

ESSAY

If that is peace

GIVE US BACK THE WAR

Revolutionary argument in favor of true peace

Carlos Garrido Chalén

“If that is peace, give us back the war”

(popular saying)

“Their tongue is a deadly arrow; it speaks deceitfully. With their mouths they all speak cordially to their neighbors, but in their hearts they set traps for them. ”

Jeremiah 9:8

INTRODUCTION

The 26th of October of 2008, I was invited by the Association of Municipalities of Northern Peru and Southern Ecuador, to participate in an event held in the city of Arenillas, to commemorate the tenth anniversary of the signing of the Presidential Act of Brasilia.

In a speech, which seems to have been understood by the majority, I avowed in that beautiful city of Ecuador, that the signing of a series of instruments to promote binational cooperation and integration, such as the Comprehensive Agreement on Border Integration, Development and Neighborhood of Peru and Ecuador and the renunciation to the terrible possibilities of war, was a wonderful achievement that satisfied the American continent and the worldwide public opinion, because it allowed us to consolidate, to live in peace and work together, for the integration and development of our people, as indispensable and strategic partners for the arduous task of styling our common future.

But one thing we must not forget – I said -: that the integration that promotes peace will not be worth anything, if it is not done with social justice. It will never have a transcendent significance, if it does not promote development, since empty peace, is peace without future.

Peace, I annotated, have to be molded by the ideal of historical truth: the one that is not done by foolish historians who walk around thinking more about their ego than about what history promotes for the people.

The forgotten townships, many of them in extreme poverty, do not live from worthless political speeches, neither are assembled by the madness of promising politicians by profession that appear as saviors when elections are going to be held, and the amnesia and oblivion take over them when the urgency for a vote to fill up their selfishness is not so imperative.

We need – I held - an educational peace, cultural, social, political, economic and financial, that gather all the loose ends, and bring us to the imperious conclusion of foreseeing it as the architect of the largest national and global conquests.

And it is like that: an indulged peace is worth nothing, if dressed in the cutest moral hypocrisy garments, disarrayed by the hunger, suffering and misery of our people.

It is worthless a beautiful peace put on paper when in the practice it is vilified by the politic of the disloyal, of the deceitful, of a corruption that stinks to death and disintegrates and offends the morality and dignity of our societies.

It is worthless - I pointed out – that one day a year we jubilant remember that on a 26th of October we signed and achieved the Peace among us, if in 364 days of the year we live that immoral war that promotes dishonesty in our public agencies and mobilizes offensive, dangerous and disintegrating, like a dung snake, in many of our guardianship institutions.

For that reason I invited the Mayors and Officials of Peru and Ecuador, there congregated, to be thus real, since there is not a subjective truth and an objective truth. The truth is only one. And peace with lies is worthless. Neither does a Peace with hatred, let alone a peace without social justice, because it is equal to a fratricidal war.

That same feeling, that sometimes becomes into an immense frustration , led the people of northern Peru to tell one year from the signing of Chancellors' agreement: "If that is peace, give us back the war", a brilliant and brave phrase, that we have used to title this book.

In the 2010 year, invited by the National University of Trujillo to present a book on regional literature, I remembered Mei Yao Chen, the great Chinese philosopher that competed with Sun Tzu regarding war strategy techniques – in that war during the year 500 B.C. - were in a sense a ritual war, as it was not allowed to beat old men during battles, massacre benevolent rulers of cities, ambush war armies, and the rulers just did not denigrate themselves misleading or taking unfair advantage of the adversary. He said that in a war, it is essential to know in advance the conditions of the terrain, because having information of distances permits to make use of a direct or indirect plan.

If in general the degree of easiness or difficulty while crossing a territory is known - he argued – it can weigh up the advantages of using the infantry or cavalry. If he knows where to put up the battle, know when to focus and when to divide his forces. Everything should be completely known: the mountains, rivers, plateaus, lowlands and hills defend themselves as strategic points, the forests, reeds, grasses and high pastures where the enemy may be hiding, the distance of roads and paths, the size of cities and towns, village extension, fertility and sterility of the fields, the depth of irrigation channels, the number of wineries, the size of the opposing army, the edge of the weapons.

And of course, now that we enjoy the advantages of peace, and we are able to meet Peruvians and Ecuadorians, to converse and discuss about common themes related to the development of our peoples, there is not an *ad portas* fratricidal war here - even if in other places - to force unpredictable tactical war strategies, or twofold languages to conjure up impossible love affairs.

There are not strong cars, speedy horses, brave troops, rejoicing sharp weapons, as in ancient battles controlled by a lethal legal code, to the beats of the drums calling to the attack or

striving after hearing the sound of gongs calling for withdrawal; but certainly a subsisting war that is not yet over and causes more fatalities than other fratricidal sustained wars: the war against underdevelopment, against hunger, against poverty, against extreme poverty, that together - with the strategy of a General - we have to assume, battling against these congenital evils that turn into rubbish every flaunt of peace, and against that political illiteracy that for centuries has kept us under the hoarseness of dominant political class, when our people urgently need a ruling political class.

The German poet and playwright Bertolt Brecht, creator of the named Epic Theatre, author of fundamental works such as "Baal" and "Drums in the Night", with which he criticized and mocked the bourgeois order, which he painted as a criminal society, said:

"The worst illiterate is the political illiterate. Does not hear, does not speak, does not participate in political events. Does not know the cost of living, the price of beans, bread, flour, clothing, shoes and of the remedies depend on political decisions." The political illiterate – he said - is such an ass that prides itself and widens the chest saying that he hates politics and does not know that out of his born out of political ignorance the prostitute is born, the abandoned young and the worst of all the bandits, which is the corrupt politician, squirt and lackey, of the national and multinational companies.

Tu Mu reasoned in times of the fieriest wars that in every crossroads a bridge must build, on top of it firewood is stacked; the hidden tunnels are inside. They are brought up by means of stairs; the sentries are set there. After dark, if one sentry hears drumbeats, a flare is lighted on all four sides of the camp.

In this way if the enemy attacks at night it can be entered through the gates, but there will be camps everywhere, east, west, north and south, each so strongly defended, that they will not know which one to attack. In the camp of the commander in chief or in small camps, those who know that the enemy has arrived will let them in; then the drums are played and all the camps respond - the men of the vanguard, rear, left and right each have their own camp - strong in all small bonfires are lit as beacons that produce clarity like in the day and powerful crossbows and arches shoot from above in all directions.

In peacetime, war against war must be made, with those same strategies and each one should act, not as a general stripped of his morality, but as a Commander that, serene and firm, snatches the heart of the war doers. Not to action inside a peace patch up with lyricism which preserves ancient miseries, which thrives on unfulfilled promises that call to touristic meeting in Congress that are worth nothing while people starve to death, but to defend life.

Ho Yen Shi, advised: when encampments, do it as fast as the wind, in the relaxed march, be majestic as a forest; in the attack and plunder, as a fire; when you stop, stand firm like a

mountain. Unfathomable as the clouds, move like thunder. That's the attitude we must assume at war against neglect and the misery, so that we be that class of political leaders that we all desire to attain.

For such, we must get rid of heavy luggage and wade across every river, walk through narrow gorges, deep pits, barns full of hunger, climb high walls, gaze with ease the surroundings.

Sun Tzu, which horrified many orthodox disciples of Confucius with his "Art of War", claimed that the office of a General consists, in part, to create changes and to manipulate them to your own advantage, to ponder the situation before moving forward. One must not senseless precipitate into tempting traps, is prudent but does not hesitate. He realizes that there are some roads that must not be followed, some armies that should not be rescued, some cities that shouldn't be attacked, sited, some positions that should not be fought and certain commands of the sovereign which must not be obeyed. Takes calculated risks but never the unnecessary. Does not challenge a tiger or crosses a river without the worry of living or dying in the attempt.

The Grand Duke Chian Lin once said: "He who strives to win with naked swords is not a good general."

Peru and Ecuador are the most similar countries in Latin America due to their culture, roots, geographical proximity and ethnic ties. Both were part of the Spanish rule and for many tens of years, from the same colonial district. Later Peruvians and Ecuadorians fought together for our independence and the same longing led us to become independent republics. Due to a number of reasons, driven by political expediency and even economics of some war makers- mongers of death and horror – that our people rejected with dignity, we suffered a period of major disagreements and disputes, which compromised significant resources for the defense, affecting our economies and hindering public and private investment, mainly in the frontier zone where poverty levels are higher than the rest of our countries.

Today we do not want the war to go on killing and bleeding our youth, especially the poorest. War is bad. But worst is the peace of the hypocrites and the miserable. The peace of corrupts that conspire against the soul and resources of our people. The lyrical and novice and inconsequent of those living like *pachás* ignoring that while they can eat, even in excess, there are plethora of children and youth and elderly of our forgotten people who go to bed with nothing in their stomach, because they lack the most minimal resources to live a decent life and survive the misery.

To set forth these premises, is that we have made this book, as a plea, not in favor of the fratricidal abrupt and abominable war, but to the true peace, that which is learned in the roar of battle, for life.

I

THE FALSE PEACE OF CRISIS

Just now, when humanity has reached the highest degree of scientific and technological development, wealth being multiplied in unprecedented ways, countries from all Continents, in full modernity, are facing one of the most severe financial and economic crises - that is at the same time a crisis of values and principles - in its history.

To this fact, produced by moral corruption, dehumanization, greed, consumerism, selfish individualism and the loss of the sense or meaning of life, have contributed countless of "mega companies" more interested in defending their rights than respect for life, variegated financial credit institutions, that for ambition, and under vile strategies, have loaned more than what their customers could have paid: and also the human race itself, which has destroyed the traditions and customs, values and principles that the main traditional cultures of the world have established over centuries, but also the peace that is the most beautiful aspiration of the planet.

Or is that peace, is not an innocuous question, without constituents elements or simply a bubble with nothing inside, considered as the antithesis of war, but the most complex multi-element, for which we must work, by specialization, to define its happenings contours.

The "planetary crisis" matters to the peace of the Planet and has to do with the responsibility of man ahead of life. With crises, peace has a broken arm and apoplexies. And so, their motivations and implications are becoming more complex.

It is not true that if there is no war, peace is automatic. That is a facile and anemic way to define peace, in which unfortunately many "peacekeepers" have fallen, some out of good faith and others of bad lineage. Since peace does not have an easy format to schematize as mere antithesis of a combat conflict or a social one.

A war is ended or a social conflict is finalized, and peace may still follow absent, if the man does not understand that to secure it - to make it clear and tangible - the tool that is used to adjust its nuts, must be rationally moral, inherently spiritual, - and even familiar, since the family is the most important social base - and that has to do with the forging of values and the best feelings, but also with the socio political balance into which it strengthens.

Guillermo Marín does well, to say that love, solidarity, education, family, respect for nature and the common wealth, must be taken up as the essential values of life, society and the State. But those elements alone, separated and without a policy and vision that promotes and defends them, will remain in the most outrageous and useless lyricism.

Humans have to learn to classify things. Marín says for example that "the government's bailouts and banks are the prize to the irresponsibility and greed of merchants and the encouragement to the impunity of politicians." "Greece, Spain or Italy, are not rescued, the usurer banks and corrupt politicians, who lent irresponsibly and intentionally political and lent to this mega fraud, are rescued." points out.

And that's true. But I say something else, merchants and those irresponsible politicians are alike to those who provide weapons to armies to contextualize a war, because they join families, organizations and nations in an endless moral and material "state of war".

Or perhaps someone with three fingers of forehead might say that the failure of banks and insurers, the mass execution of mortgages, where hundreds of families become homeless, inflation, the most difficult access to credit, the deterioration of the balance of payment, the collapse in raw materials commodity prices, capital getaway, the paralysis from economically influential sectors, immobilization of foreign direct investment caused by the sharp drop in foreign prices, the brusque slowdown in economic activity, raising of export tariffs, currency devaluation and market speculation, are signs of an unending mediated peace?

All governments have taken steps to reduce its effects and radical changes have been produced in the theoretical and practical paradigms of political economy in the past thirty years. But the crisis, that deeply affects the peace of the world, proceed towards a global recession of uncertain depth and duration that will have large and dramatic effects in the fragile social - political and economic of the developing countries, by its dependence on raw material production, remittances and flows of external capital.

That forces the bearers of peace - the false and true ones - to understand that such cannot prevail, while that crisis that disfigures the demographic face of the world population and collects the charged account, demanding that they cease to be the hilarious bearers of hollow and irrelevant and ignorant slogans without future that mediocre and nonentity do propagandize there, as the crisis oblige to consensus, but above all to improve our understanding, to acquire an expertise, to defend the man, peace and life.

The tremendous financial and economic crisis plaguing the world, it is definitely, a conflagration of war without bullets, or guns or gunpowder or fire, but truly with much misery, immorality, distress, hunger and social disintegration, against peace. Ergo: to achieve real peace, we must make war on those agents that pollute it.

II

CONSPIRACY OF NATURE

The Peru, for more than ten years, was subject to two seditious groups: Shining Path and the Tupac Amaru Revolutionary Movement (TARM). The toll: more than 20 thousand deaths and the destruction of the national economy, culture and freedom. Since its independence in the early nineteenth century until 1998, the Country had with its northern neighbor, Ecuador, a territorial dispute for Amazonian and Andean regions, which became by deed and grace, not of the people, but of the politicians interested in preserving such ignominious state, the longest frontier conflict in occident, that prompted ongoing border skirmishes, as well as larger mobilization that generally led to short wars.

The absurdity and Cain nature conflict, which was inclusively fueled from the political platforms, in the presidential election of one and other country, became for two centuries the main factor that permeated Peruvian-Ecuadorian relations in all aspects beyond military and diplomatic spheres.

Then we can say, for what have been lived, that we can closely discern what war is and therefore value more what peace is. But also, we are conscious that at macro level, humanity has always lived in constant distress and in many parts of the world, peace is of no real value, a hymn to the flag, an euphemism.

And to that conclusion, the very nature conspires, once and then takes away that imperative peace: A major earthquake occurs monthly in the world with daily permanent tremors that maintain the planet in angst and constant alert.

In the last century a million people died due to violent earthquakes; and in the past seven centuries there has been a phenomenal increase in the number and intensity due to telluric movements of the sort: from 1900 to 1910 three were three earthquakes, as a normal average; from 1960 to 1970, twelve earthquakes; from 1980 to 1990, ninety earthquakes; from 1990 to 2000 hundred twenty earthquakes and successively.

The picture that the Apocalypse paints is more desolating: during the Tribulation period, says the Word, numerous earthquakes will be produced and that the last will be strongest in the history of the earth, so terrible, that it will make the mountains and islands disappear and all cities of all nations be destroyed.

In 1755 the most terrible earthquake ever recorded took place, known as "the Lisbon earthquake" it swept across Europe, Africa and America, felt in Greenland, the West Indies,

Madera, Norway, Sweden, Great Britain and Ireland, in a zone not less than ten million square kilometers.

It is said that in Africa the earthquake was as strong as in Europe and that great part of Algiers was destroyed. A tidal wave swept the coasts of Spain and Africa destroying entire cities. The highest mountains of Portugal split and in Lisbon it was heard under the ground noise like thunders and then a violent shaking that toppled the city.

At that fatal conspiracy of nature, the increase of wars is added: during the almost six thousand years of human history, there have been about 15 thousand wars. In the First World War up to 10 million people died, 60 million in the second and 30 million more in other wars. Before the cease of the Cold War, there were 40 wars in the world.

To this is added the serious social problems of the contemporary world and of all time, motivated by inequality, poverty and discrimination, that generate social fragmentation and disintegration, conflict, resentment, confrontation of interests and social violence, fertile ground for corruption, impunity and political patronage, lack of opportunities to change that situation. Lack of health, education, access to productive resources or remunerated employment, submission to injustice, discrimination, abuse, public insecurity and violation of human rights, and destruction of family and social solidarities, limitations to the physical and psycho emotional growth of the people, loss of years of life, defenselessness and vulnerability, early entrance into working life, frustration, family disintegration, apprehension, ignorance and isolation, to say, everything that is contrary to peace.

According to the Global Peace Index (GPI), the only study to quantify global peace, prepared by the Institute for an Economy of Peace, of London, the world has become a less peaceful place, as conflicts have increased and numerous countries do report each day more homicide and crimes.

Latin America, for example, shows a marked decline in the level of peace because of the increase in internal violence, homicide and higher levels of perceived criminality. Western Europe is the most peaceful.

Iraq, Somalia and Afghanistan are the least peaceful countries for the second consecutive year. Syria, Georgia, the Philippines, Russia and Cyprus showed the biggest decline in this year classification.

According to the World Report on Violence and Health, released by the World Health Organization (WHO), each year, more than 1.6 million people worldwide lose their lives to violence and apart from the deaths, millions of people are injured as a result of violence and suffer physical, sexual, reproductive and mental problems.

The report asserts that the death and disability caused by violence make it one of the major public health problems of our time.

Violence is a major cause of death for people aged between 15 and 44 years, and is responsible for 14% of deaths among males and 7% among females. On any given day, 1424 people are killed in acts of homicide, almost one person every minute.

Approximately one person commits suicide every 40 seconds. About 35 people die every hour as a direct result of armed conflict. It is estimated that in the twentieth century, 191 million people died as a direct or indirect consequence of conflict, and well over half would be civilians. Some studies have shown that in some countries health costs caused by violence account for over 5% of GDP.

The WHO has considered that "violence is a complex problem related to patterns of thought and behavior shaped by a multitude of forces within our families and communities, forces that can also transcend national boundaries."

Besides the known facets of collective violence, such as wars and conflicts, the report also examines issues important but often relegated to the background, such as youth violence, child abuse, elder abuse, the partner violence, sexual violence, self-inflicted violence or suicide.

Data on youth violence indicate that youth homicide rate has increased in many parts of the world. For every young person killed by violence, between 20 and 40 suffer injuries that require treatment. Studies show that fighting and bullying are common among young people and alcohol abuse is one of the circumstances that triggered the violence. With regard to child abuse, data from some countries indicate that approximately 20% of women and 5% -10% of men have experienced sexual abuse during childhood.

In the report, it is stated that women are most at risk in domestic or family environs. Almost half of women who die from homicide are killed by their husbands or current or former partners, a percentage that rises to 70% in some countries.

Although it is difficult to obtain exact figures due to lack of records, according to available data, one in four women will be a victim of sexual violence by an intimate partner in the course of her life. Most victims of physical aggression are subjected to multiple acts of violence for long periods. In a third or more than half of these cases, sexual abuse is also produced. In some countries, up to one third of adolescent girls report forced sexual initiation.

According to the same report, the abuse of the elderly is one of the most hidden faces of violence, which also is very likely to increase because in many countries the population is aging rapidly. Up to 6% of senior citizens do report having been abused.

Suicide and self-inflicted violence are a major cause of death worldwide. In the population aged 15 to 44, suicide is the fourth leading cause of death and the sixth leading cause of ill health and disability.

The outlook is extremely depressing and peace only one word for the demagogic rhetoric, but the experts do say that although the statistics are staggering, the situation is far from hopeless.

"Violence is not inevitable, nor is it an intrinsic component of the human condition", experts do state, also avow that "throughout the world there is evidence that violence can be prevented with a variety of measures aimed at the individuals, families and communities " and advocate an approach from the perspective of public health, including the complex social, psychological, economic and community violence. While recent research suggests that biological and other individual factors may explain some of the predisposition to violence, most often these factors correlate with family factors, social, cultural and other external factors to create situations in which it is likely the emergence of violence.

To understand these situations and causes, gives us the opportunity to intervene before they commit violent acts, giving policymakers a variety of concrete alternatives to prevent violence.

Among the recommendations to prevent violence formulated by the report, primary prevention responses have been included like preschool enrichment programs and primary and social development for children and adolescents, schooling for the parents and measures to reduce injuries produced by firearm and to improve safety in connection with those.

Other recommendations include strengthening responses for victims of violence, promoting compliance with international treaties and legislation and increasing the ability to collect data on violence.

Because peace alone, as a single word, is worth nothing, if we do not provide it the breath of truth, freedom, education, culture and justice, if we only leave her as adornment in the rigorous legacy of Conferences and Congresses that proclaim the same without truly feeling it, while envy is still corroding us inside, lack of solidarity, fratricidal hatred and that greedy fatality that brings us to beat our breasts as minions of peace, when we are not able to live it in our own homes, our own employments, in our basic dealings with our equals, and we become deranged, egotistical and pretentious, when others want to work well for her.

III

PREMISE OF RIGHTS AND RESPONSIBILITIES

UNESCO said, in a public statement, the following:

"Lasting peace is a precondition and prerequisite for the exercise of all human rights and duties. Not the peace of silence, of silent men and women, silenced. The peace of freedom - and therefore just laws – of joy, equality, solidarity, where all citizens count, live together and share. To complain is not enough. It is time for action. It is not enough to know, scandalized, the number of sexually abused or labor exploited children, the number of refugees or hungry stricken. We must react, each to the extent of its possibilities. We do not need to contemplate only what the government does. We have to part with something of "ours". We must give. Have to give from one. The human rights! At the dawn of a new millennium, this must be our utopia: to implement them, complete them, live them, relived them, revive them every morning. No nation, institution or person should feel entitled to own and represent human rights let alone to grant credentials to others. Human rights are not taken or given, rather must be fought and deserved every day. "

It is that peace presupposes the full preservation of love, compassion, dignity. But there can be no real peace if, as the very Organization of United Nations (UNO), has reported, there are 872 million illiterate adults, 1,000 million people lack any kind of health care, 192 million children are severely malnourished and many of them die from this cause, more than 2 million children die from diseases that can be prevented, 900 million people cannot read or write, 80 million children do not attend primary school, and 1,300 million people suffer the effects of water unfit for consumption.

Peace entails the comprehension that all are interdependent and related to each other. Individually and collectively, we are responsible for the common good, which includes the welfare of future generations. And then you have to know which are our rights and which our obligations.

Peace demands that we respect the Earth and all life forms, and that is a never ending process.

Cicero said that "bad peace is always better than the best war", but peace is more dangerous and less human than war by itself when set on lies parallel to the justification of the war itself.

We know that the arms trade has terrible consequences, because they detract economic resources that should be used in projects for the common good of the people. The minions of pacifism previous to plainly talking of that peace, which is good for nothing, they should start by making

proposals and strategies for social and national security, to overcome the crisis, financial haughtiness, economic colonization, to sanitize the world of all the stuff that sow frustration and work for a culture of peace with social justice and an ethic of solidarity that encourages and stimulates in its code, the most unanimous collective attitudes.

Without fair and decent wages there is no peace. Without social development there is no peace. Without equality there is no peace. Without solidarity peace is obtuse. Peace does not exist in the form of malignancy and injustice. It is strengthened when individuals avail themselves to a humanitarian behavior.

What peace is that which encourages the differences between human beings for omission purposes, delights in barbarism which fuels hatred, jealousy and pettiness? Which is not tolerant, that is puffed up the arrogance of the powerful and is humiliated by the pain of the excluded, which have lost faith in the morning.

The problem then is not simple: peace is not a globe of defections that pretend quietness when there is no crucial war to betray it. It is an obligation and a right to be recognized in human dignity. If it is not configured in this way, then it does not exist. It's just a scroll, to justify the rhetoric of Cain, which is in the backdrop, the detergent with which the hypocrites rinse their own mortal sins.

IV

LITERATURE AND PEACE

There are some that argue that literature as generator of beauty, has given beautiful expressions in favor of a new system of things, but has never served to fight for peace or define armistice, or stop a war.

This crucial claim, is being sustained in that we live in a world of absolute violence - especially in the South America won by misery, poverty and corruption of the political class - in which few read - neither politicians nor educators, but above all the people suffering from serious shortcomings, prefer to secure their survival first, ensure the immediate needs for the family, food, studies of their children, necessary priority expenses, rather than to spend on a book, the reading that may be dispensed or delay without disturbing their surroundings. And then their influence, as shaper of peace, is minimal in this sense.

But a countless number of books, to work fundamental objectives such as conflict regulation, coexistence, multiculturalism and citizenship, best ways to watch TV, nonviolence,

interpersonal solidarity, gender equality, environmental protection, disarmament, wars, authoritarianism and constructive disobedience, which generally are not commercial and therefore not easy to find in bookstores, are written in various countries and modalities of patterns, short stories, poetry and novels, as a contribution of literature to regional peace, national and global levels.

These issues for someone who is dying of hunger or have no way to support his family, Manuals as "Ciudamundeando", pacifist song, books on educational activities of peace toys, controversial as "Let freedom to read: Read a banned book in the United States "and" For peace: No to military research. "On the militarization of science and some of its alternatives ", " Learning to be individuals and live together" and" Women Who Run with the Wolves "by Yolanda Jb and" Affirmation and Resistance "by Emilio Bels or" With children you do not play ", " The ABCs of peace and conflict ", " The pain of war ", " Equality under suspicion ", " Peace Games ", " Manual of nonviolent direct action "and" From so much anger so much love " , may not have immediate importance, but have been promoted by prestigious cultural organizations as "Educarueca", as contributions to this effort to help the pacifism and peace in the world.

A group of architects from the Architects without Borders launched an innovative social media campaign, citing the importance of language, reading and literature to try to call things by their names, noting that words can also transform society.

Stories like "The Holocaust in 10 Pictures", "For We do Not Have Vows of Obedience", "I Planted a Garden", "Tales of the Saharawi Narrative", "A bowl of Soup", "Laúd Music in the Public Square" The Supposedly Fierce Wolf " and "The Rebellious Tortoise" are proof of that assertion.

Under this admonition and to work unceasingly for literature and peace, is that in 1990, a group of intellectuals led by the whom here speaks, constituted and founded in the city of Trujillo, Peru, the World Hispanic Writers Union, which today has about four thousand members, Presidencies in over fifty nations of the world and with the significant and ongoing contribution of great poets and scribes of the Planet, has developed, along with the Universal Circle of Ambassadors to Peace based in Geneva and Paris, to which we belong, a ceaseless effort to reassess and promote peace, not as a pretext for excluding and ventral boast, but as a weapon of social justice, freedom and truth.

Poets such as Alejo Urdaneta, Milagros Hernández Chiliberti, Marco González from Venezuela, Héctor José Cuervo and Bella Clara Corridor Ventura, from Colombia, Fernando Saltos and Marietta Cuestas from Ecuador, Walter Chacón Barrantes from Costa Rica, Luis Alberto Ambrogio from USA, José Ramiro Florez Méndez, Lilia Vilma Ósela, Carlos Laurens, Teresa Palazzo Conti, Lucía Giaquinto, Martha Cristina Salvador, Mary Flor Ramírez, Edgar Palacios, Amanda Patarca, Marga Mangione, Marita Ragozza de Mandrini and Susana Roberts

from Argentina, Joseph Berolo from Colombia, Mónica Avilés de Sánchez, Marli Giacomozzi, Teresinka Pereira, Cléo Anselmo and Mab Davilla from Brazil, Lucina Medina de Barry from Finland, Adelaide Vilela from Canada, Manuel and Elizabeth Leyva Antonio Oxté, María del Rocío Godínez, Carlos Valenzuela, Adriana Barba, Jesús Ibarra, Luis Torrez Cañez, Isabel Murrieta and Beatriz Escalante from Mexico, Patricia Collazos and Jaime Martínez Salgado from Bolivia, are evidence of that assertion and have not been shy to speak and defend peace as the most genuine and supportive lifestyle alternative.

Similarly Rafael Mérida Cruz Lascano from Guatemala, Lilian Viacava, Nelly Cesin, Rosemarie Parra and Carlos Arboleda from Uruguay, Pepe Sánchez from Cuba, Ady Yajur and Ernesto Kahan from Israel, Alexander Zoza from Nicaragua, Beguslaw Ryczk from Poland, André Freyre from Portugal, Carmen Vega Olivencia from Puerto Rico, Jorge Aliaga Cacho from Scotland, Renè Arturo Cruz from El Salvador, Galvarino Orellana from Sweden, Jhony Mendoza Navarrete, Gerak Millalonko and América Camparini from Chile, Julio Lupo Chaparro, Beethoven Medina, Harold Alva, Giuliana Llamoya, Dimas Arrieta Espinoza, Eduardo González Viaña, Winston Orrillo and Félix Cortés Orrillo from Peru, Marcio Egaña from Denmark, Rafael Negret and Robert Allen Goodrich from Panama, and many more writers.

And although to many it would seem that literature is not useful due to such antecedent, to stop a war, there is a moral obligation from the writers to work for the peace, which should be the basis of the spiritual and material development of the people.

V

Conspiracy of Religion

Although it seems a sacrilege, religion - despite theological correlates or inspiring sources that have enshrined it as such - has acted in this world as the greatest conspirator against peace. For a reason Voltaire (1634-1778) said in 1734:

"They were neither Montaigne, nor Locke, nor Beyle, nor Spinoza or Hobbes, nor Lord Shaftesbury, nor Collins, nor Toland, and so on, those who raised the banner of discord in their homeland. The majority of time it was the theologians whom desiring to be cult leaders ended up being party chiefs. All the books from modern philosophers have not done so many roars as previously did the Franciscans with their dispute over the form of their sleeves and hood."

The same François-Marie Arouet, as Voltaire was called, related on "Other Philosophical Writings" that disputes about the love of God have sparked so much hatred as theological disputes and that the Jesuits and Jansenists were paddling for a hundred years to test which of the two cults worshiped the Creator in a more convenient way and which one could cause more harm to their neighbor.

"They leave the temple full of the God that agitates them – remarked - and do spread the terror and illusion throughout all the land. They segregate the world and the fire that illuminates them is lighted in its four corners; the townships listen and kings tremble. It is enough that an enchanted town follows some impostors for seduction to be able to multiply the prodigies and for the whole world to go astray. It's horrible to examine the way how belief to appease heaven through slaughter was introduced and spread universally."

"Some people sacrificed their enemies to Mars exterminator, like the Scythians, who slew in their altars hundredth of its prisoners, in other towns they made war only to seize victims to be offered in their sacrifices rites. Sometimes to a barbaric god it was requested the sacrifice of righteous men, and the Getae disputed among themselves the honor of carrying the wishes of the nation all the way to Zamolxis; the one which had the happy fate of being intended for slaughter dropped himself in full force on spears planted in the ground, if he received a mortal blow upon falling on it, it was indicative of a good omen, but if he survived the wound then he was evil, which God should not ignore. Other people sacrificed their children, to which their gods demanded the life that had just been given to them. They sacrificed their own blood; the Carthaginians surrendered their children to Saturn. They offered a bloody sacrifice, as did Amestris, who sent twelve men to be buried alive to obtain from Pluto a longer life. She also sacrificed to the insatiable divinity fourteen children from the first houses in Persia. Based on the same religious principles some people sacrificed their firstborn and other nations rescued them by means of offerings."

Voltaire comments that in the name of God and religion, horrible dementias were committed. "They crossed – he says - Europe to go to Asia through a path flooded with the blood of the Jews, whom with his own hands slaughter themselves to avoid falling into the hands of their enemies. That epidemic depopulated half the inhabited world: kings, priests, women, children and the elderly, all delivered to the sacred vertex that for two centuries slaughtered countless of nations over the grave of a God of peace. That's when mendacious oracles were seeing, hermit warriors, and monarchs in the pulpits and prelates in the fields, all the states being erased and disguising among the insane populace: trespassed mountains and seas, abandoned legitimate possessions to go in pursuit of conquest that no longer were from the Promised Land."

In the first years after the death of Jesus Christ, not to go further back, the Hebrews had nine schools or religious societies: the Pharisees, Sadducees, Essenes, Judeans, therapists, Herodians,

the Rechabites, the John's disciples and the disciples of Jesus, who were called the brothers, the Galilee, the faithful, until they took the name of Christians in Antioch in the year 60 of the Christian era.

It was established among them a sort of jurisdiction conflict to claim for the own land on which they had installed. The Pharisees sheltered in metempsychosis, the Sadducees denying the immortality of the soul and the existence of spirits (despite believing in the Pentateuch), the Essenes "gens aeterna in qua nemo nascitur", eternal family in which no one is born who resisted to iron and fire and preferred death to life consenting their bones to be broken before they utter a word against their legislator or eat forbidden foods; Judahites led by Judas Iscariot who considered voluptuousness a vice; therapists similar to the gymnosophists from India and the Brahmans as the Bacchae and entertained Corybantes and who got entertained in meditative states, the Rechabites vowed not to drink wine, the Herodians believed in the time of Nero that Herod was a messiah because he rebuilt the temple, the disciples of John followed the Baptist and Christians who laid the foundation of the only true religion. St. Cyprian in his book "From the Fallen" relates however that all priests ran after the possessions and honors with insatiable rage. The Bishops not in attendance of religion and women lacking modesty made rascality reign, cursing and swearing; discord divided the Christians; pulpits were abandoned to go to fairs and get enriched doing business.

There were a prodigious number of schisms and wars that were happening under the admonition of religion.

Voltaire noted that "when the wrath of the master and the extraordinary passion of the human heart came to its final excess, the bishops, the great monastic communities, rich and powerful, gathered under the banner of the new Pontiff of Rome, and then fought *pro aris et focis*, for their altars and their homes. They used to hold or to humiliate the new ecclesiastical administration, crusades, hosts, places, battles, embezzlement, torture, murdered by the hands of the torturers and killed at the hands of the priests of the two parties, poisons and devastation through the iron and of the flames, and hid the waves of blood and the bones of the dead."

The same author of "Philosophical Letters" states that under the archetypes of religion, in the year 452 a feud broke out between Rome and Constantinople, at the Council of Chalcedon, which met to decide if Jesus Christ had two natures and one person, or two people and one nature.

Hatred became the split in the time of Photius, Pope or watchman of the Byzantine Church, and Nicholas I, Pope or watchman of the Roman Church. The schism was entirely consummated when in 1503, Miguel Cerularius, Patriarch of Constantinople, publicly condemned the Bishop of Rome Leo IX and all Latinos, accusing them of the crime of eating pudding and wring the

neck of the pigeons, rather than cut it before cooking it. They closed all Latin churches in the Greek Empire and banned all dealings with those who ate pudding.

The emergence of the Crusades, which had as a pretext the liberation of the holy places, but more than that, to presumably seize Constantinople, ended up widening that hate. And the ecclesiastical jurisdiction of the Inquisition established by the Holy Headquarters of Rome in Italy, Spain, Portugal and the Indies, to hunt down and root out the infidels, Jews and heretics, eventually finished hastening the chaos of intolerance in detriment of the peace.

The war of the Crusades, developed over two centuries, between the years 1090 and 1270 ddC, allegedly as a mission of faith, to cleanse holy land of infidels Mongols Turks and recover the holy sepulcher, was one of the largest and bloodiest tragedies - of saints and madmen - in history, against the peace, driven by religion.

Participants included popes, kings, emperors, warriors and lunatic penitent traders and adventurers, losing more than two million human lives, of the total European population, which in the Middle Ages is being calculated to be 28 million people.

The Crusades, which if judged by the results can be considered as a gigantic failure, because in the end, not only Palestine and all the Near East, came under the rule of Islam, but also the entire Eastern Christianity from Byzantium - were eight, and in all, for the heinous acts of blasphemy, looting, bloodshed, destruction and death that were led, was the ignominious hand of powerful demonic principalities:

In the first (1096-1099), thousands of peasants led by Peter the Hermit, which crossed Europe, towards Constantinople, was wiped out in panic, in Civetot, and in 1099, an army led by Bohemund of Taranto, Raymond of Toulouse, Godfrey of Bouillon and other chiefs, conquered Edessa, Nicea, Traso, Antioch and Jerusalem.

In the second (1147-1149), preached by St. Bernard of Clairvaux and directed by Conrad III of Germany and Louis VII of France, these failed after besieging Damascus.

In the third (1189-1192) promoted by the Archbishop of Tyre, when Jerusalem fell in the hands of Saladin, Frederick Barbarossa from Germany, Richard the Lionhearted of England and Philip II Augustus of France led. When Frederick I died drowned, Philip II and Richard disputed the entry into Acre and Cyprus, and the latter was forced to negotiate with Saladin.

In the Fourth (1202-1204) preached by Innocent III, Baldwin IX of Flanders and Boniface II of Montferrat guided. The crusaders sacked Constantinople and established the Latin Empire of the East, from which whom Baudouin was king. In 1212 took place the so called Children's Crusade in which many French and German children -many of which were sold as slaves in Egypt - followed some exalted preachers.

The fifth (1219-1221) preached by the Popes Innocent III and Honorius II, was directed by John of Brienne, king of Jerusalem, and Andrew II of Hungary, who unsuccessfully attempted to conquer Egypt and Syria.

The sixth (1228 - 1229) organized by Frederick II of Germany, received Jerusalem from the hands of the Turks.

The seventh (1248-1254), was directed by Louis IX, King of France, after conquering by the Turks of the holy places. Louis IX was captured and handed over Damietta as ransom.

The eighth (1270), was also directed by King Louis IX of France, who tried to conquer Tunis, but the plague decimated his army and died, after which it fell to the Turks, all the cities of Palestine. With the loss of Ptomasis (1291) ended the period of the Crusades, and with them two centuries of terror and the largest scavenger the Medieval has known.

Although refused, religion also got his hands full of blood and shame among the victors of World War II, from 1945-1962, in the Cold War, when the division of the world into two antagonistic blocs, separated by the "Curtain steel ", the Marshall Plan aid to Western Europe and the aggressive policy of U.S. State Secretary Foster Dulles, helped create an atmosphere of tension and suspicion, which resulted in the wall of Berlin by the Soviet Union, the outbreak of the Korean War (1950) and the Caribbean crisis or the missiles around Cuba.

Also happened to be in the war in Africa (1859-1860), the Returning War (1667-1668) and (1861-1865). Intervened in the war of separation of Catalonia (1640-1652), the Austrian Succession (1740-1748), the Spanish Succession (1701-1713/1714) and was in the Spanish Independence War (1808-1814), the American War of Independence (1775-1783).

It waved its flags in the Wars of the Two Roses which in the fifteenth century confronted the Houses of York and Lancaster, the War of the Oranges that in 1801 sustained by Spain and Portugal, the Hundred Years War sustained in the XIV and XV by France and England, the one of seven years that in 1756-1763 faced the block formed by England, Prussia and Hanover against the alliance of Austria, France and Russia, and later, by the Family Pact in 1761, Spain, and the thirty years that began in 1618-1648, within the German Empire, between Catholic principles and the Emperor, on the one hand, and the princes Protestants on the other, which ended as an European showdown of Habsburgs and Bourbons.

Religion sustained with hypocrisy by evil courtiers got its weed to propitiate the Chaco War that between 1932 and 1935 sustained Bolivia and Paraguay for the control of Chaco Boreal Chaco, the Northern War that from 1700-1721 confronted Charles XII of Sweden, supported by the United Provinces (Holland) and England against Denmark, Poland and Russia; the Opium War (1839-1842) supported by Britain and China; the Pacific War (1879-1883) between Chile,

Peru and Bolivia; the Peloponnesian (431-404 BC) between Sparta and Athens, in consequence to which the latter lost hegemony in the Greek world. And so on.

Francois Marie Arouet, better known as Voltaire, second son of the notary Francoi Arouet, distinguished by his ardent Jansenism, expressed in "Other philosophical writings":

"Disputes about the love of God have turned so much hatred and theological disputes. The Jesuits and the Jansenists were beating for one hundred years to prove which sect of the two worshiped God in a more convenient and to see which of the two would cause more harm to their neighbor. Example: Fenelon and Bossuet."

"Since the author of Telemachus, who was beginning to have great fame in Luis XIV's court, pretended That God be love other way that the author of the Prayers funeral loved, this, which was very quarrelsome, declared war to him, and got him anathematized in that ancient city of Romulus, where God is always the most beloved object, after the domination of wealth, idleness and pleasure".

In 1994 they met in the UNESCO Centre of Catalonia, Barcelona, the most important religious groups in the world, at a seminar entitled "The contribution of religions to a culture of peace" and finally issued a Declaration on the role of religion in promoting a culture of peace and appealed to all religious and cultural traditions to unite their efforts to spread the message of peace. History has shown that this global effort did little, because in the name of religion the most unlucky attacks against the peace of the Planet are still forged.

VI

HYPOCRISY OF PACIFISTS

As Jeremiah said (9:8): "Their tongue is a deadly arrow, it speaks deceitfully. With their mouths they all speak cordially to their neighbors, but in their hearts they set traps for them." They are those who believe that peace is a perfume bottle that belongs to them, and in their compulsion to repetition, claim exclusivity for their proclamations. Nothing can argue about peace, without his presence or expert opinion, which constitutes a stupidly.

They have made of their "pacifists" gestures a profession of faith, to show off. But it get to the shadow that tortures, death of thousands of innocent young people in war or famine unleashed from miserable towns. They have a status, which they defend with the largest hypocrisy in the

world, because believing that they are that being "pacifists", the world must surrender to their feet, without condition.

For them, peace is an air bubble that conceives life. And don't think that without culture or no social justice, there is no peace possible.

They hate other, because they think themselves bearers of all the virtues and want to change the follies of the world to replace yours. They are "ultra decent" to others, but alone express their contempt for moral decay and true pacifists elsewhere.

They proclaim peace without feeling it. Or if they feel it, conceived as a state of quiet peace, it resembles niches that hold the most infected cemeteries. They are therefore, those infamous and avaricious "whitewashed tombs" to which Jesus referred in Galilee.

Their bad faith, paints their full body, since they look at peace as an opportunity for their own material survival.

VII

THE FAKE CULTURE OF PEACE

The United Nations Organization (UNO) has considered the worn-out theme of "culture of peace" as a moral obligation of their constitutive mandate, oriented to contribute to peace and security in the world, narrowing, through education, science and culture, the collaboration among nations to ensure, as stated in their more enlightened manifestos, universal respect for justice, the law, human rights and the fundamental freedoms.

To that end, has specifically adopted various transdisciplinary approaches to the realization of the four fundamental principles of a culture of peace invented by the encyclopaedists of modern pacifism: non-violence and respect for human rights, intercultural understanding, tolerance and solidarity, partnership and free flow of information and, finally, full participation and empowerment of women.

Unfortunately this interdisciplinary project, which is the most gummy way to arrive at peace, has not had the needed echo to be conceptualized - which is frankly an insult to human intelligence perpetrated by the "wise men" of the world's moral conceptualization - and so far has not provided a stable foundation for the promotion of a culture of peace.

Do you know why?

Because despite the long tradition of teaching and promotion of the basic principles of peace and human rights and the diffusion of results and agreements reached at their international conventions, no organization has been able to convey to its members, and especially world government leadership, that it is indispensable to overcome this cheap rhetoric that does keep without any care the makers of war and violence, because it lacks a creed that substantiate, certify and define, and validate, in one way or another, directly or indirectly, that keeps maintained to the planet, in the vilest conditions of social injustice in memory.

UNESCO itself has said for example, that "education for democracy and human rights, in the last examination, means the strengthening of each person to participate with active sense of responsibility in all aspects of political and social life".

But what is this, but a cliché phrase too innocent to be taken into account, when human rights are just a beautiful hymn to be hum by those with more. Never by the great mass of the dispossessed the planet.

The world's poor have no one to defend them, and democracy is a feast for those perching on the power and used it to meet long aftermath of arbitrariness and unforgivable corruption.

How to strengthen the man and push him to participate with active sense of responsibility in social life?

Difficult, if that society that has made a long list of obligations to be fulfilled, and is a liar because for every created law a loophole is also made, is not interested in the mediated development, not even for their survival and imposes exclusionary treatment and selfishness and it is not able to link it to justice.

Is that the peace culture that is proclaimed by the new-style pacifist? For it is the least convenient culture.

In several International Conferences on Education (ICE), one in Geneva, proposals to strengthen a culture of peace through education were presented, including the concepts of training and practice in mediation and conflict resolution in the school system, among staff and students, as well as by involvement the community in the rest of society; incorporation into the curriculum of information on social movements (national and international) for peace and non-violence, democracy and equitable development, review and systematic renewal of curricula to ensure a focus on ethnic, racial and cultural differences, that emphasizes equality and a unique contribution to the enrichment of the common wealth, revision and systematic renovation and renewal of the teaching of history, to give at least as much emphasis on nonviolent social change

as well as the military aspects of history, with special attention to the role of women in history and intercultural understanding, tolerance and solidarity

All based on that peace must be nested on the intellectual and moral solidarity of mankind.

Yes, right, of course, cute, I say, but what about social justice.

Can we speak of an intellectual solidarity and morality and the peace of those excluded from the social monstrosity, that when they lie down to go to sleep, do not even have bread or a glass of water to deceive hunger that kills them?

Can you sketch a basic metaphor of peace when thousands and thousands of people, especially the underdeveloped countries, do not have a steady job to ensure basic family subsistence and do spend the night in makeshift shacks of mud, cane or cardboard, without the most basic services of water, electricity or sewage, to enable them to live in dignity as human beings?

The United Nations proclaimed 1995 as the "Year of Tolerance", following a proposal submitted by UNESCO to the General Assembly of the United Nations. The General Assembly designated UNESCO as lead agency, responsible for an international campaign of public awareness and subsequent monitoring activities. At the 28th session of the General Conference, a declaration was adopted on that virtue, which reaffirms the commitment of UNESCO to "respect, acceptance and appreciation of the infinite richness of the cultures of our world," emphasizing tolerance as the cornerstone of building a just and lasting peace, and urging all Member States to engage in the active application of these principles in their respective societies.

But the world remains the same, because they lack a revolutionary idea that redefines peace in the world and from this work the following redefinition correlates.

Those involved to work in the configuration of the meaning of peace itself, do not understand until now that peace is not only what they believe, but much more. That the peace that they sublimate belongs to the formulary of the obtuse pacifists that idle it to war and play a role assigned to the vain repetition of formulas that no longer serve.

The dynamism of history itself requires further confrontation with a reality that is ultimately in charge.

The peace of heaven on earth is not the same of the XXI century. Now Adam isn't here anymore, neither Eve. The Eden lies depraved, and one must be careful, because there is an immemorial Cain's list of snipers and puppets pointing out kill the peace that seemed to mimicry into the clamor of war.

There are other times and other circumstances. Another man and another reality facing the street and smells like death. Others are the mechanical components of social laws which become

unfading in the attempted permanent confrontations. What compels scientific researchers to rethink the vision of peace from the outlook that we express.

VIII

JOURNALISM AND PEACE

Unquestionably a pluralistic and independent media is needed, accessible to all, to ensure the free flow of ideas that are required for the development of a culture of peace globally.

That is true.

Precisely UNESCO, for this purpose, has developed close relationships with relevant professional's media organizations and journalists from around the world, by providing Member States technical advisors to prepare legislation in this field and propose structures for the public services of editorially independent transmissions.

The formation of communication specialists and professional journalists, constitutes a central concern, with emphasis on human rights and democratic freedoms, peace and tolerance, management of independent media, rural communication, professional ethics and application of new information technologies, because although there is a serious journalism, scientific, rational, sensitive to the needs of the world, very professional, that has very clearly envision what their mission on the planet is, there is another, of sewer nature, dismissive and petulant, won by ignorance and secrecy, mediocre and cobbler, that in reality offends the profession with its proclivity to begging, to ridicule, slander and lie, that knows no culture or peace conceived as a moral obligation new world.

Is that unethical and immoral journalism and trash, which only believes in peace from their pockets miserable, which sells his dignity for a few coins and tilts his editorials most corrupt interests. It's because its underground sewer and the more death, misery and disappointment promotes becomes more commercial.

With the real journalist, for whom the profession is an apostolate, you have to work on resizing peace, not as the antithesis forced war but as an expression of fair and balanced state of human dignity. And you must understand that peace may be more infamous than war, when the rocks the lies and injustice, when it seeks a simple "be" stripped of the definitive weapons of humanitarianism and social justice.

Anyone who wants the peace of righteousness, which propagandize to show off, be deceiving, hypocritical hold a doctrine, serve the modernity of a world won by the malignancy and sin, but to bring redemption, but material and moral destruction.

Journalism ethics guidance will be of great importance to ensure a culture of peace. If science is oriented towards the construction of weapons of war or the pursuit of profit regardless of social consequences, will have a destructive impact. But more terrible is that we continue to see peace from the miserable accommodative vision. Because, again, peace without social justice is worse than fratricidal war.

The creation of specific communication projects in several countries to contribute directly to a culture of peace is a significant step for peace, provided they do not fall into the same dichotomy of working for peace divorced from social justice and culture.

We know that in Rwanda, Burundi and the republics of the former Yugoslavia, for example, the organization contributes to the efforts of peace building United Nations with the support of independent media and helping to rebuild the structures on the principles of press freedom and pluralism, and that's enough to say before the language of bullets and the inexperience of the "peace" without arguments.

The long-term development of independent media in Rwanda is also receiving attention. This includes daily and weekly publications, as well as assistance to transform government radio and national television public service station with independent editorial policy and ethnic political powers.

In Burundi, journalists are sensitized by UNESCO on the role that non-partisan and pluralistic information can and should play in the peace process. Some 60 senior decision-makers and representatives from the various existing media - private press, public media and institutional press - participated in a seminar organized by UNESCO and the International Programme for the Development of Communication (IPDC), and the new picture is waiting as long as peace is included as a matter of social urgency, because it is configured within the prerogatives and needs of distributive justice and culture for all.

Only when this balance is achieved, you can speak of true peace. The other, which is based on injustice, although there were no more conflicts or wars, will only be the one of the Perrogrullo. Never the sincere peace that can make the world go better.

IX

EDUCATION AND PEACE

In the Declaration on Education for Peace, Human Rights and Democracy, adopted by the International Conference of Education, ministers agreed "to base education on principles and methods that contribute to the development of the personality of pupils, students and adults to be respectful of their peers and determined to promote peace, human rights and democracy" and pledged to take steps to ensure that educational institutions become "ideal places "to practice tolerance.

The Culture of Peace Program began working with the Associated Schools Project, based on a new approach to the problem of violence in major urban centers.

The *Interregional Project Community of Schools to Promote Conflict Management in Violence-Prone Urban Areas*, has as a goal creating a network of schools located in cities infested by violence and where they develop programs to train students, teachers and other members staff, parents and the surrounding communities in methods of mediation and nonviolent conflict resolution.

In these schools, training in mediation and conflict management will be part of the curriculum as well as the activities of the schools and surrounding communities, and considering that unemployment is the root of much of urban violence, obtaining employment for students will be prioritized.

UNESCO Chairs are being created in universities that belong to the web program UNITWIN of the Organization, specifically dedicated to teaching and promoting human rights, democracy, peace and development.

In South Africa, it has been created an UNESCO Chair for Peace Culture at the University of Durban-Wetville as well as related professorships at the Universities of Sao Paulo (Brazil) and Oran (Algeria). For what it can be inferred that not all is lost, that there is a propensity to avoid falling into the void of the "pacifists" in bad faith, that do so much damage to peace in every the corners.

X

SOCIAL SCIENTISTS AND PEACE

Social scientists worldwide raise the question of a culture of peace, as an essential issue.

The International Association for Peace Research (IPRA) and the Peace Committee of the International Union of Psychological Sciences have raised urgency in their plenary discussions, and UNESCO has worked with great interest a volume of Peace and Conflict Issues on the theme From a Culture of Violence Towards a Culture of Peace, to create durable links between the scientific communities and the responsible of policy makers, and to strengthen the relevance of social science research in the formulation of this.

To promote sustainable development and a culture of peace, which means bringing the vision of peace with social and cultural justice for all, UNESCO has launched the challenge program *The Management of Social Transformations* (MOST), which works in three research areas: multicultural and multiethnic societies, cities as places of accelerated social transformations, and to stand locally and regionally the economic, technological and environmental transformations.

XI

CONCLUSIONS

According to all the records that we have analyzed, we can come to the unmistakable conclusion:

1. - That war is bad and condemnable. But more evil and repulsive is the peace that is promoted without social justice without education and culture for all.
2. - That the worst enemies of peace are not only the makers of war but the "pacifists" in bad faith who believe that peace is a forum of its sole and absolute ownership.
3. – That a new vision of peace must be worked, not as a simple synonym, but on the contrary, of a social conflict or war, since they, may not exist and yet peace not be achieved, as this only prevails and is true where human dignity is respected and there is a fair distribution of wealth and development for all. Injustice is the breeding ground of violence, and this one of the most vertebrate enemies of peace.

4. - That peace, in its broadest and truest sense, requires a varied social, educational, cultural, scientific and humanistic true expertise, for its ultimate achievement in any latitude on the planet. The mere use of “pacifists” slogans of compulsive repetition does not serve peace if it does not propose socioeconomic, restorative justice and social development alternatives to address the chaos that promotes social restraint and violence.

5. - That the new vision of true peace should be taught in schools, colleges and universities around the world, to build from there this new culture of peace that the planet needs to overcome war, selfishness, injustice, lack of solidarity and absurd disregard for the disadvantaged of the earth.

6. - That to achieve peace we must declare war on poverty, the unjust distribution of wealth, lack of freedom, corruption, selfishness and injustice.

