

# THE ROLE OF DIPLOMACY IN PROMOTING GLOBAL PEACE, PEACE EDUCATION, A UNIVERSAL HUMAN RIGHT

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**ABSTRACT:** *The Role of Diplomacy in Promoting Global Peace. Peace Education, a Universal Human Right.*

The word peace has many definitions today, with many interpretations and areas of research. Peace is a complex and multidimensional concept, which can be understood as the absence of war, a state of personal well-being, social harmony or a continuous process towards a more just and peaceful world. By peace, we mean the capacity of a society to transform, manage and resolve conflicts non-violently. In this sense, peace is not a utopia, as it can be built day by day, and the role of humanity is to create the cultural, political and social conditions to make it possible. Peace education is recognized as a fundamental right, essential for the promotion of a culture of peace and the full realization of human rights. This right implies access to information, education and training on human rights in order to develop global awareness and promote tolerance, dialogue and cooperation.

**Keywords:** *peace, law, right of peoples to peace, culture of peace, educational review. International.*

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## **1. Introduction**

Peace is a promise and, at the same time, a prayer that springs from the depths of human beings regardless of race, age or social class. Beyond any culture or ideology, peace vibrates in everyone's heart: no one who hears the word peace remains indifferent; every human being desires it in himself, in his home, in his family, in his society, in his city, in his nation and in the whole world; he desires it by understanding its meaning and value, he

rejoices in its presence and suffers in its absence<sup>1</sup>. „Peace’ is a word which expresses an important category of international politic<sup>2</sup>s today and indicates a reality, rich in meaning and multifaceted. According to a modern conception, some reduce peace to the absence of war or violent conflict: in this case, it can mean peaceful coexistence between individuals and peoples, but it can also mean the tranquility of a social, political and economic order put at the service of dominant classes and groups; it can imply or require the annihilation of the enemy and can rely on the force of arms, or it can consist in the activation of diplomatic and political action aimed at reaching compromises and agreements at the highest level. But there are also those who take a more positive view of it as the realization of a social order based on justice, respect for the rights of individuals and peoples, and which progressively strives to establish genuine solidarity among all. In this perspective, some propose a kind of „radical pacifism,” which rejects any form of defense or armed offensive, while others lean towards a relative pacifism, identifying and specifying the conditions that allow the use of armed force. A much deeper concept than the term peace has been expressed by Christianity and lies at the root of the Western world. St. Augustine<sup>3</sup>, in a famous passage from „The City of God”, in which he explained how peace is the fruit of the activity of the Almighty. God has created man and the universe with love, providing them with a state of order which is the condition of tranquility that must not be disturbed. For Augustine, peace is not simply the absence of war, but a fundamental condition of

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1 Card. Carlo Maria Martini, Source: <https://gmzavattaro.blogspot.com/p/il-cardinal-martini-sulla-pace-10-anni.html>

2 The term derives from the Latin *pax* (which, in turn, derives from the Indo-European root *pak-*, *pag-* to fix, to agree, to bind, to unite, to weld; to which are also related *pacare*, which is the opposite of *bellum* in a political and sociological sense, i.e. the state of relations between individuals or groups of individuals. Source: <https://www.treccani.it/vocabolario/pace/> Accessed on March 20, 2025.

3 Augustine of Hippo, known as Saint Augustine, was born Aurelius Augustinus on November 13, 354 AD in Thagaste, located in present-day Algeria. He died on August 28, 430 AD in Hippo Regius, Numidia, during the era of the Roman Empire. Augustine was a Christian philosopher and theologian, serving as a bishop in North Africa. He is considered one of the leading church fathers of late antiquity, bridging the period just before the onset of the Middle Ages.

**Source:** Wikipedia, *Augustin de Hipona*, accessed July 20, 2025. [https://ro.wikipedia.org/wiki/Augustin\\_de\\_Hipona](https://ro.wikipedia.org/wiki/Augustin_de_Hipona)

human existence, defined as „the tranquility of order”. It is an intrinsic value of creation, a precious good manifested in the right arrangement of all things according to eternal law. Politicians and office-holders<sup>4</sup> seek peace both individually and socially, and even those who provoke conflict desire it as a means to their ends. St. Francis of Assisi<sup>5</sup> also offers a new vision of the term peace when he states that „no one can pronounce the word peace if it is lacking in his soul”.<sup>6</sup> St. Francis of Assisi is often associated with peace, not only for its peaceful nature and its message of universal love, but also for specific episodes and teachings on reconciliation and conflict resolution. Francis’ message is an invitation to peace that begins in the heart and extends to all creatures, promoting forgiveness, reconciliation and respect for all forms of life. Nicolò Machiavelli’s<sup>7</sup> idea is fascinating when he imagines that, within a state, peace can be achieved through political means by adopting good laws that can only spring from an awareness of and respect for the expectations of both nobles and plebeians. Machiavelli does not see peace as an absolute value, but rather as a goal that can be achieved by force, prudence and cunning, always bearing in mind the need to preserve and strengthen the state. Erasmus of Rotterdam<sup>8</sup> also says that peace is the

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4 Augustine conceives peace as the order that reigns in all things according to eternal law. This order is reflected in a harmonious arrangement of the elements that make up creation and, in man, in a just relationship between his various faculties.

5 Francis of Assisi, born Giovanni di Pietro di Bernardone (Assisi, 1181/1182 – Assisi, October 3, 1226), was an Italian priest, mystic, and poet. A deacon and founder of the order that later took his name (the Franciscan Order), he was proclaimed a saint by Pope Gregory IX in 1228. Source: [https://it.wikipedia.org/wiki/Francesco\\_d%27Assisi](https://it.wikipedia.org/wiki/Francesco_d%27Assisi) Accessed on July 20, 2025.

6 He stated that it is impossible to live in harmony with God or the earth without living in peace. Therefore, St. Francis enriched the concept of peace by including forgiveness, because it is a necessary condition for people to learn to forgive in order to achieve peace together. St. Francis’ message of peace is an invitation to profound change, starting from the individual and extending to relationships and the whole world, based on love, forgiveness and reconciliation.

7 Niccolò Machiavelli was an Italian diplomat, civil servant, philosopher, politician, writer and a prestigious exponent of the Italian Renaissance. His major work “Il princip” is considered the first modern treatise on politics.

8 Erasmus (Desiderius) of Rotterdam (b. October 28, 1466, Rotterdam, Josleph - d. July 12, 1536, Basel, Elvesia) was a Dutch theologian and scholar, who never taught humanity in this period. Renaissance and Reformation of the 15th and 16th centuries, referred to by Stefan Zweig as “the first European Conscientist”. According to the fact, there

origin, benefactor and nourisher of life, whereas war, on the contrary, is a concentration of evil and suffering. He argues that peace is not present in the natural order of creation, but is a state of grace deriving from a free and conscious human will.

## 2. Global diplomacy<sup>9</sup>, recognized in international law for maintaining peace

Diplomacy has historically played a crucial role in the pursuit of peace, acting as a tool to prevent conflict and resolve disputes between nations without resorting to violence<sup>10</sup>. It involves the conduct of negotiations and relations between states to reach agreements on matters of common interest and can take various forms, such as bilateral diplomacy (between two states) or multilateral diplomacy (between several states).<sup>11</sup> The use of the terms, 'diplomacy' and 'diplomatic' dates back to as early as 1796, when Edmund Burke began to use them in England to designate the whole body of political and institutional procedures by which states maintain mutual relations, although relations between states as a custom existed long before, having been established by the Apostolic See of Rome.<sup>12</sup>

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is a harsh criticism of what was not in line with the Catholic Church of his time, which was considered a forerunner of the religious reform and did not want to adhere to Protestantism, thus foreseeing the spirit of religious tolerance. Sources : [https://ro.wikipedia.org/wiki/Erasmus\\_din\\_Rotterdam](https://ro.wikipedia.org/wiki/Erasmus_din_Rotterdam). His most famous work in this regard is "Querela Pacis" (The Lament of Peace), in which Peace himself speaks in the first person, lamenting his condition of rejection by the people and denouncing the atrocities of war.

9 Global diplomacy is the main tool through which states can work together to address these challenges and build a more peaceful and prosperous future.

10 The term *diplomacy* is derived from the Greek verb *diploun*, meaning "to fold in two." During the Roman Empire, official documents such as passes, transit permits, and similar papers were affixed to double metal plates that were folded and sewn together. These documents were called *diplomas*. Over time, all official documents granting privileges or establishing agreements, even those not necessarily made of metal, came to be known as *diplomas*. The extensive production of *diplomas* gave rise to the roles of archivist and decipherer of these documents. Originally, the adjective *diplomatic* referred exclusively to the science that studies official documents—*res diplomatica*, or "diplomatic affairs."

11 The Congress of Vienna (1814–1815): Following the Napoleonic Wars, the major European powers convened in Vienna to redefine the continent's geopolitical structure, establishing a balance of power that ushered in a period of relative peace.

12 Within the international community, the Holy See is one of the oldest diplomatic actors. The first members of the Holy See's diplomatic corps can, in fact, be considered

After the Congress of Vienna in 1815, the diplomatic service became a real profession distinct from the political profession, acquiring legal status with rules and regulations. Diplomacy aims to find lasting solutions to conflicts through agreements and treaties that meet the needs of all parties involved, promoting cooperation and reconciliation between conflicting parties. It also seeks to identify and address the root causes of conflict, promoting social justice, sustainable development and respect for human rights to prevent tensions escalating into violence. Peace diplomacy refers to the set of activities and processes aimed at preventing, managing and resolving conflicts by promoting international cooperation and understanding among nations, with the aim of creating lasting peace. Among the fathers of these new diplomatic rules was the German jurist and philosopher Immanuel Kant<sup>13</sup>, with his work „Perpetual Peace”, which proposed a model legal system for world peace, and the Dutch philosopher Hugo Grotius<sup>14</sup>, author of the treatise „The Law of War and Peace”, in which he suggested three methods for the peaceful settlement of disputes in order to avoid future bloodbaths:

- Conferences and negotiations, (compromises facilitated by mutual sacrifices and concessions);
- Draws.
- Presence of a neutral judge.

Moreover, the Geneva<sup>15</sup> and Hague Conventions<sup>16</sup> marked important milestones in the development of international law and peace diplomacy.

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the papal emissaries sent to the first Ecumenical Councils with the task of preserving the unity and integrity of the Church. In the 5th century, apocrisiaries appeared as representatives of the Holy Father to civil authorities. Apocrisiaries were later replaced by the figure of the „legatus missus” in the 9th century. Papal legates were essentially representatives of the Pontiff, whose role was to maintain and strengthen the Church’s external relations.

13 His work *Perpetual Peace* (1795) is a fundamental text in pacifist thinking, proposing a system of republican states and international law to ensure lasting peace.

14 The thinking of Hugo Grotius (1583-1645), considered the father of international law, played a fundamental role in the development of international legal thinking. His work, *De iure belli ac pacis* (1625), laid the foundations for the concept of natural law and international law based on reason.

15 The First Geneva Convention, which focused on protecting the wounded in war, marked the beginning of an international diplomatic movement to regulate conflicts.

16 The Hague Conventions (1899 and 1907): These conventions expanded the scope of international law, including the regulation of war and methods of warfare, and sought to promote the peaceful settlement of disputes.

France was recognized as the founder of diplomacy, which as early as 1589, under King Henry IV, had appointed the first foreign minister in history, Louis de Revol.<sup>17</sup> French thus replaced Latin as the diplomatic language. The birth of international law is traditionally linked to the formation of sovereign and independent states, particularly after the Peace of Westphalia (1648), which marked the birth of the modern international community. However, the roots of international law lie in earlier eras, with diplomatic and consular agreements dating back much further.<sup>18</sup> The Peace of Westphalia is considered a key moment in the history of international law and international relations. This treaty, which put an end to the Thirty Years' War and the Eighty Years' War<sup>19</sup>, introduced the concept of state sovereignty and the principle of non-interference in the internal affairs of other states, laying the foundations of the modern international system.<sup>20</sup> International law plays a crucial role in maintaining global peace<sup>21</sup>, establishing rules and principles governing relations between states and aiming to prevent conflicts. The main objective of international law is to promote cooperation and the peaceful settlement of disputes, avoiding the use of force and ensuring respect for human rights. An important role in the international context in both modern and contemporary times has been played and is sought to be maintained by the Holy Apostolic See with a

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17 Louis de Revol (1531 – 24 September 1594) was the first French Foreign Minister from 1589 until his death in 1594. He is considered world's first foreign minister entrusted with all foreign relations. Source : [https://en.wikipedia.org/wiki/Louis\\_de\\_Revol](https://en.wikipedia.org/wiki/Louis_de_Revol) , Acceset on May 20, 2025

18 Although the modern concept of international law emerged later, rudimentary forms of international law already existed in antiquity and the Middle Ages, such as agreements between city-states or kingdoms to regulate trade or conflicts.

19 The Eighty Years' War (1568–1648) was an armed conflict between the Kingdom of Spain and the Low Countries (particularly the northern provinces), which ultimately led to the independence of the Dutch Republic (the United Provinces). The war was triggered by dissatisfaction with Spanish rule and the imposition of Catholicism, as well as by underlying economic and political motivations.

20 The Peace of Westphalia marked a new era in international relations by recognizing the sovereignty of states and the balance of power. Papal diplomacy was unable to significantly influence the terms of the peace and experienced a decline in its role within Europe.

21 Global diplomacy is a complex and multifaceted approach that aims to build bridges, foster cooperation, and address the challenges of the contemporary world through dialogue, negotiation, and collaboration among all relevant international actors. Source : <https://it.wikipedia.org/wiki/Diplomazia>

tradition of mediating conflicts and seeking lasting peace.<sup>22</sup> The Holy See occupies a unique position in international law and global affairs, functioning both as the central governing body of the Roman Catholic Church and as a sovereign entity with extensive diplomatic influence. The Holy See's diplomacy for peace is based on a commitment to promote dialogue, reconciliation and justice, with the aim of preventing conflict and resolving disputes peacefully. The Holy See exercises a diplomacy that does not depend on military, political or economic force, but on persuasiveness. The Holy See's diplomacy has objectives that derive from its mission, which is primarily spiritual.

### **3. The right to peace, promoted by the United Nations**

The United Nations (UN)<sup>23</sup> was primarily established to maintain international peace and security, to develop friendly relations among nations, and to promote international cooperation in addressing global issues. UN leaders and the international community continue to work tirelessly today to facilitate dialogue between parties involved in armed conflicts. Their main objective is to guide the various groups toward peaceful solutions that prevent further suffering and damage. The organization serves as a platform for dialogue and conflict resolution, aiming to prevent and settle international disputes through peaceful means. Additionally, the UN is committed to promoting economic and social development, protecting human rights, and tackling global challenges such as climate change and poverty.

In 1945, the United Nations Charter—which is celebrating its eightieth anniversary this year—introduced in Article 4<sup>24</sup> the concept of

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22 The Holy See, as an impartial entity, seeks to unite diverse ideas and perspectives, acting as a mediator and promoter of peace in various contexts.

23 The United Nations (abbreviated as UN) is the most important international organization in the world. Founded on October 24, 1945, after the Second World War, it currently has 193 member states. Its establishment was marked by the signing of the Charter of the United Nations by its founding members. According to this document, the UN is tasked with ensuring “world peace,” “respect for human rights,” “international cooperation,” and “adherence to international law.” The organization's headquarters is located in New York.

24 Article 4 of the Charter of the United Nations refers to the admission of new members to the organization. It states that membership in the UN is open to all peace-loving states that accept the obligations contained in the Charter and, in the judgment of the

“peace-loving states,” defined as those nations that demonstrate the capacity to “settle international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.” Since the adoption of the UN Charter, the international community has progressively developed a process of standardizing the right to peace. This ongoing process involves numerous actors, including international organizations, regional bodies, international parliamentary institutions, local administrations, and civil society organizations. It is characterized by the emergence and gradual evolution of interconnected approaches to global peace. The United Nations Charter is revolutionary within international law because it categorically defines war as a “scourge,” explicitly rejecting and condemning it. This stance is further reinforced by Article 20 of the 1966 International Covenant on Civil and Political Rights, which peremptorily states: “Any propaganda for war shall be prohibited by law.”

### *a) The Right to Peace*

The right to peace, viewed from an international perspective, is a complex concept that transcends national boundaries and constitutes a fundamental human right closely linked to the maintenance of security and cooperation among nations<sup>25</sup>. This right finds its roots in two highly significant instruments: the United Nations Charter<sup>26</sup> of 1945 and the Universal Declaration of Human Rights of 1948<sup>27</sup>. Both documents emphasize the

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Organization, are able and willing to carry out those obligations. Admission is effected by a decision of the General Assembly upon the recommendation of the Security Council.

Admission Criteria:

Any state that meets two essential conditions may become a member:

- It is a peace-loving state.
- It accepts the obligations set forth in the UN Charter.

It is deemed by the United Nations to be both able and willing to fulfill those obligations.

25 <https://unipd-centrodirittiumani.it/it/temi/il-lungo-processo-di-standard-setting-del-diritto-alla-pace>

26 The United Nations Charter is consistent in its position: war is prohibited, and states are obligated to operate within the system of collective security. Furthermore, they must refrain from invoking Article 51 of the Charter, which, as a narrowly defined exception, allows states to use military means in self-defense against an armed attack. However, in doing so, they are required to immediately report to the Security Council, so that the situation may be brought under its authority and control.

27 Building upon these foundational instruments, different yet interconnected conceptualizations of peace have evolved over time, encompassing dimensions such as negative

intrinsic connection between peace and human rights, recognizing the universal acknowledgment and respect for human rights as essential means to achieve and sustain peace—a core objective of the United Nations system.

It should also be noted that many declarations, beginning with the Universal Declaration of Human Rights in 1948, incorporate principles of *ius cogens*<sup>28</sup>—norms characterized by the highest degree of formal and substantive binding force. This naturally applies to the more recent declarations as well, especially considering that peace is recognized as a human right, expressed through the voice of the people—that is, through the profound aspiration of many members of the human family, even before its formal proclamation.

One can assert that the right to peace was also proposed as a right of peoples. In 1984, the UN General Assembly adopted the Declaration on the Right of Peoples to Peace, which “solemnly proclaims that the peoples of our planet have a sacred right to peace” and “solemnly declares that the protection of the right of peoples to peace and the commitment to implement it constitute a fundamental obligation of every state.”<sup>29</sup>

Promoting respect for international law, the United Nations, through Article 28 of the Universal Declaration of Human Rights, states: “Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.” Paraphrasing this text, one could say that the article enshrines the human right to peace: both internal peace and international peace, peace grounded in justice—a justice that is social and economic. The peace proclaimed in Article 28 is understood as positive peace, conceived as the construction of a system of

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peace (the absence of conflict), positive peace (the presence of justice and social equity), and sustainable peace (long-term stability through inclusive governance and development).

28 The peremptory norm, also known by its Latin term *ius cogens* (“compelling law”), represents a fundamental principle of international law universally recognized by the community of states. Such norms are non-derogable, meaning that no exception or deviation is permitted under international law. The obligation of due diligence reinforces that states cannot lawfully contravene these imperatives. Source: Wikipedia, *Peremptory Norm*, accessed July 20, 2025.

29 Beginning in 1948, the world entered a state of conflict characterized by a bipolar regime, commonly known as the Cold War or the balance of terror. This period was defined by the ideological, political, and strategic rivalry between two opposing blocs led by the United States and the Soviet Union, respectively. The era witnessed an unrestrained arms race, encompassing both conventional and nuclear weaponry.

institutions, relationships, and cooperative policies.<sup>30</sup> Furthermore, Article 20<sup>31</sup> of the 1966 International Covenant on Civil and Political Rights provides that “any propaganda for war shall be prohibited by law. Partea superioară a formularului Partea inferioară a formularului

### *b) Peace as a human right*

Peace, as a human right, is a dynamic and complex concept that requires constant and joint commitment from all social and political actors. The recognition of peace as a human right is an ongoing process, based on various international instruments and declarations, although it is not yet legally binding.

Peace as a human right implies:

- the right to live in peace, both individually and collectively.
- the obligation of states to promote peace and prevent conflicts.
- the need to build a culture of peace based on respect for human rights and social justice.
- the responsibility of all individuals and institutions to contribute to building a more peaceful world.

In 1978, the UN General Assembly adopted Resolution 33/73, which states in Article 1: „Every nation and every human being, regardless of race, conscience, language, or gender, has the inherent right to live in peace. Respect for this right, as for other human rights, is in the common interest of all mankind and constitutes an indispensable condition for the progress of all nations, large and small, in all fields.” The culture of peace, as defined by UNESCO, was officially incorporated into the agenda of the General Assembly in the 1990s, thanks in particular to the work of UNESCO Secretary-General Federico Mayor<sup>32</sup> and the subsequent implementation of a series of initiatives at the United Nations level. The UNESCO Declaration states that all people have a fundamental right to peace. This dec-

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30 The United Nations Charter of 1945 was drafted with the concept of positive peace at its core, emphasizing not only the absence of conflict but also the establishment of justice, security, and cooperation among nations.

31 Paragraph 1: Any propaganda advocating war is prohibited by law.

32 Federico Mayor Zaragoza was a Spanish biochemist, honorary member of the Romanian Academy and the Academy of Sciences of Moldova. Since 2005, he was co-chair of the High-Level Group of the Alliance of Civilizations, founded following a UN decision. Source: [https://ro.wikipedia.org/wiki/Federico\\_Mayor](https://ro.wikipedia.org/wiki/Federico_Mayor) Accessed on April 20, 2025.

laration, made in Article 1, paragraph 1.4 of the 1995 UNESCO General Conference, recognizes peace as an essential component of human rights. This declaration is an important milestone in the promotion of human rights, emphasizing that peace is not only the absence of conflict, but also a positive state of well-being, justice, and mutual respect. The 1995 UNESCO General Conference declared in Article 1, paragraph 1.4 that human beings „... have the right to live in peace.” These include the adoption of the Declaration and Program of Action on a Culture of Peace (1999) and, more recently, the adoption of the Declaration on Human Rights Education and Training (2011) by the General Assembly. However, the organization remains an important platform for international cooperation and peaceful dispute resolution. The 2030 Agenda for Sustainable Development, adopted by the United Nations, includes Goal 16, which focuses on peace, justice, and strong institutions. This goal aims to promote peaceful and inclusive societies, reduce violence, corruption, and illicit arms flows, and ensure access to justice for all.

### **3. Education for peace, a fundamental investment in finding harmony**

The foundation on which to build a fairer world is undoubtedly education. Beyond being a right, education is a powerful tool for promoting equality, democracy and economic development. It enables people to develop their skills, to understand the world around them and to participate actively in community life. Education is also fundamental to respect for human rights<sup>33</sup>, tolerance and peace. The United Nations itself has repeatedly reaffirmed the importance of school as a privileged tool for developing citizens who are aware of their rights and duties, both towards others and towards the planet. Education is not limited to the transmission of knowledge, but is a holistic process that develops emotional, social and cognitive skills, shaping citizens aware of their role in society. Through shared experiences, young people learn to build trusting relationships, to negotiate differences of opinion and, above all, to resolve conflicts peacefully. Starting from the

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33 Ioan-Gheorghe Rotaru, “Valences of Education”. In *Proceedings of the 23th International RAIS Conference on Social Sciences and Humanities*, edited by Nicoleta Elena Heghes, Princeton, NJ, United States of America, 2021, pp. 190-196. DOI: 10.5281/zenodo.5507180.

premise that education is not neutral, since it always involves socializing individuals towards the values which may or may not prevail in society, it is certainly necessary, at a first level, to act to avoid the danger of war (but this implies identifying the causes of war and therefore broadening the concept of peace) and to consider conflict as something that can be resolved without resorting to violence. Peace in education, according to the renowned Norwegian scholar Magnus Hassvelsrud, is a process of improving interrelations in the specific educational field as part of a profound transformation of socio-educational structures. Thus we can talk about 'peace education' without contradicting ourselves.

The term "peace education" refers to an educational process centered on conflict analysis, research and dissemination of theoretical and practical methods of constructive and non-violent conflict resolution. It aims to promote a culture of peace through learning, skills development and human rights awareness.<sup>34</sup> Educational institutions<sup>35</sup> play a crucial role in developing individuals capable of living in harmony, respecting diversity and promoting active participation.<sup>36</sup> A well-structured education system, especially in accompaniment with global peace-building efforts, can be an effective long-term prevention tool that protects, builds and sustains peace. Furthermore, it can address injustices, inequalities and discrimination, ensuring that all pupils/students are represented and valued in every aspect of education.

### *a) The Role of Teachers in the Peacebuilding Process*

Teachers are not only transmitters of knowledge but also essential role models in shaping the character of pupils or students. They help create a calm and inclusive school climate in which every pupil or student feels valued and encouraged to express themselves. A teacher who promotes a culture of dialog, understanding and acceptance becomes a positive role model, able to inspire pupils/students to build relationships based on trust

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34 Education for peace is an investment in the future, shaping aware, responsible citizens capable of contributing to building a more just and harmonious world

35 Ioan-Gheorghe Rotaru, "Current Values of Education and Culture". In *Proceedings of the 23th International RAIS Conference on Social Sciences and Humanities*, edited by Nicoleta Elena Heghes, Princeton, NJ, United States of America, 2021, pp. 87-92. DOI: 10.5281/zenodo.5507021.

36 The family must provide the essential foundations, the ABC, so to speak, while the school is called upon to carry out the work of correct integration into society.

and mutual respect. The teacher, by his or her daily example, implicitly teaches the value of tolerance and empathy, demonstrating through his or her own actions how to manage conflicts peacefully and constructively. However, the school climate depends not only on the interaction between teachers and pupils, but also on the relationships between members of the school community, including teacher-teacher relationships and administrative staff. A tense and conflict-filled working environment can inevitably spill over into the classroom, instilling dysfunctional relational patterns in students, even unconsciously. Hostile communications, unresolved tensions and competitive dynamics between adults spread through implicit communication channels, having a negative impact on pupils' well-being and the quality of learning.

***b) Education for Peace through Student Exchanges – Erasmus Program***

Peace education through student exchange is a formative experience that promotes intercultural awareness and international understanding, contributing to building a culture of peace. Student exchanges offer the opportunity to experience a diverse cultural environment, learning new languages, traditions and ways of thinking, thus promoting personal growth and the ability to deal with diversity. Erasmus exchanges promote the development of key skills such as intercultural communication, problem-solving, teamwork and adaptability - all useful skills for promoting peace. It offers a unique educational experience which, through intercultural exchange, contributes to the development of active, responsible and peace-minded citizens.

***c) Education as a social and religious process. Education for peace in a multireligious world***

A Christian perspective to encourage Churches and Christian organizations to reflect on the structural roots that have led to disruptions in world peace. The Christian Church has a teaching about peace, as it does about the whole social, economic and political life of the world<sup>37</sup>. Church peace education appears as an aspect of social life which actively participates in the transmission and transformation of culture, values<sup>38</sup> and knowledge

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37 Ioan-Gheorghe Rotaru, "Misiunea Bisericii în societate", *Timotheus – Incursiuni Teologice Tematice* 4 (2), 2017, pp. 57-76.

38 Ioan-Gheorghe Rotaru, "Moral Values and Human Values: Support for Sustainable Societal Development", In Chivu, L., Ioan-Franc, V., Georgescu, G., De Los Ríos Carme-

within a society. This formative journey involves the individual at a personal, community and social level to build a more just, peaceful and fraternal society. In the Christian vision, peace is based on the figure of Jesus Christ, the “King of Peace”, and on the teachings of the Gospel.<sup>39</sup> It is a process that aims to transform people from within, leading them to live in harmony with themselves, with others and with the world, promoting justice, forgiveness and reconciliation.<sup>40</sup> For the Church there is only one way: one that involves faith in the peace of Christ. There is nothing more delicate than to rely on such a faith in order to avoid any form of political evangelization, because it is a question of distinguishing between the peace of Christ and the peace of men, divine peace and earthly peace, messianic peace and political peace, without making them alien to one another.

## Conclusions

Talking, listening and trying to understand others are essential to resolving conflicts and building positive relationships. Global diplomacy plays a crucial role in promoting peace, acting as a tool for conflict prevention, crisis management and fostering cooperation between nations.<sup>41</sup> Civil society organizations and peace movements can play an important role in supporting and promoting diplomacy, exerting public pressure for peaceful conflict resolution. The UN prioritizes the modernization and professionalization of peacekeeping activities, encouraging specialized niche contributions and ensuring that diversity remains a fundamental principle. International institutions should encourage and support any action or initiative aimed at this important goal. UNESCO has always contributed to “the maintenance of peace and security by strengthening, through education, science and culture, cooperation among the nations to further universal respect for justice, for the rule of law and for the human rights and fundamental free-

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nado, I., Andrei, J.V. (eds.) *Europe in the New World Economy: Opportunities and Challenges*. ESPERA 2023. *Springer Proceedings in Business and Economics*, Springer, Cham. 2024, pp. 301-318. [https://doi.org/10.1007/978-3-031-71329-3\\_17](https://doi.org/10.1007/978-3-031-71329-3_17);

39 Ioan-Gheorghe Rotaru, “Trăiește și tu după modelul lui Iisus Hristos !”, *Argeșul ortodox* XI, 2012, nr. 562, p. 5.

40 For the Church there is only one way: one that involves faith in the peace of Christ.

41 Through dialog, negotiation and relationship-building, diplomacy aims to resolve differences peacefully, avoiding the use of violence.

doms<sup>42</sup> which are affirmed for the benefit of all, without distinction of race, sex, language or religion, and which the Charter of the United Nations recognizes as binding on all peoples". Education for peace is not just an ideal, but a concrete path that lays the foundations for a more just, inclusive and harmonious society in which every person feels recognized, welcomed and valued. A school oriented towards a future of peace must embrace respect, interaction and inclusiveness, encouraging the sharing and telling of life stories, collecting and recording shared experiences, surfacing difficulties and frustrations and analyzing situations and circumstances." Such a program should inspire the values of peace throughout the entire educational process, from welcoming and integrating foreign students; from managing relationships within the school to building knowledge that becomes citizenship skills; from everyone's participation in shared decisions to combating the hardships and conflicts that arise from them. Church peace can be interpreted as a movement for the protection of the weakest, either as a theological concept of peace as a divine gift or as a central theme in contemporary Church action and doctrine. The Christian Church today stresses the importance of collaboration between family and school in the educational process, recognizing the fundamental role of both institutions. Education as a universal right is a key element of the United Nations 2030 Agenda, aiming to ensure quality, inclusive and equitable education for all. This hope must not be allowed to die. If nonviolence is also political, then international democracy becomes a fundamental step towards building a world with fewer and fewer wars and a coexistence of political, religious and cultural differences across the planet.

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