fields of action that we deem especially important for the full implementation of the right to peace (see Figure 1: Fields of Action of the Ministry of Peace):

- human rights;
- conflict and violence, divided into two areas: 1) violence and conflict prevention, and 2) alternative dispute resolution and reconciliation;
- peace, divided in two areas: 1) peace culture and education, and 2) promotion of peace policies.

For each of the field of action, we will propose a list of the hypothetical functions that a ministry could carry on at domestic and international levels because States are the only actors capable of reconciling the international-national-individual levels by implementing at the national level the commitments they have taken at the international level.

Yet, each State may choose to give priorities only to certain fields of action or add new ones according to what suits better its needs and context – as long as the main mission of the Ministry of Peace (implementing the right to peace in its broad sense and working toward domestic and international peace) is respected and pursued.

For each area we provide in-depth boxes on some good practices performed by some States to implement peace in order to give a more complete picture of the ministry's functions. At the end of the third chapter we also present, in sum, four cases of peace ministries already existing in the world: Nepal, Costa Rica, Solomon Islands and South Sudan.

We hope that all the examples provided will stimulate States to get more involved in the promotion of peace and may be a call to ensure and implement the right to peace. In particular, we invite States to develop innovative ideas that can be translated into concrete actions to implement the right to peace. By producing new ideas that could become new State policies and building a Ministry of Peace that performs certain functions, States will be able to guarantee stable conditions of peace and better respect for human rights in their country and will contribute at international level to increase and implement the concept and the right to peace.

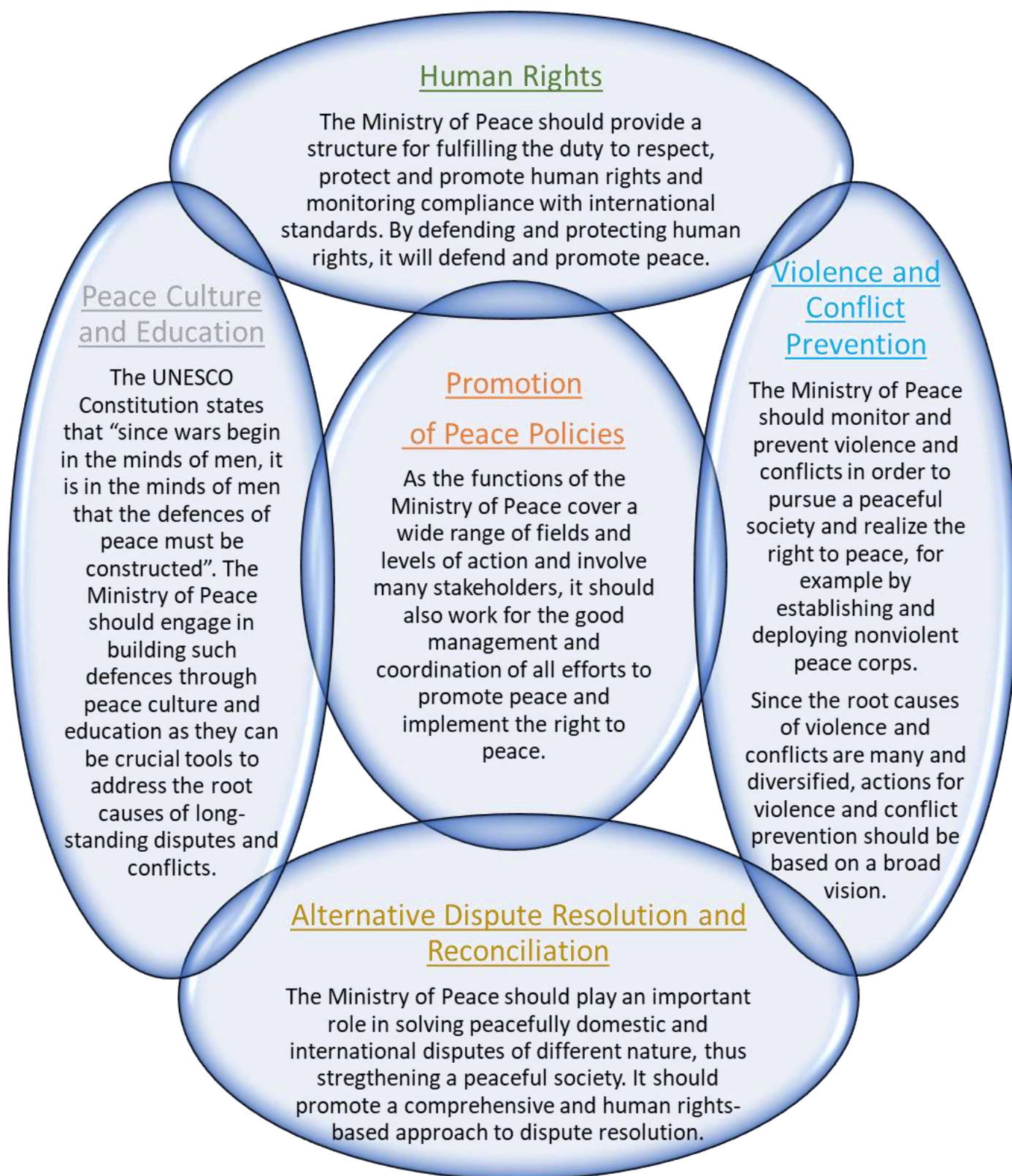


Figure 1: Fields of Action of the Ministry of Peace

## Field of Action: Human Rights

Human rights should be a priority of the Ministry of Peace: by defending and protecting human rights, it will defend and promote peace due to the close tie that links peace and human rights, as exposed in chapter 1. Therefore, it should undertake activities and plans that promote and ensure peace by guaranteeing the respect for human rights and pursuing justice. The aim of this field of action is to provide a structure for fulfilling the duty to respect, protect and promote human rights (especially women, children and vulnerable people's rights), promoting a human rights-based culture and monitoring compliance with international human rights standards.

### ➤ *Functions at the domestic level:*

- ✓ enact and implement domestic legislation in compliance with international human rights law;
- ✓ design, monitor and evaluate national plan of action and policies on human rights, their implementation and related practices;
- ✓ undertake actions to promote respect for all human rights, as established by art. 11 of the UN General Assembly Resolution A/RES/53/243 "Declaration and Programme of Action on a Culture of Peace", including:
  - (a) fully implement the Vienna Declaration and Programme of Action;
  - (d) realization and implementation of the right to development;
  - (g) further support to the activities of the United Nations High Commissioner for Human Rights in the fulfilment of her or his mandate (UN General Assembly, 1999);
- ✓ establish monitoring and accountability national mechanisms for the respect and promotion of human rights as well as National Human Rights Institutions (NHRIs) that comply with the Paris Principles;
- ✓ enhance and share good practices at local, national and international levels;
- ✓ mainstream human rights in all national policies and programs;
- ✓ promote human rights education courses in school curricula and in informal education settings, especially by implementing the UN General Assembly Resolution A/RES/66/137 "United Nations Declaration on Human Rights Education and Training" and the World Programme for Human Rights Education established by the General Assembly's resolution 59/113 (10 December 2004);
- ✓ provide the population with the necessary resources to meet basic needs in order to promote the effective enjoyment of human rights and reduce structural violence;
- ✓ promote and ensure equity and equality, including by undertaking actions to ensure equality between women and men, as established by art. 12 of the Programme of Action on a Culture of Peace (UN General Assembly, 1999).



Box 1. Good practices: **Basque Education Plan for Peace and Human Rights (2008–2011) [Country: Spain]**

**Purposes:** 1) raise awareness on human rights; 2) educate about human rights; 3) co-ordinate institutional work and policies of peace education and human rights.

**Actors involved:** governmental departments; public television and radio; town and provincial councils; network of NGOs.

**Description:** the Basque Education Plan for Peace and Human Rights is a national human rights action plan based on OHCHR guidelines which uses education as a means to improve the promotion and protection of human rights.

- *Formal education:* the Education for Coexistence, Peace and Human Rights Programme promotes the inclusion of human rights in primary and secondary schools curricula through the use of democratic practices and methodologies, the development of guidelines and learning materials, and the education and professional development of teachers and other personnel. An observatory on coexistence was established in schools and a specific Department of Education unit was created to catalyse and co-ordinate efforts and to follow-up.

- *Informal education:* initiatives for training young leaders on peace and human rights and extra-curricular activities have been developed and financial support for NGOs has been granted.

**Strengths:** 1) human rights analysis-based action plan; 2) participatory consultative process with governmental and non-governmental stakeholders at different levels; 3) ready blueprint to monitor and evaluate results.

**Source:** Council of Europe; OSCE/ODIHR; UNESCO; OHCHR. (2009). *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice*. Retrieved June 28, 2018, from <http://www.ohchr.org/Documents/Publications/CompendiumHRE.pdf>

➤ *Functions at the international level:*

- ✓ collaborate with regional and international human rights bodies;
- ✓ support the participation and hearings of victims of human rights violations and conflicts in regional and international human rights mechanisms;
- ✓ effectively protect human rights defenders worldwide and support their activities, especially by fully implementing the General Assembly Resolution A/RES/53/144 Declaration on human rights defenders and adopt it as binding national legislation, joining the global coalition for the recognition and protection of human rights defenders, combating impunity for attacks to human rights defenders, and collaborating with the UN Special Rapporteur on the situation of human rights defenders.
- ✓ promote the creation at the regional and international level of networks of national human rights monitoring and accountability mechanisms;
- ✓ promote a pattern of international cooperation and development that provides to the global population the necessary resources to meet basic needs in order to promote the effective enjoyment of human rights for all;
- ✓ promote missions for human rights protection in armed conflict zones and in context of crisis.

## Box 2. Good practices: **Institutional platform and network for monitoring and following up human rights recommendations [Countries: Paraguay and Uruguay]**

**Purposes:** 1) ensure the implementation and follow up of UN and OAS recommendations on human rights; 2) coordinate efforts by State institutions; 3) provide transparency and access to information on human rights.

**Actors involved:** governmental departments; local governments; State institutions; international organizations; NGOs.

**Description:**

- *Inter-institutional network for drafting reports and following up the implementation of human rights recommendations:* it is tasked with drafting reports for UN and regional human rights mechanisms (i.e.: UN treaty bodies, UPR, HRC special procedures) and following up their recommendations. It consists in inter-institutional round tables that deal with different human rights issues (women's rights, rights of the child, discrimination, access to justice, etc). It is chaired by the Ministry of Foreign Affairs and it involves different governmental departments, State institutions, civil society, academia, international organizations, as required by the issue at stake in each session.

- *Recommendations Monitoring System (SIMORE, for its acronym in Spanish):* informatics tool for keeping track of UN and regional recommendations on human rights and the relevant actions undertaken by the State to implement them. It contains official and free access information that is used to draft the required reports. The Ministries of Foreign Affairs and Justice are in charge of this tool that was developed with the help of OHCHR and the UPR Special Fund. Paraguay also carried out a High Level Course in Human Right for State officials with a focus on following up international human rights recommendations.

**Strengths:** 1) transparency and accessibility of information; 2) cooperation and knowledge-sharing among States (Paraguay shared its experience and knowledge with Uruguay); 3) institutional capacity building and cooperation.

**Source:** Presidente de la República de Uruguay. (2016). *Decreto N° 358/016: Creacion de la red institucional para la elaboracion de informes y seguimiento de recomendaciones y observaciones en materia de derechos humanos.* Retrieved June 28, 2018, from <http://www.impo.com.uy/bases/decretos/358-2016>; Agencia de Información Paraguaya. (5 May 2017). *Comisionado de la ONU felicita al país por sistema de monitoreo de recomendaciones en DD.HH.* Retrieved June 28, 2018, from <https://www.ip.gov.py/ip/paraguay-fue-felicitado-por-sistema-de-monitoreo-de-recomendaciones-en-dd-hh/>.

### Field of Action: Conflict and Violence

Violence and conflicts hinder a fair allocation of resources (thus negatively affecting justice and development), generate fear, undermine social relations, and weaken the institutions. The Ministry of Peace should counter violence and conflict in order to pursue a peaceful society and realize the right to peace. It is crucial that the Ministry deals with all types of violence (direct, structural and cultural violence) and all phases of the conflict cycle. Conflicts and violence tend to be a physiological element of human life and are difficult to eliminate. Some also suggest that conflicts cannot be resolved, but only transformed or transcended. Either ways, they are elements that governments should monitor, contain and resolve or transform.

#### *Area: Violence and Conflict Prevention*

Tackling violence and instability at an early stage and maintaining their level under a certain threshold contributes to avoid the escalation toward open forms of conflict. Since the root causes of violence and conflicts are many and diversified, actions for violence and conflict prevention should be based on a broad vision. They should deal with structural, social, cultural and direct violence and be tailored to the context and levels of violence in the society. A deeply-rooted and meaningful presence of State institutions – not only of police – is key for a successful prevention of violence and conflicts. For that reason, the Ministry should attend to the needs of the local communities, set up territorial initiatives, cooperate closely with the civil society, local

authorities and the private sector, enhance the prevention capabilities of the population and stakeholders, and create a sense of shared responsibility among stakeholders and communities (Gobierno de la República de Costa Rica, 2015, p. 20). The Ministry should pay special attention to juvenile violence prevention in order to improve the quality of life of the young population and avoid that they are lured into violent behaviours.

➤ *Functions at the domestic level:*

- ✓ design, promote and implement national policies and plans of action for the prevention of direct, structural and cultural violence based on human rights, dialogue, youth and gender perspective;
- ✓ combat hate speech, monitor violence in public entertainment and social media;
- ✓ develop institutional social communication on violence prevention to raise awareness;
- ✓ establish a national body for monitoring and collecting data on violence and conflict;
- ✓ develop or enhance nonviolent and unarmed civil defence and support its implementation by civil society organizations;
- ✓ create opportunities for dialogue and exchange between different cultures to enhance inclusion;

**Box 3. Good practices: National Observatory of Violence [Country: Costa Rica]**

**Purposes:** 1) have detailed and reliable information on violence; 2) employ information to design public policies and programs that respond to real needs; 3) monitor and evaluate prevention policies and their implementation.

**Actors involved:** State departments, judiciary system, civil society, State institutions, academia.

**Description:** this body is tasked with collecting, systemizing, analysing and spreading data on violence and crime in the country. It carries out statistical and social research on violence from an inter-disciplinary and inter-institutional perspective and covers themes such as violence, citizen safety, victimization, and peace promotion. By producing reliable information, it provides inputs for public policies decision-making, monitoring and assessment activities. It also facilitates the sharing of information and supports other institutions in researching, analysing and disseminating knowledge on violence. It also sets up technical inter-institutional, national and international networks to work together and harmonize technical criteria on violence and crime.

**Strengths:** 1) scientific knowledge on violence; 2) cooperation and information sharing; 3) more effective national public policies and programmes.

**Source:** Observatorio de la violencia de Costa Rica, <http://observatorio.mj.go.cr/>

- ✓ encourage the development of prevention agendas with local governments (Ministerio de Justicia y Paz República de Costa, 2016);
- ✓ carry out assessment workshops to provide inputs for developing local plans on violence prevention and to advise and support their implementation, follow up and assessment (Ministerio de Justicia y Paz República de Costa Rica, 2016);

## Box 4. Nonviolent and Unarmed Civil Defence

**What is it?** The nonviolence approach should guide our decisions, actions and relationships in all circumstances and at all levels of society. Nonviolent and unarmed civil defence is not only an alternative way to military action for defence and conflict resolution, but also a method for building and achieving lasting and sustainable peace with peaceful means. It identifies situations that are likely to lead to instabilities, violence or conflicts and seeks to tackle and contain them through nonviolent techniques. Nonviolent and unarmed civil defence can be applied through different mechanisms and across social, cultural and political issues.

**Purposes and strengths:** 1) prevent violent escalations and transform or solve conflicts; 2) ensure social justice, substantive equality, human security; 3) build bridges.

**Examples:** practices of nonviolent and unarmed civil defence are already carried out in many countries. Here we propose just a few examples:

- *Civilian Service*: it originated as an alternative to the military service for those who could not perform it or were conscientious objectors. In many countries (i.e.: Italy, Germany, France) once the mandatory conscription was abolished, the civilian service developed into a voluntary experience at service of the State and the whole society for its defence and development through civil, unarmed and nonviolent means. This model can also be deployed at the regional level, as showed by the EU interesting project of the European Solidarity Corps, which “brings together young people to build a more inclusive society, supporting vulnerable people and responding to societal challenges.” For more information: [https://europa.eu/youth/solidarity\\_en](https://europa.eu/youth/solidarity_en)

- *International and national nonviolent civil peace corps*: they are groups of professionals who act as a credible third party in case of conflicts or tensions, promote unarmed and nonviolent actions, support local actors in the prevention, transformation or resolution of conflicts and in protecting the population. They are a useful nonviolent instrument to be deployed in context of structural, cultural and direct violence. They can contribute to lessen violence, to protect minorities and to support local nonviolent conflict resolution. The Governments should look at their deployment as a positive and helpful low profile non-armed presence rather than as a political interference by other States.

- *Operazione Colomba*: it is the nonviolent peace corps of our organization APG23 that has been practicing nonviolent and unarmed defence for 25 years now. It carries out civil interventions in support of populations in contexts of conflicts following these principles: nonviolence; equal-proximity (supporting victims belonging to all sides, independently from ethnicity, religion, politics and denouncing all human rights violations); popular participation; sharing daily life. It manages to contain violence, uphold respect for human rights and positively transform conflicts. For example, it has supported a peace proposal for Syria developed by Syrian refugees in Lebanon by spreading it abroad to collect further support. For more information: <https://www.operazionecolomba.it/>

- ✓ advise and support other institutions and organizations by collaborating in specialized training projects on violence prevention (Ministerio de Justicia y Paz República de Costa, 2016);
  - ✓ control firearms and develop actions on social and legal implications of firearms violence.
- *Functions at the international level:*
- ✓ cooperate with UN and regional institutions dealing with violence and conflict, such as the UN Department of Peacekeeping Operations, UN Development Programme, UN Department of Political Affairs;
  - ✓ protect and support populations in conflict or vulnerable situations;
  - ✓ build an international system of conflict analysis for studying past conflicts in order to analyse root causes, manage present conflicts and prevent future ones;
  - ✓ strengthen the mechanisms of international cooperation and diplomacy and support “bottom-up” diplomatic efforts;
  - ✓ undertake actions to promote international

peace and security, as established by art. 16 of the Programme of Action on a Culture of Peace, including:

- (a) promote general and complete disarmament under strict and effective international control (UN General Assembly, 1999);
- ✓ conduct research for reducing military spending and carrying out “military conversion” through an inclusive approach that involves civil society, local authorities, trade unions and enterprises;
- ✓ monitor arms trade and illicit financing.

*Area: Alternative Dispute Resolution (ADR) and Reconciliation*

Once any kind of dispute or conflict has emerged, it is important to handle and solve it through alternative methods to the use of force or coercion in order to restore a harmonious and peaceful situation, contain its negative effects and avoid its relapse. The Ministry of Peace should play an important role in solving in a peaceful manner domestic and international disputes of different nature (social, political, economic, private, judicial cases among others), thus increasing trust and harmony in the society. It should promote a comprehensive approach to dispute resolution that is based on human rights and a systemic vision that takes into account the complexity and interdependence of the actors, circumstances, relations, systems, needs, rights and duties involved in the disputes (UNICEF, 2010).

For example, looking at the domestic level and at the judicial system, the Ministry could work on the promotion of diversion,<sup>6</sup> alternatives to detention and restorative justice<sup>7</sup> grounded in a human rights-based approach. As outlined by UNICEF, “the overall purpose of the criminal justice system - to prevent crime and create peaceful, law-abiding societies - is best served through restorative rather than retributive/punitive justice approaches” (UNICEF, 2010). Moreover, diversion, alternatives and restorative justice have proved to be more cost-effective than detention and formal proceedings, to produce less recidivism and to respond to national security concerns as they counter exclusion, thus yielding benefits to the whole society (UNICEF, 2010).

On the international level, the Ministry of Peace should ensure that any kind of international dispute, both economic and political, is addressed by peaceful dispute resolution

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<sup>6</sup> “Diversion is the channelling of certain cases away from the criminal justice system, usually on certain conditions. In common law systems, it may be achieved through the operation of prosecutorial discretion, but in civil law systems it may be the judicial officer who makes the decision to divert matters. In many systems, diversion decisions are made earlier on the criminal justice process by other professionals such as the police through the use of cautioning programmes, and increasingly legislation is providing a framework for a more rigorous consideration of diversion for children. Diversion is usually premised on an acknowledgement of responsibility for the offence, and an agreement to make amends for the crime, usually by performing community services or compensating the victim.” (UNICEF, 2010)

<sup>7</sup> “Restorative justice is an approach in which the victim/survivor and offender, and in some cases other persons affected by a crime, “participate actively together in the resolution of matters arising from the crime, generally with the help of a facilitator.” Restorative justice is a way of responding to criminal behaviour which emphasises repairing the harm caused by the crime and ‘restoring’ harmony as much as possible between offender, victim/survivor and society. It mainly involves some form of mediation and conflict resolution and often results in apologies, reparation, compensation and community service.” (UNICEF, 2010)

procedures and should encourage other States to do the same. By doing so, it would also meet the UN purposes “to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes” and “to develop friendly relations among nations” (United Nations, 1945).

➤ *Functions at the domestic level:*

- ✓ review national legislation and policies on justice and promote the inclusion of ADR;
- ✓ advance the knowledge and development of the ADR methods and their implementation;
- ✓ develop a national strategy for social mediation and reduction of social unrest and disputes;
- ✓ authorise the creation of ADR centres (institutional offices where ADR methods are practiced), monitor and supervise these centres;
- ✓ increase free access to conflict resolution through ADR methods;
- ✓ train professionals in ADR and create a body of trained State officials to intervene in contexts of disputes to find shared solutions;
- ✓ develop well-structured programmes to provide guidance in restorative justice and ADR;
- ✓ include ADR in formal and informal education centres so that young people learn them;
- ✓ study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them (UN General Assembly, 1999).

**Box 5. Good practices: Houses of Justice Programme [Country: Costa Rica]**

**Purposes:** 1) relieve the judiciary system from the burden of an excessive number of litigations; 2) provide a peaceful way of solving conflicts.

**Actors involved:** judiciary system, Ministry of Peace, local authorities, civil society.

**Description:** The Houses of Justice are ADR centres offering free services for solving community disputes. Thanks to the assistance of a trained mediator, citizens can solve their conflicts through an open dialogue that can lead to a legal agreement, without filing a lawsuit in the judiciary system. The role of the mediator is to give inputs to identify possible solutions that benefit all persons involved and then to draft the final agreement that has to be signed for approval by the parties. This program mainly deals with community, family, labour, consumer and debt disputes. The key point in this mechanism is that the parties to the dispute are the ones who voluntarily solve it in a safe and trustful space. The persons involved have the right and duty to express and listen to each other's points of views and needs.

**Strengths:** 1) justice closer to citizens; 2) empowerment and accountability of the parties in the dispute to solve their disputes; 3) improvement in the access to justice.

**Source:** Ministerio de Justicia y Paz República de Costa. (2016, August 30). *Dirección Nacional de Resolución Alternativa de Conflictos*. Retrieved June 28, 2018, from Ministerio de Justicia y Paz: <http://www.mjp.go.cr/viceministeriopaz/IndexDINARAC>

➤ *Functions at the international level:*

- ✓ promote and engage in international peaceful settlement of disputes, including by strengthening the instruments of diplomacy, arbitration, negotiation and mediation as tools to resolve disputes;
- ✓ develop a database of professionals and set up teams of experts to be sent in contexts of emergency or conflict to monitor or provide technical assistance;
- ✓ develop nonviolent conflict response strategies to manage conflicts and to plan peace operations;
- ✓ strengthen, through development assistance in post-conflict situations, rehabilitation, reintegration and reconciliation processes involving all engaged in conflicts (UN General Assembly, 1999).

Box 6. Good practices: **School Mediation [Country: Republic of Moldova]**

**Purposes:** 1) promote school-based mediation programmes as a mechanism for conflict transformation and increasing civic participation; 2) create more peaceful, conflict-managed environment.

**Actors involved:** NGO, primary and secondary school students (ages 9–18), education system.

**Description:** This practice was initiated after surveys administered in four schools in different Moldovan communities reported that students had an average of over a dozen daily conflicts with peers or family members. Mediation sessions were seen as a way to both reduce and resolve conflicts in schools and communities and empower citizens to demand political solutions to inter-ethnic societal conflicts. The School Mediation programme consists of mediation sessions led by students. To prepare a youth-only school team of peer mediators, the sponsoring organization, SIEDO, led conflict-management workshops and provided students with training materials. The establishment of a school committee for peer mediation and mediation clubs enables the involvement of teachers in the programme. In turn, these committees and clubs organize conferences with parents to promote constructive conflict management at home. An internal evaluation carried out after the piloting phase revealed a high degree of satisfaction with the mediation programme and frequent use of peer mediators in schools. The evaluation also confirmed that mediators had become more active citizens and their parents reported mediation as a positive experience for their children and indicated that skills were applied within the home environment.

**Strengths:** 1) involvement of school community members; 2) piloting and evaluating initial results before scaling up; 3) adaptability to other contexts.

**Source:** Council of Europe; OSCE/ODIHR; UNESCO; OHCHR . (2009). *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice*. Retrieved June 28, 2018, from <http://www.ohchr.org/Documents/Publications/CompendiumHRE.pdf>

Field of Action: Peace

The UNESCO Constitution states that “since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” (UNESCO, 1945). The Ministry of Peace should engage in building such defences through peace culture and education as well as promotion and coordination of peace policies. These areas are crucial for succeeding in the

necessary change of mindset at all levels of society that Pope Francis summarized by saying that “Charity and nonviolence shall guide us in the way we treat each other in interpersonal and international relations. (...) From the local and daily level to world order, nonviolence shall become the characteristic style of our decisions, our relations, our actions, and politics in all its forms” (Pope Francis, 2017). Although their fruits may take time to reap, investing in these areas is essential.

### *Area: Peace Culture and Education*

As recognized in the UNESCO Constitution, “a peace based exclusively upon the political and economic arrangements of governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world” (UNESCO, 1945), a change of culture is needed. Peace culture and education are key to fulfil this task, also because they can be a crucial tool to address the root causes of long-standing disputes and conflicts. The Ministry of Peace should strive to spread non-discrimination, tolerance, dialogue, solidarity and to develop a culture of peace, which is defined in the Declaration and Programme of Action on a Culture of Peace as “a set of values, attitudes, traditions and modes of behaviour and ways of life” based on the full respect for and promotion of all human rights and fundamental freedom; in particular, the respect and promotion of life, the right to development, equal rights and opportunities for women and men; the right to freedom of expression, opinion and information and the principles of sovereignty (UN General Assembly, 1999).

The Ministry should endorse a comprehensive culture of peace by committing to peace-based education and research, human right promotion, enhancement of national and international solidarity, intercultural dialogue and integration. It should carry out actions in this field at different levels, from local to international, and through different channels, for example both in formal and informal education settings.

The human right to peace includes the right to education for peace and all other human rights, as well as the construction of democratic, egalitarian and multicultural societies. If education reflects the content of art. 26.2 of the UDHR,<sup>8</sup> it is one of the best tools we have to create a peaceful and just society of active citizens that respect human dignity, practice nonviolence and are supportive one towards the other. For peace education to be effective, its goals and means should coincide. Education is not just about teaching concepts but also methods and processes for changing social and cultural structures where each individual learns to be and act as an agent for social change (Cerdas-Agüero, 2015, p. 138). The strength of education also lies in its great potential to trigger a butterfly effect. Defending dialogue and peaceful coexistence among cultures, civilizations and religions or belief is also key to combat racism, racial discrimination, xenophobia and related intolerance in order to create an environment conducive to stable peace. In order to foster a climate of religious tolerance, political and religious leaders should take a human rights and peace-based approach to education and culture.

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<sup>8</sup> “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.” (UN General Assembly, 1948)



## Box 7. Good practices: Teaching Respect for All

**Purposes:** 1) promote an educational response to counter discrimination and violence; 2) build curiosity, openness, critical thinking and understanding among youth learners; 3) design a curricular framework to fight racism and promote tolerance.

**Actors involved:** UNESCO; National Education Systems; policy makers; administrators; educators.

**Description:** Teaching Respect for All is a joint UNESCO-United States of America-Brazil project launched in January 2012 to counteract discrimination both in and through education. Teaching Respect for All promotes an educational response to counter discrimination and violence through strengthening the foundations of mutual tolerance and cultivating respect for all people, regardless of colour, gender, class, sexual orientation, national, ethnic, or religious orientation/identity. Teaching Respect for All has chosen focuses on formal and informal education, targeting learners of 8-16 years old, and aims to build curiosity, openness, critical thinking and understanding among youth learners, thus equipping them with the awareness, knowledge, and skills to cultivate respect and stop discrimination on all levels. Teaching Respect for All designs a curricular framework and educational materials to fight racism and promote tolerance, which countries can adapt to their respective contexts and needs. Brazil, Côte d'Ivoire, Guatemala, Indonesia and Kenya participated in the pilot phase to introduce Teaching Respect for All into the education system using the Implementation Guide. Brazil focused on racial and ethnic equality and on the municipal education policies. Côte d'Ivoire paid particular attention to people living with HIV, albinos and people with motor disabilities, and conducted the teaching materials review. Guatemala organized a national consultation and capacity building workshop targeting formal education teachers. Indonesia placed a high importance on media professionals as well as the community involvement in the diffusion of a culture of respect for all. Finally, Kenya used Teaching Respect for All to strengthen its continuous efforts in peace education and life skills programme, while introducing the dimension of non-discrimination.

**Strengths:** 1) enhance international cooperation; 2) adaptability; 3) sharing of good practices.

**Source:** UNESCO. (2014). *Teaching Respect for All*. Retrieved June 28, 2018, from: <http://unesdoc.unesco.org/images/0022/002279/227983E.pdf>

### ➤ *Functions at the domestic level:*

- ✓ implement art. 26.2 of the Universal Declaration of Human Rights;
- ✓ design and implement national plans of action and policies for education and culture based on a human rights and peace perspective;
- ✓ undertake actions to foster a culture of peace through education, as established by art. 9 of the UN GA Programme of Action on a Culture of Peace, including:

(b) ensure that children benefit from education to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination;

(c) involve children in activities to instil in them a culture of peace;

(e) encourage revision of educational curricula, including textbooks, from a human rights and peace perspective (UN General Assembly, 1999);

- ✓ undertake actions to advance understanding, tolerance and solidarity, as established by art. 9 of the UN GA Programme of Action on a Culture of Peace (UN General Assembly, 1999);
- ✓ employ people-centred teaching methods that enhance creativity, analytical skills, critical thinking, active citizenship;

- ✓ train teachers in peace and human rights culture and education as well as in innovative teaching methods;
  - ✓ endorse the training of leaders in the promotion of peace;
  - ✓ implement UN Secretariat's recommendations for reverting the culture of violence;
  - ✓ design and develop informative campaigns on activities concerning culture of peace;
  - ✓ provide trainings on culture of peace for students and vulnerable communities;
  - ✓ promote active and informed citizens participation as well as instil empathy, sustainability, and intra and inter-generational solidarity;
  - ✓ strengthen links between intercultural dialogue and cultural diversity.
- *Functions at the international level:*
- ✓ promote international and national institutions of education for peace in order to strengthen among all human beings the spirit of tolerance, dialogue, cooperation and solidarity (UN General Assembly, 2017, A/RES/71/189);
  - ✓ create synergies between universities and the University of Peace in Costa Rica;
  - ✓ promote, spread and share internationally peace education activities to create a shared vision of society;
  - ✓ promote a global movement in favour of a culture of peace;
  - ✓ raise awareness about violence and culture of peace (ter Haar, 2013).

## Box 8. Good practices: **Education for Peace [Country: Bosnia and Herzegovina]**

**Purposes:** 1) educate students to become peacemakers and create a civilization of peace; 2) equip students with the knowledge, skills, attitudes and confidence to resolve conflicts peacefully and to create violence-free environments; 3) create mechanisms for teachers, students, administrators, support staff and parents to actively participate in the building of inter-ethnic harmony, democracy and a culture of peace.

**Actors involved:** the Ministry of Foreign Affairs; the Ministry of Civil Affairs; all Entity and Cantonal Bosnia and Herzegovina Ministries of Education and District-Level Departments of Education; the OSCE Mission to Bosnia and Herzegovina; primary and secondary school students (ages 5–18) and their teachers.

**Description:** While addressing themes such as inter-ethnic harmony, human rights and democratic decision-making processes, the programme devotes particular attention to issues of worldview, human nature, individual and collective development, and the psychosocial, moral, ethical and spiritual causes of violence and war. This combined approach lays the critical foundation for the creation of both a culture of peace and a culture of healing. The Education for Peace curriculum provides a framework for exploring all subjects — literature, history, math, biology, sociology, music, geography, chemistry, sport, etc. — within the parameters of the principles of peace. Teachers are afforded opportunities to convey the principles of peace and skills of peace-making to their students through the use of the Education for Peace “Understanding-Oriented” approach. Through this approach, students develop the ability to contextualize information and data in each of their subject areas within the framework of peace rather than conflict and to connect their learning in each field of study with relevant issues in other fields. It consists of ten small, book-length components that cover a range of issues including: Peace Moves, a dialogue on peace among youth; Components on causes and prevention of violence; Conflict-Free Conflict Resolution; The Violence-free Family; Leadership for Peace; and Culture of Healing.

**Strengths:** 1) innovative pedagogical methodology and lesson design; 2) application of the concepts that inform peace; 3) involvement of both children and adults.

**Source:** Council of Europe; OSCE/ODIHR; UNESCO; OHCHR. (2009). *Human Rights Education in the School Systems of Europe, Central Asia and North America: A Compendium of Good Practice*. Retrieved June 28, 2018, from <http://www.ohchr.org/Documents/Publications/CompendiumHRE.pdf>

### **Area: Promotion of Peace Policies**

Peace policies are cross-cutting and, indeed, until here we have reviewed a vast array of issues which can be included in the sector of peace policies, but in order to make them effective it is important to promote and coordinate them. This is another task of the Ministry of Peace.

As the functions of the Ministry of Peace cover a wide range of fields and levels of action and involve many stakeholders, it should also work for the good management and coordination of all efforts to promote peace and implement the right to peace. In order to have a real, positive and effective impact on the society and thus achieving its goals, the Ministry has to generate management and coordinating skills: it should manage and coordinate the development, execution and evaluation of relevant public policies and programs, make sure that they are complementary, effective and non-duplicative.

It should also work to strengthen the collective actions and increase the consolidation of a community of actors (public institutions, international organizations, academic, civil society, and private sector) who takes part in the implementation of the right to peace. For example, it should be responsible for bringing together stakeholders from different sectors and facilitating their collaboration by promoting networks for peace or the sharing of information and good practices. Monitoring, evaluation and assessment should be other important aspects of its work. It should also ensure that adequate human and economic resources are deployed.

➤ *Functions at the domestic level:*

- ✓ ensure the effective and coherent development of its programs and plans;
- ✓ mainstream peace in other ministries' policies and programs;
- ✓ promote inter-institutional coordination to stimulate projects and collaborate with civil society;
- ✓ analyse and propose national legislative reforms;
- ✓ advise and support local institutions in carrying out their work on peace;
- ✓ carry out participative assessment and evaluation on its actions and programmes to provide inputs for improvement;
- ✓ ensure responsive, inclusive, participatory and representative decision-making (SDG 16.7);
- ✓ promote sustainable development policies in line with the 2030 Agenda to ensure that the necessary measures to reach the SDGs are taken, including by implement the UNESCO Education 2030 Framework for Action;
- ✓ promote and increase access to justice, rule of law, accountability, good governance;
- ✓ ensure the full implementation of the Declaration and Plan of Action for a Culture of Peace;
- ✓ set strategies for coordination with governmental bodies, NGOs, and other stakeholders at different levels on issues related to peace;
- ✓ raise awareness among State officials and local actors on issues related to peace (Ministerio de Justicia y Paz República de Costa, 2016);
- ✓ undertake actions to foster democratic participation, as established by art. 13 of the Programme of Action on a Culture of Peace, including:
  - (a) promote democratic principles and practices;
  - (b) address democratic principles and practices at all levels of formal and informal education;
  - (c) establish national institutions and processes to promote and sustain democracy through, inter alia, training of public officials;
  - (d) strengthen democratic participation through, inter alia, electoral assistance;
- ✓ undertake actions to support participatory communication and the free flow of information and knowledge, as established by art. 15 of the Programme of Action on a Culture of Peace, including:
  - (a) support the important role of the media in the promotion of a culture of peace;

(c) make effective use of the media for advocacy and dissemination of information on a culture of peace.

Box 9. Good practices: **Engaging the Media on the Women, Peace and Security Agenda [Country: Cameroon]**

**Purposes:** 1) address rising violence and promote gender equitable peace; 2) raise awareness on the Women, Peace and Security (WPS) Agenda; 3) build sustainable peace with women as key strategic players.

**Actors involved:** women-led civil society; media; UN Women in Cameroon; Ministry of Women's Empowerment and the Family.

**Description:** In October 2014 Women's International League for Peace (WILPF) Cameroon, in collaboration with UN Women in Cameroon and the Ministry of Women's Empowerment and the Family, launched an information and sensitisation campaign through outreach workshops to sensitise communities and raise awareness about the role of women in both conflict situations and peaceful societies. WILPF Cameroon also built partnerships with media houses by setting up meetings with media houses' owners to adopt best strategies for boosting the process, trained media on Security Council resolution on women and peace and security (UNSCR 1325) and the main provisions of the Women, Peace and Security (WPS) Agenda, participated in TV and Radio programmes to raise awareness, and wrote articles for newspapers and magazines as part of an ongoing outreach strategy. Finally, WILPF Cameroon shared its experiences with the gender unit of the United Nations Regional Office for Central Africa (UNOCA) and provided the unit with technical support to set up a platform called Femmes Éditrices pour la Paix et la Sécurité en Afrique Centrale (FEPPSAC) with a view to promote peace and security, encourage solidarity, and work towards adopting UNSCR 1325 National Action Plans in Central African countries.

**Strengths:** create coalitions for building sustainable peace; enhance women's political participation; share good practices; build confidence within key institutions and stakeholders for further actions.

**Source:** Ndongmo, S.; Kumskova, M..(2016). *Good Practice Case Study: Engaging the media on the Women, Peace and Security Agenda in Cameroon*. Retrieved June 28, 2018, from: [http://www.peacewomen.org/sites/default/files/CasestudyCameroon\\_Final%20Draft%204.0.pdf](http://www.peacewomen.org/sites/default/files/CasestudyCameroon_Final%20Draft%204.0.pdf)

➤ *Functions at the international level:*

- ✓ coordinate and cooperate with UN and regional organizations and strengthen mechanisms of international cooperation among States;
- ✓ reduce inequalities within and among nations by promoting sustainable development;
- ✓ create partnerships among various actors and strengthen a global movement for peace;
- ✓ share information among actors and nations on their initiatives on peace;
- ✓ encourage coordinated actions among nations for international cooperation, development, and solidarity;
- ✓ ensure the necessary mobilization of resources, including financial resources (UN General Assembly, 1999).

## Box 10. Good practices: **Institutionalizing the Peace-Sensitive Approach [Country: Nepal]**

**Purposes:** 1) train civil servants on peace sensitive approach; 2) build the capacity of local actors; 3) raise the awareness of stakeholders on the conflict-sensitive approach.

**Actors involved:** Asian Development Bank; Nepal Administrative Staff College; UNDP; civil society experts; government staff.

**Description:** One of the components of the Asian Development Bank (ADB) support to Nepal under the country partnership strategy 2013–2017 was the institutionalization of conflict sensitivity and the peace-building tool (PBT) in government institutions. The Nepal Administrative Staff College (NASC) was selected to transfer knowledge and skills on conflict-sensitive approach and to apply the PBT. NASC conducted a needs assessment among civil servants of selected institutions to identify knowledge gaps on peace sensitive development and designed training. The NASC team of experts developed a 1-hour-and-40-minute module to be integrated into its regular training programs, with technical support from ADB and UNDP. A trainers' manual on "Peace-Sensitive Approach to Development: Use of a Peace Building Tool" has been developed as a 2-day stand-alone course designed to cater to specific needs. A workshop with key government agencies (Ministry of Peace and Reconstruction, Ministry of Home Affairs, Nepal Police, and Nepal Army) and civil society experts was organized focusing on the refinement of the PBT. In all these sessions, the participants were given sufficient time to practice the tool using some sample projects. The refined PBT has been perceived as a more user-friendly tool in the government system. A government-led model of the PBT has also been developed. NASC recognized the technical capacity of NGOs and mobilized them in designing and conducting sessions, thus setting a good practice of coordination between the government and NGOs.

**Strengths:** 1) capacity-building of local trainers; 3) more cooperation among government institutions and civil society organizations; 5) knowledge-sharing sessions with Timor-Lest government.

**Source:** ADB. (2014). *Building Local Capacity for Peace-Sensitive Development in Nepal*. Retrieved June 28, 2018, from: <https://www.think-asia.org/bitstream/handle/11540/1759/peace-sensitive-development-nepal.pdf?sequence=1>

### III.III Ministries of Peace in the World

As mentioned previously four countries in the world already have a Ministry of peace. Their example could inspire other countries to do the same and can help for the future implementation of the right to peace and for the development of infrastructures for peace (see Figure 2: Ministries of Peace in the World).

<p style="text-align: center;"><b>COSTA RICA: MINISTRY OF JUSTICE AND PEACE</b></p> <p>With the 2009 reform of the Organic Law on the Ministry of Justice, the Ministry was renamed as “Ministry of Justice and Peace” and its structure, mission and tasks were transformed.</p> <p><u>Vision</u>: Everybody should effectively enjoy their human rights and the State shall play the leading role in guaranteeing and protecting them.</p> <p><u>Mission</u>: Contribute to the full respect for human rights and promote peace and social inclusion of everybody, especially those most vulnerable.</p> <p><u>Objectives</u>:</p> <ul style="list-style-type: none"> <li>• Prevent violence and set strategies for achieving a culture of peace;</li> <li>• Promote and coordinate plans and programs for the promotion of peace;</li> <li>• Support the Ministry of Public Security as to firearms control in the country;</li> <li>• Promote alternative dispute resolution as means of developing a culture of peace;</li> <li>• Foster coordination to fulfil the objectives of the General Law on Public Entertainment;</li> <li>• Encourage civil society participation on promotion of peace and nonviolence.</li> </ul> <p style="text-align: right;">For more information: <a href="http://www.mjpp.go.cr">http://www.mjpp.go.cr</a></p>	<p style="text-align: center;"><b>SOLOMON ISLANDS: MINISTER FOR NATIONAL UNITY, RECONCILIATION AND PEACE</b></p> <p>It was established after the conclusion of the Townsville Peace Agreement (TPA) in 2000 for facilitating the peace process and creating condition for living again in peace after the 1998- 2003 civilian armed conflict.</p> <p><u>Vision</u>: Create a peaceful and united country where peace and human rights are respected.</p> <p><u>Mission</u>: Promote and strengthen the reconciliation and peace process between groups and communities to enhance nation building and unity.</p> <p><u>Objectives</u>:</p> <ul style="list-style-type: none"> <li>• Facilitate peace processes and create a reparations program to enable the country to live in peace;</li> <li>• Contribute to peace-building and state-building processes;</li> <li>• Create mechanisms to facilitate intra-reconciliations and institutional reconciliations;</li> <li>• Strengthen negotiations and diplomatic relations with other nations;</li> <li>• Pursue meaningful reconciliation among Solomon Islanders at all levels of society.</li> </ul> <p style="text-align: right;">For more information: <a href="https://www.peaceportal.org/web/dsp/solomon-islands">https://www.peaceportal.org/web/dsp/solomon-islands</a></p>
<p style="text-align: center;"><b>SOUTH SUDAN: MINISTRY OF PEACE AND CPA IMPLEMENTATION</b></p> <p>It was established in July 2011 to assist the government in setting peace policies after the independence and coordinating all programs of peace and conflict prevention.</p> <p><u>Vision</u>: A united and peaceful Southern Sudan where equality and human rights are upheld.</p> <p><u>Mission</u>: To promote peace, reconciliation and dialogue by promoting transparent dialogue, reconciliation and consensus.</p> <p><u>Objectives</u>:</p> <ul style="list-style-type: none"> <li>• Consolidate, monitor and promote the peace agreements;</li> <li>• Transform conflict by developing early warning and rapid response mechanisms;</li> <li>• Develop peace, good governance, participatory democracy and human development policies and network at local, regional and international levels;</li> <li>• Continue to engage foreign governments as well as the United Nations to remain focused on the political and economic challenges of Southern Sudan;</li> <li>• Promote multi-stakeholder processes, mechanisms and structures for effective participation.</li> </ul> <p style="text-align: right;">For more information: <a href="http://www.goss-online.org">www.goss-online.org</a></p>	<p style="text-align: center;"><b>NEPAL: MINISTRY OF PEACE AND RECONSTRUCTION</b></p> <p>Established in April 2007 after the signing of the Comprehensive Peace Accord (CPA), it has the responsibility to ensure peace and security. It assumed the work of the previous Peace Secretariat in supporting the technical aspects of the peace process and took on increased operational functions in implementing the CPA.</p> <p><u>Vision</u>: Provide effective assistance to build a beautiful, peaceful and new Nepal through lasting and sustainable peace building.</p> <p><u>Mission</u>: To play a catalytic role through its institutional, procedural and technical activities to end violence and enhance sustainable peace and developmental activities.</p> <p><u>Objectives</u>:</p> <ul style="list-style-type: none"> <li>• Support initiatives for constructive conflict management;</li> <li>• Conduct discussion programs, workshops and training to sustain peace;</li> <li>• Development of international support and cooperation to peace;</li> <li>• Promote the participation of all spheres of society in the peace process;</li> <li>• Support the government in formulating and executing peace policies;</li> <li>• Design and implement action plans of conflict management, immediate relief, rehabilitation and reconstruction.</li> </ul> <p style="text-align: right;">For more information: <a href="http://www.peace.gov.np">http://www.peace.gov.np</a></p>

Figure 2: Ministries of Peace in the World

## CONCLUSIONS

Throughout centuries, mankind has been organizing wars, it is high time to organize peace!

Building and ensuring peace is a multi-faceted and complex process that requires a clear understanding of peace, necessary resources and the availability of participatory public political opportunities. Moreover, unfortunately, peace as a human right is still underestimated today. Few concrete steps have been taken to implement this right at the national level and most countries lack the capacities and structures to adequately deal with ongoing and potential violent conflicts and to guarantee peace and human rights. Therefore, it is important that States adopt the Infrastructures for Peace (I4P) approach in order to build capabilities or infrastructures for peace-building and conflict prevention. This approach seeks to involve all stakeholders in the process, which is a crucial element for lasting and sustainable peace.

To answer to the questions on why do we need infrastructures for peace and what can be done to put into practice the right to peace at the national and international level, APG23 proposes the Ministry of Peace as one of the most concrete "appropriate and sustainable" measure to promote positive peace and implement the right to peace both nationally and internationally.

We invite States to seriously consider our proposal to create a Ministry of Peace. Having such an institution that promotes peace policies will for sure improve the quality of our lives, contribute positively to the progress of society and allow all levels of society and every person to enjoy peace. In fact, the Ministry of Peace will lay the foundations for creating a better, more just and equal society in which hate, war, underdevelopment and violation of human rights will be replaced by tolerance, peace, development, respect of human rights, solidarity and rule of law.

The Ministry of Peace will be an innovative response to the need of security and welfare. It will build up nonviolent alternatives to armed defence, promote a new form of security and prevent wars and conflicts through the realization of positive and sustainable peace.

Pope Francis often recalls that peace must be concrete; words of peace must be accompanied by deeds of peace. The Ministry of Peace will contribute to make real and give flesh to the right to enjoy peace since it is a concrete, crosscutting and subsidiary instrument that can be tailored to different national contexts.

Peace is necessary for our humanity, for our existence and survival, for our present and our future. Peace is strictly linked with the promotion, protection and fulfilment of human rights for all. Peace is a human right in itself with the characteristics of universality, indivisibility, interrelatedness and interdependence of all the other human rights and "shall be recognized, protected and promoted in a fair and equal manner, on the same footing and with the same emphasis" (UN General Assembly, 1993).

Peace needs to be constantly made, step-by-step, day-by-day. Only by building peace day after day, a peace strictly linked to development and the respect for human rights, we can generate a society that overcomes disruptive drivers, populisms and crisis, and that will be able to react to the violence that springs out from social and economic conflicts as well as from the tensions in the marginalized peripheries.



Indeed, it is clear that peace not only guarantees the implementation and respect for human rights, but also improves socio-economic development and therefore the quality of life of citizens. If all of us could understand that living in peace is better than making war, that ensuring human rights for all is a real need and that widespread human rights abuses are unacceptable, implementing the right to peace would be easier and less cumbersome. As already explained in the document, the complete realization of the 2030 Agenda is a necessary step to achieve peace. We firmly believe that in order to promote peaceful, just and inclusive societies, as reaffirmed in the 2030 Agenda for sustainable development, the joint commitment of all States, civil society organizations and citizens is necessary. We must stand all together to create a better world: conflicts and violations of human rights must not take place in the world as it happens now. Although infrastructures for peace are important for their functions, they would have a limited impact in implementing and guaranteeing peace without constant political and real interest in peace, actions and measures provided for by law and implemented by governments and the daily commitment of all of us.

States' willingness to engage and adopt a human rights-based approach to peace is vital as States are the ultimate and only actors capable of reconciling the international-national-individual levels by implementing at the national level the commitments they have taken at the international level and thus guaranteeing to persons the international order envisaged in art. 28 of the UDHR. Therefore, we encourage States to pay more attention to peace and to implement the right to peace with full commitment and willingness. To this end, we strongly suggest to all States to conduct research to determine the conditions necessary for the creation of a peace infrastructure and to understand what can be done to increase or improve existing ones. We also invite States to accept our proposal to create a Ministry of Peace and to select the functions and characteristics that would better respond to the real needs of their territory.

Infrastructures for peace are relevant both for local development and for international peace, thus by properly establishing and reinforcing them, States will be able to benefit from a range of advantages (more stability, more equality and social cohesion, more prosperous economies and trade).

Finally, we really hope that our work may contribute to a deeper knowledge on the issue of the right to peace and on the infrastructures for peace and offer an opportunity to the States to pay more attention to the theme of peace.

We solicit States to create as soon as possible the optimal conditions for a greater development of human rights and the implementation of the right to peace in their countries. By doing so, States would also comply with Articles 55 and 56 of the United Nations Charter concerning the creation of "the conditions of stability and well-being which are necessary for peaceful and friendly relations among nations" and to reach "higher standards of living, full employment, and conditions of economic and social progress and development; solutions of international economic, social, health, and related problems; and international cultural and educational cooperation; and universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion." Art. 56 also specifies the way in which this goal has to be achieved, that is through "joint and separate action in co-operation with the Organization" (United Nations, 1945).

In conclusion, we would also like to recommend States to fulfil all the pledges that have been made for the realization of peace as well as to implement the right to peace as established by Article 3 of the 2016 Declaration on the Right to Peace which requires States to undertake "adequate and sustainable measures to implement this Declaration" so that all nations, all levels of society and every individual can enjoy peace. It is time for Member States to comply in good faith with their moral and legal obligations towards peace and human rights and a Ministry of Peace which carries out meaningful peace policies in all countries, would be one of concrete and effective actions that our world has been longing for to find peace.

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