

World Goodwill

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UNESCO AND THE PATH TO MUTUAL UNDERSTANDING

In this issue, we focus upon a major point of light within the network of all service groups, UNESCO, the United Nations Educational, Scientific and Cultural Organisation. UNESCO also works in the area of communications and the media, and the aptness of this responsibility is clear, for the free flow of ideas by word and image is essential for progress in education, science and culture. Values such as freedom lie at the heart of UNESCO's work, and we shall be looking at how these are expressed in a number of key programmes in its fields of service. We are also very fortunate that the Director-General of UNESCO, Federico Mayor, has taken time from his busy schedule to grant us the interview featured on pp.9 and 10.

A recurring theme in this interview, and in the other articles, is the creation of a culture of peace, an idea which is given eloquent expression in UNESCO's Constitution. How can UNESCO contribute to building a true culture of peace, one which is not simply a "laissez-faire" acquiescence in others' ideas and lifestyles, but a dynamic, positive affirmation of unity-in-diversity? The answer surely lies in developing mutual *understanding*, something which UNESCO is uniquely well placed to accomplish. Many readers will be familiar with the visionary words in the Preamble of the Constitution: *...since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed*. The mind is one of the keys to understanding; and the other is the heart, a fact which Mr Mayor highlights a number of times in his excellent book, *The New Page*, when he refers to the need for love in order to realise a culture of peace.

By engaging the minds and hearts of those with whom it works, UNESCO

makes a major contribution to mutual understanding, and hence to peace-building, in the areas of:

- culture, through the preservation of the greatest products of past and present civilisations, and the active promotion of inter-cultural dialogue;
- education, through the dissemination of basic education for all, and the fostering of a clear vision of education for the twenty-first century, with peace and sustainability at its heart;
- science, through investigation which is informed by ethical values and carried out as a service to humanity;
- communications, through a constant endeavour to ensure the freedom and independence of the media in all lands.

The alternative is stark – a world in which people are uneducated in the ways of others is a world in which repression and conflict can occur with terrible ease, as humanity has witnessed all too often this century. Yet in the words of Alice Bailey "the heart of humanity is sound", and it is through the enlightened service of organisations such as UNESCO that this truth is given concrete expression, and can progressively build a better future for the whole human family.

1. *The New Page*, Federico Mayor, with the collaboration of Tom Forstenzer; (1995), joint pub. by UNESCO & Dartmouth Publishing Company.

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A QUARTERLY BULLETIN HIGHLIGHTING THE ENERGY OF GOODWILL IN WORLD AFFAIRS



EDUCATION: BUILDING BRIDGES OF GOODWILL

[Education] is, finally, a process whereby unity or a sense of synthesis is cultivated. Young people in the future will be taught to think of themselves in relation to the group, to the family unit and to the nation in which their destiny has put them. They will also be taught to think in terms of world relationship and of their nation in relation to other nations. This covers training for citizenship, for parenthood, and for world understanding; it is basically psychological and should convey an understanding of humanity. When this type of training is given, we shall develop men and women who are both civilised and cultured and who will also possess the capacity to move forward (as life unfolds) into that world of meaning which underlies the world of outer phenomena and who will begin to view human happenings in terms of the deeper spiritual and universal values.

Alice Bailey

Education lies at the heart of UNESCO's activities. Indeed, UNESCO is founded on the belief that conflicts can be prevented through educational initiatives of international scope and co-operation. An education grounded in goodwill holds the key to international peace and harmony, and UNESCO works on a global scale as an agent for goodwill education. Federico Mayor has said: "Our schools must be revered places of learning and their most valuable lessons are those that teach the wisdom of peace and the folly of war."¹ The peace spoken of here is far more than the absence of conflict; it is a spirit of active goodwill, linking each to all in a harmony of right human relations.

It has now become almost common knowledge that we can no longer operate as in the past, as though we were working in a vacuum without any effect upon or accountability to the rest of the world. UNESCO is a leader in fostering the trend toward sustainability, which reflects the developing sense of synthesis between all fields of human endeavour. It is working hard to promote an evolution of the educational systems of the planet towards a curriculum based on sustainable growth and right relations between the various disciplines. Much information on these resolutions and initiatives with which UNESCO is working can be found in Chapter 36 of *Agenda 21*, the plan of action produced by the UN Conference on Environment and Development (Rio de Janeiro, 1992).

Education is growth through sharing, and UNESCO has dedicated itself to the task of the universal sharing of knowledge. To help resolve the lack of proper education for many of the world's women, UNESCO has developed a programme called *The Barefoot College* in Tilonia, India, which provides educational opportunities to local women and girls. In the light of the population problem – a significant factor in sustainable development – it is interesting to note that a link has been recognised between women's education and lower fertility rates. Simply put, women who have been educated tend to have fewer children. *Learning Without Frontiers* is another programme seek-

ing to aid poor countries to gain the new tools of technology to assist them in becoming a part of the so-called "global network". UNESCO is working hard to make sure that access to all current methods of learning remains open to everyone by building bridges of goodwill from those who have to those in need. To this end, the programme UNESCO *Chairs* has been developed, which places high-level specialists at the disposal of universities in developing countries.

The founding of the future world educational systems with the attitude of goodwill in synthesis, building bridges of understanding, holds the key to many of the conflicts which we see working out in the world at this time. UNESCO is leading the world in offering programmes which will shift the educational systems of the world towards an inclusiveness which nevertheless celebrates and maintains cultural awareness and diversity. This bringing together of the cultures of the world so that all mankind may come to truly know one another helps to create the foundation whereby peace will eventually become the norm. Towards this end, in 1994, UNESCO set up a programme specifically focused on the culture of peace.

Peace and Human Rights

Among UNESCO's programmes Education for Peace and Human Rights occupies a special place. It is central to realising its vision for a just and peaceful world, in which respecting others and their rights will be part of everyday action and right human relationships will be the rule. Since its foundation in 1945, UNESCO has started a number of initiatives in this area, the most important of which are briefly presented below.

In 1953, UNESCO launched the *Associated Schools Project for International Co-operation and Peace*. More than 3,000 educational institutions from 130 member-states participate in this global network. Although the Associated Schools are left to devise and implement their own activities, they are expected to concentrate on the

following topics, which constitute the principal orientation of Education for Peace: a) world problems and the role of the UN in solving them; b) human rights; c) other countries and cultures; d) humanity and the environment.

In 1974, UNESCO elaborated and adopted the "Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms", which is the first international instrument concerning Education for Human Rights and Peace. According to this text, the following objectives should be regarded as the major guiding principles of educational policy:

- understanding and respect for all peoples, their cultures, civilisations, values and ways of life;
- awareness of the increasing global interdependence between peoples and nations;
- recognition of the individual's abilities to communicate with others;
- awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations toward each other;
- understanding of the necessity for international solidarity and co-operation;
- responsibility and readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

UNESCO's continuing interest in Education for Human Rights and Peace is also expressed in three major congresses on human rights teaching and education. The Vienna Congress (1978) stressed that among the objectives of human rights education is "fostering attitudes of tolerance, respect and solidarity...and developing the individual's awareness of the ways and means by which human rights can be translated into social and political reality".² The Congress in Malta (1987) underlined the fact that a complete system of human rights teaching and education available to all citizens and all population groups and covering all levels of education should be established by member-states of UNESCO.³ In the Montreal Congress (1993), the concept of "education for human rights and democracy" was introduced, emphasising the intimate link between human rights and democracy. The World Plan of Action adopted by that Congress has as its ultimate purpose the creation of a Culture of Human Rights and the development of democratic societies which will enable individuals and groups to solve their disagreements and conflicts through non-violent methods.⁴

In 1993, the United Nations General Assembly proclaimed the decade from 1995 to 2004 "The United Nations Decade for Human Rights Education" (Resol. 49/184). Resolution 48/127 underlines that human rights education is a comprehensive life-long process by which people of all levels of development and in all strata of

society learn respect for the dignity of others and the means and methods of safeguarding that respect within a democratic society.⁵

Also in 1993, the General Conference of UNESCO adopted the Action Programme for the promotion of a Culture of Peace, stressing its linkage to a culture of human rights and democracy. The concept of a Culture of Peace was first elaborated at UNESCO's International Congress on "Peace in the minds of men" (Yamoussoukro, 1989), where UNESCO was urged to "construct a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men".⁶ This culture entails the transformation of violent competition into working co-operatively for shared goals. It consists of attitudes, behaviours and ways of life based on non-violence, respect for human rights, intercultural understanding, tolerance and solidarity, the free flow of information, and the full participation and empowerment of women.⁷

Most recently, in 1995, the General Conference of UNESCO approved the Integrated Framework of Action on Education for Peace, Human Rights and Democracy. The ultimate goal of this educational approach is the development in every individual of a sense of universal values and the types of behaviour on which a culture of peace is predicated.

1. *The UNESCO Courier*, January 1997, p.40.
2. "The Teaching of Human Rights", *Proceedings of the International Congress on Teaching of Human Rights*, Vienna, 12-16 September 1978, p.40. UNESCO, Paris, 1980.
3. Volodin, V. "The role of human rights education in promoting respect for human rights and preventing discrimination". In L.A. Sicilianos (ed.), *New forms of discrimination*, p.134. Pedone, Paris, 1995.
4. *Ibid.*
5. *Ibid.*, p.137.
6. *UNESCO and a Culture of Peace – Promoting a global movement*. UNESCO, Paris, 1995.
7. *Ibid.*, pp.16 and 18.

A better educational system should, therefore, be worked out which will present the possibilities of human living in such a manner that barriers will be broken down, prejudices removed and a training given to the developing child which will enable him, when grown-up, to live with other men in harmony and goodwill.

Alice Bailey

SCIENCE: HUMANITY AND NATURE IN HARMONY

At UNESCO science is seen in terms of service to the whole, demonstrating a working recognition of the oneness of humanity. As expressed by Rene Lefort in *UNESCO Sources*, Nov. 1996, it is an organisation “that sees itself as a world intellectual forum, and the vehicle of a universal ethic.”¹ Through UNESCO, the world’s governments are co-operating in the use of science to serve the whole human family. It is recognised by UNESCO that in order for wise choices to be made by governments and societies, they must be educated in the underlying causes of the problems which face humanity, as well as to the positive role science and technology can play in environmentally sound sustainable development.

As an intergovernmental organisation charged with the responsibility to foster international co-operation in the field of science, it works in partnership with non-governmental organisations, specialised agencies of the UN, regional networks and national bodies and grassroots organisations as well.

At the United Nations Conference on Environment and Development (UNCED) in Rio, the world community made a definite effort to connect sustainable development to environmentally sound practices. In response to this UNESCO decided to create a trans-disciplinary project “Educating for a sustainable future”, which aims to strengthen Member States’ capacities to reorient education at all levels towards sustainability. Among its long-term objectives are the presentation of a positive vision of environmentally sound sustainable development with the use of informal as well as formal education to support and sustain such development.

Science and Technology

UNESCO’s basic approach to the sciences has been three-fold: a concern with basic science for its own inherent value and as the foundation of prospective developments; a commitment to the practical application of science and technology to the solving of world problems; recognition of the interconnectedness of science, technology and society.

UNESCO covers a vast spectrum of activities under the heading “Science”. The basic sciences of mathematics, chemistry, physics and biology are seen as the foundation of such interdisciplinary fields as biotechnology, environmental management and the information sciences, all of which are pivotal aspects of our present global culture. The social and human sciences are considered an equally important facet of UNESCO’s scientific work.

As UNESCO does no independent scientific research

itself, it acts through its connection with various scientific and technological groups. In interactions with other groups and agencies there is an emphasis on networking, co-operation and participation in joint efforts, an approach which naturally draws on the energy of goodwill in cultivating right interrelations among the individuals and organisations involved. Indeed, UNESCO’s science activities emphasise co-operation regionally and internationally, seeing this as essential in dealing with the challenge of promoting sustainable development.

The organisation has a number of programmes that cover a broad spectrum of scientific concern. The *Man and the Biosphere* programme (MAB), begun in 1971, demonstrates its long-term commitment to the environment. Focused on promoting co-operation in a number of areas relating to conservation, development and the management of ecosystems and their resources, this programme also concentrates on sustainable development and conservation of biodiversity. Under its auspices, hundreds of “Biosphere Reserves” – protected ecosystems which are centres for research, education and monitoring – have provided a unique intergovernmental framework that is promoting global co-operation in this field. This network, in more than 80 countries, represents about two-thirds of the world’s variety of ecosystems.

The *Intergovernmental Oceanographic Commission* co-ordinates various branches of scientific research which endeavour to increase understanding of the ocean, its resources and its role in shaping global climate. It also fosters regional and international co-operation in the marine sciences and ocean observation.

The *Division of Earth Sciences and Natural Hazards* works to expand knowledge in the fields of geology, geophysics and the distribution of the world’s mineral and energy resources. A significant number of related projects are focused in developing countries, with the *International Geological Correlation Programme* (IGCP) presently providing networking in more than 150 countries.

The *International Hydrological Programme* (IHP) is concerned with developing the science and technology of hydrology with an eye to promoting wise use of water resources within an environmentally sound context. This is recognised as an area where there is the potential for systematic management of water resources shared among neighbouring countries, offering vast possibilities for international co-operation.

The *Environment and Development in Coastal Regions and in Small Islands* (CSI) provides support for integrated

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

This Invocation or Prayer does not belong to any person or group, but to all Humanity. The beauty and the strength of this Invocation lies in its simplicity, and in its expression of certain central truths which all people, innately and normally, accept – the truth of the existence of a basic Intelligence to Whom we vaguely give the name of God; the truth that behind all outer seeming, the motivating power of the universe is Love; the truth that a great Individuality came to earth, called by Christians, the Christ, and embodied that love so that we could understand; the truth that both love and intelligence are effects of what is called the Will of God; and finally the self-evident truth that only through *humanity* itself can the Divine Plan work out.

Alice Bailey

NOTE: In some translations of the Great Invocation the name by which the Coming One is known in different religions is used, eg. the Lord Maitreya, Krishna, the Imam Mahdi or the Messiah.

approaches to managing and developing these unique regions with their special needs. Here as elsewhere, UNESCO serves as a platform for co-operation across a broad spectrum including natural and social sciences, culture, education and communication.

Recognising that “Science and technology are as much a product of society as they are factors in its development.”², UNESCO devotes a third of its science programme to studying the interactions between science, technology and society. This work includes raising public awareness of science and technology as tools for development, and training of members of the media including those in charge of museums, science parks and exhibitions who present such information to the public.

A fine example of UNESCO's work for the equitable and appropriate use of technology was The World Solar Summit in Harare, Zimbabwe, in September 1996, which was the culmination of three years of preparation by the organisation. With the aim of promoting research, education, public awareness, marketing and job creation in all fields of renewable energy, the World Solar Programme launched in 1996 will run until 2005. The programme calls for a global information and communication network to support appropriate training and research.

Social and Human Sciences

UNESCO has the singular mandate, among all UN agencies, of assisting the development of the social sciences as scientific disciplines in its Member States. Its work in the field of social and human sciences promotes research, teaching and training in these areas, with particular

emphasis upon the establishment of a “Culture of Peace”.

As the social sciences offer insight into human behaviour, they have a major role to play in the task of envisioning and implementing environmentally sound sustainable development policies and projects. Part of UNESCO's efforts are toward assisting countries and institutions in developing these powerful analytical tools to support knowledgeable decisions in this process. UNESCO's work in the social sciences also consists of application of research to specific social problems. It has projects and activities that focus on cities, women, population and youth.

Philosophy and ethics are also part of UNESCO's work, where it has the task of forwarding the debate concerning values, ethics and their pertinence to society at large. At its 1993 General Conference the organisation approved the creation of the *International Bioethics Committee* of UNESCO (IBC). In 1995 the Conference set in motion the creation of a Universal Declaration on Human Genome and Human Rights. With the recent stunning announcement of the first successful cloning of a mammal, the focus on bioethics has been intensified. The lead editorial of IBC's January newsletter suggests that the results of research in biology will increasingly affect all societies, transforming both health and social policies.

In the context of remarkable developments within this particular scientific field UNESCO has the capacity to encourage debate on the topic within civil society, provide training, and encourage schools and universities to intelligently examine the issues. This helps to ensure that profit is not seen as the sole criterion for making decisions, and that all sectors of society can participate in

decisions which affect everyone.

Present Trends

One of the main points being articulated by UNESCO is the need for interdisciplinary and comparative approaches to global problems, based on sound and high quality data. This comes from a recognition of the limitations of the "traditional" process of governmental decision-making based on expert opinion from scientists and technologists. Often such decisions are made for purely political reasons with little input from the larger community. Recognising the importance of dealing with global issues in a manner that draws input from all relevant fields, Federico Mayor, Director-General of UNESCO, has called for an approach "whereby the government take into consideration the views of the different protagonists with their diverse values and standpoints. An effort should also be made to raise the general level of scientific and technological culture to optimise societal participation

and support."³

Mr Mayor has eloquently characterised UNESCO's vision of what is needed, and possible, as unitedly we solve the great global challenges of our time: "It has to start with a new attitude towards others. The differences between us must be accepted, and we must show tolerance for others and respect for their freedom and dignity. In pursuance of new approaches to development, poverty must be combated by practising the virtues of solidarity, sharing and the sense of fraternity which, according to André Malraux, is alone capable of putting an end to inequality."⁴

1. UNESCO *Sources* No.83, November 1996, p.3.
2. UNESCO: *Programmes and Priorities*, 1992 - 1993, UNESCO Publications, p.29.
3. *The UNESCO Courier*, March 1997, p.39.
4. *Ibid.*, November 1993, p.44.

VALUES TO LIVE BY

A Love of Truth – essential for a just, inclusive and progressive society

A Sense of Justice – recognition of the rights and needs of all

A Spirit of Co-operation – based on active goodwill and the principle of right human relationships

A Sense of Personal Responsibility – for group, community and national affairs

Serving the Common Good – through the sacrifice of selfishness. Only what is good for all is good for each one

These are spiritual values, inspiring the conscience and the consciousness of those who serve to create a better way of life.

Copies of the "Values to Live By" card are available from World Goodwill

CULTURE: TOWARDS UNITY-IN-DIVERSITY

...every nation, great and small (with the minorities given equal and proportionate rights) should pursue its own individual culture and work out its own salvation as seems best to it, but... each and all should develop the realisation that they are organic parts of one corporate whole and that they must contribute to that whole all they have and are.

Alice Bailey

Of all UNESCO's areas of responsibility, culture is perhaps the most complex. First, there is the question of attempt-

ing to identify what falls within this area, which for something as subtle and yet all-pervasive as culture is difficult enough. Then there is the problem of setting priorities and devising suitable programmes. Nevertheless, there can be no doubt of culture's central importance – from one angle it encompasses education, science, and communications (for what is culture if it is not continually transmitted?). Its over-arching significance is beautifully expressed by Bahgat Elnadi and Adel Rifaat: "...another way of looking at culture (in the broadest sense) is to regard it as a source of self-renewal and a lever of

change—as the bearer of moral, aesthetic and spiritual values that can endow economic activity with nobler purposes than the profit motive, help to liberate people from need and ignorance, stimulate their creative impulses, and establish new forms of solidarity between individuals, between peoples, and between humankind and nature.”¹

A Higher Synthesis

Ideal visions of culture such as this guide UNESCO in its projects. Perhaps the major obstacles which must be faced in this work are two trends in modern cultural life which seem to act in opposite directions, namely the globalisation of the economy, and the rise of sectarian thinking – whether expressed on the basis of race, religion, or nationality. One has the potential to create “a world of homogeneous consumption”², a world which is united through the medium of a completely uniform commercialised culture. The other would preserve diversity through the creation of rigid lines of demarcation between “them” and “us”, lines whose crossing would not be tolerated. What these two competing visions have in common is that neither acknowledges the full richness of the relationships which human beings are able to create and to re-create anew with each other and with their environment.

It is UNESCO’s difficult task to attempt a higher synthesis of these two approaches, combining the “expanded vision of the human situation”³ which an enlightened global perspective makes possible, with the celebration of all that is best within every cultural tradition. Only in this way can a truly global culture be created, one which sounds the note of unity-in-diversity, which is “...the totality of cultural diversity rather than cultural unanimity of different societies.”⁴

Culture and Development

One major way in which UNESCO has attempted to realise this ideal is through its participation in the World Decade for Cultural Development (1988-1997). This Decade involves the entire United Nations system, with UNESCO as the lead agency. The Decade has four aims:

- acknowledging the cultural dimension in development
- asserting and enhancing cultural identities
- broadening participation in cultural life
- promoting international cultural co-operation.

These aims are realised through a number of major projects. For example, there is the *Vaka Moana (Ocean Roads) Programme*, which seeks to develop the cultural wealth of the islands of the Pacific region. Among its priorities are the encouragement of close ties between the people of the region through increased understanding of their common historical links and dependence on the ocean, and the promotion of all forms of art relating to the sea. Another major project is ACALPI (Contribution of

Arab Culture to Ibero-American Cultures via Spain and Portugal), which highlights the wide range of ways – from art and architecture through pharmacology to music and folklore – in which aspects of Arab civilisation have influenced Latin America. It also aims to promote the continuation of this cultural conversation.

In order to sensitise leading politicians and thinkers to the central importance of culture in development matters, the World Commission on Culture and Development was established in 1992. Chaired by Javier Pérez de Cuéllar, its members were leading figures in their different fields, among them four Nobel Prize winners. The Commission’s findings have now been issued in the excellent document, *Our Creative Diversity*. This constitutes the first World Report on the close ties between culture and development, and it will hopefully prove influential in shaping the cultural and development strategies of the next century at every level, from the local to the global. It examines such significant issues as the need for a new global ethics, the importance of cultural cross-fertilisation, the implications of changes in communication technologies, and the role of women and young people in culture. In looking to the future, it also recognises the great importance of preserving the highest achievements of human culture, and one of its recommendations is the establishment, under the aegis of the United Nations Volunteers, of a Cultural Heritage Volunteer taskforce.

This taskforce would undoubtedly reinforce UNESCO’s existing efforts in this field. Through the World Heritage Committee, it monitors implementation of the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage – signed by over 140 countries – and adds sites considered worthy of protection to the World Heritage List. These sites may be listed as cultural or natural properties, or as cultural landscapes. This last category includes such places as the Uluru-Kata Tjuta National Park in Australia, where physical/biological formations of outstanding beauty integrate with people’s traditional ways of life, representing the link between nature and culture which is central to the Convention.

The notion of a cultural landscape helps to underline the importance of other forms of heritage, apart from crumbling buildings and the artefacts normally found in a museum. UNESCO is already involved in efforts to conserve linguistic diversity. Language’s role in creating and maintaining a people’s cultural identity is given eloquent expression in Ignazio Buttitta’s words⁵:

...
*Un populu,
A people,
diventa poviru e servu,
become poor and enslaved,
quannu ci arrobbanu a lingua
when they are robbed of the tongue
addudata di patri:*

left them by their ancestors:
é persu pi sempri.
they are lost forever.

Another major programme is the "Memory of the World", which aims to protect and facilitate access to the world's documentary heritage, a precious treasury of human diversity and originality. Examples of pilot projects include the production of a CD-ROM of the Radzivil Chronicle, a 15th century illuminated manuscript relating the history of Russia from the 5th to the 13th centuries, and the setting up of a national committee in Yemen to select for preservation the most precious manuscripts found in the ceiling of the Great Mosque of Sana'a. UNESCO is also involved in efforts to preserve the world's film stock, the fragile nature of which means that many great works of this art which distinguishes the twentieth century may soon be lost unless there is swift action.

To facilitate inter-cultural communication, UNESCO produces the superb monthly magazine *The UNESCO Courier*, which is published in 29 languages. A few issue titles give some feel for its breadth and richness: *Averroës and Maimonides, two master minds of the 12th century; Slavery, a crime without punishment; How Ideas Travel;* and, *A Century of Cinema*. In the field of literature, there is the *UNESCO Collection of Representative Works*, which encourages the translation, publication and distribution in English, French, Spanish and Arabic of works of literary and cultural importance which are not well known outside their original national boundaries or linguistic communities. To date, the catalogue contains some 1000 titles from more than 80 countries, translated from 100 or so languages. In conjunction with the Council of Europe, UNESCO also supports CULTURELINK, the worldwide Network of Networks for Research and Co-operation in Cultural Development, which publishes a quarterly bulletin. In order to gain a better understanding of the historical transmission of culture, a number of projects

have been initiated which study the routes which have traditionally connected the peoples of the world. The Vaka Moana Programme has already been cited: others include *the Silk Roads, the Roads of Faith and the Routes of al-Andalus*.

The incredible diversity of the projects with which UNESCO is involved reflects humanity's astonishing creativity. The key motivation of its cultural programmes is the noble impulse to develop a shared understanding of what it means to be human, of what it means to belong to one another and to the universe. This shared understanding, spread through enlightened educational curricula and free and independent media, can be a significant agent in creating a world in which right relationships exist between all people, a world in which there is a true culture of peace.

1. *The Unesco Courier*, September 1996, p.9.
2. The president of Nabisco, quoted by Helena Norberg-Hodge in "Buddhism in the Global Economy", *Resurgence* No.181, March/April 1997, p.18.
3. Federico Mayor, "Crucible for a common ethic" in *Our Planet*, 8.2, August 1996, <http://www.ourplanet.com>
4. Gao Xian, "Culture and Development: Macro-Cultural Reflections on Development", in *Culturelink* 20, November 1996, p.157.
5. *Our Creative Diversity*, p.178. UNESCO, Paris, 1995.

Culture is...related to those within any era of civilisation who...penetrate into those inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation.

Alice Bailey

All UNESCO's activities, all the projects it carries out, directly or indirectly, the studies it commissions, the meetings it convenes and the exchanges it organises in the fields of education, science, the social sciences, culture or communication, serve a single purpose: peace.

Federico Mayor

We are delighted to be able to include the news that since the recent change in government in the UK, it has now been decided that it will rejoin UNESCO on the 1st July 1997. For those wishing further information about UNESCO's programmes and publications, the address is:

UNESCO
7 Place de Fontenoy
F - 75700 Paris
France

INTERVIEW: FEDERICO MAYOR

Federico Mayor, now in his second six-year term as Director-General of UNESCO, has come to his present post through a long and distinguished career as a scientist, academic, and politician. Early on, he demonstrated his commitment to social justice when, as Rector of the University of Granada from 1968 to 1972, he instituted a programme of free provision of nutritional and medical advice, dramatically lowering the rate of retardation in infants in that region. He has been both Adviser to the Prime Minister of Spain (1977-78) and the Spanish Minister for Education and Science (1981-82). From 1978 to 1981 he was Deputy Director-General of UNESCO, and for part of this period he acted as the Director-General's representative on the board of the United Nations University. He is a member of numerous academies and scientific societies and a founding member of the European Academy of Arts, Sciences & Literature. He is the author of numerous publications, including *The New Page* and most recently UNESCO – *an Ideal in Action* in collaboration with Sema Tanguiane.

World Goodwill: What inspires you most in the work of UNESCO?

Federico Mayor: Without any hesitation at all, the answer is UNESCO's extraordinary Constitution, the only such document in the UN system which explicitly uses the word "democracy". Written by such outstanding talents as Clement Attlee, Archibald MacLeish and Ellen Wilkinson, adopted in London in 1945, UNESCO's Constitution is a work of passion and commitment to the highest, most demanding ethical values: "it is in the minds of men (and women, of course) that the defences of peace must be constructed"; "promote the free flow of information by word and image"; "suggesting educational methods best suited to prepare the children of the world for the responsibilities of freedom". I could go on and on. The most powerful phrase is: "... 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 ... [T]he peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind". According to our Constitution, UNESCO's work in education, science, culture and communication is to build peace and security: strong, free, democratic communities in which people count and are not merely counted.

World Goodwill: How would you describe the role which UNESCO plays within the whole UN system?

Federico Mayor: As the intellectual arm of the UN system, UNESCO's job is to make sure that decision makers hear the voices of scientists, scholars, teachers, journalists, artists and students. When the UN must think of peace-keeping, of sending in forces to make peace in a conflict, UNESCO calls for developing a "culture of peace" – of preventive or healing peace building in the schools, in radio and TV, in the press, and, yes, in culture and the arts. And I am pleased to say that Secretary-General Kofi Annan has applauded

UNESCO's emphasis on the culture of peace, on peace-building. Similarly, in the field of development, it took a few "development decades", usually based on a narrow economic definition of development, before we forged, in 1990, the alliance of UNESCO with the World Bank, UNICEF, UNDP and UNFPA to place human resource development – education for all – at the heart of development thinking.

World Goodwill: What do you think is the major problem (or problems) confronting humanity today and what role do you see for UNESCO in helping to create the positive climate of tolerance and goodwill which may solve this problem(s)?

Federico Mayor: The global problematique is complex. The interaction between humans and nature has set off the phenomenon, now largely recognised, of global warming. The interaction of growing human population with a limited resource base has made water, clean, fresh water, a major problem for the future of our cities and our farms. At the root of these problems is, of course, the need for education throughout our lives. Science becomes reality far faster than it used to. We must be scientifically literate to be good mayors, good legislators, good Ministers, and, most important, informed voters.

At the same time, the end of the Cold War has led to violent ethnic and religious conflicts that had previously been inhibited by local or global power relations. The U.N. system has all too often been perceived as investing in military peacemaking missions, always too late, always very expensive and not always successful. These conflicts must also be seen from the standpoint of early warning, early perception of conflict and early engagement of development and other resources to build peace before the fighting starts. Teaching tolerance, non-violent resolution, democratic values and respect for human rights are important contributions UNESCO has been making in pre- and post-conflict situations. Our work with former combatants of both sides in El

Salvador, Nicaragua, Mozambique and other settings has helped to forge new bonds of trust in local communities. The key, as always, is the role education – formal and informal – can play in creating attitudes of mutual respect and understanding, from an early age and throughout our lives. We must learn to pay the price of peace, as we have, so generously in the past, paid the price of war. That is why I place so much emphasis on UNESCO's role in creating a Culture of Peace.

World Goodwill: What would you say are the most important scientific advances of the last few decades, and how is UNESCO addressing them?

Federico Mayor: Clearly, our ability to map the genome of flora and fauna and now, to make significant advances in mapping the human genome are among the most dramatic scientific advances of all time. Yet these achievements raise serious ethical questions about commercial patents, intellectual ownership (who can own a language? or the structure of the human genetic code?) and the applications of this knowledge. Indeed, I would argue that bioethics, for which I have created a commission of jurists and scientists, and scientific ethics have taken centre stage. Science is part of our culture, our identity as a species and it must reflect the values we hold most dear: respect for human diversity, respect for the individual and respect for our communities. That is why I have placed ethics and science at the very top of the scientific agenda as part of a Culture of Peace.

World Goodwill: How do you see the relationship between diverse cultures in a world that is striving towards unity?

Federico Mayor: Cultural diversity is the wealth we have inherited and must pass on to future generations. Just as UNESCO strives to preserve the monuments humanity has created, so UNESCO must act to preserve and protect the “non-physical” monuments that are even more important than stones: our languages, crafts, music and ways of acting together in our communities every day. These are the gestures and forms of expression which make us human: our consciousness of our relationship with the past and the future within our own present.

World Goodwill: Looking ahead, what gives you most cause for optimism about the future?

Who are your heroes – the few special servers from whose vision and action you draw inspiration?

Federico Mayor: Even though I am often called a utopian, I consider myself a pragmatic utopian. After all, despite many years of purely economic, indeed economic thinking about development, UNESCO, together with such partners as the World Bank, UNDP and UNICEF, has succeeded in placing Education for All at the very heart of present-day development thinking. We must reach the unreached, particularly the women in rural villages and the girls! And we can! Radio is a wonderful tool. We must not forget that the Information Superhighways are important, but so are what I call the “subways” – radio, the rural press, and the all-important figure of the school-teacher working in remote settings. In closing, the teachers are the heroes and heroines of education, they are the “special servers” UNESCO honours in every way we can.

helping to build right human relations

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