

Gandhi, Non-violence and the Culture of Peace: Reflections on Africa

Abstract

Philosophically, Gandhi's ideas of non-violence, *satyaagraha* or peace and harmony, have been instrumental in creating a conducive environment for establishing peace and a culture of peace in many parts of globe. There is a thread running throughout Gandhi's teaching and practice of non-violence, in particular culture of peace programmes and their successful adoption in many parts of Africa particularly due to Gandhi's first experiments of non-violence in South Africa. The paper attempts to bring out analysis of Gandhi's influence on UNESCO's culture of peace and non-violence programmes and its experiments in various parts of Africa.

Key Words: Non-violence, Peace, Culture of peace, Africa, *Satyagrahi*

Introduction

Mohandas Karamchand Gandhi attempted to cultivate a culture based on purity of mind, purity of means, unity of man, non-violence, *sarvodaya*,⁴ trusteeship. These become guiding principles for establishing a culture of peace and methods of conflict resolution in today's crises-driven society.

Many international institutions, organisations and leaders have been inspired by the ideas of Gandhi both in terms of setting the basic principles and acting on the strategies adopted by him. The culture of peace programme has been instrumental in resolving many conflicts in Africa. There has been a key strand throughout Gandhi's teaching and practice of non-violence, the culture of peace programmes and their successful adoption in many parts of Africa, particularly due to Gandhi's first experiments of non-violence in South Africa and its significance in the present context. UNESCO's culture of peace and non-violence programme remains the most important reference point in this regard.

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4 *Sarvodaya* is a Sanskrit term which generally means "universal uplift" or "progress of all."

Therefore, the main objective of this paper is to analyse Gandhi's influence on UNESCO's culture of peace and non-violence programmes and experiments in various parts of Africa.

Gandhi, Non-violence and South Africa: The Land of Experiment

Gandhi arrived as a 23 year-old barrister and spent 21 years in South Africa, where he experimented with non-violent methods of conflict resolution, which in turn provided him with experience to lead the successful freedom struggle in India based on the same principles of non-violence, *Satyagraha*⁵ and truth.⁶ Gandhi, speaking to Yusuf M. Dadoo and Gagathura M. Naicker, stated on April 11, 1947 that

“truly speaking, it was after I went to South Africa that I became what I am now. My love for South Africa and my concern for her problems are no less than for India, because it was in South Africa that I discovered the weapon of *Satyagraha*, and it was there that I offered a successful non-violent *Satyagraha*. It encouraged me in my line of thought and strengthened my faith.”⁷

Gandhi with great humility acknowledged his attachment to South Africa, saying “I have myself lived in South Africa for twenty years and I can therefore say that it is my country”⁸ two days before his tragic assassination on January 28, 1948.

5 Gandhi modified the word *sadagraha* suggested by Shri Maganlal Gandhi and preferred to correct it as *Satyagraha*. *Satya* (truth) implies love, and *agraha* means firmness, engenders and therefore serves as a synonym for force. Gandhi began to call the Indian movement “*Satyagraha*,” that is to say, the Force which is born from truth and love or non-violence. For details see: ‘*Satyagraha in South Africa*,’ in *The Selected Works of Mahatma Gandhi*, Mahatma Gandhi (ed.), Vol. II, Ahmadabad: Navajivan Trust., p. 107.

6 Gandhi said that for him truth was the sovereign principle, which includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth, the Eternal Principle, that is God... For details see: Mahatma Gandhi, *Young India, 1927–1928*, India: S. Ganesan, Madras, 1935.

7 Both Dadoo and Naicker were the leaders of the passive resistance movement in South Africa. For details see: ‘Talk with Dr. Y. M. Dadoo and Dr. G.M. Naicker, April 11, 1947,’ in *Collected Works of Mahatma Gandhi*, Vol. 87, Mahatma Gandhi (ed.), New Delhi: The Publication Division, Ministry of Information and Broadcasting, Government of India, 1983, p. 257, <https://www.gandhiserve.net/about-mahatma-gandhi/collected-works-of-mahatma-gandhi/087-19470221-19470524/> (accessed 5 May 2021).

8 ‘Speech at Prayer Meeting, New Delhi, January 28, 1948,’ in *Collected Works of Mahatma Gandhi*, Mahatma Gandhi (ed.), Vol. 90, New Delhi: The Publication Division, Ministry of Information and Broadcasting, Government of India, 1984, pp. 515–517, <https://www.gandhiserve.net/about-mahatma-gandhi/collected-works-of-mahatma-gandhi/090-19471111-19480130/> (accessed 5 May 2021).

Gandhi fought against racial discrimination, humiliation and inhumane practices. The establishments of the Natal Indian Congress in 1894 and Transvaal British Indian Association in 1903 were particularly aimed at countering discriminatory imperial law. The Transvaal Asiatic Ordinance of 1906 stipulated that all Indians had to register and carry passes, an unjust move clearly based on discrimination. Gandhi strategically chose to fight this law with the weapon of non-violence even after the Ordinance was enacted as the Asiatic Registration Act in July 1907. The large-scale non-violent participation of the Indian community on July 31, 1906 to defy the law under the principle of *Satyagraha* led to Gandhi's first rise to public recognition. Gandhi along with 150 persons imprisoned for violation of the law became instrumental in pressuring the imperial power to reach a settlement of the conflict and resulted in a provisional settlement between General Smuts and Gandhi in January 1908.⁹ However, the commitment to repeal the law by General Smuts was not fulfilled and Gandhi first experienced the cynical character of empire. Gandhi, a relentless *Satyagrahi*, continued to fight against the law until the conflict reached the stage of resolution.

Additionally, the most unjust and dehumanising act experienced by Gandhi and the Indian community as a whole was when the Cape Supreme Court declared virtually all Indian marriages invalid and validated only marriages performed under Christian rites and duly registered in 1913.¹⁰ Moreover, economically, the imposition of an annual tax of 3 pounds on indentured labourers¹¹ intensified the Indian community's ire. Gandhi reignited the idea of communal harmony and used it to lead the movement while mobilising all the diverse elements of the Indian community both in Transvaal and Natal. It was a great march bringing together all religious¹² people from diverse occupations – merchants, hawkers, professionals, workers and indentured labourers in a righteous struggle. Gandhi admitted that “the whole community rose like a surging wave. Without organisations, without propaganda, all – nearly 40,000 people – courted imprisonment. Nearly 10,000 were actually imprisoned.

9 The provisional settlement under which the Indians would register voluntarily and the government would repeal the law. ‘Young India, April 20, 1921,’ in *Collected Works of Mahatma Gandhi*, Vol. 20, Mahatma Gandhi (ed.), New Delhi: The Publication Division, Ministry of Information and Broadcasting, Government of India, 1966, p. 15, <https://www.gandhiserve.net/about-mahatma-gandhi/collected-works-of-mahatma-gandhi/020-19210415-19210819/> (accessed 13 June 2021).

10 ‘Satyagraha in South Africa...,’ p. 256.

11 Who did not return to India at the expiration of their contracts. ‘Satyagraha in South Africa...,’ pp. 302–304.

12 People of different religions-Hindu, Muslims, Parsis and Christians participated non-violently in discipline, Satyagraha in South Africa.

A bloodless revolution was carried out after great discipline and self-suffering.¹³

Subsequently, many prominent leaders of Africa¹⁴ continued to adopt Gandhian methods of non-violence and conflict resolution towards a non-discriminatory harmonious society in accordance with their time and context. South African leader Nelson Mandela and Bishop Desmond Tutu¹⁵ among many others can be cited in eliminating apartheid based on multiple forms of discrimination and establishing harmonious social relationship with the idea of “the rainbow people of God.”¹⁶

Evidently, Gandhi’s non-violent methods of conflict resolution for the creation of a peaceful society based on equality, liberty and communal harmony – what he called *Satyagraha* – made him a leader in the fight against the British Empire. Gandhi later successfully accomplished the larger objective of liberation of India. He laid the founding stone for cultural peace developed through promotion of a culture of peace and non-violence in South Africa long before, which in turn became a motto for many programmes of international organisations.

Gandhi, Non-violence and the Culture of Peace

Strategically, Gandhi was the first to combine a variety of tactics according to a strategic plan in a campaign of explicitly non-violent action, and the first to conduct a series of campaigns toward long-term goals. The supreme value of *ahimsa* is pacifism. He believed that the means justify the ends,¹⁷ unlike Niccolo Machiavellian for whom the ends justifies means.¹⁸ Gandhi

13 ‘Young India, April 20, 1921,’ in *Collected Works of Mahatma Gandhi*, Vol. 20, Mahatma Gandhi (ed.), New Delhi: The Publication Division, Ministry of Information and Broadcasting, Government of India, 1966, p. 15, <https://www.gandhiserve.net/about-mahatma-gandhi/collected-works-of-mahatma-gandhi/020-19210415-19210819/> (accessed 13 June 2021).

14 To name few Walter Sisulu, Oliver Tambo and Dr. Xuma.

15 Tutu followed the strategy of non-violence for peaceful change in Africa. For details see: Colman McCarthy, ‘Tutu: In the Tradition of Gandhi,’ *The Washington Post*, August, 17, 1985, <https://www.washingtonpost.com/archive/politics/1985/08/17/tutu-in-the-tradition-of-gandhi/cb191c2c-5638-4747-858e-78a50881ff85/> (accessed 14 June 2021).

16 Tutu stated that “ you are the rainbow people of God. You remember the rainbow in the Bible is sign of peace. The rainbow is a sign of prosperity. We want peace, prosperity and justice and we can have it when we, all the people of God, work together.” Desmond Tutu, *Tutu D. The Rainbow People of God: A Spiritual Journey from Apartheid to Freedom*, Cape Town: Double Storey Books, 1996.

17 Gandhi said that the means may be likened to a seed, the ends to a tree; and there is just the same inviolable connection between the means and the ends as there is between the seed and the tree. Anthony J. Parel, *Gandhi: Hind Swaraj and Other Writings*, Cambridge: Cambridge University Press, 1997, p. 81.

18 Machiavelli is of the view that evil means may have to be done to preserve one’s political life. Niccolo Machiavelli, *The Prince*, translated by James B. Arkinson, Cambridge: Hackett Publishing Company, Inc., 2008, p. 61.

emphatically stated that “non-violence is the law of our species as violence is the law of the brute.”¹⁹ Gandhi’s *Ahimsa* is not a negative, not a non-injury, but a positive attitude of sacrifice, love and forgiveness for humanity. The moral power generated by non-violence is much greater than the force of violence and armaments. Gandhi insisted that non-violence is dynamic and active. In practice, “the essence of non-violence technique is that it seeks to liquidate antagonisms but not antagonists themselves.”²⁰ Gandhi makes this clear, stating that “I am not pleading for India to practice non-violence because it is weak. I want her to practice non-violence conscious of her strength and power.”²¹

According to Gene Sharp, Gandhi’s method of non-violent activism necessitates, the *satyagrahi*, a believer in *Satyagraha*, constantly seeks to live a life of truth and love.²² He believes that the practice of love and self-suffering will bring about a change of heart in his opponent. The *satyagrahi* tries to change both individuals and institutions.²³ Stephen Zunes comprehends non-violent action as a deliberate tool for social change.²⁴ According to Zunes, basically, non-violent action is categorised in three broad groups:

1. Persuasion and protest²⁵
2. Non-cooperation
3. Non-violent Intervention

Non-violent protests are actions of peaceful resistance that do not go as far as rejecting cooperation or directly interfering in a situation. This category is primarily symbolic. Persuasion and protest include actions such as speech making, picketing, petitions, vigils, street theatre, marches, rallies and teach-ins.²⁶ Gandhi’s non-cooperation is well known from trade unions

19 The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law-to the strength of the spirit. Gandhi, *Young India*, 1927...

20 Gandhi, *Young India*, 1927..., p. 167.

21 Gandhi, *Young India*, 1927...

22 Gene Sharp, *Gandhi Wields the Weapon of Moral Power [Three Case Histories]*, Ahmedabad: Navjivan Publications, India, 1960, pp. 59.

23 Sharp, *Gandhi Wields...*, p. 4.

24 Stephen Zunes, ‘Nonviolent Action and Human Rights,’ *PS: Political Science and Politics*, Vol. 33, No. 2, 2000, pp. 181–187.

25 The main purpose of protest and persuasion actions is to communicate a message that something is wrong and people are ready to do something about it. A frequent goal for non-violent protest is to communicate a message to opposition. Jorgen Johansen, ‘Nonviolent Revolutionary Movement,’ in Charles Webel and Jorgen Johansen (eds), *Peace and Conflict Studies: A Reader*, USA: Routledge, 2012, pp. 312–322. Protest and persuasion actions may build a conducive setting for later more targeted disruptive or potentially high-risk actions.

26 ‘198 Methods of Nonviolent Action,’ Albert Einstein Institution, 1978, p. 2, <http://www.aeinstein.org/wp-content/uploads/2014/12/198-Methods.pdf> also (accessed 16 May 2021).

and their use of strikes. This method consists of social, economic and political forms of non-cooperation such as: social ostracism, strikes, work slowdowns, withdrawals from bank accounts, stay homes, and boycotts by various groups such as consumers, workers, traders and management.²⁷ Additionally, non-violent action is an alternative both to passivity and to violence as an option in conflict.²⁸

Gandhi aimed at a way of living peacefully while incorporating all diverse expression and thought, beliefs and world views, culture and practices without having any forms of violence and discriminations. He strives to build society based on cultural diversity, peace and harmony promoting culture of peace.

The Culture of Peace: Reflection on Africa

The culture of peace was introduced in 1986 by Peruvian scholar Felipe MacGregor.²⁹ It was launched by UNESCO at an international congress held on “Peace in the Minds of Men” in Yamousouka in Cote d’Ivoire in 1989. The United Nations provides a broad definition of the culture of peace “as a set of values, attitudes, modes of behaviour and ways of life. It follows that to move toward a culture of peace or to strengthen those elements of a culture of peace that already exists”.³⁰ This is a culture of peace centred around activities and policies which promote the aspects of culture which foster peace and cultivate the elements of peace in a society. In other words, it is the embodiment of “cultural peace, structural peace and direct peace. When these three facets of peace come together, we have a culture (i.e. community, state, or world) of peace.”³¹

UNESCO has played a vital role in promoting a culture of peace in Africa multidimensionally. Historically, UNESCO was created in 1945 to embody a genuine culture of peace and establish the “intellectual and moral solidarity of mankind.”³² Objectively, UNESCO’s motto – as above – marked the

27 Webel and Johansen, *Peace and Conflict...*, p. 149.

28 Ronald M. McCarthy and Christopher Kruegler, *Toward Research and Theory Building in the Study of Nonviolent Action*, Cambridge: The Albert Einstein Institution, 1993, pp. 2–3, <https://www.aeinstein.org/wp-content/uploads/2013/09/TowardResearchandTheoryBuildingintheStudyofNonviolentAction.pdf> (accessed 18 July 2021).

29 Peruvian scholar MacGregor brought the phrase and definition of culture of peace. He illustrated the term in his book of peace education in Peru in 1986, named “Cultura de Paz.” See. ‘Early History of the Culture of Peace,’ <https://www.culture-of-peace.info/history/page2.html> (accessed 20 May 2021).

30 ‘Culture of Peace,’ the United Nations Resolution A/RES/52/13, 15 January 1998, <https://undocs.org/A/RES/52/13> (accessed 18 July 2021).

31 Reber-Rider, ‘Bulding Cultures of Peace in the Rold: One Peace Centre at a Time,’ *International Journal on World Peace*, Vol. 25, No. 1, 2008, pp.73–88.

32 ‘UNESCO in brief-Mission and Mandate,’ <https://www.unesco.org/en/introducing-unesco>

primary purpose to build peace through international cooperation in education, sciences and culture. UNESCO's programmes contribute to the achievement of the Sustainable Development Goals defined in the 2030 Agenda adopted by the United Nations General Assembly in 2015.³³ Significantly, promotion of culture of peace and non-violence in Africa constitutes the vital objectives of UNESCO in this regards.

At its 1995 General Conference UNESCO defined the culture of peace as "values, attitudes and behaviours that reflect and inspire social interaction and sharing, based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity."³⁴ A Culture of peace represents "an everyday attitude of non-violent rebellion, of peaceful dissent, of firm determination to defend human rights and human dignity."³⁵ According to Federico Mayor, Director-General of UNESCO, a culture of peace is a vision, "linked to the search of social and economic justice" in which everybody plays an active part. Its principle is "to provide the required harmony, both intellectual and moral, to unite people working around the world for peace and justice and to inspire hope and determination for the common task."³⁶

This integrated understanding of peace and peace education is reflected in the Declaration of a Culture of Peace on September 13, 1999 and the Programme of Action³⁷ in the General Assembly resolution 53/243 of October 6, 1999. Article 4 of the Declaration indicates that education is one of the primary means of building a culture of peace.³⁸ Article 9 of the programme of action contains specific actions for fostering a culture of peace through various initiatives.³⁹ UN work on the culture of peace was furthered by UN General

(accessed 6 July 2021).

- 33 'Transforming our World: the 2030 Agenda for Sustainable Development' adopted by the United Nations General Assembly in 2015, <https://sdgs.un.org/2030agenda> (accessed 23 July 2021).
- 34 Adam Przeworski, 'Conceptual History of UNESCO's Culture of Peace Programm,' in Alexander Chubarian, Vladimir Lomeiko, Dan Smith and Janusz Symonides, (eds) *A Culture of Peace: A Handbook*, Moscow: UNESCO and International Institute for a Culture of Peace and Democracy, 1997.
- 35 David Adams, 'Preface,' UNESCO and a Culture of Peace: Promoting a Global Movement, UNESCO, Paris, 1995, <https://www.culture-of-peace.info/monograph/pages4-5.html> (accessed 27 July 2021).
- 36 David Adams and Michael True, 'Unesco's Culture of Peace Programme: An Introduction,' *International Peace Research Newsletter*, Vol 35, No. 1, 1997.
- 37 The programme defines eight domains of action which includes culture peace, sustainable economic and social development, respect for human rights and so on.
- 38 For details see: 'Declaration and Programme of Action on a Culture of Peace,' 53/243 Resolution adopted by the United Nations General Assembly, <https://undocs.org/pdf?symbol=en/a/res/53/243> (accessed 28 September 2021).
- 39 Through education, including involving children in activities for instilling the values and goals of a culture of peace, revision of curricula and textbooks with regards to peace,

Assembly resolution 52/15 of November 20, 1997, by which it proclaimed the year 2000 as the ‘International Year for the Culture of Peace’ and its resolution 53/25 of November 10, 1998, by which it proclaimed the period 2001–10 as the ‘International Decade for a Culture of Peace and Non-violence for the Children of the World.’

Significantly, UNESCO plays a vital role in promoting a culture of peace in Africa in multidimensional aspects both alone and in collaboration with other governmental and non-governmental organisations. UNESCO’s strategy for promotion of culture of peace is three-pronged: 1) educating for a culture of peace; 2) furthering the promotion of cultural pluralism and multicultural dialogue and 3) encouraging learning.⁴⁰ Arguably, Africa is understood as the continent where a “culture of peace is rooted in the values, belief systems and forms of spirituality, local knowledge and technologies, traditions and forms of cultural and artistic expression that contribute to the respect of human rights, cultural diversity, solidarity and the rejection of violence to build democratic societies.”⁴¹

Collaboratively, UNESCO with the Centre for Prospective and Strategic Studies (CEPS) held a forum “A culture of Peace in West African: Essential for economic development and social cohesion” in 4–5 June 2012. Participants of fifteen West African countries discussed the set of principles and proposal for action for development of culture of peace.⁴² A Pan-African Forum⁴³ jointly organised by UNESCO, the African Union and Angolan government on the theme “Sources and resources for a culture of peace”⁴⁴ to deliberate and take actions in this regards. This forum provided a platform for bringing high-level personalities, experts, representatives of international and regional

encouraging and strengthening efforts in developing skills and values supporting a culture of peace, and expanding the culture of peace initiatives in institutions of higher education.

40 In the sources and forms of violence, and promotion of the means and mechanisms available to prevent violence and conflict a source, having regard to the upholding of human rights and the moves towards democracy and tolerance of cultural difference. Mame Lauri Salas, ‘Promoting a Culture of Peace,’ *New Zealand International Review*, Vol. 26, No. 3, 2001, pp. 14–16.

41 ‘Biennale of Luanda: Pan-African Forum for the Culture of Peace,’ African Union, 18–22 September 2019, <https://au.int/en/newsevents/20190918/biennal-luanda-pan-african-forum-culture-peace> (accessed 26 September 2021).

42 ‘A Culture of Peace in West African: Essential for Economic Development and Social Cohesion,’ Report of the International Forum of Reflection, Abidjan, 4–5, June 2012, <https://knowledge-uclga.org/IMG/pdf/acultureofpeaceinwestafricaessentialforeconomicdevelopmentandsocialcohesion.pdf> (accessed 26 September 2021).

43 ‘Pan-African Forum, 26–28 March 2013, Luanda, Angola,’ UNESCO Clearinghouse for Global Citizenship Education, 2015, <https://www.gcעדclearinghouse.org/sites/default/files/resources/%5BENG%5D%20Pan-African%20forum.pdf> (accessed 26 September 2021).

44 ‘Pan-African Forum...,’

organisations and states members, Non-governmental Organisations from 43 African countries.

Notably, the forum discussed an “action plan for the culture of peace in Africa” based on the three themes that shaped its agenda: natural and cultural sources and resources, as well as the African youth. Additionally, the forum became instrumental in launching the “Pan-African Movement for a culture of peace in Africa.”⁴⁵ The forum helped in generating multi-level support in favour of “Make Peace Happen” initiated by the African Union in 2010. Significantly, the forum recognises the cultural, natural and human resources of Africa as the three essential pillars to creating an inclusive and holistic approach to the culture of peace.⁴⁶

UNESCO played vital role in establishing the “Network of Foundations and Research Institutions for the Promotion of a Culture of Peace in Africa”⁴⁷ with the collaboration of the Felix Houphouet-Boigny Foundation of Peace Research and the African Union. Moreover, the UNESCO works to implement “Intersectoral and interdisciplinary Program of Action for a Culture of Peace and Non-violence” along with a Mid-Term Strategy (2014–2021) aimed at building peace by building inclusive, peaceful and resilient societies” in Africa.⁴⁸ The African Union Commission Strategic Plan attempts to implement the programmes on regional integration, peace, security and democracy with UNESCO.

Specifically, UNESCO also led activities to strengthen the culture of peace and non-violence. A project entitled “Promoting a culture of peace and non-violence through education”⁴⁹ was started in 2012. By this project, UNESCO made a comprehensive mapping out of current policy and resources of 45 countries in sub-Saharan Africa to provide a picture for fostering a culture of peace.⁵⁰ UNESCO plays a crucial role in the post-conflict peace building process through developing a contextualised functional literacy. For instance, UNESCO became instrumental in providing functional literacy to a large section of society in South Sudan.⁵¹ Collaboratively, UNESCO, the

45 ‘Africa Sources and Resources for a Culture of Peace,’ UNESCO, 2013, <https://cop.unescochair-unifi.it/documents/view/id/9/lang/en> (accessed 26 September 2021).

46 ‘Africa Sources and Resources...,’ p. 3

47 ‘Network of Foundations and Research Institutions for the Promotion of a Culture of Peace in Africa,’ UNESCO, <https://en.unesco.org/priorityafrica/cultureofpeace> (accessed 28 September 2021).

48 ‘Africa Sources and Resources...,’ p. 1.

49 ‘Africa Sources and Resources...,’ p. 6.

50 ‘Africa Sources and Resources...,’ p. 6.

51 UNESCO’s Country Director and Representatives of South Sudan, Mr. Julius Banda, stated that improved access to literacy, numeracy and skills development for youth and adults especially girls and women remains a top priority for UNESCO in South Sudan.

Economic Community of West African States (ECOWAS) and the African Development Bank developed “educational tools for the promotion of human rights education, citizenship and culture of peace, democracy and regional integration” in the formal education systems of 15 member of states.⁵²

Similarly, UNESCO takes initiatives to promote a culture of peace and non-violence in the countries which are in transition moving towards democracy. For instance, in Tunisia, UNESCO supports the implementation of a national strategy for the creation of 24 citizenship and human rights clubs, with a view to reforming and generalising civic education in primary education and secondary schools.⁵³ In Egypt, a gender-sensitive manual is being developed in collaboration with the Ministry of State for Youth, the Ministry of Higher Education and other stakeholders.⁵⁴ Many significant activities are undertaken by UNESCO in Burundi, Liberia, Sierra Leone, Zambia, Malawi, Burkina Faso, Mali, Uganda, South Sudan and Nigeria and other part of Africa for the promotion of a culture of peace through education, science, media and teaching of peaceful of resolution of conflicts. UNESCO remains committed to go for “long walk of peace, towards culture of prevention and building stable and thriving societies.”⁵⁵

Conclusions

Significantly, non-violent methods of conflict resolution and constructing peace through the promotion of a culture of peace in diverse societies proves to be most appropriate. The non-discriminatory, non-exploitative, all-inclusive, development for all, multi layers culture of peace and non-violence initiatives form an umbrella project based on win-win principles. In fact, the interplay between Gandhi’s teaching and practice of non-violence and the idea of a culture of peace, significantly provides an idealistic value and pragmatic framework to work for peaceful, cooperative and harmonious social order. In this direction, UNESCO’s plays instrumental role in bringing the same on the ground through culture of peace and non-violence programmes.

Precisely, the overall objective of UNESCO remained centred around building peace by building inclusive, peaceful and resilient societies through promotion of culture of peace in Africa. The development of a culture of peace is a necessary condition for the security and development of Africa in particular and the world at large and thereby obtaining the vital objective of “welfare for all.” In fact, it seems there is a thread through Gandhi, non-violence, the

52 ‘Africa Sources and Resources...,’ p. 7.

53 ‘Africa Sources and Resources...,’ p. 8.

54 ‘Africa Sources and Resources...,’ p. 8.

55 Stated by Director General of UNESCO, Audrey Azoulay.

culture of peace and Africa. Here UNESCO plays as a linking this thread and attempts to complete the unfinished work of Gandhi in establishing peace through peaceful means. Evidently, UNESCO imbibed the idea of Gandhi while quoting him in the “a vision in action” document, that “there is no route to peace, peace is the route.”