

**Plädoyer für die Freiheit des Gewissens und die Suche nach Wahrheit,  
gegen jede Gewalt – 16. Mai 2023**  
**Plea for Freedom of Conscience and the Search for Truth,  
against all Violence – 16 May 2023**

Allen Menschen soll möglich sein, auf der Suche nach Wahrheit, mit den Mitteln der Vernunft und der inneren Stimme des Gewissens, ihren Lebensweg in friedlichem Miteinander und wechselseitiger Solidarität zu gestalten.

Die grundlegenden Menschenrechte auf Gedanken-, Gewissens- und Religionsfreiheit sowie auf Meinungsfreiheit und freie Meinungsäußerung dürfen nicht verletzt werden, sofern sie die Rechte von niemandem einschränken.

Kriegsdienstverweigerung aus Gewissensgründen ist ein universelles und unteilbares Menschenrecht, das uneingeschränkt sein muss, um die internationale Verständigung und das friedliche Zusammenleben von Menschen weltweit zu ermöglichen.

Kriegsdienstverweigerung aus Gewissensgründen ist ein integraler Bestandteil der Gedanken- und Gewissensfreiheit. Weil jeder Mensch mit einem Gewissen ausgestattet ist, würde einer Person, der ihre Gewissensfreiheit genommen wird, die Menschenwürde und die Menschlichkeit abgesprochen. Alle Institutionen und Organisationen, die das Menschenrecht auf Kriegsdienstverweigerung aus Gewissensgründen einschränken, müssen sofort abgeschafft werden, um jeden Krieg zu beenden.

Bildung und Erziehung für den Frieden soll auf der Ethik der Gewaltfreiheit basieren, weil erst diese Zweck-Mittel-Relation Willkür, Zwang und Gewalt ausschließt.

All people should be able to search for truth, using the means of reason and the inner voice of conscience, to shape their path of life in peaceful coexistence and mutual solidarity.

The fundamental human rights to freedom of thought, conscience, religion, opinion and expression must not be violated, provided they do not restrict the rights of anyone.

Conscientious objection to military service is a universal and indivisible human right that must be unrestricted in order to enable international understanding and the peaceful coexistence of people worldwide.

Conscientious objection to military service is an integral part of freedom of thought and conscience. Because every human being is endowed with a conscience, a person who is deprived of her or his freedom of conscience would be denied human dignity and humanity. All institutions and organizations restricting the human right to conscientious objection to military service must be abolished immediately to end all war.

Education for peace should be based on the ethics of nonviolence, because only this ends-and-means relation excludes despotism, coercion and violence.

“Whoever preserves one life, is considered by Scripture as if one has preserved the whole world.”

— Talmud, Sanhedrin, 37,a

“Someone who saves a person’s life is equal to someone who saves the life of all.”

— Qu’ran 5:32

“A single person was created in the world, to teach that if anyone causes a single person to perish, he has destroyed the entire world; and if anyone saves a single soul, he has saved the entire world.”

— Mishna Sanhedrin 4:5

“When freedom of conscience, liberty of thought and right of speech prevail—that is to say, when every man according to his own idealization may give expression to his beliefs—development and growth are inevitable.”

— ‘Abdu’l-Bahá

“What is hateful to you, don’t do to your friend.”

— Talmud, Shabat, 31,a

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

— Matthew 7:12

“But love your enemies, do good to them and lend to them without expecting to get anything back. Then your reward will be great.”

— Luke 6, 35

“One should never do something to others that one would regard as an injury to one's own self. In brief, this is dharma. Anything else is succumbing to desire.”

— *Mahābhārata 13.114.8 (Critical edition)*

“Do not do to others what you know has hurt yourself.”

— *Kural 316*

“Why does one hurt others knowing what it is to be hurt?”

— *Kural 318*

“Do not do to others that which angers you when they do it to you.”

— Isocrates (436–338 BCE)

“Avoid doing what you would blame others for doing.”

— Thales (c. 624 – c. 546 BCE)

“What you do not want to happen to you, do not do it yourself either.”

— Sextus the Pythagorean

“That nature alone is good which refrains from doing to another whatsoever is not good for itself.”

— Dadisten-I-dinik, 94,5, and “Whatever is disagreeable to yourself do not do unto others.” Shayast-na-Shayast 13:29 (The Pahlavi Texts of Zoroastrianism (c. 300 BCE – 1000 CE))

“What is hateful to thee, do not unto thy fellow man: this is the whole Law; the rest is mere commentary”

— Shabbat 31a, Hillel the Elder (c. 110 BCE – 10 CE)

“Do to no one what you yourself dislike.”

— Tobit 4:15

Ali ibn Abi Talib (4th Caliph in Sunni Islam, and first Imam in Shia Islam) says:

“O my child, make yourself the measure (for dealings) between you and others. Thus, you should desire for others what you desire for yourself and hate for others what you hate for yourself. Do not oppress as you do not like to be oppressed. Do good to others as you would like good to be done to you. Regard bad for yourself whatever you regard bad for others. Accept that (treatment) from others which you would like others to accept from you ... Do not say to others what you do not like to be said to you.”

— Nahjul Balaghah, Letter 31

“Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not.” (Bahá'u'lláh, Gleanings, LXVI:8;

— Bahá'u'lláh

“One should never do that to another which one regards as injurious to one’s own self. This, in brief, is the rule of dharma. Other behavior is due to selfish desires.”

— Brihaspati, Mahabharata 13.113.8 (Critical edition)

श्रूयतां धर्मसर्वस्वं श्रुत्वा चाप्यवधार्यताम्।  
आत्मनः प्रतिकूलानि परेषां न समाचरेत्।।

“If the entire Dharma can be said in a few words, then it is—that which is unfavorable to us, do not do that to others.”

— Padma Purana, shruti 19/357–358

“Comparing oneself to others in such terms as “Just as I am so are they, just as they are so am I,” he should neither kill nor cause others to kill.”

— Sutta Nipata 705

“One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.”

— Dhammapada 10. Violence

“Hurt not others in ways that you yourself would find hurtful.”

— Udanavarga 5:18

己所不欲，勿施於人。

What you do not wish for yourself, do not do to others.

子貢問曰：「有一言而可以終身行之者乎？」

Zi Gong [a disciple of Confucius] asked: "Is there any one word that could guide a person throughout life?"

子曰：「其恕乎！己所不欲，勿施於人。」

The Master replied: "How about 'shu' [reciprocity]: never impose on others what you would not choose for yourself?"

— Confucius, Analects XV.24

“To those who are good (to me), I am good; and to those who are not good (to me), I am also good;—and thus (all) get to be good. To those who are sincere (with me), I am sincere; and to those who are not sincere (with me), I am also sincere;—and thus (all) get to be sincere.”  
— Tao Te Ching, 49

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

**United Nations, Universal Declaration on Human Rights, Article 1**

“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

**United Nations, Universal Declaration on Human Rights, Article 18**

<https://www.un.org/en/about-us/universal-declaration-of-human-rights>

“Article 18

1. Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.

2. No one shall be subject to coercion which would impair his freedom to have or to adopt a religion or belief of his choice.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health, or morals or the fundamental rights and freedoms of others.

4. The States Parties to the present Covenant undertake to have respect for the liberty of parents and, when applicable, legal guardians to ensure the religious and moral education of their children in conformity with their own convictions.”

***International Covenant on Civil and Political Rights.***

**Adopted and opened for signature, ratification and accession by General Assembly resolution 2200A (XXI) of 16 December 1966, entry into force 23 March 1976, in accordance with Article 49.**

<https://www.ohchr.org/sites/default/files/ccpr.pdf>

“5. The importance of freedom of opinion and expression to self-development, the search for truth, democratic legitimation and the protection of other human rights is self-evident. Clearly, freedom of expression is also indispensable to the enjoyment of all other rights, such as the right to remedy and redress and, by the same token, the ability to hold duty-bearers to account. Its import to the enjoyment of freedom of religion or belief is no exception. Given their mutually reinforcing nature, the fates of these two rights are entwined, such that the violation of one is frequently tantamount to contrivance to undermine the other.

6. The two rights, in many ways, speak to the multifaceted nature of human expression as a vehicle for exploring opinion, articulating thought, searching for the truth and manifesting one's belief, either individually or in community with others, insomuch that the legal framework for ensuring both freedoms recognizes both the non-derogable nature of protections for the internal dimension of these rights (*forum internum*), and the limited need for restricting certain instances of their public exercise for the sake of mitigating any negative impact on other human rights, public safety and order.” (p. 2)

“We believe that freedom of religion or belief does not exist without the *freedom of thought and conscience* which precede all freedoms for they are linked to human essence and his/her rights of choice and to freedom of religion or belief. A person as a whole is the basis of every faith and he/she grows through love, forgiveness and respect.” (p. 19, Annex I)

“Our most fundamental responsibility is to *stand up and act for everyone's right to free choices* and particularly for everyone's freedom of thought, conscience, religion or belief. [...]” (p. 23, Annex II)

***Freedom of religion or belief.***

**Annex I: Beirut Declaration on Faith for Rights (pp. 18-22)**

**Annex II: 18 commitments on “Faith for Rights” (pp. 23-27)**

**United Nations, General Assembly, Human Rights Council, Fortieth session, A/HRC/40/58 (5 March 2019)**

<https://digitallibrary.un.org/record/3801114>

“Promoting the Culture of Peace with Love and Conscience

[...]

2. *Underlines* that the International Day of Conscience constitutes a means of regularly mobilizing the efforts of the international community to promote peace, tolerance, inclusion, understanding and solidarity, in order to build a sustainable world of peace, solidarity and harmony”

**05 Apr, International Day of Conscience, United Nations, General Assembly, 101st plenary meeting, A/RES/73/329 (25 July 2019)**

<https://digitallibrary.un.org/record/3814289>

“International Day of Living Together in Peace

[...]

2. *Underlines* that the International Day of Living Together in Peace constitutes a means of regularly mobilizing the efforts of the international community to promote peace, tolerance, inclusion, understanding and solidarity, and to express its attachment to the desire to live and act together, united in differences and diversity, in order to build a sustainable world of peace, solidarity and harmony”

**16 May, International Day of Living Together in Peace, United Nations, General Assembly, 68th plenary meeting, A/RES/72/130 (8 December 2017)**

<https://digitallibrary.un.org/record/1469828>

“[...] Freedom of religion or belief is a right to “freedom”, a quality which accounts for its close relationship to other rights to freedom, including freedom of opinion and expression. Moreover, among the various facets covered by freedom of religion or belief, the rights to free personal orientation and free communicative interaction with others constitute indispensable core aspects, which point to the positive interrelatedness with freedom of opinion and expression. To a large extent, both rights move in the same direction — although each has specific features. Articles 18 and 19 of the International Covenant on Civil and Political Rights display far-reaching analogies in their legal formulations.

7. Both articles have in common the unconditional protection of the *forum internum* – a person’s inner realm of thinking and believing, and the criteria for drawing limitations with regard to their external manifestations, that is, the *forum externum*, are very similar. Hence there are good reasons to conclude that the rights to freedom of religion or belief and to freedom of expression do not stand in opposition to each other, but are actually quite close in spirit and formulation. Yet, this positive interrelatedness does not preclude concrete conflicts, as controversial issues may at times emerge at the intersection of both rights.

8. The positive interrelatedness between freedom of religion or belief and freedom of expression is not only a theoretical postulate. More importantly, the two rights mutually reinforce each other in practice. This insight should also guide the implementation of Human Rights Council resolution 16/18 on combating intolerance, negative stereotyping, stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief, which addresses both rights explicitly.

9. With regard to freedom of religion or belief, States should create favourable conditions for everyone to be able to enjoy this right without fear and without discrimination. This requires, inter alia, taking measures to eliminate all forms of intolerance, stigmatization and negative stereotyping of persons based on their religion or belief, as well as adopting effective policies to prevent acts of violence or incitement thereto [...]” (p. 4)

**Report of the Special Rapporteur on freedom of religion or belief.**

**United Nations, General Assembly, Human Rights Council, Thirty-first session, A/HRC/31/18 (2015).**  
[https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/A-HRC-31-18\\_en.pdf](https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/A-HRC-31-18_en.pdf)

“Reaffirming further that the International Covenant on Civil and Political Rights provides, inter alia, that everyone shall have the right to freedom of thought, conscience and religion or belief, which shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching [...]” (p. 1)

“Understanding the need to combat denigration and negative religious stereotyping of persons, as well as incitement to religious hatred, by strategizing and harmonizing actions at the local, national, regional and international levels through, inter alia, education and awareness-building [...]” (p. 3)

***Combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence and violence against, persons based on religion or belief.***

**United Nations, General Assembly, Human Rights Council, Sixteenth session, A/HRC/RES/16/18 (12 April 2011)**

<https://documents-dds-ny.un.org/doc/RESOLUTION/GEN/G11/127/27/PDF/G1112727.pdf>

*“A. Right to conscientious objection to military service*

4. In 12 resolutions, the Commission on Human Rights and the Human Rights Council have recognized the right of everyone to have conscientious objections to military service as a legitimate exercise of the right to freedom of thought, conscience and religion, as laid down in article 18 of the Universal Declaration of Human Rights and article 18 of the International Covenant on Civil and Political Rights.<sup>3</sup> While the Covenant does not explicitly refer to a right to conscientious objection to military service as a separate right, the Human Rights Committee has commented that such a right could be derived from article 18, as the obligation to use lethal force might seriously conflict with freedom of conscience and the right to manifest one’s religion or belief.” (p. 2)

*“B. Right of serving members of the armed forces, including conscripts and volunteers, to make claims of conscientious objection to military service*

14. The Human Rights Council has repeatedly stressed the importance of the availability of information about the right to conscientious objection to military service and the means of acquiring conscientious objector status for all persons affected by military service. It has acknowledged that an increasing number of States have recognized conscientious objection to military service, not only for conscripts but also for those serving voluntarily, and has encouraged States to allow applications for conscientious objection prior to, during and after military service, including reserve duties.” (p. 5)

*“B. Recognition of the right to conscientious objection to military service for conscripts and those serving voluntarily*

26. Conscientious objection is not exclusively an issue in States with conscripted armed forces; it may arise at any point during the careers of professional members of the armed forces and can thus also occur in States without a draft system.” (p. 8)

“30. The Human Rights Council has welcomed the fact that some States have accepted claims of conscientious objection to military service as valid without an inquiry.” (p. 9)

“[...] 56. Nevertheless, many individuals seeking to exercise the right to conscientious objection to military service continue to face violations of that and other rights, because some States and de facto authorities do not recognize that right or fail to ensure its full implementation in practice. Of particular concern are cases of punishment, arbitrary detention and repeated trial of unrecognized conscientious objectors, often persons belonging to religious or belief minorities and those holding pacifist tenets. Moreover, in some States that have recognized conscientious objection, the alternative service arrangements are not accessible to all conscientious objectors and are punitive or discriminatory in nature or duration by comparison with military service. There also remain undue restrictions on freedom of expression for those who support conscientious objectors or the right to conscientious objection. [...]” (p. 15f.)

“(a) The right to conscientious objection to military service derives from the right to freedom of thought, conscience, religion or belief pursuant to article 18 of the Universal Declaration of Human Rights and the International Covenant on Civil and Political Rights.” (p. 16)

“(e) The right to object applies both to pacifists and to selective objectors who believe that the use of force is justified in some circumstances but not in others.” (p. 16)

“(h) No inquiry process is required by international law and consideration should be given to accepting claims of conscientious objection to military service as valid without such a process.” (p. 16)

“(n) States should release individuals who are imprisoned or detained solely based on their conscientious objection to military service.” (p. 16)

“(r) Those who support conscientious objectors or who promote the right to conscientious objection to military service should fully enjoy their freedom of expression.” (p. 17)

***Conscientious objection to military service. Analytical report of the Office of the United Nations High Commissioner for Human Rights.***

**United Nations, General Assembly, Human Rights Council, Fiftieth session, A/HRC/50/43 (11 May 2022)**

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G22/339/39/PDF/G2233939.pdf>

*“A. Recognition of the status of conscientious objector to military service without an examination, inquiry or interview*

10. In its resolution 24/17, the Human Rights Council welcomed the practice of some States accepting claims of conscientious objection as valid without any inquiry process. Such a position had already been supported in 1989 by the European Parliament, which adopted a resolution on conscientious objection and alternative service (A3-15/89), in which it declared that “no court and no committee can examine a person’s conscience” and argued that “a declaration setting out the individual’s motives should suffice in order to obtain the status of conscientious objector”. In 1998, the Commission on Human Rights, in its resolution 1998/77, also supported the same approach by welcoming the fact that some States accept claims of conscientious objection as valid without inquiry. This approach is based on the assumption that nobody knows better than the individual concerned whether military service can be reconciled with his or her religion or beliefs; on the fundamental human rights principle of individual self-determination; and on the fact that no court or committee can penetrate and examine someone’s conscience.” (p. 4)



“17. In its resolution 24/17, the Human Rights Council affirmed the importance of the availability of information on the right to conscientious objection to military service, and the means of acquiring conscientious objector status, to all persons affected by military service. It also welcomed initiatives to make such information widely available, and encouraged States, as applicable, to provide information to conscripts and persons voluntarily in the military service about the right to conscientious objection. The right to have access to information held by public bodies is an integral part of the fundamental right of freedom of expression, guaranteed by both the International Covenant on Civil and Political Rights and article 19 of the Universal Declaration of Human Rights and encompassing the freedom to seek, receive and impart information and ideas through any media, regardless of frontiers. The right to freedom of expression and of access to information requires States not to prohibit the dissemination of information on the right to conscientious objection to military service.” (p. 6)

“26. Selective conscientious objection is distinct from an objection to participation in any way, military action or armed forces, and accepts the legitimacy of some military action. A selective conscientious objector will object on grounds of conscience to a particular conflict or weapon use.” (p. 8)

“The reasons for an individual’s conscientious objection are varied and may not be limited to religious beliefs; conscientious objector status must therefore be available for all regardless of the basis of their conscientiously held objection. For example, it must not be limited to specifically named religions, nor limited to religious objection. The Human Rights Council recognized in its resolution 24/17 that conscientious objection to military service derived from principles and reasons of conscience, including profound convictions, arising from religious, ethical, humanitarian or similar motives.” (p. 8)

**Approaches and challenges with regard to application procedures for obtaining the status of conscientious objector to military service in accordance with human rights standards.**

**United Nations, General Assembly, Human Rights Council. Forty-first session. A/HRC/41/23 (2019).**  
<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G19/146/45/PDF/G1914645.pdf>

***Conscientious objection to military service. Analytical report of the Office of the United Nations High Commissioner for Human Rights.***

**United Nations, General Assembly, Human Rights Council, Thirty-fifth session, A/HRC/35/4 (2017)**  
<https://digitallibrary.un.org/record/1302316>

***Analytical report on conscientious objection to military service.***

**United Nations, General Assembly, Human Rights Council, Twenty-third session, A/HRC/23/22 (3 June 2013)**  
<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G13/143/22/PDF/G1314322.pdf>

***Report of the Office of the High Commissioner for Human Rights on conscientious objection to military service.***

**United Nations, General Assembly, Human Rights Council, Ninth session, A/HRC/9/24 (20 August 2008)**  
<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G08/151/73/PDF/G0815173.pdf>

***Implementation of General Assembly resolution 60/251 OF 15 MARCH 2006 ENTITLED “HUMAN RIGHTS COUNCIL”. Conscientious objection to military service.***

**United Nations, General Assembly, Human Rights Council, Fourth Session, A/HRC/4/67 (20 February 2007)**

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G07/109/13/PDF/G0710913.pdf>

***Civil and political rights, including the question of conscientious objection to military service.***

**United Nations, Economic and Social Council, Commission on Human Rights, Sixty-second session, E/CN.4/2006/51**

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G06/111/88/PDF/G0611188.pdf>

***Civil and political rights, including the question of conscientious objection to military service.***

**United Nations, Economic and Social Council, Commission on Human Rights, Sixtieth session, E/CN.4/2004/55**

<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G04/109/72/PDF/G0410972.pdf>

**Conscientious Objection to Military Service.**

**United Nations Human Rights Council Office of the High Commissioner. HR/PUB/12/1.**

**Geneva/New York: United Nations (2012).**

[https://www.ohchr.org/sites/default/files/Documents/Publications/ConscientiousObjection\\_en.pdf](https://www.ohchr.org/sites/default/files/Documents/Publications/ConscientiousObjection_en.pdf)

“[...]

7. As the world is ever more inter-connected and as the fabric of societies has become more multicultural in nature, there has been a number of incidents in recent years, in different parts of the world, which have brought renewed attention to the issue of incitement to hatred. It should also be underlined that many of the conflicts worldwide in past decades have also – to varying degrees – contained a component of incitement to national, racial or religious hatred.

8. All human rights are universal, indivisible and interdependent and interrelated. Nowhere is this interdependence more obvious than in the discussion of freedom of expression in relation to other human rights. The realization of the right to freedom of expression enables vibrant, multi-faceted public interest debate giving voice to different perspectives and viewpoints. Respect for freedom of expression has a crucial role to play in ensuring democracy and sustainable human development, as well as in promoting international peace and security.

9. Unfortunately, individuals and groups have suffered various forms of discrimination, hostility or violence by reason of their ethnicity or religion. One particular challenge in this regard is to contain the negative effects of the manipulation of race, ethnic origin and religion and to guard against the adverse use of concepts of national unity or national identity, which are often instrumentalized for, inter alia, political and electoral purposes.

10. It is often purported that freedom of expression and freedom of religion or belief are in a tense relationship or even contradictory. In reality, they are mutually dependent and reinforcing. The freedom to exercise or not exercise one's religion or belief cannot exist if the freedom of expression is not respected, as free public discourse depends on respect for the diversity of convictions which people may have. Likewise, freedom of expression is essential to creating an environment in which constructive discussion about religious matters could be held. Indeed, free and critical thinking in open debate is the soundest way to probe whether religious interpretations adhere to or distort the original values that underpin religious belief. [...]

35. [...] States, media and society have a collective responsibility to ensure that acts of incitement to hatred are spoken out against and acted upon with the appropriate measures, in accordance with international human rights law.

36. Political and religious leaders should refrain from using messages of intolerance or expressions which may incite violence, hostility or discrimination; but they also have a crucial role to play in speaking out firmly and promptly against intolerance, discriminatory stereotyping and instances of hate speech. It should be made clear that violence can never be tolerated as a response to incitement to hatred.

37. To tackle the root causes of intolerance, a much broader set of policy measures is necessary, for example in the areas of intercultural dialogue – reciprocal knowledge and interaction –, education on pluralism and diversity, and policies empowering minorities and indigenous people to exercise their right to freedom of expression.

38. States have the responsibility to ensure space for minorities to enjoy their fundamental rights and freedoms, for instance by facilitating registration and functioning of minority media organizations. States should strengthen the capacities of communities to access and express a range of views and information and embrace the healthy dialogue and debate that they can encompass.

39. Certain regions have a marked preference for a non-legislative approach to combating incitement to hatred through, in particular, the adoption of public policies and the establishment of various types of institutions and processes, including truth and reconciliation commissions. The important work of regional human rights mechanisms, specialized bodies, a vibrant civil society and independent monitoring institutions is fundamentally important in all regions of the world. In addition, positive traditional values, compatible with internationally recognized human rights norms and standards, can also contribute towards countering incitement to hatred.

40. The importance of the media and other means of public communication in enabling free expression and the realization of equality is fundamental. The traditional media continue to play an important role globally, but they are undergoing significant transformation. New technologies – including digital broadcasting, mobile telephony, the Internet and social networks – vastly enhance the dissemination of information and open up new forms of communication, such as the blogosphere. [...]

#### *Recommendations to States*

42. States should enhance their engagement in broad efforts to combat negative stereotypes of and discrimination against individuals and communities on the basis of their nationality, ethnicity, religion or belief. [...]

43. States should promote intercultural understanding, including on gender sensitivity. In this regard, all States have the responsibility to build a culture of peace and a duty to put an end to impunity.

44. States should promote and provide teacher training on human rights values and principles, and introduce or strengthen intercultural understanding as part of the school curriculum for pupils of all ages.

45. States should build the capacity to train and sensitize security forces, law-enforcement agents and those involved in the administration of justice on issues concerning the prohibition of incitement to hatred.

[...]

48. States should have in place a public policy and a regulatory framework which promote pluralism and diversity of the media, including new media, and which promotes universal and non-discrimination in access to and use of means of communication.

[...]

*Recommendations to other stakeholders*

56. Non-governmental organizations, national human rights institutions as well as other civil society groups should create and support mechanisms and dialogues to foster intercultural and interreligious understanding and learning.

57. Political parties should adopt and enforce ethical guidelines in relation to the conduct of their representatives, particularly with respect to public speech. [...]"

**Rabat Plan of Action on the prohibition of advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence.**

**United Nations, General Assembly, Human Rights Council, Twenty-second session, A/HRC/22/17/Add. 4 (11 January 2013)**

[https://www.ohchr.org/sites/default/files/Rabat\\_draft\\_outcome.pdf](https://www.ohchr.org/sites/default/files/Rabat_draft_outcome.pdf)

"Conscience shapes human choices and distinguishes human beings from other creatures. Freedom of conscience is imperative and larger than the freedom of religion or belief. It covers all ethics and values a human being cherishes, whether of religious nature or not. There are no admissible limitations to this freedom, as long as personal convictions are not imposed on others and do not harm them. Respect for freedom of conscience is hard to attain. People tend to judge the convictions of others. Furthermore, it is very common that those who hold a conviction will defend it. What is less common, but more needed, is that we all stand up to defend everyone's right to their own convictions." (p. 14)

**#Faith4Rights toolkit.**

**United Nations Human Rights. Office of the High Commissioner. 1 January 2020 [2nd edition (version 2.2 of 17 March 2023)].**

<https://www.ohchr.org/en/documents/tools-and-resources/faith4rights-toolkit>

***Guide on Article 9 of the European Convention on Human Rights – Freedom of thought, conscience and religion.***

**European Court of Human Rights (Updated on 31 August 2022).**

[https://www.echr.coe.int/Documents/Guide\\_Art\\_9\\_ENG.pdf](https://www.echr.coe.int/Documents/Guide_Art_9_ENG.pdf)

***Factsheet – Conscientious objection.***

**European Court of Human Rights (June 2022).**

[https://www.echr.coe.int/documents/fs\\_conscientious\\_objection\\_eng.pdf](https://www.echr.coe.int/documents/fs_conscientious_objection_eng.pdf)

"Expressing the will and the aspirations of all peoples to eradicate war from the life of mankind and, above all, to avert a world-wide nuclear catastrophe,

Convinced that life without war serves as the primary international prerequisite for the material well-being, development and progress of countries, and for the full implementation of the rights and fundamental human freedoms proclaimed by the United Nations,

Aware that in the nuclear age the establishment of a lasting peace on Earth represents the primary condition for the preservation of human civilization and the survival of mankind,

Recognizing that the maintenance of a peaceful life for peoples is the sacred duty of each State,

1. Solemnly proclaims that the peoples of our planet have a sacred right to peace;
2. Solemnly declares that the preservation of the right of peoples to peace and the promotion of its implementation constitute a fundamental obligation of each State;
3. Emphasizes that ensuring the exercise of the right of peoples to peace demands that the policies of States be directed towards the elimination of the threat of war, particularly nuclear war, the renunciation of the use of force in international relations and the settlement of international disputes by peaceful means on the basis of the Charter of the United Nations;
4. Appeals to all States and international organizations to do their utmost to assist in implementing the right of peoples to peace through the adoption of appropriate measures at both the national and the international level.”

***Declaration on the Right of Peoples to Peace.***

**United Nations, General Assembly, Thirty-ninth Session, AR/RES/39/11 (57<sup>th</sup> plenary meeting, 12 November 1984)**

<https://www.ohchr.org/en/instruments-mechanisms/instruments/declaration-right-peoples-peace>

“[...]

*Stressing* that peace is a vital requirement for the promotion and protection of all human rights for all, [...]

Recalling also that the Declaration on Principles of International Law concerning Friendly Relations and Cooperation among States in accordance with the Charter of the United Nations<sup>14</sup> solemnly proclaimed the principle that States shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations; the principle that States shall settle their international disputes by peaceful means in such a manner that international peace and security and justice are not endangered; the duty not to intervene in matters within the domestic jurisdiction of any State, in accordance with the Charter; the duty of States to cooperate with one another in accordance with the Charter; the principle of equal rights and self-determination of peoples; the principle of the sovereign equality of States; and the principle that States shall fulfil in good faith the obligations assumed by them in accordance with the Charter,

Reaffirming the obligations of all Member States, as enshrined in the Charter, to refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations, and to settle their international disputes by peaceful means in such a manner that international peace and security and justice are not endangered [...]

Recalling that peace and security, development and human rights are the pillars of the United Nations system and the foundations for collective security and well-being, and recognizing that development, peace and security and human rights are interlinked and mutually reinforcing,

Recognizing that peace is not only the absence of conflict but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation, and socioeconomic development is ensured,

Recalling that the recognition of the inherent dignity and the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world, and recognizing that peace is promoted through the full enjoyment of all inalienable rights derived from the inherent dignity of all human beings,

Recalling also that everyone is entitled to a social and international order in which the rights and freedoms set forth in the Universal Declaration of Human Rights can be fully realized,

Recalling further the world commitment to eradicate poverty and to promote sustained economic growth, sustainable development and global prosperity for all, and the need to reduce inequalities within and among countries,

Recalling the importance of the prevention of armed conflict in accordance with the purposes and principles of the Charter and of the commitment to promote a culture of prevention of armed conflict as a means of effectively addressing the interconnected security and development challenges faced by peoples throughout the world,

Recalling also that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women, on equal terms with men in all fields,

Reaffirming that, since wars begin in the minds of human beings, it is in the minds of human beings that the defence of peace must be constructed, and recalling the importance of the settlement of disputes or conflicts through peaceful means,

Recalling the need for strengthened international efforts to foster a global dialogue for the promotion of a culture of tolerance and peace at all levels, based on respect for human rights and diversity of religions and beliefs,

Recalling also that development assistance and capacity-building based on the principle of national ownership in post-conflict situations should restore peace through rehabilitation, reintegration and reconciliation processes involving all those engaged, and recognizing the importance of the peacemaking, peacekeeping and peacebuilding activities of the United Nations for the global pursuit of peace and security,

Recalling further that the culture of peace and the education of humanity for justice, liberty and peace are indispensable to the dignity of human beings and constitute a duty that all nations must fulfil in a spirit of mutual assistance and concern,

Reaffirming that the culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life, as identified in the Declaration on a Culture of Peace, and that all this should be fostered by an enabling national and international environment conducive to peace,

Recognizing the importance of moderation and tolerance as values contributing to the promotion of peace and security,

Recognizing also the important contribution that civil society organizations can make in building and preserving peace, and in strengthening a culture of peace,

Stressing the need for States, the United Nations system and other relevant international organizations to allocate resources to programmes aimed at strengthening a culture of peace and upholding human rights awareness through training, teaching and education,

Stressing also the importance of the contribution of the United Nations Declaration on Human Rights Education and Training<sup>16</sup> to the promotion of a culture of peace,

Recalling that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding, are among the best guarantees of international peace and security,

Recalling also that tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human, and the virtue that makes peace possible and contributes to the promotion of a culture of peace,

Recalling further that the constant promotion and realization of the rights of persons belonging to national or ethnic, religious and linguistic minorities as an integral part of the development of a society as a whole and within a democratic framework based on the rule of law would contribute to the strengthening of friendship, cooperation and peace among peoples and States,

Recalling the need to design, promote and implement, at the national, regional and international levels, strategies, programmes and policies, and adequate legislation, which may include special and positive measures, for furthering equal social development and the realization of the civil and political, economic, social and cultural rights of all victims of racism, racial discrimination, xenophobia and related intolerance,

Recognizing that racism, racial discrimination, xenophobia and related intolerance, where they amount to racism and racial discrimination, are an obstacle to friendly and peaceful relations among peoples and nations, and are among the root causes of many internal and international conflicts, including armed conflicts,

Inviting solemnly all stakeholders to guide themselves in their activities by recognizing the high importance of practising tolerance, dialogue, cooperation and solidarity among all human beings, peoples and nations of the world as a means to promote peace; to that end, present generations should ensure that both they and future generations learn to live together in peace with the highest aspiration of sparing future generations the scourge of war,

Declares the following:

#### Article 1

Everyone has the right to enjoy peace such that all human rights are promoted and protected and development is fully realized.

#### Article 2

States should respect, implement and promote equality and non-discrimination, justice and the rule of law, and guarantee freedom from fear and want as a means to build peace within and between societies.

[...]

#### Article 4

International and national institutions of education for peace shall be promoted in order to strengthen among all human beings the spirit of tolerance, dialogue, cooperation and solidarity. To this end, the University for Peace should contribute to the great universal task of educating for peace by engaging in teaching, research, post-graduate training and dissemination of knowledge. [...]"

***Declaration on the Right to Peace.***

**United Nations, General Assembly, Seventy-first session, AR/RES/71/189 (65<sup>th</sup> plenary meeting, 19 December 2016)**

<https://www.refworld.org/docid/589c72134.html>

***Sustaining peace as a vehicle for achieving sustainable development.***

**Resolution adopted unanimously by the 138th Inter-Parliamentary Union Assembly (Geneva, 28 March 2018)**

<https://www.ipu.org/download/4784>

*“Guided by the lofty goal of preparing societies for and creating conditions of their common existence and co-operation in peace, equality, mutual confidence and understanding,*

*Recognizing the essential role of Governments, as well as governmental and non-governmental organizations, both national and international, the mass media, educational processes and teaching methods, in promoting the ideals of peace and understanding among nations,*

*Convinced that, in the era of modern scientific and technological progress, mankind’s resources, energy and creative talents should be directed to the peaceful economic, social and cultural development of all countries, should promote the implementation of the new international economic order and should serve the raising of the living standards of all nations,*

*Stressing with utmost concern that the arms race, in particular in the nuclear field, and the development of new types and systems of weapons, based on modern scientific principles and achievements, threaten world peace, [...]*

I

*Solemnly invites all States to guide themselves in their activities by the recognition of the supreme importance and necessity of establishing, maintaining and strengthening a just and durable peace for present and future generations and, in particular, to observe the following principles:*

1. Every nation and every human being, regardless of race, conscience, language or sex, has the inherent right to life in peace. Respect for that right, as well as for the other human rights, is in the common interest of all mankind and an indispensable condition of advancement of all nations, large and small, in all fields.
2. A war of aggression, its planning, preparation or initiation are crimes against peace and are prohibited by international law.
3. In accordance with the purposes and principles of the United Nations, States have the duty to refrain from propaganda for wars of aggression.
4. Every State, acting in the spirit of friendship and good-neighbourly relations, has the duty to promote all-round, mutually advantageous and equitable political, economic, social and cultural co-operation with other States, notwithstanding their socio-economic systems, with a view to securing their common existence and co-operation in peace, in conditions of mutual understanding of and respect for the identity and diversity of all peoples, and the duty to take up actions conducive to the furtherance of the ideals of peace, humanism and freedom.
5. Every State has the duty to respect the right of all peoples to self-determination, independence, equality, sovereignty, the territorial integrity of States and the inviolability of their frontiers, including the right to determine the road of their development, without interference or intervention in their internal affairs.
6. A basic instrument of the maintenance of peace is the elimination of the threat inherent in the arms race, as well as efforts towards general and complete disarmament, under effective



international control, including partial measures with that end in view, in accordance with the principles agreed upon within the United Nations and relevant international agreements.

7. Every State has the duty to discourage all manifestations and practices of colonialism, as well as racism, racial discrimination and apartheid, as contrary to the right of peoples to self-determination and to other human rights and fundamental freedoms.
8. Every State has the duty to discourage advocacy of hatred and prejudice against other peoples as contrary to the principles of peaceful coexistence and friendly co-operation.

## II

*Calls upon* all States, in order to implement the above principles:

- (a) To act perseveringly and consistently, with due regard for the constitutional rights and the role of the family, the institutions and the organizations concerned:
  - (i) To ensure that their policies relevant to the implementation of the present Declaration, including educational processes and teaching methods as well as media information activities, incorporate contents compatible with the task of the preparation for life in peace of entire societies and, in particular, the young generations;
  - (ii) Therefore, to discourage and eliminate incitement to racial hatred, national or other discrimination, injustice or advocacy of violence and war;
- (b) To develop various forms of bilateral and multilateral co-operation, also in international, governmental and non-governmental organizations, with a view to enhancing preparation of societies to live in peace and, in particular, exchanging experiences on projects pursued with that end in view;"

***Declaration on the Preparation of Societies for Life in Peace.***

**United Nations, General Assembly, Thirty-third Session, AR/RES/33/73 (85<sup>th</sup> plenary meeting, 15 December 1978)**

[https://digitallibrary.un.org/record/187239/files/A\\_RES\\_33\\_73-EN.pdf?ln=en](https://digitallibrary.un.org/record/187239/files/A_RES_33_73-EN.pdf?ln=en)

“The right to freedom of thought, conscience and religion may not be subject to derogation, even during a state of emergency. What is known as the *forum internum*, i.e. the right to form one’s own thoughts, opinions, conscience, convictions and beliefs, is an absolute right protected against any form of State interference, such as indoctrination (“brainwashing”). However, the public manifestation of religion or belief may be restricted on legitimate grounds.

The terms “religion” and “belief” should be interpreted broadly, to include traditional as well as non-traditional beliefs and religions. The freedom to have or to adopt a religion or belief includes the freedom to choose another belief or religion, which may entail replacing a previously held religion or belief with another, or to adopt atheist views, or to retain one’s religion or belief.” (p. 155)

***Human Rights. Handbook for Parliamentarians No 26.***

**Inter-Parliamentary Union and United Nations Human Rights. Office of the High Commissioner. HR/PUB/16/4 (2016).**

<https://www.ohchr.org/en/publications/special-issue-publications/human-rights-handbook-parliamentarians-revised-edition>

***International Humanitarian Law. Handbook for Parliamentarians No 25.***

**Inter-Parliamentary Union and United Nations Human Rights. Office of the High Commissioner. HR/PUB/16/4 (2016).**

<https://shop.icrc.org/international-humanitarian-law-handbook-for-parliamentarians-pdf-en.html>

***Eliminating Forced Labour: Handbook for Parliamentarians No. 30.***  
**Inter-Parliamentary Union and International Labour Office (2019).**  
<https://www.ipu.org/ar/node/10171>

***Eliminating the worst forms of child labour. Handbook for Parliamentarians No. 3.***  
**International Labour Organization and Inter-Parliamentary Union (2002).**  
[https://www.ilo.org/wcmsp5/groups/public/---dgreports/---exrel/documents/publication/wcms\\_172685.pdf](https://www.ilo.org/wcmsp5/groups/public/---dgreports/---exrel/documents/publication/wcms_172685.pdf)

“CHILD LABOUR IN THE GLOBAL DEVELOPMENT AGENDA

SDG TARGET 8.7: Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.”  
(p. 17)

***International Labour Office and United Nations Children’s Fund, Child Labour: Global estimates 2020, trends and the road forward. ILO and UNICEF, New York (2021).***

“Goal 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all

Target 8.7

Take immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking and secure the prohibition and elimination of the worst forms of child labour, including recruitment and use of child soldiers, and by 2025 end child labour in all its forms.”

**Sustainable Development Goals. United Nations.**

<https://sdgs.un.org/goals/goal8>

“Conscientious objection to military service is recognised in international law as inherent in the right to freedom of thought, conscience and religion enshrined in Article 18 of the Universal Declaration of Human Rights as well as Article 18 of the International Covenant on Civil and Political Rights. States are, therefore, under an obligation to make provision for conscientious objection to military service in their domestic law and implement it in practice.” (p. 12)

***International Standards on Conscientious Objection to Military Service.***

**Laurel Townhead [Based on original text by Rachel Brett]. Geneva: Quaker United Nations Office (February 2021).**

[https://quno.org/sites/default/files/resources/QUNO%20Conscientious%20Objection%20-%20International%20Standards\\_Revised%202021\\_FINAL.pdf](https://quno.org/sites/default/files/resources/QUNO%20Conscientious%20Objection%20-%20International%20Standards_Revised%202021_FINAL.pdf)

***Conscientious Objection to Military Service and Refugee Status Determination.***

**Najmah Ali. Geneva: Quaker United Nations Office (2021).**

[https://quno.org/sites/default/files/resources/QUNO%20-%20Conscientious%20Objection%20to%20Military%20Service%20and%20Refugee%20Status%20Determination\\_14\\_05.pdf](https://quno.org/sites/default/files/resources/QUNO%20-%20Conscientious%20Objection%20to%20Military%20Service%20and%20Refugee%20Status%20Determination_14_05.pdf)

***Conscientious Objection submission to OHCHR report. Closing the Implementing Gap: Application Procedures Enabling the Exercise of the Right to Conscientious Objection to Military Service.***

Laurel Townhead. June 2019.

<https://quno.org/sites/default/files/resources/QUNO%20-%20OHCHR%20-%20Conscientious%20Objection%202019.pdf>

***International Standards on Conscientious Objection to Military Service.***

Rachel Brett. Geneva: Quaker United Nations Office (January 2015).

<https://www.quno.org/sites/default/files/resources/QUNO%202015%20RB%20Conscientious%20Objection%20FINAL.pdf>

***Education & the Military: A human rights & peace perspective.***

Emily Graham. Geneva: Quaker United Nations Office (August 2014.)

<https://quno.org/sites/default/files/resources/Education%20%26%20the%20Military%20.pdf>

***Conscientious objectors to military service: Punishment and discriminatory treatment.***

Emily Graham. Geneva: Quaker United Nations Office (2014).

<https://quno.org/sites/default/files/resources/QUNO%20Publication%20-%20Conscientious%20Objection%20Punishment%20%26%20Discrim.%20Treatment.pdf>

***Conscientious objection to military service.***

UN Commission on Human Rights. 1995/83 (51st session, 62nd meeting, 8 March 1995).

E/CN.4/RES/1995/83

<https://www.refworld.org/docid/3b00f0d220.html>

***Conscientious objection to military service.***

UN Commission on Human Rights. 1989/59. (45th session, 55th meeting, 8 March 1989).

E/CN.4/RES/1989/59

<https://www.refworld.org/docid/3b00f0b24.html>

**Conscientious Objection to Military Service. Report prepared in pursuance of resolutions 14 (XXXIV) and 1982/30 of the Sub-Commission on Prevention of Discrimination and Protection of Minorities by Mr. Asbjørn Eide and Mr. Chama Mubanga-Chipoya, members of the Sub-Commission, E/CN.4/Sub.2/1983/30/Rev.1. United Nations, New York, 1985.**

<https://www.refworld.org/docid/5107cd132.html>

***The role of youth in the promotion and protection of human rights, including the question of conscientious objection to military service. The question of conscientious objection to military service.***

UN Commission on Human Rights, 12 March 1981, E/CN.4/RES/40(XXXVII).

<https://www.refworld.org/docid/3b00f0c220.html>

***Conscientious Objection to Military Service in Europe 2022/23.***

European Bureau for Conscientious Objection. Brussels, Belgium.

[https://ebco-beoc.org/sites/ebco-beoc.org/files/attachments/2023-05-12-EBCO Annual Report 2022-23.pdf](https://ebco-beoc.org/sites/ebco-beoc.org/files/attachments/2023-05-12-EBCO%20Annual%20Report%202022-23.pdf)

“The word "education" implies the entire process of social life by means of which individuals and social groups learn to develop consciously within, and for the benefit of, the national and international communities, the whole of their personal capacities, attitudes, aptitudes and knowledge. This process is not limited to any specific activities.”

“The terms "international understanding", "co-operation" and "peace" are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms.”

“"Human rights" and "fundamental freedoms" are those defined in the United Nations Charter, the Universal Declaration of Human Rights and the International Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights.”

“[...] major guiding principles of educational policy:

- (a) An international dimension and a global perspective in education at all levels and in all its forms;
- (b) Understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
- (c) Awareness of the increasing global interdependence between peoples and nations;
- (d) Abilities to communicate with others;
- (e) Awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;
- (f) Understanding of the necessity for international solidarity and cooperation;
- (g) Readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.”

“Education should stress the inadmissibility of recourse to war for purposes of expansion, aggression and domination, or to the use of force and violence for purposes of repression, and should bring every person to understand and assume his or her responsibilities for the maintenance of peace. It should contribute to international understanding and strengthening of world peace and to the activities in the struggle against colonialism and neo-colonialism in all their forms and manifestations, and against all forms and varieties of racialism, fascism, and apartheid as well as other ideologies which breed national and racial hatred [...]”

“Education should include critical analysis of the historical and contemporary factors of an economic and political nature underlying the contradictions and tensions between countries, together with study of ways of overcoming these contradictions, which are the real impediments to understanding, true international co-operation and the development of world peace.”

“Education should emphasize the true interests of peoples and their incompatibility with the interests of monopolistic groups holding economic and political power, which practice exploitation and foment war.”

“Education should be directed both towards the eradication of conditions which perpetuate and aggravate major problems affecting human survival and well-being-inequality, injustice, international relations based on the use of force and towards measures of international co-operation likely to help solve them. Education which in this respect must necessarily be of an interdisciplinary nature should relate to such problems as:

- (a) equality of rights of peoples, and the right of peoples to self-determination;
- (b) the maintenance of peace; different types of war and their causes and effects; disarmament; the inadmissibility of using science and technology for warlike purposes and their use for the purposes of peace and progress; the nature and effect of economic, cultural and political relations between

countries and the importance of international law for these relations, particularly for the maintenance of peace;

(c) action to ensure the exercise and observance of human rights, including those of refugees; racialism and its eradication; the fight against discrimination in its various forms;

(d) economic growth and social development and their relation to social justice; colonialism and decolonization; ways and means of assisting developing countries; the struggle against illiteracy; the campaign against disease and famine; the fight for a better quality of life and the highest attainable standard of health; population growth and related questions;

(e) the use, management and conservation of natural resources, pollution of the environment;

(f) preservation of the cultural heritage of mankind;

(g) the role and methods of action of the United Nations system in efforts to solve such problems and possibilities for strengthening and furthering its action.”

**Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms. UNESCO, 19 November 1974 - Paris, France.**

<https://www.unesco.org/en/legal-affairs/recommendation-concerning-education-international-understanding-co-operation-and-peace-and-education>

“But how will nations defend themselves against their enemies, how will they maintain internal order, and how can nations live without an army?

What form of life men will take after they repudiate murder we do not and cannot know; but one thing is certain: that it is more natural for men to be guided by reason and conscience with which they are endowed, than to submit slavishly to people who arrange wholesale murders; and that therefrom the form of social order assumed by the lives of those who are guided in their actions not by violence based on threats of murder, but by reason and conscience, will in any case be no worse than that under which they now live.”

**Tolstoy, Leo: Address to the Swedish Peace Congress in 1909. In: *The Kingdom of God and Peace Essays*. Translated with an Introduction by Aylmer Maude, 583-591. London: Oxford University Press, 1936.**

„Wie aber sollen sich die Völker gegen die Feinde wehren, wie soll die innere Ordnung aufrecht erhalten werden, wie können die Völker ohne Militär bestehen?

Welche Form das Leben der Menschen annehmen wird, wenn sie den Mord unterlassen, wissen wir nicht und können es nicht wissen, eines aber ist sicher: daß es den Menschen, die mit Vernunft und Gewissen begabt sind, natürlicher ist, ihr Leben von Vernunft und Gewissen lenken zu lassen, als sich knechtisch denen zu unterwerfen, die das gegenseitige Töten anordnen. Und sicher ist darum auch, dass die Form der gesellschaftlichen Ordnung, die das Leben der Menschen annehmen wird, wenn sie sich bei ihren Handlungen nicht von der Gewalt, die auf Todesdrohungen gegründet ist, sondern von der Vernunft und vom Wissen leiten lassen, jedenfalls nicht schlimmer wird, als das Leben, das sie jetzt führen.”

**Leo Tolstois Rede gegen den Krieg. Die Wahrheit dem Volke, Heft 2. Berlin: Verlag des Sozialistischen Bundes, 1913.**

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