

TOURISM, PROGRESS AND PEACE



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For Janos Damon
A Holocaust survivor. A peace teacher.
A hero. An inspiration.

TOURISM, PROGRESS AND PEACE

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Foreword

Throughout history, humankind has searched for sustainable peace and harmony through the disciplines of political science, geography, economics, sociology and, far too often, the act of war itself. More recently, tourism has been touted as a strategy to contribute to world peace. Tourism does not necessarily contribute to peace but has the potential to do so in so many ways. The struggle of both academics and policymakers has been to distinguish between the myths and realities of the tourism and peace propositions, and most importantly to focus on the strategies that qualify tourism as an agent of peace.

For the first time, academics from around the world have combined efforts to develop a compilation of work that deals specifically with the tourism and peace phenomenon. Representing peace organizations, government bodies and universities, each contributor offers their own perspective. From metropolitan areas to emerging regions like the Middle East, Northern Ireland, Georgia and Cyprus, the book is a frank and open discussion that includes strategies in creating 'active peace'. Each of these contributors offers evidence, examples and hope for a new world based on the ideals of achieving peace with tourism as a powerful working strategy. The work presented in this book is thorough and diverse.

As head of an academic institute and advocate of world citizenship, I warmly welcome this academic initiative and promote it in our classrooms. As the editors of this book would say: there is more to tourism than economics and there is more to peace than the absence of arms. What I can say is that peace and tourism are intertwined and teaching this topic is timely (Klaas-Wybo).

As a media producer, I have been interested in tourism and peace for several years, and I must admit that the book is interesting and timely. The many propositions and views addressed and presented by the contributors make tourism an even stronger peace ally (Sandy).

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Second, we would like to thank all those who have given us the courage to delve into such an adventure, especially those from whom we received over 50 chapter proposals. Believing in tourism as an agent of peace is not easy, and writing about it, as you can imagine, is a tedious job.

Third, we are grateful to CABI and Sarah Hulbert for being prepared to take on such a ground-breaking project and take the risk on two relatively unknown writers.

Fourth, our thanks go to Klaas-Wybo van der Hoek and Stenden University for their continual support.

Finally, we should like to thank members of the Tourism4Peace Forum, whose example and courage gave us strength when we had doubts.

In particular, our thanks go to Janos Damon whose candlewick went off this year but whose vision for peace through tourism will continue to light our tourism and peace path.

Introduction

Peace and Tourism: Friends not Foes

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In every corner of America and all over the world, intelligence and energy are evenly distributed, but opportunity, investment, and effective organizations aren't. As a result, billions of people are denied the chance to live to the fullest, and millions die needlessly every year.

(Bill Clinton, 2007, p. 3)

Peace and Reality

In an exploratory empirical study by Var and Ap (1998) about the relationship between tourism and peace, the *world peace* variable was associated with a high degree of uncertainty, with one-third of respondents providing a neutral response to the statement: 'I believe that tourism promotes world peace'. The authors proposed that this uncertainty might have arisen from a definitional problem with the term 'peace'. They further explained that many respondents may have associated peace with an 'absence of war' and that the concept that would be most appropriate in the context of this study is that of 'harmony and harmonious relations' (p. 54). Therefore, a constructive discussion of peace and tourism demands no less than a definition of peace that is less parsimonious than the 'absence of war'.

There is more to peace than the absence of arms or conflicts. In 1941, Quincy Wright suggested for the first time that peace was a more complicated matter than a mere 'absence of war' (Satani, 2003). The map of war, conflict, poverty, illiteracy, disease, hunger, hatred and revenge has borders only to those who cannot see beyond their comfort zones. Even if there is no armed war or conflict, some people suffer from diseases that are preventable, and some starve to death although there is enough food on earth. Some are denied a decent education, housing, an opportunity to play, to grow, to work, to raise a family, to have a right to freedom of speech, or to take part in their

governance. They are unable to feel peaceful in situations where their human rights and dignity have been violated (Satani, 2003).

Defined passively, peace entails the absence of war, acts of terrorism and random violence. Defined actively, peace requires the presence of justice (Salazar, 2006). On 10 December 1948, the Universal Declaration of Human Rights was adopted by the UN General Assembly Resolution 217A (III) of 10 December. It is significant to link what happened and did not happen in the world to the Universal Declaration of Human Rights. 'Peace – the word evokes the simplest and most cherished dream of humanity. Peace is, and has always been, the ultimate human aspiration. And yet our history overwhelmingly shows that while we speak incessantly of peace, our actions tell a very different story' (Javier Perez de Cuellar). The core values of this declaration include non-discrimination, equality, fairness and universality. It is a realistic way to identify the progress of humanity towards a universal family. Article 25(1) reads: 'Everyone has the right to a standard of living adequate for the health and wellbeing of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.' Families have been displaced from their home, living in abject poverty and filth, with an extreme feeling of shame, guilt, helplessness and above all hopelessness. Article 25(2) states: 'Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.' Article 26(1) acknowledges: 'Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages.' Based on enrolment data, about 72 million children of primary school age in the developing world were not in school in 2005; 57% of them were girls. Worldwide, 121 million children were out of education. Nearly a billion people entered the 21st century unable to read a book or sign their names. According to UNICEF, 25,000 children die each day because of poverty; 1.2 billion people live on less than \$1 a day, 2.5 billion live on less than \$2 a day, 1.3 billion do not have access to clean water. In 2005, the wealthiest 20% of the world accounted for 76.6% of total private consumption. The poorest fifth represent just 1.5%. Looking at similar figures, 'No planet can survive half slave, half free, half engulfed in misery, half careening along the joys of an almost unlimited consumption – neither ecology, or our morality could survive such contrasts' (Lester B. Pearson, UN General Assembly President). There are *developed* countries, *developing* countries and *underdeveloped* countries. Yet, in reality, the world cannot claim to be developed as long as there is a place somewhere that is underdeveloped, and a people that is suffering unnecessarily.

'Citizens who cultivate their humanity need ... an ability to see themselves as not simply citizens of some local region or group, but also, and above all, as human beings bound to all others by ties of recognition and concern' (Nussbaum, 1997, p. 38). 'The modern world, for all its blessings is unequal, unstable, and unsustainable' (Clinton, 2007, p. 4), and therefore, 'A broad definition of peace refers to peaceful relationships not only between nations, but also

between groups or communities, between individuals, and between people and nature' (Salazar, 2006, p. 322).

Peace has been defined as positive and negative. With its multifaceted nature, peace, however, needs the participation of all people:

If there is to be peace in the world,
there must be peace in the nations.
If there is to be peace in the nations,
there must be peace in the cities.
If there is to be peace in the cities,
there must be peace between neighbors.
If there is to be peace between neighbors,
there must be peace in the home.
If there is to be peace in the home,
there must be peace in the heart.

Lao-Tse, 604 BC (from Tao Te Ching)

Commentators agree that war is incompatible with peace and that the absence of war may be regarded as the basic criterion for peace. However, this does not deny the importance of additional elements such as harmony, justice, goodwill and opportunities for personal fulfilment. Sugata Dasgupta termed the 'absence of war' in developing countries where these elements are lacking as 'peacelessness' (Satani, 2003). Combating peacelessness is a multifaceted task, which must address the existence of poverty, disease, terrorism, environmental disasters, racism, religious fundamentalism, alienation, discrimination, prejudice, ignorance, bigotry and hatred.

Peace may be envisaged as a hierarchical concept (Fig. I.1). Negative peace is nothing more than the absence of physical violence. Positive peace exists where states are working together for mutual benefit. However, just as participation is essential to the success of democracy, *participatory peace* is what makes peace work in a sustainable way. Participatory peace starts with ordinary citizens, but occupies the highest level of the peace hierarchy. It is

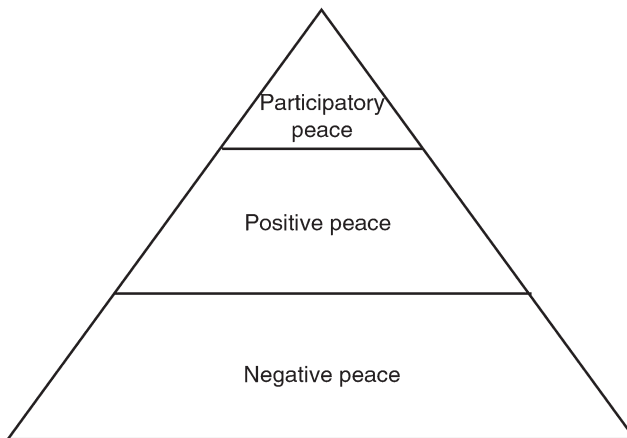


Fig. I.1. The peace hierarchy.

simply defined as a situation in which ordinary people as world citizens work independently and with each other to the extent that peace becomes a chosen way of life. To Bill Clinton, ‘... there is so much to be done, down the street and around the world. It’s never too late or too early to start [for] old, young, and in between, rich, poor, and in between, highly educated, virtually illiterate, and in between’ (2007, p. xiv). Peace is too important to leave to politics or business alone.

Galtung (1996) compares peace to a state of health, which incorporates not only the absence of illness but also a physical and mental condition conducive to the avoidance of illness, and argues that to understand health we must understand disease and that to understand peace we must understand violence. He distinguishes cultural violence (cultural assumptions whereby the use or abuse of power is justified) and its expression in indirect or structural violence (repression and exploitation) and direct violence (war and warlike actions). He recognizes that peace is not merely the absence of violence – cultural, structural or direct – and submits that a state of peace exists where conflict is unlikely to occur, or where conflict can be resolved without recourse to violence. He also recognizes that a completely peaceful world is unlikely to eventuate. A realistic objective, however, is to live in a world in which there is more peace and less conflict and violence. It is the central thesis of this book that *responsible* tourism can contribute to that objective.

Tourism and Reality

Much has been written about the impacts of tourism, positive and negative, including political, environmental and ecological, social-cultural, and economic aspects (e.g. Archer and Cooper, 1998; Archer *et al.*, 2005), leading to questions about the ability of tourism to bring about the desired changes. Litvin (1998), for example, submits that while tourism is a major beneficiary of peace, it is not itself a contributor thereto, and is not sufficiently influential to dissuade governments or revolutionary groups from implementing policies and practices that involve violence and denial or infringement of human rights.

Kelly (1999) sought a degree of clarification by conducting a SWOT analysis, an examination of the strengths, weaknesses, opportunities and threats affecting the ability of tourism to contribute to a harmonious relationship among the peoples of the world.

The strengths of tourism – attributes that help it bring people together in non-adversarial circumstances – include the extent to which tourism has been adopted by individuals as a leisure activity and the development of visitor destinations throughout the world. There is also an extensive network of relationships, facilitated by computerized information technology. However, it must be noted that the scope and depth of tourism can be deemed strengths only insofar as they contribute to the goal of a more harmonious world.

There are widely recognized advantages pertaining to the peace through tourism proposition, including the following:

- Tourism can contribute to development and poverty reduction.
- Developing countries have valuable tourism resources and tourism activity has a strong propensity to expand spatially, including into remote areas.
- The tourism supply chain has a high capacity to support and complement other economic activities, such as traditional agriculture, transport and handicraft.
- Tourism is a labour-intensive sector creating many opportunities for youth and women.
- Tourism is a sector where entry barriers for SMEs (small and medium enterprises) can be low, facilitating involvement in poor areas.
- Tourism can also bring non-material benefits by encouraging community pride in the local culture and appreciation of the natural environment.

Weaknesses relate to those attributes of tourism that hinder its ability to achieve the desired outcomes, and may even create hostility rather than harmony. Some of these stem primarily from the nature of host–visitor contacts and the inequalities associated with many tourism developments and activities.

Threats include developments that are likely to increase hostility among different social groups or contribute to a decline in tourism activity. Brown (1998) cites apparently insoluble problems in the Middle East, the use of tourists as targets or hostages for terrorist groups, the disintegration of countries such as Yugoslavia, the imposition of politics in mega-events such as the Olympic Games, and the continuing use of war as a solution to problems despite improved living standards. Even where peaceful conditions prevail, it is apparent that a major threat to tourism as an instrument of peace is the volume and nature of the demand it generates – a hedonistic, self-indulgent lifestyle, which contrasts sharply with the community conditions in which these expectations are met (Muller, 1997; Mowforth and Munt, 1998).

Opportunities include developments that can contribute to an increase in the ability of tourism experiences to improve relationships among the world's peoples. The world is opening up as information and transport technology reduce the friction of distance. A number of governments have recognized that tourism, which brings economic benefits, requires peaceful circumstances in which to operate effectively. At other levels, tourism initiatives are called upon to break down political and ideological barriers in such places as the Middle East, the Korean Peninsula, Cyprus and Northern Ireland. It is also claimed that as travel becomes a more popular leisure activity, travellers become more confident and sophisticated (Pearce, 1988; Ross, 1994), and are likely to seek more meaningful travel experiences, involving deeper and more extended interaction with host communities. There is widespread promotion of sustainability as an objective and a corresponding increase in adoption of the ecotourism ethic, with its emphases on conservation, education and host community wellbeing. Opportunities also stem from the expansion of tourism education in colleges and universities, providing a channel for the encouragement of enlightened attitudes and appropriate skills in travellers and tourism managers.

The SWOT analysis indicates that, at the very least, there are major difficulties to be overcome in the pursuit of the peace objective. However, it also indicates that:

- There are few, if any, alternatives to match tourism as a generator of intercultural contact.
- Peace-related objectives will only be achieved by purposeful management of tourism directed to enhancing intercultural relations.
- Responsibilities for purposeful management lie at all levels, from individual traveller to national government.

The attention of contributors to this book is directed to building on the strengths, eliminating the weaknesses, taking advantage of the opportunities and avoiding or converting the threats. There are grounds for optimism, some of which are examined in the following chapters. There are, for example, tourism operations devoted to the provision of labour and funding for schools, clinics and solar-power generators in remote areas of Nepal; North American and Australian First Nation tourism developments designed to inform the non-native population and assist with the national reconciliation process; an international network of Peace Museums (as a counter to the more common commemorations of war); cooperative government-sponsored programmes in Central America and South-east Asia; and a growing market for study tours offering meaningful contact with host communities, often in remote locations. These are, of course, not representative of mainstream tourism, but they serve as examples of ways in which tourism can contribute to a better world.

One of the strongest statements concerning the value of travel and tourism is contained in the US Homeland Security Report (2008), 'Secure Borders and Open Doors'. Despite the atrocity of September 11, 2001, which directly affected the hearts and minds of Americans, changed the face of travel and led to questions about the nature of hospitality in all its forms, the report still supports the view that tourism is an open door to the world, a medium for public diplomacy and international outreach, and a powerful response to the challenges of globalism and terrorism.

The report acknowledges the apparent contradiction in the claim that an 'open door' policy can make the USA more, rather than less, secure. It notes that the benefits of increased international travel to the USA exceed visitor spending and the jobs thereby supported, and argues that every international traveller entering the USA is a potential friend. Recommending against 'Fortress America', the report maintains that tourism can bring long-term prosperity and security.

The Progress of Tourism and Peace

It is clear that the pursuit of peace cannot be directed merely to the elimination of war. Measures to bring about a more harmonious world must address the concerns listed above. To continue the analogy with health, if these are regarded as contributors to violence (illness), tourism offers a range of therapies

through which they may be treated. Table I.1 provides examples of how tourism has been associated with peace at the global level.

Interest in the concept can be represented by a U-curve (Fig. I.2). In the late 1980s, there was a degree of euphoric recognition, but in the 1990s, scepticism emerged, followed by almost total rejection. From about 2000, the curve started to move upwards with a revival of interest in the proposition that tourism can in fact contribute to peace. This book is testimony that interest has reached a level of excitement, not only because the call for chapter proposals resulted in more than 50 submissions, but most importantly because of the

Table I.1. Example of World Tourism Organization statements mentioning a link between tourism and peace.

Year	Place	Document	Citation
1980	Manila, Philippines	Declaration on World Tourism	[Tourism as a] ‘vital force for peace and international understanding’
1983	Sofia, Bulgaria	Tourism Bill of Rights and Tourist Code	[Tourism’s contribution to] ‘improving mutual understanding, bringing people closer together and, consequently, strengthening international cooperation’
1999	Santiago, Chile	Global Code of Ethics for Tourism	‘through the direct, spontaneous and non-mediatised contacts it engenders between men and women of different cultures and lifestyles, tourism presents a vital force for peace and a factor of friendship and understanding among the peoples of the world’

Source: Salazar (2006, p. 324).

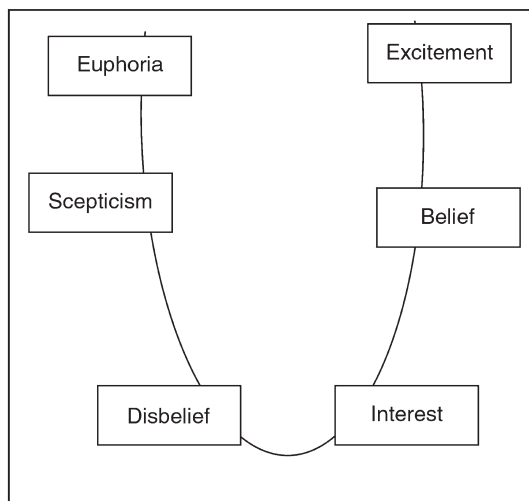


Fig. I.2. Changing views on the concept of peace through tourism.

changing discourse. The discussion has shifted from 'Does tourism contribute to peace?' to 'How can tourism contribute to the multifaceted nature of peace?' Salazar (2006, p. 329) maintained: 'While I am certainly not negating the many possibilities tourism has to achieve such a noble goal, it might be more ethical to simultaneously address the question how we can solve the many problems hindering peace inside the tourism sector'. These considerations advance our understanding of the link between tourism and peace and, more importantly, help in the pursuit of peace through tourism.

The progress of tourism and peace may also be manifested in the increasing number of non-governmental organizations (NGOs) directly related to tourism and peace, and the growing interest of tourism academics and practitioners in this phenomenon. Table I.2 presents a sample of organizations (old and new) with a mission or vision to promoting peace through tourism.

Peace and Tourism Education

This book introduces a view of tourism as a potential contributor to harmonious relationships among people, as a human activity capable of generating significant economic and social benefits, and of breaking down barriers created by politics and by differences in culture, ethnicity, nationality, lifestyle and economic development.

It may be argued that tourism educators have a clear responsibility to prepare students for the future. Ellyard (2004) predicts that the major industries of the 21st century will be concerned with human wellbeing, earth repair and intercultural communication, and maintains that tourism can play a central role in these industries. Reference may be made to the functionalist theory, which argues that socio-economic cooperation contributes to community building, that global efforts to reduce poverty can help reduce the tensions that foster conflict, and that global networking encourages international understanding and reduces intercultural misperceptions (Amstutz, 1999). These are appropriate educational objectives to which well informed and appropriately managed tourism can make a positive contribution, and all are consistent with those of the peace proposition.

Perhaps the strongest argument is that inclusion of the peace issue can encourage critical thinking and questioning of attitudes. For example, there are opportunities to involve students in what has been termed 'transperceptual learning' – learning that comes from efforts to perceive reality from the perspectives of others (Crews, 1989, p. 37). They can be challenged to develop relevant case studies, analyse policies and practices for the extent to which they have the desired impacts, and propose more effective alternatives. Poole (2004, p. 37) argues that, 'while poverty, war, intolerance, corruption and cruelty thrive, the future of all nations requires an educated populace with a global conscience, a commitment to social cohesion, economic sustainability, equity, tolerance, peace and justice'. It is submitted here that tourism education can play a significant role in the pursuit of these objectives.

Table I.2. Organizations directly linked to peace through tourism.

Organization	Mission/vision	Source
Tourism4Peace Forum	Offering advanced solutions to mutual challenges and development of activities to strengthen economies and peaceful advancement	http://www.tourism4peace.org/
Tourism For Peace	Our Mission is to build Peace by creating unity between hosts, guests, and the natural environment, worldwide. 'Peace cannot be kept by force. It can only be achieved by understanding.' Albert Einstein	http://www.tourismforpeace.org/
International Center for Peace through Tourism Research	We will work towards building bridges out of the walls that keep us apart. The ICPTR's objective is to conduct academic research to contribute to the development of tourism as an agent of peace	http://www.icptr.com
EQUATIONS	EQUATIONS envisions a just and equitable world, where all people have the freedom and the right to determine their lives and future. We envision forms of tourism which are non-exploitative, where decision making is democratised, and access to and benefits of tourism are equitably distributed. EQUATIONS believes in the capacity of individuals and communities to actualise their potential for the wellbeing of society	http://www.equitabletourism.org/stage/about.php
CouchSurfing	At CouchSurfing International, we envision a world where everyone can explore and create meaningful connections with the people and places they encounter. Building meaningful connections across cultures enables us to respond to diversity with curiosity, appreciation and respect. The appreciation of diversity spreads tolerance and creates a global community	http://www.couchsurfing.org/about.html/mission
SERVAS International	SERVAS is an international, non-governmental, multicultural peace association run by volunteers in over 100 countries. Founded in 1949 by Bob Luitweiler as a peace movement, SERVAS International is a non-profit organization working to build understanding, tolerance and world peace.	http://joomla.servas.org/content/blogcategory/41/76/

The Study of Tourism and Peace

Since the pursuit of peace is a continuing endeavour, progress through tourism appears to be a never-ending story. Tourism has the potential to contribute to peace in many ways and these must be appropriately investigated and assessed (Fig. I.3). As new forms of tourism emerge, there are new challenges and opportunities, and there is a need for ongoing study to distinguish the myths and empirically verify the realities associated with the progress of tourism as an agent of peace.

Content Overview

Academic research on the connection between tourism and peace has been limited. ‘Right now, peace-through-tourism ideas seem to be sustained more by the sweet dreams and rhetoric from industry representatives and policy makers than by fine-grained empirical research and academic theories’ (Salazar, 2006, p. 330).

The relationship between tourism and peace is not yet established as an academic field of research and much (but not all) of what has been published to

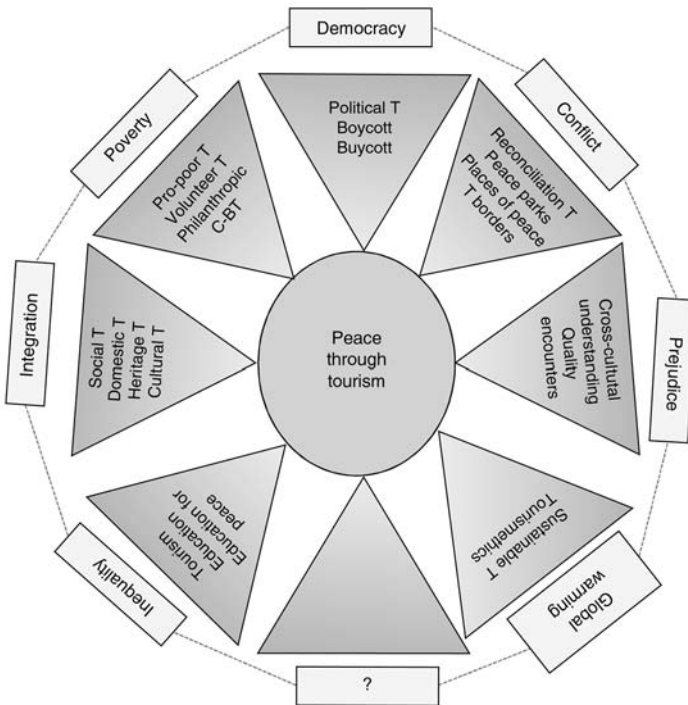


Fig. I.3. Circle of peacelessness and peace through tourism.

date is hypothetical and opinion-based. The editors acknowledge the many myths – weak and strong – associated with the connection between tourism and peace, and argue that these will remain myths unless researchers take a lead in confirming the extent, if any, to which they are empirically supported.

The initiative for this collection emerged from discussions at conferences addressing the relationship between peace and tourism. ‘Tourism can contribute to peace, but how?’ was the question posed by sceptics and believers, an open-ended question not subject to a ‘yes’ or ‘no’ answer. The chapter submissions were selected for their conceptual and empirical contribution to this discussion.

It cannot be denied that the editors of and contributors to this book have a bias in favour of tourism as an agent of peace. It is apparent that without this partisanship the important issues covered would not have been investigated. However, it is also clear that bias among the contributors does not extend to an unquestioning acceptance of tourism as the answer to the problems of conflict in the world. It is clear that progress towards the peace objective will be partial, painfully incremental and marked by frequent setbacks and failures, but that any progress, no matter how slight, is preferable to a fatalistic acceptance of the status quo.

It will be recognized by readers that the propositions in the book, while generally positive, identify some limitations, but it is our hope that these pave the way for constructive criticism, which advances the cause of peace through tourism. Whereas tourism has been praised as a major force for peace and understanding between nations, the reality is often far removed from this utopian image (Archer *et al.*, 2005); yet our reality is ingrained in dreams, for it is dreams that have given people the audacity to dream.

The objectives of this text are threefold: (i) to identify and learn from examples of a positive relationship between tourism and peace; (ii) to make available the output of and to stimulate further academic research and scholarship focused on the tourism and peace proposition; and (iii) to move on from the original question of whether tourism contributes to peace, to finding ways in which tourism can be managed and conducted to meet the peace objective.

Content Previews

Any organization of a text with chapters is necessarily judgmental (Jackson and Burton, 1999). Topics do not fall conveniently into mutually exclusive sections. Although the 15 chapters in this book fit well within the parts to which they have been allocated, some could have been located in different parts and many have relevance across several parts. The overall organization of a text such as this is a matter of choice. Many chapters touch on ideas that are dealt with elsewhere in the book, perhaps in a more central way. Sometimes, authors have complementing views, others converging. The reader is asked to bear this in mind throughout the text.

Part I. Conceptual framework

Chapter 1 by Jacqueline Haessly provides an academic background on which to build the connection between tourism and peace. The author refers to the suffering stemming from an absence of peace and the challenges to be met in creating a culture of peace. She notes that peace is often defined in negative terms as the absence of violence, and submits that what is required is a more positive approach in which peace is defined by the presence of qualities that contribute to wellbeing at all levels of existence – what people desire rather than what they feel should be abolished. These qualities include a sense of justice, a concern for human rights, caring for the common good and assurance of security. The pursuit of peace requires education and a personal commitment to activism in everyday life. The author argues that tourism, with its basis in hospitality, is one human activity offering an abundance of opportunities for people to practice peace.

Renata Tomljenović (Chapter 2) examines the thesis, central to the tourism and peace proposition, that increased contact among people contributes to better understanding and, hence, more harmonious relationships. She recognizes the ambivalence outcomes of research into a range of tourism experience types and attributes this to a failure to incorporate sufficiently the predisposition of the travellers and the specific nature of the contacts involved. Further study suggests that positive attitude change relates to a number of factors, including the frequency and intensity of host–visitor contacts and, more strongly, tourist satisfaction with the trip. Her findings indicate that there is a role for tourism management in ensuring that traveller objectives are realized and in reducing the barriers to meaningful contact.

The theme of justice in relation to tourism is taken up by Freya Higgins-Desbiolles and Lynda-ann Blanchard (Chapter 3). The authors emphasize the recognition of the right to travel, but point to the factors that restrict the ability of the majority of the human population to exercise that right. Measures to overcome this problem have included social tourism, programmes developed primarily in European welfare-oriented and socialist countries during the 20th century, but the principle on which these were based has been largely superseded since the 1990s by an emphasis on free-market economics and tourism as a business activity. A critical analysis of pro-poor tourism (PPT) and the promotion of peace through tourism leads into an argument for the inclusion of the justice principle in tourism development, and a review of forms of tourism which meet the justice criteria.

Part II. Tourism encounters

In Chapter 4, Senija Causevic focuses on the role of internal political borders following the breakdown of the former Republic of Yugoslavia and the ‘ethnic cleansing’ that accompanied it. The author notes that these are more effective than ‘natural’ borders in precluding cross-border movement and contributing to the growth of national identity, and that some post-conflict borders have

become tourist attractions in their own right. Research into the development of tourism in present-day Bosnia and Herzegovina was conducted through participant observation and interviews in which she made use of her native understanding of the region and its people. Initial efforts to develop tourism project partnerships involving people from differing ethnic groups were hampered by suspicion, distrust and a lack of knowledge about 'the Other'. However, there is a perception that tourism is not a threatening activity and some success has been achieved with the help of international agencies. It is hoped that cooperation at the upper levels of tourism administration will be reflected in more cross-border interaction at the personal level.

One of the key hypotheses underlying the peace/tourism proposition is that contacts involving people from differing cultural backgrounds lead to warmer relationships among them. Darya Maoz (Chapter 5) tests this with respect to Israelis and Egyptians in the popular beach resorts of Egypt's Sinai Peninsula. She notes the impact of previous hostilities in contributing to unfavourable stereotypes and attitudinal dispositions on both sides. The author recognizes limitations in the study, such as the power disparity inherent in the guest (Israelis)-host (Egyptians and Bedouins) context, the insularity and short duration of the interactions, and the economic motivation of an exclusively male representation among the Egyptians. Findings indicated that many participants experienced no attitude change and that positive attitude change, when it occurred, was more common among Egyptians. Both groups identified circumstances in which negative attitudes were intensified, and there are suggestions for alleviating these.

An examination of the relationship between tourism and peace has to take into account the role of international borders as marking social, political, economic and environmental contrasts and differences between nations. Alon Gelbman (Chapter 6) traces the origins of borders and analyses border visitor attractions as symbols of interstate cooperation (actual or desired). He differentiates among one-sided attractions (where borders remain closed), those at formerly closed borders (often commemorative in nature) and trans-border peace parks (involving high levels of cooperation in administration and conservation), and emphasizes the importance of the peace element in each of them.

Nico Schulenkorf and Deborah Edwards (Chapter 7) argue that 'peaceful togetherness' among people of differing backgrounds can be achieved if it occurs in appropriate circumstances such as those provided by sport and sport events. They refer to the use of sport as a tool to improve inter-community relations in a number of situations and to its value in providing 'the superordinate goal', which can overcome tensions between disparate groups. While recognizing that sport events can give rise to antisocial behaviour, the authors submit that the language of sport is universally understood and people are brought together in a celebratory environment. An example of the use of sport as social development is a Sri Lankan programme that involves Tamil, Sinhalese and Muslim participants, local and international, in a range of sporting competitions. An investigation was conducted to ascertain the expectations attached to these events and ways in which the positive outcomes could be

enhanced, and a number of strategies were developed. These included a focus on youth, ethnic mixing, community exchange, educational support, networking, media management and business partnerships.

The authors of Chapter 8, Gail Lash, Carla Smith and Andrea Kay Smith, would like to see peace become as central to daily life as the conservation principle. Atlanta Peace Trails (APT) is the outcome of their aim to link downtown neighbourhoods and provide an opportunity for Atlanta residents and tourists to walk, bike, ride and use the inner-city train to visit places of peace in Atlanta, Georgia, USA. A booklet was created that could be carried easily. Its contents featured the location and history of all the Peace Poles, Peace Monuments and Peace Gardens in the greater Atlanta area. These places were grouped into geographical regions and made into eight Peace Trails. Locations include Zoo Atlanta, Georgia Aquarium, The Carter Presidential Center, Martin Luther King, Jr. Center, schools, local shops, churches, community gardens and labyrinths. The booklet has quotations on peace by well-known authors as the dividers between each Peace Trail, and a page listing local and national resources for peace. Assistance can be provided for those wishing to establish peace trails in other destinations.

Part III. Conflict resolution

In Chapter 9, Marina Metreveli and Dallen J. Timothy examine the impacts of war on tourism using the 2008 South Ossetian conflict as a case study. They submit that damage is widespread and varied, and note especially the frequent loss of heritage resources. They also provide a background to the conflict, review the history of tourism in Georgia, a country richly endowed with natural and built attractions, and outline the extent of the damage and the dramatic decline in visitation following the outbreak of hostilities. The authors recognize that the impacts have been somewhat alleviated by the shortness of the conflict and suggest that there may be opportunities to develop visitor interest in war tourism, as has occurred in other destinations. More importantly, they point to the possibilities for tourism to provide a channel for recovery and reconciliation between Georgia and Russia.

In Chapter 10, Rami Isaac and Vincent Platenkamp introduce a concept of problem solving that moves beyond the application of knowledge and technology, and attaches weight to intangibles such as compassion, inner strength and wisdom. They then apply it to the development of tourism in Palestine. They enter the troubled area of Israeli–Palestinian relationships in the wake of the construction of the controversial Separation Wall, designed to improve security in Israel. Given the situation, tourism in Palestine has been seriously damaged, but the authors report on a form of tourism that focuses on offering hope. They review the phenomenon of volunteer tourism by which travellers seek to contribute through unpaid work in fields such as medicine, construction, education, agriculture, the environment and so on. Volunteers reportedly gain satisfaction from the intensity of the contacts they experience

and the understandings gained. The Alternative Tourism group is a Palestinian NGO, which runs tours with conflict-based themes, and whose participants are encouraged to challenge their preconceptions and to assist in volunteer projects.

Omar Moufakkir (Chapter 11) discusses political consumerism as strategy employed to support or denounce a political, social, or environmental action, with an emphasis on the concepts of tourism boycotting and boycotting of the Holy Land. He then offers a re-evaluation of political tourism in the Israeli–Palestinian context, with attention to the conceptualization of peace tourism as the antithesis of politically oriented tourism and denounces solidarity tourism as a form of tourism that perpetuates stereotypes and extends social, political and cultural gaps between belligerent groups, thereby contributing to conflict reinforcement rather than resolution. The author reviews the initiatives of the Tourism4Peace Forum as an example of best practice, reflecting the very essence of the peace through tourism concept.

In Chapter 12, Maria Teresa Simone-Charteris and Stephen W. Boyd examine the rise of political tourism in another location with a troubled history – Northern Ireland. Based on site visits, archival research, participant observation and structured interviews of public and private sector organizations, the authors investigate the role that tourism and, in particular, political tourism plays in fostering peace in Northern Ireland. They argue that, despite the controversy it generates, political tourism contributes to internal peace through projects in which ex-prisoner organizations from opposite sides of the political divide collaborate to deliver tours that provide visitors with a comprehensive picture of the conflict. Additionally, those involved in the Peace Process are cooperating with other destinations that share a similar history of conflict, such as the Basque Country, in order to assist their peace efforts.

Yongseok Shin (Chapter 13) reports on the Korean Peninsula, which has been divided since 1945, and where North and South Korea are still technically at war. Travel between two Koreas was literally impossible, but this changed in 1998 when the Hyundai Group, a South Korean business corporation, sent South Korean tourists by ship to Mt Geumgang, located in North Korea. Support by South Korean administrations was based on the open and progressive ‘Sunshine Policy’, which, for a decade, formed the diplomatic strategy of South Korea toward North Korea. However, the project has suffered from low profitability, political opposition by the conservative party in South Korea and hostile actions by North Korea. The author demonstrates how fragile peace through tourism is without the support of necessary institutions by reviewing the process of the Mt Geumgang project, and by analysing the outputs and what has gone wrong. This in-depth case study illustrates a relationship between peace and tourism, and what might be done to help achieve the peace objective.

Chapter 14 by Bernard Musyck, David Jacobson, Ozay Mehmet, Stelios Orphanides and Craig Webster, looks at the impact of the political situation on tourism and discusses the probable effects of a settlement of the Cyprus problem on the tourism industry in the two parts of the divided island. It is founded upon the hypothesis that a political solution of the Cyprus problem

acceptable to both sides would result in a win-win situation for both the Greek and Turkish Cypriot tourism industries. It is based on a survey of Greek and Turkish Cypriot travel agents, and hotel managers and owners. The survey shows that respondents in the tourism industry in both communities anticipate benefits from a political settlement while expectations in the case of the continuation of the division are less optimistic. The chapter also explores the different structures of governance that would be applicable in Cyprus after a solution and there is some evidence to suggest the potential for Greek Cypriots and Turkish Cypriots to recognize that their mutual interest prescribes a co-existential, non-antagonistic regime in the tourism sector. Although there are as yet few examples, cooperation between the two tourism industries in Cyprus may lead to concrete economic benefits for both communities and induce a virtual circle of joint actions. To be most effective, these renewed forms of collaboration need to be undertaken as soon as possible, even before a political settlement.

In Chapter 15, Ian Kelly and Alex Nkabahona examine the role of tourism in encouraging reconciliation in the aftermath of conflict. They review the conditions – episodic and prolonged – that have contributed to a need for reconciliation, and the processes by which it has been pursued at national and community levels, and describe a number of situations in which visitor attractions have been developed around a reconciliation theme. Advice is provided on the effective implementation and management of such attractions, and a number of limitations noted. It is recognized that, despite the inevitable focus on the past, reconciliation is more concerned with the future.

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1

Tourism and a Culture of Peace

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Peacemaking Associates

Introduction

One of the most significant challenges facing citizens of the world in these early decades of the 21st century is the challenge to live and work together peacefully with others in all arenas of personal and public life. This requires that citizens learn about, value, promote, protect, preserve and sustain a culture of peace in their families, their communities, and in the broader society of nation and world. Emphasizing the importance of this goal, the United Nations General Assembly declared that the first decade of the 21st century be dedicated to education for a culture of peace and non-violence.

The purpose was to promote a culture of peace in all arenas of the global society – the family; the neighbourhood communities where people live, work, play, study, serve and worship; and between and among people in states and nations in the larger global society. This call was made more dramatic following the 11 September 2001 terrorist attacks on the World Trade Center and the Pentagon in the USA. Before and in the years following those attacks, hundreds of people in other lands have been maimed or killed as a result of terrorist activities and acts of war.

During these same years, hundreds of thousands of people – mostly children, women, and the elderly or infirm – died from preventable hunger, exposure, disease or abuse in refugee camps, rural villages and urban areas, often with little public notice or outcry. There is a need for people with clear heads, a passion for true justice and a vision for genuine global peace to work cooperatively in examining these causes, putting an end to violence, terrorism and warfare, and bringing about and sustaining a culture of peace.

Acts of violence affect those involved in the tourism industry through the impact on livelihoods dependent on the tourism trade, and on the tourists who would otherwise travel to these communities. These concerns led to the establishment of such organizations as the International Institute for Peace through Tourism, Tourism for Peace, and the International Center for Peace through Tourism Research, among others. This movement now engages people on all continents who recognize the relationship between tourism and peace.

Thus, the declaration of a decade dedicated to education for a culture of peace and non-violence poses special challenges for people who either work in or benefit from the tourism industry at local, national and/or international arenas.

This chapter presents diverse perspectives regarding the concept of peace and its relationship to tourism. First, I review various understandings associated with the term *peace*; question perspectives that consider peace as the absence of conflict, violence and war; and define and describe peace as a presence. Next, I identify five themes important for embracing a comprehensive understanding of peace as a presence. Then, I develop a new paradigm for peace based on principles of peace education and the act of peacemaking. Lastly, I develop the relationship between peace and tourism, and identify peace actions undertaken by those engaged in and affected by the tourism industry.

Conceptualizing Peace

Creating and sustaining a culture of peace depends upon first considering what it is that constitutes peace and then determining what is essential for creating and sustaining a culture of peace and non-violence for all peoples across the generations. But to do so, it is important to give thought to the question: if peace is more than the absence of war, what then is peace? How is peace defined? Described? Conceptualized? Imagined? How, too, is tourism related to peace? These important questions require answers.

Kofi Anan, former Secretary General of the United Nations, offers one perspective. Speaking at the 100th-anniversary gathering of the Hague Appeal for Peace Congress in The Hague in May 1999 to inaugurate the International Decade for Education for a Culture of Peace and Nonviolence – an event attended by more than 10,000 government, religious and business leaders, peace educators and activists, youth and ordinary citizens from more than 100 countries – he noted the importance of education for peace. He reported that at any given moment in contemporary history, the peoples of as many as 40 nations are engaged in armed conflict or warfare. A failure to contemplate peaceful possibilities for living with others in the world today results when leaders and peoples of these countries engage in escalating acts of aggression, violence, retaliation, terrorism, counter-terrorism, armed conflict and warfare instead of seeking peaceful alternatives for resolving conflicts. He then reminded listeners that this means that the peoples of more than 160 nations not engaged in armed conflict do exhibit the values, knowledge and skills necessary to resolve potential conflicts peacefully. He lamented that these stories receive so little public attention.

Attention to conflict and war is evident in a review of research undertaken by peace scholars on war, their causes and their resolution (Galtung, 1988; Wallensteen, 1988; Wiberg, 1988). In the eras of the First and Second World Wars, the focus of academic programmes was on war, conflict and international

relations. During and immediately following the Vietnam era, the focus changed to a study of causes and prevention of regional and low-intensity warfare. In the early 1980s, researchers focused on understanding and eliminating the threat of nuclear war. More recently, Peace Studies scholars expanded research to include community, racial, ethnic, tribal and religious conflicts, and intra- and inter-regional violence and terrorism.

Defining Peace as Absence

Peace as more than the absence of war has been described either as negative peace or as positive peace. Researchers credit Johan Galtung with defining negative peace as the absence of war or armed conflict as early as 1964 (Wallensteen, 1988). Other terms used by peace scholars to define negative peace include *non-war*, *mutual deterrence*, *one-sided dominance*, a *truce* or a *ceasefire* (Galtung, 1988; Wiberg, 1988; Brock-Utne, 1989). It has also been described as a state of readiness within and between countries not currently engaged in armed conflict but perpetually armed for battle. The manner in which peace researchers define positive peace is more complex. Positive peace has been described as an absence of structural violence. Structural violence includes the establishment of corporate or state-sponsored social, political and economic systems and policies that result in an inequitable distribution of resources or cause damage to the environment because of pollution and other forms of ecological destruction. Such policies result in physical threats to life related to poverty, hunger, homelessness, a lack of health care and/or environmental pollution, among others. Structural violence also includes corporate or state-condoned discriminatory policies and practices that limit people's freedom to organize, practise religious freedom, access education or employment opportunities, engage in free speech, or travel freely. Such policies and practices threaten or reduce the quality of life for those affected by these practices (Wallensteen, 1988; Brock-Utne, 1989).

The concept of peace as absence of war and violence continues to dominate the thinking of most people throughout the world. For example, even a cursory glance at news reports, peace journals, and the literature and websites developed by peace and justice organizations reveal people calling upon government, business and community leaders to work for peace, but they do so by urging an end to specific practices: stopping the use of child soldiers; abolishing the development, threats and/or use of land mines; eliminating the testing or use of nuclear, chemical and biological weapons; and ending economic, political and social injustices, and religious, racial, ethnic and gender persecution. Furthermore, they call for a commitment from government leaders to work together to end poverty and the unequal distribution of wealth and resources and to work together with others to overcome personal and structural violence and injustice, seen by many as primary reasons for acts of violence, terrorism and warfare in the contemporary world.

While all these suggestions include actions essential for stopping violence, injustice and warfare, something is missing in these statements: a recognition

that peace is more than an absence. In most cases, even the language is concerned with overcoming violence or injustice, not on promoting peace. These statements focus on actions oriented towards ending something. Putting an end to such acts says little about peace as more than an absence. What is needed are statements calling for visioning, promoting, protecting, preserving and sustaining something, acting for something – and that something is a culture of peace understood as much more than just an absence of violence or war. When peace is defined in terms of what it is not, it violates an understanding that definitions should say what something is, rather than simply state what it is not. Troubled by descriptions of peace as a negative, Cox (1986) writes that such thinking may help people know what to stop doing but not what to start doing, to know what to prevent, but not what to promote. This process prevents people from seeing what peace is or can be in its own right.

Defining Peace as a Presence

Definitions and descriptions of peace as presence can be found in cultures around the world. These can be categorized according to cultural, religious, contemporary and visionary expressions of peace as presence.

The ancient Greeks considered *Eirene* as a time or state of peace, or the presence of a truce between leaders. The ancient Romans described *Pax* as the presence of an agreement or accord between leaders to effect a truce between times of conflict and times of war. Although restricted to accords that limit war, both suggest a sense of peace as more than the absence of war. These concepts of peace continue to influence the thinking about peace for the majority of government and religious leaders and their peoples in the USA and the countries of Europe. There are other terms, however, that move the understanding of peace beyond a sense of truce and accord and toward a richer concept of peace. For example, the preferred terms in India and in the language of Sanskrit is *Santi*, and in Russia, *Mir*. These terms are translated as wholeness, contentment and/or as a profound integration. The Chinese, too, express the concept of peace in this way. Their term, *Ping*, means to adjust, to harmonize and to seek diversity in unity and unity in diversity. In countries in Latin America, the term, *Pace*, has several meanings, including wholeness and goodness of life, while *Amani*, the Swahili word for peace, and *Hotep*, the Kemitic, or ancient Egyptian, word for peace, mean wholeness and fullness of life. These cultural terms reveal qualities commonly associated with peace in the minds of many. Three of the terms, contentment, harmony and goodness of life, suggest personal wellbeing, while the other terms, diversity, integration, unity, wholeness and fullness of life, introduce the concept of societal wellbeing. However, as abstract terms, these terms add little to enrich an understanding of the concept of peace as presence (Macquarrie, 1973; Haessly, 2002).

A search of the written traditions of the world's religions, including the Hebrew, Muslim, Buddhist, Hindu, Native and Christian traditions, and Catholic social teachings, add to an understanding of the concept of peace as presence.

Documents from each of these traditions identify elements essential to understanding both the concept of peace as presence and a style of living reflective of that understanding. The Hebrew term, *Shalom*, the Muslim term, *Salaam*, and the Hindu term, *Shanti*, each means wholeness, fullness of life, completeness, unity, spiritual contentment and a profound integration. Buddhists have no explicit word for peace, and instead express this concept as The Four-Fold Way of right view, right thoughts, right words and right actions, which each affect livelihood, effort and mindfulness. Most faith traditions add the quality of justice to the concept of peace, believed to be essential for a peaceful world. Religious expressions defining or describing peace as presence include the cultural expressions of peace identified above and add two new qualities: completeness and justice. Here, too, there is a suggestion of both personal and societal wellbeing. There is a suggestion, too, that personal wellbeing and societal wellbeing are interdependent. Still, these, too, are abstract terms that add little to enrich an understanding of what it is that makes for peace as presence (Ferguson, 1978; Haessly, 2002).

Contemporary peace researchers are among those who express interest in and commitment to examining peace as more than just the absence of war and structural violence. While some peace scholars defined positive peace as the absence of structural violence, some also offer other, more holistic conceptions of peace. Peace researchers describe peace as the presence of some desirable conditions in society, including integration, justice, harmony, equity, freedom, wholeness, the promotion of the dignity of each person and the wellbeing of all of a society's citizens (Macquarrie, 1973; Wallensteen, 1988; Brock-Utne, 1989). In such a society, human beings can achieve their true potential while caring for themselves, each other and all of creation. Peace with justice has also been linked to both personal and societal liberation. Inner personal liberation refers to a just relationship with one's self and to a sense of peace with all others, while liberation in society refers to just relationships with others and the planet and care for the common good. In the last decades of the 20th century, in both government and religious organizations, 'development' became a new reference for peace.

The focus of contemporary expressions of peace with justice is on social conditions that lead to social wellbeing: human rights, a healthy existence and ecological sustainability, among others. These terms are also abstract. People can philosophize about them. They can recognize that the presence of peace depends upon the presence and expression of these qualities in society, but in and of themselves they do not provide a clear picture of how peace is actualized as presence in everyday life. Moreover, such terms as *desirable conditions*, *freedom*, *development* and the *good society* may have different and even contradictory meanings for differing groups of people. Thus, while they add to an understanding of peace, in and of themselves they do not give a fully developed picture of peace as presence.

Each of the cultural, religious and contemporary expressions of peace as presence hold within them a call for visioning. Stories passed on through the ages from all cultures and religious traditions remind us of the importance of visioning to the human spirit. Stories of a flood, of a peaceful garden, of a

struggle to overcome challenges and to embrace new possibilities are common to many cultures, and reveal the hope that lies in a vision for a new beginning. For peace to flourish in the world, it is important for people both to hold a vision of the kind of world they want, and to articulate their visions of a peaceful world to themselves and others (Polak, 1961; Boulding, 1992; Haessly, 1997, 2002). Visioning is important because if people cannot visualize and articulate their images of a world at peace, this raises questions as to how they can engage in sustained actions that promote, preserve and sustain a culture of peace. How will people know what to do?

Visionary expressions of peace as presence are stated in terms of what people desire, as distinct from what people think needs to be abolished. People with vision believe it is possible to guarantee a world based on values of justice (Mendlowitz, 1975; Mische and Mische, 1977; Haessly, 1993, 2002). In such a world, basic human needs are considered as basic human rights, where each person has the right to live in freedom and with dignity.

Several observations can be made about expressions of peace as presence articulated as vision statements (Haessly, 2002). Here, for the first time, terms explicitly suggest that peace as presence is relational, expressed as care in relationships between and among people, and care for the ecosystem. Terms that express caring relationships among people include qualities of compassion, nurturance, respect and reverence. Second, there are terms suggesting that the creation of more just and caring communities of people occurs when people value inclusion, creativity, sharing, openness, participation, partnership and consensus decision-making. Third, there are qualities that can lead to the creation of a more just society, including conversion, democracy, responsibility, interdependence, solidarity and ecological care. While these terms are also abstract, they do add additional clarity as to qualities helpful for creating a world filled with the presence of peace. Each of these vision statements flows from an image of a world where women and men share equally in creating and sustaining a world of justice and peace.

Each of these terms reveals the potential they have for helping people move beyond an understanding of peace as absence, and toward both understanding and manifesting peace as presence in the world. Such understandings of peace, articulated from the family room, the classroom, the boardroom, the podium, the pulpit and the vast communication systems of diverse lands speaks of new possibilities for peace in our world. When people value peace as a real positive, as a presence in their lives, it is experienced as life-giving, freeing and energizing, with the potential to change both personal and organizational behaviour. Rich possibilities emerge when people come to accept that creating a culture of peace depends less upon an ability to say what the world would look like as an absence of something – conflict, violence and warfare – and more upon what it would look like with the presence of something. This something reveals people engaged in caring relationships, respecting others and working together to care for each other and all of creation.

Proposing a New Way to Conceptualize Peace as Presence

Peace can be conceptualized as ‘the presence of just and faithful relationships with oneself, with each other, among all people within and between nations, with all of creation, and with a Spiritual Being/Wisdom Source/Higher Power who both gives life and gives life meaning’ (Haessly, 2002). This definition implies that peace as presence needs to be both acknowledged and manifested in all the daily activities of each person’s personal, professional and political life. By changing definitions and conceptions of peace and by engaging in processes that lead people to vision, value, create and manifest a culture of peace with justice, people can transform relationships within families, their communities and the world.

Examining Thematic Expressions of Peace as Presence

A close analysis of cultural, religious, contemporary and visionary expressions of peace as the presence of justice reveals the emergence of five themes: (i) attention to just relationships with one’s self, with all others, and with all of creation; (ii) respect for human rights; (iii) care for the common good; (iv) protection of global security; and (v) engagement in just and transforming actions that promote, protect, preserve and sustain a culture of peace. Each of these, as will be seen below, hold relevance for people working in the tourism and hospitality industries.

Supporting just relationships

Just and peaceful relationships are those that are full of the presence of peace! Justice can be considered within the context of the multiple places where people live their lives in relationship with others. Gender, age, race, ethnicity, generation, religion, culture, class, education and ability each affects justice in all relationships because each plays a vital role in how one experiences society, in how one engages with others within that society, and in how one addresses those in positions of leadership and authority within that society.

While just relations begin within each person’s own family, a desire for peace in the world calls for a vision of family that moves beyond the individual family and neighbourhood and into the global arena. Such a vision includes recognition that all people are part of the same human family. This requires acknowledgement of practices that lead to brokenness in personal and societal relations, and a commitment to heal unjust relationships. When considering just relationships between and among all people, there must be recognition of the connection between individual justice and community justice. To this end, people worldwide seek to transform unjust patterns of relating to others on all levels of society, whether domestic, social, racial, cultural, generational, political and/or economic.

Respecting human rights

Relationships between and among people will be just and peaceful to the extent that human rights are honoured. Secular and religious documents link values for just relationships with concern for human rights, the plight of the poor, the oppressed and the dispossessed. The constitutions of many nations, the Bill of Rights of the USA, the Charter of the United Nations, the Universal Declaration of Human Rights of the United Nations, the Helsinki Final Act and the Preamble to the World Constitution all promote human rights for a nation's or the world's citizens. Religious teachings, too, such as proclamations of the World Parliament of Religions (Kung and Kuschel, 1993), the World Council of Churches and Catholic Social Teachings affirm basic human rights for all people. Worded differently, in both secular documents and religious teachings the theme is the same.

People have a right to life, and to those things that make life truly human. They have a right to adequate food, shelter, clean air, land, water and other necessities that support life. They have a right to health care, education and meaningful work; access to community, national and global resources and services; and the assurance of personal and community security. All people have a right to relationships based on freedom and responsibility; a right to be treated with dignity and respect; a right to express their religious, moral, ethnic and cultural values; and a right to participate in decisions that affect their lives. People have rights. They also have responsibilities: a responsibility to one another, to families, and to members of the larger society; a responsibility to respect the rights of others; a responsibility to work alone and with others for the common good; and a responsibility to exercise their rights and duties peacefully.

Caring for the common good

The desire to connect peace with justice forms the foundation for thinking about the common good. Care for the common good is a key principle and reflects the social, cultural, economic and political conditions of societies that make it possible for women and men in all societies to reach their full potential. The common good can be understood in two ways. First, a society has a responsibility to provide for the common good of its own citizens. The very purpose of society is to provide for the needs of all of its people. However, individual rights are always experienced within the context of the common good. This is because the good that people secure for themselves, and by inference their families and others within their diverse communities, is only as strong as the good that is secured for all who live and work in those places. All are encouraged to act together to prevent harm and to promote individual and community wellbeing.

Second, societies have a responsibility to band together to care for the common good of all the world's citizens. This responsibility flows from a recognition that all people are connected and interdependent, sharing

membership with the whole human family. Achievement of the global common good is not a concern for individuals or single nations alone. As national and regional wars and natural disasters of the early years of the 21st century reveal, the structures and forms of national governments are inadequate at times to promote the universal common good. Thus, there is a pressing need for international collaboration for justice on a worldwide scale. At such times, government leaders can be urged to cooperate through participation in international organizations such as the United Nations and their specialized agencies, to address global concerns and promote global justice. An international body can promote the international public good by calling for a spirit of international cooperation among peoples of diverse faith traditions, among leaders of local, national and international associations and organizations, among government leaders, and among the citizens of all countries in order to assure care for the public good. A significant component of international collaboration and cooperation is the belief that efforts and results are mutually beneficial for all parties. By caring for and protecting both the individual and the international common good, people will be strengthened in their efforts to promote peace with justice for all peoples of the world.

Assuring global security

Just and peaceful relationships among people, respect for human rights for all people, and attention to the common good can lead to the presence of global security. Global security implies recognition of the universal right to live securely and peacefully as members of one human family. The concept is expressed in diverse ways, including global citizenship, universal citizenship, planetary citizenship, global civic society, a just world order, global interdependence, the global commons, a security community, and more recently, ecological security.

The term *security*, according to Mische (1992), refers to people's desire for human and environmental integrity that is respected by everyone within and between societies and nations. She challenges traditional concepts of security understood as military security, and considers security in terms of a total system that is multi-dimensional in nature, one that requires people to maximize the protection and promotion of human life. She suggests that the achievement of ecological security requires a new paradigm, a new vision, a new understanding and a new approach to security as intentional care for the environment and all of creation. She encourages all people to rethink peace and security in terms of both human and ecological security needs to assure the survival of all life. Human and ecological survival requires that peace and global security be viewed as interrelated, interconnected and interdependent.

Security also requires support for social solidarity. Each person and each government leader is challenged to recognize the interdependence of all citizens of one world and to identify themselves as global citizens. Mische (1992) suggests that this requires that people develop a loyalty to each other and to the universe so deep that it sustains people and all of life for the common

good. This calls for a deeper understanding of what it means to live in kinship with others. Global citizenship requires an understanding of both human and environmental interdependence, an understanding of the ways that people affect the environment and are affected by it, as well as an understanding of the social, political and economic institutions and systems that people have created to meet current and future global needs. The very survival of humanity and all life systems depends upon acting in such a manner as to assure human rights and personal, public and ecological security for all people and all of creation.

Engaging in just actions

Vision statements that call for attention to just relationships, respect for human rights, care for the common good and protection of global security need more than poetic imagery. While there is a need for a vision of a just and peaceful world, it is also necessary to believe that the vision is possible, articulate the vision to others and engage in actions that can help bring the vision to reality. To effect change, people need to focus on three areas. First, they need to articulate their vision that people in this world can live in peace and harmony with others. Second, they need to identify strategies that will enable women and men to work effectively together with leaders of governments and agencies to bring about needed changes. Third, they need to develop effective methods for actualizing their visions and implementing their strategies through the empowerment of people and their organizations.

Vision, strategies and actions are important. So, too, are goals. Peace depends upon a choice of goals that include social, cultural, political and economic wellbeing for the people of all nations, and a choice of means that leads to full participation for all people in decision-making processes that affect their lives. Such a realization of goals can only be accomplished by joint actions. To achieve these goals through peaceful and cooperative means requires that people see themselves as actors working together to create a culture of peace. Such a goal is the realization, the actualization of peace as the presence of just relationships, actualized human rights, care for the common good and the protection of global security.

While there is a call for action to achieve justice, it is not just any kind of action. Actions must be consistent with a call for justice. Just actions must be informed, intentional, direct, planned, reflective and responsible. Moreover, genuine peace can only come about through non-violent action. Non-violent action stresses harmony, open-mindedness and respect for the dignity of each person even when there are disagreements among people about values, ideas and actions (Harris and Haessly, 1997). At this start of a new millennium, it is important to recall the long history of non-violent action in the face of conflict (Sharp, 1973). Just and non-violent actions must also be transforming. Achieving such a peace depends upon the transformation of the political, social, economic, religious, racial and cultural systems and structures, policies and practices that both direct and limit people's lives. Such a transformation

can only occur when there is a vision of what can be, and values to support that vision. Paulo Freire (1973) refers to this as the creative human presence transforming the world through conscious human action. It is this conscious human action that can lead to the creation of just and faithful relationships and just and peaceful communities of people in rural and urban areas throughout the world.

Exploring a New Paradigm for Peace

How do people move from a culture that considers peace as an absence of war and violence to a culture that considers peace as presence, and specifically the presence of justice? This question presents challenges for a growing number of governmental, non-governmental and community leaders for whom peace now is taken to include assurance of basic human rights, the presence of just development, equality, care for the common good, joint problem-solving capabilities and a global security that includes ecological sustainability. To achieve these goals, government officials, along with education, religious, business and other community leaders from countries around the world have responded to the United Nations Declaration to incorporate education about and for peace into the curricula for learners at all grade and age levels.

Educating for peace

Peace educators and peace researchers offer insight into the purpose and goals of education for peace from both local and global perspectives. 'A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggles for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, and respect the Earth and each other. Such learning can only be achieved with systematic education for peace' (*Declaration*, 1999). Peace education is a life-long process by which attitudes, values, knowledge and skills are passed on between people across the generations, and is essential for both understanding the world in which people live and for learning to live well with others in this world (Boulding, 1988; Brock-Utne, 1989; Whalstrom, 1992; Bjerstedt, 1993; Haessly, 2002; Salomon and Nevo, 2002). For this concept to become the norm, it is important that education at all age levels focus on education both *about* and *for* peace (Brock-Utne, 1989). Education *about* peace is based on facts and interpretations of these facts. Education *for* peace also focuses on values, attitudes and processes conducive to creating an atmosphere that promotes a culture of peace with justice. Education *for* peace promotes both cognitive and affective learning experiences, thus enriching intellectual and emotional development, and fostering attitudinal and behavioural changes essential for living as caring, nurturing, compassionate and assertive people. Education for peace empowers people to go beyond study, research and

analysis; it empowers people to reflect upon personal and public values (Haessly, 2002) and to engage in personal and public actions essential for transforming the world (Thompson Klein, 1990; Reinhartz, 1992; Whalstrom, 1992; Haessly, 2002).

Acting for peace

Peacemaking is a term that has been used to express the values, attitudes, decisions and behaviours that shape the personal, professional and political dimensions of people's lives – at home, in the community and in the world – with reverence for one's self, others and all of creation (Haessly, 1980). Peacemaking as a concept involving more than the absence of war can provide insight into how one might create a culture of peace, for peace, ultimately, is reflected in and experienced through people's decisions and behaviours in their everyday life. The purpose of peacemaking is oriented toward the integration of peace values and actions in all dimensions of human life. The act of peacemaking evokes a sense of positive, engaged human activity in three areas of life: the family, the community and the broader communities of nation and world, and is directed toward both the individual and the common good. Peacemaking is associated with the acts of making that are common to the care of members of one's family and household: preparing and serving meals, cleaning, making repairs and resolving simple conflicts. Peacemaking also relates to one's professional activities: caring for someone's physical and emotional wellbeing, tending the farm, teaching a class, offering shelter, designing a park, or building a structure.

Peacemaking is also a community-building activity. Individuals and families in communities worldwide gather to make and share a community meal, raise a roof, bring in a harvest, celebrate a birth, a marriage or a death, commemorate important community events, or clean up after natural or human-made disasters. When done with attention and care, each of these can be named as acts of peacemaking, expressed in the way that people live and work with and for others in caring and responsible ways in their homes and local communities. Each is as vital to the creation of a culture of peace with justice as are acts of protest at the local level, or negotiation and compromise at the highest government levels.

Peacemaking also holds a place of importance in the work of the United Nations. As leaders and participants of tribal, religious, ethnic, cultural, social or political groups who have been in conflict with each other come to recognize the importance of working together for the common good, they put aside their differences, and direct their energies to meet both group and common goals. When people act without threat of force or outside intervention, and when they act with care for themselves, each other, and the ecosystem, they are engaged in acts of peacemaking.

Exploring the Connection Between Peace and Tourism

Tourism occurs when people of all ages and ability levels choose to travel from one location to another to visit with family and friends and for the purpose of play, study, work, business, pilgrimage and/or service. Tourist destinations, such as parks, recreation centres, museums, resorts and hiking trails, can be located within walking distance from one's home or across the ocean. Whether one travels a short distance or many miles, whether one travels alone, with family members, with friends, colleagues or even strangers, whether one visits a major theme park or finds refuge on a hidden back-packing trail, travel in the 21st century generally entails encounters and interactions with peoples of diverse ages, ethnic backgrounds, cultural heritages, spiritual traditions, ability and educational levels, and interests.

Travellers may undertake new experiences; gain knowledge of other cultures, regions and countries; discover the importance of caring for the environment; develop new friendships; and in the process, promote peaceful relations among people. Travellers also contribute to the economic growth and development of a community and a region when they spend discretionary funds to provide for a variety of needs, such as food, shelter, clothing, equipment, transportation, recreation, cultural and educational activities, and even souvenirs. Economic development, especially when the development aids in poverty reduction in a local community, helps to promote a culture of peace.

Tourism aids in creating a culture of peace in a number of other ways. People engaged in any dimension of the vast tourism, hospitality, recreation and sports industries seek to provide a welcoming experience for travellers, much like the peacemaking activities experienced within a family: offering information, food, shelter, comfort and relaxation. People within the tourism industry are also working together within and across regions to establish policies that lead to the abolition of armed conflicts, violence and warfare; promote ecological sustainability; and assure the welfare of all members of local and global communities.

Education for and service toward a culture of peace have been primary goals of those engaged in any dimension of the work of generating peace through tourism, including those associated with academic departments that educate our young for service in the hospitality, tourism, sports and recreation industries. Faculty and students who share a commitment to the purposes and goals outlined here have a unique opportunity to infuse peace values throughout a student's educational experiences.

Those who work in the tourism industries, as well as those who enjoy the services and benefits of these industries, have been gathering over the past 25 years with heads of state, government, business and community leaders, spiritual and religious leaders, peace researchers and peace educators, and ordinary citizens to broaden their understanding of the concept of peace as more than the absence of war and violence, and to examine best practices important for promoting a culture of peace through tourism. Today, supporters

of the concept of peace through tourism includes ministers of tourism at the state, national and international level; leaders and managers of local, national and international travel agencies, resorts, hotels, transportation systems, sports and recreation establishments; members of the news and travel media; faculty and students at academic institutions; and tourists themselves. All are united in seeking to promote a viable peace while reaping the joys and benefits associated with travel and recreation.

In what ways, then, does tourism both benefit from and promote a culture of peace and non-violence? At all levels, people engaged in the movement to promote peace through tourism seek to:

- 1.** Honour spiritual traditions, reclaim sacred spaces, and work with others for the development, protection, preservation and support for sacred sites and pilgrimage trails;
- 2.** Acknowledge and protect diverse cultural spaces and traditions, assure diversity in all areas of the tourism industry, encourage travel for people with disabilities, and work with others for the development, protection, preservation and support for cultural heritage sites;
- 3.** Reduce poverty by hiring people from local communities, paying just wages and supporting the development of local and micro-businesses that contribute to and benefit from the tourism industry;
- 4.** Eliminate conditions that lead to acts of armed conflict, violence, terrorism and warfare, provide training in conflict resolution and non-violence, and work with government and community groups to restore areas damaged by warfare;
- 5.** Promote sustainable development by planning development projects with care for the ecosystem in mind, protecting endangered plant and animal species, and supporting just environmental principles and practices;
- 6.** Educate people about fragile ecosystems by promoting ecotourism;
- 7.** Promote and preserve a culture of peace by involving local people in decision-making process regarding development and tourism, assuring safe passage for all travellers across borders, boundaries and barriers, supporting businesses whose leaders engage in socially, economically, politically and environmentally responsible business practices, installing Peace Poles, and establishing Peace Parks and Peace Gardens as visual expressions of peace in the world.

Theweleit refers to engagement in such activities as ‘caring labor’, which, he suggests, ‘is a way of living, a way of thinking, [and] a way of producing’ (1993, p. 289). Throughout the world, people working in all elements of the tourism and hospitality industries are engaged in examining values, attitudes and beliefs, and participating in actions needed to create a culture of peace. They seek to identify potential win–win solutions to critical social, economic, political and environmental problems in the world, and continue to meet with others to expand their thinking about peace as a vital dimension of the tourism industry. Such activities are only a few of the many currently engaged in by people who share a commitment to reduce the incidence of violence, terrorism and warfare, and who are now working at local, national, regional and international levels to promote a culture of peace for all peoples of the world.

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