

2006



UNESCO Prize for Peace Education



United Nations
Educational, Scientific and
Cultural Organization



2001-2010
INTERNATIONAL DECADE
FOR A CULTURE OF PEACE
AND NON-VIOLENCE
FOR THE CHILDREN OF THE WORLD

UNESCO is the lead agency for the Decade

2006

UNESCO Prize
for **Peace** Education

2006

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PRIZE LAUREATE

Mr Christopher Gregory Weeramantry
(SRI LANKA)

SPECIAL MENTION

Fundación para la Reconciliación
(COLOMBIA)



United Nations
Educational, Scientific and
Cultural Organization



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The ideas and opinions expressed by the participants at the award ceremony of the UNESCO Prize for Peace Education 2006 and at the round table, Culture of Peace Today, are not necessarily those of UNESCO and do not commit the Organization.

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Acknowledgement

UNESCO wishes to express
its profound appreciation and deepest thanks
to the **Nippon Foundation**
(formerly the Japan Shipbuilding Industry Foundation),
whose generous donation has made it possible to award the prestigious
UNESCO Prize for Peace Education
for the twenty-fourth time in 2006.



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PRIZE-GIVING CEREMONY

PRIZE-GIVING CEREMONY

The UNESCO Prize for Peace Education 2006

was awarded to Mr Christopher Gregory Weeramantry (Sri Lanka) by Mr Koïchiro Matsuura, Director-General of UNESCO, on the recommendation of the International Jury of the Prize.

A special mention was also presented to the Fundación para la Reconciliación (Colombia).

The prize-giving ceremony, organized as part of the celebrations of the International Day of Peace (21 September), was held at UNESCO Headquarters on 21 September 2006 in the presence of H.E. Mr Cassam Uteem, President of the International Jury, Mr Mohammed Arkoun, Ms Mireille Delmas-Marty, H.E. Mr Javier Pérez de Cuéllar, and Ms Wu Qing, members of the International Jury, former Prize laureates, Permanent Delegates of Member States and representatives of governmental and non-governmental organizations.

The ceremony was preceded by the round table, Culture of Peace Today, organized with the support of the UNESCO Bureau of Strategic Planning, within the framework of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010).



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Address by

H.E. Mr **C. UTEEM**

H.E. Mr Cassam UTEEM

President of the International Jury of the UNESCO Prize for Peace Education 2006

It is a signal honour for me to address this august gathering on the occasion of the award ceremony of the prestigious UNESCO Prize for Peace Education.

Today, 21 September, is the International Day of Peace. It is meant to be a day of global cease-fire when all countries and all people stop all hostilities. But this day does equally serve as reminder that our world continues to be rife with armed conflicts and wars that unfortunately spare no continent and, as we have witnessed recently in the Middle East, no civilian, no innocent child, woman or man. Peace Day has been commemorated since 1981, the very year when the UNESCO Prize for Peace Education, established thanks to the generous donation of the Japan Shipbuilding Industry Foundation, now the Nippon Foundation, to whom we are all greatly indebted, was awarded for the first time.

During the last twenty-five years, we have seen the end of the Cold War, the fall of the Berlin Wall, the emergence of new democracies in Africa and Central Europe, the dismantling of apartheid in South Africa, but we have also helplessly watched the continued violations of human rights and ethnic cleansing on a large scale in various parts of the world, the emergence of new sources of violence and the rise of widespread terrorism. We are living in a dangerous world where hate and violence seem to have become the norms. It is all the more important for our children and our youth to be inculcated with such values as love, peaceful coexistence, mutual respect and tolerance.

The UNESCO Prize for Peace Education aims at doing precisely that, by rewarding a particularly outstanding example of activity in the cause of peace and encouraging all forms of action designed to 'construct the defences of peace in the minds of men'.

The International Jury, made up of H.E. Mr Javier Pérez de Cuéllar, former Secretary-General of the United Nations, Ms Mireille Delmas-Marty, Professor of



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Law at the Collège de France, Ms Wu Qing, Deputy, Beijing's People's Congress and Mr Mohammed Arkoun, Emeritus Professor at the Sorbonne and Visiting Professor at the Institute of Ismaili Studies in London, and myself, met at UNESCO Headquarters on 18 and 19 May 2006 and considered sixty-eight submissions that included the names of thirty-six individual nominees and thirty-two organizations, national and international. I would like, on behalf of my colleagues and myself, to thank H.E. Mr Koïchiro Matsuura, Director-General of UNESCO, for having kindly given his approval to the recommendations of the International Jury, over which I had the honour and privilege of presiding this year.

The winner of the 2006 UNESCO Prize for Peace Education is former Judge Christopher Gregory Weeramantry of Sri Lanka, a war-torn country where an ongoing ethnic conflict has so far resulted in thousands of victims. Mr Weeramantry, the author of numerous books and articles, has, throughout his long and fruitful career, championed the cause of peace and contributed, among others, to the promotion of human rights, intercultural education and interfaith understanding. As Vice-President of the International Court of Justice, several of his judgments have become a reference in international law. To crown his life-long commitment to peace and the culture of peace, he founded, in 2001, the Weeramantry International Centre for Peace Education and Research, of which he is currently Chairman. One may safely say that Mr Weeramantry is an indefatigable campaigner for peace – a beacon the dark world is still very much in need of.

The Jury also decided to recommend the Fundación para la Reconciliación of Colombia, created in 2001, for a special mention award for its experience of a new methodology of bringing about reconciliation and forgiveness in the post-conflict Colombian society. The concept of 'emotional literacy', included in the traditional literacy project aimed at peasants from the poorest areas of Colombia, has given positive results.

Before concluding, I am pleased to express the Jury's appreciation to Ms Moufida Goucha, secretary of the UNESCO Prize for Peace Education and Ms Claudia Maresia of the secretariat, for their efficient contribution and the excellent services provided that amply facilitated the evaluation exercise and the deliberation of the Jury.



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Finally, on behalf of the Jury, I extend my heartiest congratulations to the laureate of the 2006 UNESCO Prize for Peace Education, Mr Christopher Gregory Weeramantry, as well as to the Fundación para la Reconciliación on its most deserving special mention.



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Address by

Mr K. MATSUURA

Mr Koïchiro MATSUURA

Director-General of the United Nations Educational,
Scientific and Cultural Organization (UNESCO)

I am very pleased to welcome you all to UNESCO Headquarters for the award ceremony of the 2006 UNESCO Prize for Peace Education.

Allow me first of all to extend my warmest greetings to the President of the International Jury of the Prize, Mr Cassam Uteem, Former President of the Republic of Mauritius. Let me also welcome our four other members of the Jury: Mr Mohammed Arkoun, from Algeria, Emeritus Professor of Arab Language and Literature at the Sorbonne, and visiting Professor at the Institute of Ismaili Studies in London; Ms Mireille Delmas-Marty, Professor of Law at the Collège de France; Mr Javier Pérez de Cuéllar, Former Secretary-General of the United Nations and Former Ambassador and Permanent Delegate of Peru to UNESCO; and Ms Wu Qing, Deputy at the Beijing People's Congress. All the jurors are here today, and I wish to take this opportunity to thank them for their valuable work.

I am also very pleased to see with us today so many participants – friends, colleagues, ambassadors and high-level representatives, including the Director-General of the Islamic Educational, Scientific and Cultural Organization (ISESCO) – who again demonstrate, through their presence, the importance of this UNESCO prize-awarding ceremony.

The UNESCO Prize for Peace Education was established in 1980 thanks to a generous donation from the Nippon Foundation (formerly the Japan Shipbuilding Industry Foundation), to which I wish to express once again UNESCO's deepest gratitude. The Prize, awarded annually from 1981 until 2003, will now be bestowed once every two years.

The UNESCO Prize for Peace Education is given in recognition of outstanding activities designed to alert public opinion and mobilize the conscience of humanity in



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the cause of peace. In the spirit of UNESCO's Constitution and the United Nations Charter, its aim is 'to promote all forms of action designed to construct the defences of peace in the minds of men'.

The promotion of peace is contingent upon the respect of cultural and religious differences and the recognition that these differences reflect the rich diversity of humankind. It therefore requires a commitment to dialogue and mutual knowledge and understanding between civilizations, cultures and peoples. To achieve a culture of peace, the principles of diversity and dialogue must be deeply embedded within each and every one of us.

Education, therefore, is of critical importance. Quality education is one of the most powerful tools for conquering the evils of ignorance and hate, and for promoting the values of tolerance, justice and equality. Through quality education we can develop a fuller understanding of other civilizations, and learn to respect and appreciate our cultural and religious differences. Educators are crucial allies in our quest for peace.

I am particularly pleased to present today – on 21 September, the International Day of Peace – the UNESCO Prize for Peace Education. The International Day of Peace was first established by the United Nations General Assembly in 1981. It is a time to commemorate and strengthen the ideals of peace. It is also an excellent opportunity to celebrate those individuals and institutions whose life and work are devoted to building peace in this world.

It is therefore my great honour to introduce Mr Christopher Gregory Weeramantry from Sri Lanka, the laureate of the 2006 UNESCO Prize for Peace Education.

Mr Weeramantry's nomination was presented by the City Montessori School in Lucknow (India) – a school renowned for its peace work, and the recipient of the 2002 UNESCO Prize for Peace Education. The decision was the result of a rigorous selection process led by an international panel of eminent judges.

Born in 1926, Mr Weeramantry has had a long and distinguished career. He has served as a lawyer, legal educator, national and then international judge, becoming Vice-President of the International Court of Justice in The Hague from 1997 to 2000.



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In 2001, Judge Weeramantry founded the Weeramantry International Centre for Peace Education and Research (WICPER). The centre is based on the philosophy that ‘peace education is the most urgent need of the hour if the world is to be saved from violence and war’. The centre also benefits from the vast corpus of research and writing of its founder and Chairman.

Judge Weeramantry is the author of numerous books and articles. He has also lectured around the world on a wide variety of topics essential to peace, intercultural understanding and education. His judgments at the International Court of Justice have become a reference point in international law.

Both through his centre and in a personal capacity, Judge Weeramantry has greatly contributed to the promotion of peace education, human rights, intercultural education, social integration, religious brotherhood, environmental protection, international law, disarmament, and sustainable development.

In recognition of ‘his ongoing commitment and work in support of the concept and culture of peace’, I now have the great honour of presenting the 2006 UNESCO Prize for Peace Education to Mr Christopher Gregory Weeramantry. The Prize is represented by the statuette, *The Olive Tree*, executed by the Spanish sculptor Apelles Fenosa, together with a cheque for the amount of US\$40,000. I congratulate Mr Weeramantry for his unrelenting action towards peace and understanding, and encourage him to continue his extremely valuable work.

I am also happy to award a special mention of the Prize to the Fundación para la Reconciliación (Foundation for Reconciliation) in Colombia, in acknowledgment of ‘its efforts to promote values of peace and reconciliation’.

Created in 2001, the foundation aims to promote the theory and practice of forgiveness and reconciliation as a basis for peace and for individual and social development.

Through the launching of Schools of Forgiveness and Reconciliation (ESPERE in Spanish – EScuelas de PErdón y REconciliación), the foundation provides meeting places for applying the pedagogy of forgiveness and reconciliation as an alternative to the culture of hatred and retaliation. ESPERE schools are now disseminated across Colombia. Some 1,500 *animadores* (facilitators) have been trained in the pedagogy of



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reconciliation, and have committed themselves to replicating the system in their own communities. Among the beneficiaries of their work are displaced people, ex-combatants and members of minority groups.

I wish the foundation every success and wholeheartedly encourage it in its important mission.

I now give the floor to the laureate of the Prize, Mr Christopher Gregory Weeramantry, and, after him, to Father Leonel Narváz Gómez, Executive Director of the Fundación para la Reconciliación.



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Address by

Mr C. G. WEERAMANTRY

Mr Christopher Gregory WEERAMANTRY

Founder and Chairman of the Weeramantry International Centre
for Peace Education and Research (WICPER)

Laureate of the UNESCO Prize for Peace Education 2006

The receipt of this Prize fills me with a sense of humility. It is gratifying to note that peace education receives such a high level of recognition from so eminent an international authority as UNESCO, and I am humbled to feel that I have been thought worthy to receive it. I do thank UNESCO and the panel of judges for the award they have given me, which I have so much pleasure in receiving today.

If humanity is to have a more peaceful future after all these bitter centuries of agony and conflict, one of the principal routes to this end is peace education.

Education, of course, has to be imparted at all levels, because we need to break down the barriers between nation and nation, race and race, religion and religion, region and region. All these barriers are clouding the relationship between people, and preventing peace and justice from prevailing. I said it needs to be imparted at all levels, meaning thereby that it is not enough to confine our educational process to the schools only. We must extend it to the university, the general public and the professions, right up to the highest levels of administration so that this huge lacuna in public information can be filled. There is so much lack of awareness and so much ignorance of many matters bearing on peace, that peace education is an urgent need. It is an urgent need also because this is a time when conflicts are breaking out all over the world and any conflict can escalate into a higher conflict drawing in more powerful participants. We live in the age of the atom, when humanity has the power to destroy itself. This is the first century when humanity has the power to destroy all life on Earth; and it has opened on these notes of conflict. The situation is so dangerous, and the matter is so urgent, that attention is needed at all levels to correct the misunderstandings that are the cause of these conflicts. Therefore, anything that can be done in this direction is a matter of absolute urgency, and I am deeply grateful to UNESCO for giving so important a place to this particular form of activity.



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Also, during these thousands of years in which conflicts have raged in the human family, there has been a huge gap in communication between the philosophers and the wielders of power. There is no bridge between the world of the philosophers and the corridors of power. The philosophers have come up with their sublime philosophies, but these are not received in the corridors of power; and those in the corridors of power sometimes smile a cynical smile at these people who are so unaware of the realities of practical life. They are dreamers, visionaries, utopians. Of course they are well-meaning, but they do not quite understand the realities of power. That has been the attitude that has prevailed for centuries, and it is even the prevalent attitude today.

I believe that peace education can correct this, and build bridges between the world of philosophy and the world of power. We can do so by educating large numbers of the general public, so that they can use the collective weight of their combined influence to make some impact upon the thinking of those who lead nations. The latter will then be more responsive to all these principles that have been built up through the sacrifice of so many millions of lives through so many wars fought throughout recorded history.

We have achieved in the twentieth century, and passing on to the twenty-first, at least a more comprehensive body of international law and of international institutions than we have ever known before in all human history. These have to be treasured, because they have been achieved with so much sacrifice. They are not to be taken lightly, and not to be trampled upon. If the general public can be made more aware that this is a very precious inheritance of the whole human family, earned with so much sacrifice, there will be a greater desire to preserve it and protect it, and build it into something more for generations to come. We must take a long-term view of humanity and its future. We must think in terms of generations yet to come, not only of ourselves. We are polluting the environment in a manner that imperils the rights of future generations. All that must stop, and the only way we can stop it is through peace education.

So, there is so much that can be said on this. We need to avoid conflict, and peacefully resolve our disputes. We must also avoid the causes of disputes, because peace is not merely the absence of conflict, but the presence of justice. If we can achieve the presence of justice, then we can achieve a peaceful world. So, for all these reasons, peace education is a topic of the most vital importance.



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I receive this award with great happiness, humility and hope – happiness at the recognition of this important principle for survival, humility that I have been deemed worthy of this award, and hope that this is a means through which we can ensure the survival of humanity, the development of civilization and the flowering of the finest human instincts which have been stifled over the centuries by the scourge of war.

This is a memorable occasion, and I am deeply grateful to you for the honour you have done me.



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Address by

FATHER L. NARVÁEZ GÓMEZ

Father Leonel Narváez Gómez

Executive Director of the FUNDACIÓN PARA LA RECONCILIACIÓN

Special mention of the UNESCO Prize for Peace Education 2006

May your hearts be at peace. This is our most fervent wish today, when we are overwhelmed with gratitude.

I come from a world in which widows of war weep with pain and desolation, while children play in fields mined with hate. But I come also from a country where the guitar and the drum dance on the hips of indigenous peoples, Afro-Americans and mestizos. A land of more than one hundred years of solitude, yet one where love sings in celebration of life.

I am here on behalf of the Fundación para la Reconciliación to reaffirm our unwavering commitment to forgiveness and reconciliation as the only sure ways to overcome violence and achieve sustainable peace.

I am here to recall how, in our globalized world, education policies are shaped largely by the need for effective training in the kind of reasoning needed to calculate profits, while education in kindness, compassion, tenderness and the affective inspiration of human acts are not part of any curriculum.

We suffer degrees of emotional illiteracy, which in daily life enables hatred, anger and desire for vengeance to become obstacles to a peaceful life, social harmony and progress. The grammar of existence calls for greater efforts by world leaders to strengthen emotional education.

Education in compassion, in kind words, in tenderness, in the art of deep breathing, has always guided the wise. The peoples of the world, faced with the fear that has spread throughout the world, must explore the teachings of love. In the future, men of war will enter into dialogue with men of forgiveness and reconciliation.



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That is why we at the Fundación para la Reconciliación have created paper masks to see with new eyes; we have painted our faces with the colour of hope, shared life stories and danced around the bonfire in what are known as Schools of Forgiveness and Reconciliation.

We have come to understand that without forgiveness, there is no future; that justice is not to punish but to rehabilitate the offender; and that true forgiveness is to forgive the unforgivable.

Let us overcome the hatred, anger and desire for vengeance that violence sows in the hearts of victims. Let us unchain the Promethean spirit within those who are unable to find new ways of overcoming repeated trauma, encouraging them to move forward with dignity along the path of time. Those who do not forgive remain irremediably tied to the past, and painful memories prevent them from bounding towards new skies and new horizons.

In Colombia today, and throughout the world, we must build strong ties of brotherhood; bonds that illuminate the paths of social justice. We as members of civil society are invited to form a great assembly of peoples, and our best allies, the only and indispensable tools for the task, are kind words and serenity.

It is in the ESPERE Schools of Forgiveness and Reconciliation that kind words, active listening, tenderness and compassion are fostered. They offer moments of patience, during which calm listening and soft words educate impetuous hearts. They offer education in emotions and an ideology that whispers: 'to counter the irrationality of violence, we need the irrationality of forgiveness and reconciliation'.

Thank you for your support for us. None of us are alone. A multitude of fraternal spirits unites and guides us as we sow new dawns. Together, we will harvest a kinder world; we will pass from heart to heart the dignity and character of those who shape the future. The Fundación para la Reconciliación is honoured to receive the special mention of the UNESCO Prize for Peace Education 2006 today.



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In the midst of the pain of our victims and survivors and the turmoil that wrongdoers suffer, we wish to continue spreading the message that without forgiveness and reconciliation, there can be no future for me, for you, nor for any people on Earth.



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ROUND TABLE

ROUND TABLE

CULTURE OF PEACE TODAY

21 September 2006

4 p.m.–5.30 p.m. – UNESCO Headquarters, Room I

Agenda

Moderator

Mr Pierre Sané

Assistant Director-General for Social and Human Sciences, UNESCO

Search for a Culture of Peace in a Context of Systemic Violence

by Mr Mohammed Arkoun

Emeritus Professor, Sorbonne, Paris; Visiting Professor, Institute of Ismaili Studies, London, and member of the International Jury of the UNESCO Prize for Peace Education 2006

The Law – Expression and Guarantee of a Culture of Peace:

Three Challenges

by Ms Mireille Delmas-Marty

Professor of Law, Collège de France, Paris, and member of the International Jury of the UNESCO Prize for Peace Education 2006

Some Thoughts on Peace Education

by Mr Christopher Gregory Weeramantry

Laureate of the UNESCO Prize for Peace Education 2006; Founder and Chairman of the Weeramantry International Centre for Peace Education and Research (WICPER)

The Role of Forgiveness in Social Healing and Peace-Building

by Father Leonel Narváez Gómez

Executive Director of the Fundación para la Reconciliación, special mention of the UNESCO Prize for Peace Education 2006



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With the participation of the other eminent members of the International Jury of the 2006 Prize:

H.E. Mr Javier Pérez de Cuéllar, Former Secretary-General of the United Nations

H.E. Mr Cassam Uteem, Former President of the Republic of Mauritius

Ms Wu Qing, Deputy, Beijing People's Congress

Open Discussion



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SEARCH FOR A CULTURE OF PEACE IN A CONTEXT OF SYSTEMIC VIOLENCE

by Mr Mohammed ARKOUN

Emeritus Professor, Sorbonne, Paris; Visiting Professor, Institute of Ismaili Studies, London, and member of the International Jury of the UNESCO Prize for Peace Education 2006

For the last six years I have had the privilege of working on the UNESCO Prize for Peace Education. Each year, the jurors have taken pains to refine the criteria to better define what a culture of peace should be at a time when structural violence linked to the badly controlled forces of globalization is spreading through all societies. Schools, the media, NGOs, civil society associations and states must put convergent curricula and courses into place in order to reduce and, if possible, stop the continuing expansion of violence. How are the multiple causes, the cultural and even intellectual roots of violence, notably within the dogmatic theologies and modern ideologies of conquest, domination and economic and geopolitical competition, to be identified? Yet even if we do state the causes and identify the forces at work in each society and in international relations, it is still necessary to design the methods of teaching needed to ensure universal access to a concrete and effective culture of peace, constantly responsive to the various outbreaks of violence. Such is the spirit that inspires the members of the Jury each year in distinguishing the laureate from among the growing number of extremely diverse candidates.

We have recently experienced a very instructive event in terms of the honing of strategies of action to respond to situations of violence inspired by symbolic violence, the omnipresence and impact of which generally go unnoticed. In Regensburg, Pope Benedict XVI gave a speech on Roman Catholic theology. Theology is a discipline of high intellect and high learning. The high spiritual office of the speaker gave exceptional weight to his speech. The media, which scarcely pays attention to theology, expressed a wide range of views on what deserves to be called an event. The Pope enlarged on a thesis that has long been dear to him, namely that *logos* in Greek thought is closely linked to the development of the Catholic faith, in contrast to Islam which has dispensed with this tool of thought and instead yields to religious violence. This line of argument was illustrated by an incongruous quotation from the Byzantine Emperor Manuel II Palaeologus made in Constantinople in reply to a Persian interlocutor. ‘*Show*



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me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached.'

Instead of making a historically appropriate comment to put this abrupt remark into context, the Pope used it to mark out the distance that separates the Catholic faith from Islamic doctrine on the subject of the holy war, known as *Jihad* in Arabic. Muslims once again took to the streets to protest against the symbolic violence done to the Islamic faith. I can say no more here on the subject, except to mention a historical fact excluded from the Pope's line of argument. From the seventh to the thirteenth centuries, Islamic thought did use *logos* or rationalist thought, as Christian thought did. It is true that after Averroës (*d.* 1198) recourse to Greek thought ceased on the Islamic side, while philosophy in Christian Europe underwent a rich and continuous development that nourished the major conquests of intellectual modernity. It is no less true that the theological systems developed in the Middle Ages by Jews, Christians and Muslims worked as mutually exclusive intellectual and cultural systems in favour of the *true religion*, that is to say the Word of God authentically transmitted and experienced in each tradition to the exclusion of the other two. This definition is descriptive and programmatic; it opens up a new field of research on the comparative history of the three theologies that have also constructed a theory of the just war (Saint Augustine), which was known as the holy war during the Crusades, on the Spanish *Reconquista*, the expulsion of Jews and Muslims from Andalusia in 1492 and, last but not least, on the recent wars of colonial liberation, the interminable Israeli-Palestinian conflict and the two Gulf Wars.

Violence is structural; it is built into all social occurrences, cultures, religions and classical metaphysics, which manages truth in the same way as theologies do. Violence is one of three anthropological forces that form the well-known triangle of the three concepts of *Violence*, *Divinity* and *Truth*. A historical, sociological and anthropological analysis of this triangle opens new doors to a culture of peace. To take societies out of that triangle into which our so-called modern societies are locked more than ever before, it is evident that anthropo-philosophical subversion of all systems of thought inherited from the pasts of cultures which all social groups subjected to diverse forms of domination and oppression uncompromisingly and furiously hold up as a standard is of the essence.



Unbridled globalization has heralded an era of systemic violence worldwide. The most advanced democracies, such as the United States, have been drawn into the legitimation of the just war to eradicate the barbarous violence of international terrorism. Thus goes the discourse of domination on a global scale since 11 September 2001. The political and social sciences have made no small contribution to the vigour and appalling expansion of this discourse. The culture of peace is required to check this unprecedented unleashing of passions, fantasies of fear, murderous hate, rages of repression and eradication of the other, imagined as absolute Evil as in the example of the Messiah face to face with the Antichrist of the past. Here too, however, the knowledge needed to shed light on and provide guidance for such a mission is only very tentatively in evidence, even in the case of UNESCO, generously designed and established after the worst war of extermination, so strangely started and waged by the European nations that held high the promises and teachings of the new Enlightenment.

This means that we must cease contrasting conflicting speeches, moral exhortations, apologetic proclamations and systematic demonization, which fuel systemic violence far more than they contribute sustainably towards its eradication. Furthermore, attention is drawn to the determining role of institutionalized ignorance that spreads more quickly and lodges more steadfastly in the imagination than new knowledge too little or too poorly relayed by the major communication channels. This year's laureate is an excellent example of perseverance, perspicacity and innovation in illustrating a culture of peace in Sri Lanka, one of the societies most afflicted by old and new forms of devastating violence. A great magistrate, his actions are grounded in the law. Ms Delmas-Marty will speak to you about what she calls the imagining forces of law, a rich concept for the future to hasten the establishment of new international law, constantly called for but always postponed. I also endorse a new and promising area of work suggested by the special mention, who has called for *emotional literacy* to be developed as an introduction to a culture of peace.



THE LAW – EXPRESSION AND GUARANTEE OF A CULTURE OF PEACE: THREE CHALLENGES

by Ms Mireille DELMAS-MARTY

Professor of Law, Collège de France, Paris, and member of the International Jury of the UNESCO Prize for Peace Education 2006

Thank you for giving me the floor at this point in the discussion, where the question has just been posed about whether law can contribute towards a culture of peace or whether it merely reinforces inequalities.

In awarding the Prize to a very great judge, who has been a member of the Supreme Court of Sri Lanka and Vice-President of the International Court of Justice, the Jury has already answered to some degree. This choice means that law can indeed contribute towards expressing and guaranteeing a culture of peace. However, one must not naively overestimate the role of the law in the context of ‘systemic violence’ mentioned previously by Mohammed Arkoun. We have, moreover, awarded a special mention to the Foundation for Reconciliation, which works on methods that are alternatives to those of the law. Far from maintaining that there must be one single answer to the problem of violence, we thus recognize the need to combine several types of answer.

Having said that, not overestimating the law does not mean underestimating it, for without the law, there can be no lasting progress. It is therefore better to try to assess the difficulties in order to improve – and I would even say transform – legal systems so that they can express and guarantee a culture of peace. In order to achieve this, a number of challenges will have to be taken up, mainly three challenges on which I will focus my remarks: a political challenge, which takes us back to the actors; then an ethical challenge, which presupposes agreement on values; lastly an epistemological challenge, which would require the creation of a pluralist order, even though the two words seem antinomic.

First, *the political challenge*. This takes us back to the actors, given that law, whether national or international, seems to involve state actors first and foremost. However, the state actors often bring us back to the problem of force, inequalities and violence. For that reason, they cannot be relied on as the only agents for the development of peace.



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It is therefore extremely important to make room for non-state actors, sometimes referred to as ‘civil society’. However, they do not constitute a homogeneous category. In reality non-state actors are in some instances economic actors, who reintroduce other inequalities and sometimes other kinds of violence; in others they are scientific actors, bearing in mind the growing role of experts in globalization (for example, in areas of health or ecology); lastly, it concerns civic actors, the citizens. Moreover, for this reason, we considered it very important that the laureate has been dedicated to a law education programme as a means of building future world citizenship. It is true that the idea is not new. More than a century ago, a great Chinese jurist, Liang Qichao, advanced the idea of world citizenship, taking up the theories of his master, Kang Youwei, when they were both in exile in Japan following the failure of attempts to reform the empire. Although the idea is not a new one, however, what is new is that the means to achieve it now exist: both the means to improve access to the law – using new technologies – and the means to increase the participation of civic actors in implementation of the law. We know that already, in some international courts, citizens can denounce the violation of human rights by states. There are in fact some regional courts (in Europe and Latin America, and more recently in Africa) that can rule against states for the violation of human rights. These must be created in every region, and above all a world court must be established.

To gain access to these courts, one can rely on various legal techniques, and lawyers must show some imagination to further extend the range of possibilities: denunciation in international criminal courts; a complaint to human rights protection bodies; or *amicus curiae* proceedings, in which briefs are submitted by ‘friends of the Court’. All of these procedures show that the political challenge can be taken up. That will not suffice, however, because behind the political challenge looms a second challenge, the ethical challenge.

The ethical challenge reminds us that a culture of peace presupposes agreement on values. We would have to share at least common, if not identical, values. However, law contributes only in part to the promotion of common values. In the age of globalization of law there is, so to speak, a race between, on the one hand, human rights and, on the other, commercial law, based on economic stakes. Commercial law is advancing faster than human rights: there is already the equivalent of a world commercial court (the Appellate Body which sits permanently at the World Trade Organization); the role of the ICSID, the international arbitration centre, which is very active and very efficient



for investment law, and before which disputes between companies and states can be settled must also be borne in mind. Conversely, in regard to judgments on human rights violations, the newly established Human Rights Council has neither the status nor the powers of an international court of human rights, and this dissymmetry raises a formidable ethical problem. A new balance should be struck between, on the one hand, market values based on the spirit of competition and the principle of free movement (commercial law and investment law) and, on the other, non-market values based on the spirit of sharing and the principle of solidarity (human rights and the rights of humanity, environment law, health law, employment law and so on). The culture of peace presupposes that such a balance has been struck. However, to achieve this, the third and perhaps the most difficult challenge must certainly be met.

The epistemological challenge. How then can a genuine world order, that is to say a worldwide common order – the indispensable condition for a culture of peace – be constructed? Furthermore, how can it be constructed while ensuring respect for the principle of cultural diversity, which has just been reaffirmed by the UNESCO Convention? The right of each citizen, of each person, of each individual to an international order was asserted as early as 1948, in Article 28 of the Universal Declaration of Human Rights. The Declaration does not, however, tell us how to build that order, and therefore the requisite general law, in a diversified world. Nor does it say how to reconcile the universalism asserted by the 1948 Declaration and the pluralism enshrined in the 2005 Convention.

The invention of a pluralist general law is a task that draws on the imagination: new legal techniques must be devised, but one must also learn to put existing techniques to better use. Owing to the concept of sustainable development, for example, a common objective (the protection of the environment) can be reconciled with a variety of contexts because the right to development does not entail the same arrangements in the various countries concerned. Another example is the principle of complementarity before the International Criminal Court, which has just been established for the most serious crimes, in particular crimes against humanity. Under this principle, the Court has jurisdiction only if national courts cannot – or will not – hear the case themselves. The choice is not between the two because cases are not systematically removed from the national courts; they are removed only if the courts do not have the means or the will to adjudicate on the most serious international crimes. This is an illustration of the ability of certain legal instruments to depart from binary reasoning in order to combine



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the singular and the multiple and thus reconcile universalism and pluralism. Their implementation involves, however, learning about the complexity, and thus renewal, of the legal formalism that has long been connected with a simple and unified vision of legal systems. If a much more complex vision of the legal order must now be adopted, it is because the reality itself is highly complex. In short, to contribute to a culture of peace, the law must not only be taught, but also transformed in such a way as to enable it to take up the three challenges by combining realism (the political challenge), humanism (the ethical challenge) and pluralism (the epistemological challenge).

To achieve this, lawyers could draw inspiration from the dialectic methods that were developed very early in history by great thinkers such as Avicenna in the eleventh century, Averroës in the twelfth century and Pico della Mirandola in the fifteenth century. I shall borrow from the latter, by way of conclusion, the expression 'discordant concord'. This is precisely what we need if we are to build a culture of peace, because this expression, transposed to the legal field, symbolizes a law that would not be static, but dynamic and a law that would not be pacifist, but pacifying.



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SOME THOUGHTS ON PEACE EDUCATION

by Mr Christopher Gregory WEERAMANTRY

Laureate of the UNESCO Prize for Peace Education 2006; Founder and Chairman of the Weeramantry International Centre for Peace Education and Research (WICPER)

I feel honoured to be able to participate in this discussion. My primary topic is peace education, because in a world that is ridden with violence, as we see today, it seems that the primary route towards the avoidance of that violence is peace education. Unfortunately, this subject has been greatly neglected by all authorities, and whereas education systems deal in detail with all manner of topics, sciences, mathematics, languages, history, geography and so forth, the peace education aspect seems to be totally neglected. That applies not merely to one country, but seems to be a failing throughout the world.

Peace education is a topic that has many facets. It has also many levels, because peace education should go out not merely to children in schools, but from children in schools, right up through the university, to the general public, to those who hold office, and even to those who hold the highest offices in the state. This is necessary because at every level there is a very great lack of knowledge in this most fundamental area.

I shall have time to deal with only a few of them, but the first is breaking down the barriers that separate people, barriers that are linguistic, tribal, racial, religious, regional, economic or national. There are many, many reasons dividing people into different groups. One of our primary objectives should be to break down these barriers, because they are barriers that confine people into little compartments of their own – the compartments into which they were born. And they lack the ability to see the perspectives of those who are outside that barrier. Consequently, the very same event will be understood in so many different ways by people in different compartments, so to speak, of the human family; and this leads to misunderstanding, mistrust and eventually, anger, violence, hatred and armed hostilities.

So, how do we break down these barriers? We have to break them down by looking across the cultures, and by giving people an understanding of each other's cultures,



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each other's religions, each other's historical backgrounds and each other's problems. And very often we will find children growing up in one religion with absolutely no knowledge of any other; growing up in one state with a minimal knowledge of the problems of those in other states, and so forth. Ignorance of other religions has become in recent times a very prominent source of conflict. There is even irresponsible talk across the world of a *clash of civilizations*. Now this is very dangerous talk. What I have tried to emphasize in my works and writings is that far from there being a *clash of civilizations* there is, in fact, a *confluence of civilizations*, because in all the great matters affecting our lives, there is a congruence of teachings of these great religions – on human dignity, the unity of the human family, assistance to those in need, peaceful resolution of disputes, conservation of the environment, the avoidance of conflict, and so on. I could go on naming dozens of principles on which all these religions agree. And there should be some basic understanding of this. So this is the first level – breaking down these barriers that prevent our understanding of the backgrounds and ways of thought of others.

Secondly, the history of the struggle to achieve even such little international order as we have is never taught. After all there have been hundreds of wars, dozens of peace conferences, millions of lives sacrificed, in order to achieve what we now have. It took 4,000 years of human struggle to achieve a congress of all the nations such as we have in the United Nations. It is after a similar period that we were able to achieve, for the first time in human history, an International Court of Justice that sits in judgment over the nations. These cannot be taken for granted. They are the result of the sacrifices of millions of people, and the result of hundreds of wars. That needs to be taught, because if you do not teach it, you tend to take it for granted. And we see sometimes people in the highest places wielding enormous power, who treat these institutions as if they could be trampled underfoot. Since such international law as we have is the result of enormous sacrifice, enormous effort, and centuries of struggle, let us teach our children that this is a precious inheritance which they have and which they must preserve.

The third requisite is to teach something of the philosophies of peace that have been articulated down the ages. We could start with the Greek philosophers, the Chinese sages, the Indian Vedic scholars, the Buddhist visionaries, in the ancient world; then come to more modern times: Erasmus, Rousseau, Paine and Tolstoy, for example, in the centuries preceding us, as well as great contributors towards human freedom such as Gandhi, Martin Luther King and Mandela in our own time. Now all these lives



exemplify the search for freedom and the tremendous struggles needed to achieve it. They signify the search for justice and the tremendous struggles needed to achieve it. We cannot take this for granted. The citizens in the street do not know very much about this, and they would value what we now have very much more if they just had a little more understanding of it all, and of the philosophies that generated it.

Also, apart from such individual philosophers, there have been peace societies throughout the ages: groups of peace-minded people striving to achieve a better world order. For example when the Napoleonic wars concluded in 1815, the world was so weary of violence that by the end of the nineteenth century there were more than 400 peace societies blossoming into activity all over the world. They were all striving to work out a better world order for the future, and trying to think of the forthcoming twentieth century as a century of peace. They were trying to learn from all these bitter lessons of the past and were now striving for a century of peace. But what happened? We bungled that century; we made it the bloodiest century in human history and it was an absolute failure as far as peace was concerned. The twentieth century became a century of *lost* opportunity.

But the twenty-first century, which is now at its early stages, is a century of *last* opportunity. Why do I say that? Because if we bungle this century, as we bungled the last, we will not have a twenty-second century in which to put the human house in order. We have to put our house in order in this century or we will perish. This is the first century that has commenced with the ability, on the part of humanity, to destroy all of humanity, and indeed all life on the planet. So we have to address this question with a sense of enormous urgency, because the very survival of humanity depends on it.

I come now to another dimension: international law. International law is something, which in my view, should be taught to children in schools. You might smile, but I am not talking of international law in a high academic sense. I am talking of the basic concepts, the basic principles, based on such concepts as peace, justice, fellowship and forgiveness. That sort of underlying concept can be taught in schools. We can then introduce children to the peaceful settlement of disputes, the protection of the environment, the rights of future generations, the avoidance of force, human dignity, the oneness of the human family, assistance to those in distress and so forth. These are well within the comprehension of any schoolchild. I, myself, have been to schools in Australia, the United Kingdom, the United States of America and Sri Lanka,



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and spoken to 12- and 13-year-olds about these basic principles of international law. You should see how their eyes light up when they become aware that these are indeed principles recognized by the world order. Seeing the disrespect for law and order all around them, they believe that a cynical disregard for these higher principles prevails amongst the older generation. If schoolchildren can perceive that higher ideals are respected by the world community, they will grow up with a dedication to them and a desire to implement them when they become citizens of their countries and citizens of the world. There will not then be that disregard for these principles, if they are introduced to them early enough.

Another level of instruction is to teach children that we are primarily citizens of planet Earth. When children in today's schools grow up and become citizens, they will become first of all citizens of our planetary community, and only secondarily, citizens of this state or that. The old concept of sovereignty which came to us in a very strong form after the Peace of Westphalia, in 1648, has become tremendously diluted. There is not one sovereign state in the world today, however powerful it may be, that can regulate its affairs entirely by itself – whether they be health, education, currency, shipping or communications – without the cooperation of all the world. This is a fact of life today. Sovereigns and dictators and emperors in the past may have thought they were masters of all that took place within their territory; but it is no longer true today. We are all interdependent in every detail of our lives. And we have one planet Earth with limited resources to serve us and future generations. We shall be lost if we do not take account of this.

Another aspect of peace education is its interlinkage with all the other disciplines. Peace is relevant to every discipline taught in school. Whether we are teaching history, geography, chemistry, physics, medicine, sociology or literature, there is always an interconnection between that area of study and peace studies. But we tend to teach each of these as separate disciplines, and forget about the peace content latent within them. We must teach how all disciplines are related to peace.

Even in the universities and law schools legal studies, all over the world, tend to be far too narrow. Lawyers are taught law, and they tend to become slaves to the letter of the law. They fail to see the philosophy and the principles behind the law. All religions teach that the principles of justice that lie behind the law are more important than its strict application. In fact in the New Testament, on more than one occasion, Jesus



himself criticized the lawyers for their legalism, trying to convey to them that the principles behind the law are most important. In all religions the principles of justice are stressed but in most legal systems considerations of justice tend to retreat behind the letter of the law. There has to be less legalism on the part of the legal profession throughout the world. Lawyers must concern themselves with questions of peace and peaceful resolution of disputes, community service, elimination of inequality, and the elimination of injustice because these are the causes of tension. If the legal profession can do that, it will be really serving its purpose.

Then again, we have to teach the importance of restraint. If you have power, you must use it with restraint. If you have authority you must use it with restraint. And this principle comes down to us from the most ancient times. I remember in the nuclear weapons case, which came before the International Court of Justice, we were asked to give our opinion as to whether nuclear weapons are legal or illegal. I expressed the opinion that nuclear weapons are illegal and cannot be used in any circumstance whatsoever, and that this principle of restraint is embedded in all the religious traditions of the world. I drew inspiration, for example, from the Hindu Scriptures. I referred to the *Ramayana* and *Mahabharata*. In the *Ramayana*, the story of the war between Rama of India and Ravana of Lanka, Rama was told at one stage that a hyper-destructive weapon would be available to him if he wanted to use it. But he was told: 'You cannot use it without consulting the sages of the law.' He consulted the sages of the law, and they said: 'No. It may give you a lot of strength and power, but you cannot use it. You must use your power with restraint. This goes beyond the purposes of war. The purpose of war is to subdue your enemy, and live in peace with him thereafter, not to ravage his countryside and destroy his population.' And so he did not use it.

So there is, in all these traditions, a tremendous amount of teaching regarding restraint in the use of power. Absolute power cannot be used absolutely and there is a restraint that accompanies the proper use of all power – whether it be political power or economic power or legislative power or judicial power or even power within the family.

Previous speakers mentioned refashioning international law. One of the ways in which this can be done, and one of the ways in which I have striven to open up international law, is to make it responsive to and reflective of all the cultures of the world. There is so much that international law can gain from looking at cultures around the world – look at Africa, and look at the wisdom of traditional Africa which talks of humanity as being



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a threefold entity. It is not only we who are alive here and now that matter. We have to consider those who were here before us, and we have to consider those who are yet to come. We cannot think of any problem in its full dimensions without thinking of the threefold face of humanity. We must take into account the needs, in particular, of those who are yet to come. And if Western law had had that African wisdom, we would not now have the environmental problems that we have. Likewise, all religions are rich in principles on how you can conserve the environment and refrain from consuming resources at such a wasteful rate, thereby exploiting the rights of future generations. So there are vast fields waiting to be cultivated. International law can do this, peace studies can do this. There is no reason why we should neglect this in our schools. We must introduce these studies from kindergarten onwards, at every level, in every subject. The field is enormous; the challenge is great, the need is urgent.

I congratulate UNESCO on the emphasis it gives to peace studies. I wish it wondrous success in its far-flung operations. And if it does achieve this we can have a better world and a better future for all.



THE ROLE OF FORGIVENESS IN SOCIAL HEALING AND PEACE-BUILDING

by Father Leonel NARVÁEZ GÓMEZ

Executive Director of the Fundación para la Reconciliación,
special mention of the UNESCO Prize for Peace Education 2006

‘There is no future without forgiveness’: this is a message promoted throughout the world by Nobel Peace Prize laureate Desmond Tutu.

Only those who are able to forgive understand not only that the culture of forgiveness is the basis for sustainable peace, but that forgiveness is vital for individual and social development. It is rightly said that a victim afflicted with anger is twice a victim. In the same way, a pauper afflicted with anger is doubly impoverished. It is as important to respond to poverty as it is to respond to anger, bitterness and desire for vengeance. These subjective causes of anger, bitterness and desire for vengeance are often overlooked by the social sciences.

In her recent book, *What Terrorists Want: Understanding the Enemy, Containing the Threat*, Louise Richardson, world expert on international security and terrorism, shows how terrorists justify their acts against themselves, their families and their own communities with the urgency of their desire for vengeance. The urgency of that desire transforms them from ordinary individuals into terrorists.

When a person is wronged, the three basic pillars of existence are undermined: the meaning of life, security and capacity to socialize. The destructive memory of the wrong constantly plagues the victims in what Americans refer to as ‘cognitive rehearsal’, in such a tragic way that that painful memory gradually and stealthily becomes an urgent desire for vengeance that erodes and impedes the normal development of individuals and groups. The urgency of the desire often escalates violence to dramatic levels.

In order for the process of forgiving to be effective, the victim must learn to manage that destructive memory and to restore the aforementioned three pillars of human existence (meaning, security and socialization). In order to begin the long journey towards reconciliation, the victim must undertake the great liberating effort of



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rebuilding trust in the offender. Forgiveness is linked to memory, whereas reconciliation is a question of rehabilitating the offender and redressing the offence. From this new perspective, justice can no longer be merely punitive, but must become restorative. The exercise of forgiveness and reconciliation thus becomes a heroic act of freedom and autonomy; an expression of the most refined policy and a new paradigm of democracy. At the same time, it is a vital ingredient in achieving sustainable peace.

The paradigm of proportionality, which has been the dark side of punitive justice, is gradually being replaced by the paradigm of selflessness. Selflessness has become the most profound metaphor for the nobility of humanity. In fact, for Christians, it is at the heart of the message of the Gospel of Jesus. Centuries have passed, yet humanity has made little progress in developing the content, methods and tools to strengthen the culture of forgiveness and reconciliation. Indeed, the theory and practice of forgiveness and reconciliation are as yet in their infancy.

The Fundación para la Reconciliación is grateful to receive the special mention of the UNESCO Prize for Peace Education 2006. The foundation has the particular merit of promoting practical and ludic methods whereby individuals learn to forgive and become reconciled in Schools of Forgiveness and Reconciliation (ESPERE), which train trainers, provide therapy in small groups, and teach trauma management, thus gradually facilitating the practice of forgiveness and reconciliation. These schools have been successful not only among victims but also among offenders. In the poor areas of major cities such as Bogotá, Boston, Mexico City, Monterrey, Rio de Janeiro, Santiago, São Paulo or Toronto, and in many other smaller cities, little by little, we are promoting the culture of forgiveness and reconciliation.

I should like to limit myself to underscoring a number of basic principles that inspire our work.

The first is that forgiveness is a heroic act of liberation and autonomy. It is a refined expression, as I said, of democracy, and an uplifting political exercise. We believe that against the irrationality of violence we must offer the irrationality of forgiveness. Forgiveness is not for receiving but for giving. That is why it is usually the victims and survivors who take the first step towards reconciliation.



The wrongdoers or offenders often refuse to recognize their wrongs because public shame threatens their dignity. When a secure environment is successfully created, wrongdoers quickly come to ask forgiveness. In a secure environment, fear diminishes and minds and hearts are unshackled from the chains of guilt and shame. Sooner or later, the wrongdoers will ask forgiveness; they will ask to be cleansed; they will confess, repent and do penance for the wrongs they have committed.

It is often impossible to embrace reconciliation. While forgiveness is possible without reconciliation, it is a vital step towards it. Whereas forgiveness is a personal and individual process, the path towards reconciliation is a social one.

Forgiveness requires practice and training; it is not a cognitive process. It is essentially an emotional and behavioural process, and also, one might say, a process of spiritual elevation, which enables individuals, victims, to find the best in themselves.

The process of forgiving usually requires the support of a mediator. A mediator who helps the victim to escape from the tragic enslavement of the past. A victim who does not forgive remains a slave, chained to the past.

Forgiveness is not only a powerful exorcism of violence, but also, perhaps, the highest expression of what the human being is called upon to be: *Homo reparis* rather than the well-known *Homo sapiens*, who has been the tragic cause of so many wars, so much suffering and so much death.

That is what is irrational about the Christian message, and perhaps the greatest paradox of humankind. We are called upon not only to forgive and seek reconciliation, but also to redress the inevitable limitations of those living alongside us in the world. We are called upon to make vicarious reparations. We are called upon to sacrifice ourselves for the sake of others, and this is why we speak of forgiveness; of giving of ourselves to others.

To conclude, I would like to quote French philosopher Jacques Derrida, who said that true forgiveness was to forgive the unforgivable.



APPENDICES



GENERAL RULES

GENERAL RULES

GOVERNING THE UNESCO PRIZE FOR PEACE EDUCATION*

Rule 1 - Purpose

The purpose of the UNESCO Prize for Peace Education is to promote all forms of action designed to ‘construct the defences of peace in the minds of men’ by rewarding a particularly outstanding example of activity designed to alert public opinion and mobilize the conscience of humankind in the cause of peace, in accordance with the spirit of the Constitution of the United Nations Educational, Scientific and Cultural Organization and the United Nations Charter.

Rule 2 - Designation, amount and periodicity of the Prize

2.1 The Prize shall be entitled ‘UNESCO Prize for Peace Education’.

2.2 *Amount covering a one-time award:* The Prize shall be funded by interest earned from the donation of US\$1 million made to UNESCO in 1980 by the Japan Shipbuilding Industry Foundation (now known as the Nippon Foundation).

2.3 All funds received and the interest accrued thereon shall be kept in a special interest-bearing account for the Prize (see Financial Regulations).

2.4 The operating/management costs of the Prize, including all costs related to the award ceremony and public information activities, shall be fully covered by the interest earned from the donation made by the Japan Shipbuilding Industry Foundation. To this end, the Director-General shall determine a mandatory overhead cost amount

* The present General Rules include some amendments which were adopted by the UNESCO Executive Board at its 172nd session (September 2005).



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to be applied and charged against the funds in the Special Account, which is to be established under the Financial Regulations for the Prize.

2.5 The Prize shall be awarded every two years, or once every UNESCO biennium, initially for four biennia.

2.6 The Prize shall be worth approximately US\$60,000; the exact amount shall be determined every two years, taking into account the interest earned on the funds.

2.7 The amount of a Prize not awarded in any given biennium may be awarded to another winner the following biennium. The Prize shall not be divided save in exceptional circumstances. If there are two prizewinners the amount of the Prize may be equally divided.

2.8 The sum of US\$1 million donated by the Japan Shipbuilding Industry Foundation has been placed in a UNESCO Special Account, and only the annual interest shall be used to finance the Prize and the activities of the Jury entrusted with awarding it. The duration of the award of the Prize is indeterminate. Should UNESCO decide no longer to award the Prize, the balance of the funds shall be returned to the Foundation.

Rule 3 - Conditions/qualifications of candidates

3.1 Candidates shall have made a significant contribution to alerting public opinion and mobilizing the consciences of humankind in the cause of peace. Candidates shall have distinguished themselves through outstanding action, carried out in accordance with the spirit of UNESCO and the United Nations Charter, extending over several years and confirmed by international public opinion, in the fields of:

- the mobilization of consciences in the cause of peace;
- the implementation, at regional or international level, of programmes of activity designed to strengthen peace education by enlisting the support of public opinion;
- the launching of important activities contributing to the strengthening of peace;



- educational action to promote human rights and international understanding;
- the alerting of public opinion to the problems of peace through the media and other effective channels;
- any other activity recognized as essential to constructing the defences of peace in people's minds.

3.2 Prizes may be conferred upon an individual, a group of individuals or an organization.

3.3 The prizewinner shall not be subject to any discrimination whatsoever on the grounds of nationality, religion, race, gender or age.

Rule 4 - Designation of the prizewinner(s)

The prizewinner(s) shall be selected by the Director-General of UNESCO on the basis of a proposal made by an international jury.

Rule 5 - Jury

5.1 The Jury shall consist of five independent members, representing different regions of the world and both genders, appointed by the Director-General for a period of six years (three Prizes). They shall be eligible for re-election. Members of the Executive Board and their representatives may not serve as jurors. Jurors involved in a real or potential conflict of interest shall abstain, or be asked by the Director-General to do so. The Director-General may replace members of the Jury on legitimate grounds.

5.2 The Jury shall elect its own Chair and Deputy Chair. Members shall receive no remuneration for their work, but will receive allowances for travel and accommodation, where required. A quorum of three jurors present will be required for Jury deliberations to proceed. The working languages for deliberations by the Jury shall be English and French.

5.3 The Jury shall conduct its business and deliberations in conformity with these Rules and shall be assisted in the performance of its task by a member of the UNESCO Secretariat designated by the Director-General. Decisions shall be taken by



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consensus to the extent possible, and otherwise by secret ballot until a simple majority is obtained. A member shall not take part in a vote concerning a nomination from his or her country.

5.4 The Jury shall meet once every two years, within three months following the closing date for the submission of nominations, to make its recommendations to the Director-General for the selection of the year's prizewinner(s).

5.5 The Jury shall send an assessment of nominations and accompanying recommendations to the Director-General of UNESCO following its meeting at Headquarters every two years.

5.6 The members of the Jury shall serve as the 'International Commission for Peace in the Minds of Men', which may undertake any other form of activity in the way of study, research and the promotion of public awareness in the field of peace education as defined in Rule 1 of the present Rules.

5.7 In addition to the work carried out by the 'International Commission for Peace in the Minds of Men', UNESCO shall encourage any activity in the Member States designed to strengthen action for peace education in all civil societies.

5.8 In the same perspective and in accordance with the programme and budget adopted for the biennium, UNESCO shall organize international meetings designed to publicize the most significant activities related to the thinking and culture of peace. These conferences might coincide, in particular, with each prize-giving ceremony, and be held at UNESCO Headquarters or in a selected country in the various regions of the world.

Rule 6 - Nomination of candidates

6.1 The Director-General shall officially invite the governments of Member States, in consultation with their National Commissions, and non-governmental and intergovernmental organizations maintaining formal consultative relations with the Organization and active in a field covered by the Prize, eminent persons qualified in the opinion of the Director-General, in addition to any persons and civil society organizations working in the perspective of the thinking and culture of peace in the world and considered suitable, to submit nominations of an individual, a group of



individuals or an organization to the Secretariat of the Prize at a date to be specified in each case.

6.2 The Director-General shall also take all necessary steps to encourage an increased number of nominations, in particular by calling upon all persons and civil society organizations working in the perspective of the thinking and culture of peace in the world.

6.3 Nominations shall be submitted to the Director-General by governments of Member States, in consultation with their National Commissions, or by non-governmental and intergovernmental organizations maintaining formal relations with UNESCO, and eminent persons qualified in the opinion of the Director-General, in addition to any persons and civil society organizations working in the perspective of the thinking and culture of peace in the world and considered suitable nominees. A self-nomination cannot be considered.

6.4 The Director-General of UNESCO shall encourage Member States, in addition to any other qualified 'nominator', to submit nominations duly justified on the basis of the goals and objectives clearly defined in the General Rules governing the UNESCO Prize for Peace Education. In particular, each nomination must be accompanied by a letter, signed by the nominee if an individual or by a responsible authority if an institution, to the Jury of the Prize and including, in English or in French, *inter alia*:

- (a) a description of the nominee's background and achievements;
- (b) a summary of the work or the results of the work, publications and other supporting documents of major importance, submitted for consideration;
- (c) precise arguments as to the relevance of the nomination vis--vis the requirements of a thinking and culture of peace, in the light of world events at the time of the nomination.

Any nomination not accompanied by such a letter shall be deemed unacceptable by the Secretariat of the Prize.



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6.5 The Secretariat of the Prize shall be authorized to bring to the Jury's attention any nominations failing to meet all the criteria set forth in the General Rules.

6.6 The closing date for the submission of nominations shall be fixed by the Director-General every two years.

Rule 7 - Procedure for the awarding of the Prize

7.1 The Prize shall be awarded by the Director-General at an official ceremony held for the purpose in Paris on 21 September, on the occasion of the International Day of Peace. UNESCO shall present to the prizewinner(s) a cheque for the amount of the Prize, together with a diploma and the *Olive Tree* statuette, designed for UNESCO by Spanish sculptor Apel.les Fenosa. UNESCO shall officially announce the name(s) of the prizewinner(s).

7.2 If a work being rewarded has been produced by two persons, the Prize shall be awarded to them jointly. In no case may a Prize amount be divided between more than two persons.

7.3 The prizewinner(s) shall, if possible, give a lecture on a subject relevant to the work for which the Prize has been awarded. Such a lecture shall be organized during or in connection with the Prize ceremony. The lecture shall be published by UNESCO.

7.4 The work produced by a person since deceased shall not be considered for the Prize. If, however, a prizewinner dies before he or she has received it, the Prize may be presented posthumously (it shall be awarded to relatives or an institution).

7.5 Should a prizewinner decline the Prize, the Jury shall submit a new proposal to the Director-General.

Rule 8 - Sunset clause - Mandatory renewal of the Prize

8.1 After a period of six years, the Director-General of UNESCO together with the donor will undertake a review of all aspects of the Prize and take a decision as to its continuation or termination. The Director-General will inform the Executive Board of UNESCO of the results of this review.



8.2 In case of termination of the Prize, any unspent balance of funds shall be returned to the Nippon Foundation, in accordance with the Financial Regulations of the Prize.

Rule 9 - Appeals

No appeals shall be allowed against the decision of UNESCO with regard to the award of the Prize. Proposals received for the award of the Prize may not be divulged.

Rule 10 - Amendments to the General Rules of the Prize

Any amendment to the present General Rules shall be submitted to the Executive Board for approval.



UNESCO Prize for Peace Education 2006

MEMBERS OF THE JURY

Members of the International Jury
of the UNESCO Prize for Peace Education 2006

President of the International Jury:

H.E. Mr CASSAM UTEEM (Mauritius)

Former President of the Republic of Mauritius
Port Louis

Mr MOHAMMED ARKOUN (Algeria)

Emeritus Professor, Sorbonne (Paris III)
Paris
Visiting Professor, Institute of Ismaili Studies
London

Ms MIREILLE DELMAS-MARTY (France)

Professor of Law, Collège de France
Paris

H.E. Mr JAVIER PÉREZ DE CUÉLLAR (Peru)

Former Secretary-General of the United Nations
Paris

Ms WU QING (People's Republic of China)

Deputy, Beijing People's Congress
Beijing



LAUREATES

Laureates of the UNESCO Prize for Peace Education (1981-2006)

1981



Ms Helena Kekkonen (Finland)

As an organizer of training seminars for teachers, lecturer, convener of summer courses and producer of educational films and other teaching aids, Ms Helena Kekkonen (1926–) has devoted herself unceasingly to the task of fostering attitudes conducive to peace among educators and all those in positions of responsibility. Her personality, her educational activities and her extensive contribution to the development of peace education, at the national, regional and international levels, set an example to the whole international community.



World Organization of the Scout Movement (WOSM)

First established in 1920, WOSM is an international, non-governmental organization composed of national Scout organizations. This voluntary, educational, apolitical movement is open to all young people without distinction of origin, race or creed. Its important contribution to the education of young people, in a spirit of concord, aid, peace, friendship and fraternity beyond all boundaries, is recognized worldwide. Scouting is education for life and complements that of the family and the school.

1982



Stockholm International Peace Research Institute (SIPRI) (Sweden)

Founded in 1966, SIPRI is an independent foundation whose activities are mainly focused on the problems of disarmament and arms limitation. The Institute conducts scientific research on peace, security and international cooperation and undertakes studies with the aim of contributing to the establishment of a just and lasting peace. For many years, SIPRI has been drawing the world's attention, by means of a monumental series of rigorous and unequivocal studies and international



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peace research, to the tragic waste that humanity is making of its intellectual capacities and the world's natural resources, in its race towards self-destruction.

1983



Pax Christi International

Founded in 1945, Pax Christi International, although of religious inspiration, is an organization whose activities in the field of peace education, especially among youth, cut across religious and ideological frontiers. The organization is energetically involved in the quest for peace, and its action has several complementary dimensions, such as disarmament, human rights, East-West rapprochement and North-South solidarity in the cause of development.

1984



International Physicians for the Prevention of Nuclear War (IPPNW)

Established in 1980 by the vigorous action of a small group of American and Soviet doctors, IPPNW rapidly became a vast movement supported by doctors from all over the world. The basic purposes of its wide-ranging activities are to protect human life by using the moral and scientific influence of the medical profession to alert world opinion to the dangers of nuclear weapons, and to promote a spirit of cooperation and mutual understanding between peoples.

1985



General Indar Jit Rikhye (India)

After many years in the service of the United Nations in charge of operations in zones of conflict, in 1969 General Indar Jit Rikhye (1920–) helped to found the International Peace Academy (IPA), a non-profit-making, non-governmental educational institute dedicated to promoting research on the maintenance of peace. From 1971 to 1990, as its Founding President, he worked on the preparation of models for the solution of various conflicts and of practical curricula which would be adopted by many teaching and professional institutes. He has also directed training programmes in conflict resolution in various institutions throughout the world and written a number of books about peace-keeping.



Georg Eckert Institute for International Textbook Research (Germany)

The Institute was founded in 1951 by the man whose name it bears. Mr Georg Eckert, a historian by training, was marked by his personal experience of the Second World War. He set himself the task of revising school textbooks, in order to eliminate from them all prejudices and stereotypes which they might contain. On the initiative of the Institute and often in cooperation with UNESCO, many international commissions of experts, historians, geographers, sociologists, etc., have been set up in order to exchange, compare and jointly revise teaching materials and make them more objective.

1986



Mr Paulo Freire (Brazil)

Distinguished educator, philosopher and historian, Mr Paulo Freire (1921–97) worked with unflagging determination and devotion to provide literacy training and education for the poorest populations. The originator of a famous method of literacy training known as ‘conscientization’ or ‘education for liberation’, he not only promoted the broadest possible access to education, but worked to make illiterate men and women the active ‘subjects’ of history, rather than passive ‘objects’ owing to their inability to read and write. His exceptional capacity to understand the humblest of people and to make them aware that knowledge is power, as well as his rare teaching and human qualities, made him one of the most original educationalists of our time, whose ultimate purpose was to promote human rights and international understanding through education.

1987



Ms Laurence Deonna (Switzerland)

Ms Laurence Deonna (1937–) is a writer, reporter and photographer. She has worked, without any ideological or religious bias, to bring the peoples of the world closer together through dialogue and mutual understanding and to improve the status of women worldwide. Her work is a shining example of the contribution that information and communication can make to international understanding, by combining a passionate search for the truth with the constant concern to serve justice and peace, to strengthen respect for the individual and to open up ever-wider channels of friendship and cooperation between nations, cultures and individuals everywhere.



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Servicio Paz y Justicia en América Latina (SERPAJ-AL)

SERPAJ-AL came into being in Central America in 1974 and gradually spread to the southern part of the continent and to the Andean region. Today the organization is present in Argentina, Brazil, Chile, Costa Rica, Ecuador, Mexico, Nicaragua, Panama, Paraguay and Uruguay. Its guiding principles draw their inspiration from the ecumenical Christian movement that emerged with the reality of the Latin American social context, the struggle for a more equitable and freer society and the strategy of non-violence. SERPAJ-AL runs peace education courses and educational and other activities to promote respect for human rights and the rights of peoples, together with training courses for grass-roots leaders.

1988



Brother Roger of Taizé (France)

Brother Roger of Taizé (1915–2005) was an active peace-maker, a person of global vision who translated that vision into daily, local activity by living, teaching and practising reconciliation, the fundamental and basic value and skill of peace-making. In 1940, he founded the ecumenical international community of Taizé, a small village in central France. Since the darkest days of occupied France, Taizé has been an oasis. A symbol of reconciliation between French and German peoples during the Second World War, it is now synonymous of reconciliation among all Christians and, extending beyond the religious sphere, among all people. Bearing its message of hope, trust and universal sharing, this community has spread throughout the world.

1989



Mr Robert Muller (France)

Mr Robert Muller (1923–), from Alsace-Lorraine, was profoundly marked by the sufferings of his region and by his own experiences during the Second World War. After the war he decided to devote his life to working for peace and to transcend national divisions by a deeply humanistic philosophy similar to that of Albert Schweitzer and Robert Schuman. After forty years of devoted behind-the-scenes work at the United Nations, in 1986 he became Chancellor of the UN University of Peace, Costa Rica. He has inspired and given hope to innumerable people through his action and idealism and his work has set an example for the young in every nation. He has emerged as one of the great peace-makers of our time.



International Peace Research Association (IPRA)

IPRA was founded in 1965 and since then it has worked ceaselessly to advance interdisciplinary research into the causes of war and other forms of violence and into the conditions conducive to peace, by promoting national and international studies and teaching related to the pursuit of worldwide peace, facilitating contacts between scholars throughout the world, and fostering the international dissemination of research findings and of information on significant developments in peace studies. One of IPRA's major accomplishments has been the creation of its Peace Education Commission, which has become the vehicle for significant dialogue on both East-West and North-South issues, focusing particularly on the relation between peace and economic development in the developing world.

1990



Ms Rigoberta Menchú Tum (Guatemala)

Ms Rigoberta Menchú Tum (1959–) was born into a poor Indian peasant family and raised in the Quiché branch of the Mayan culture in Guatemala. Since 1979, she has been actively involved in the work of the Committee for Peasant Unity (CUC) and in 1982 started her long-standing cooperation with the United Nations through her participation in the work of the Sub-Commission on Prevention of Discrimination and the Protection of Minorities, held in Geneva. Since then, through the Foundation that bears her name, she has been promoting peace, human rights and, in particular, minority rights. In 1992, she was awarded the Nobel Prize for Peace in recognition of her social justice and ethno-cultural reconciliation based on respect for the rights of indigenous peoples.



World Order Models Project (WOMP)

The WOMP was set up in 1968, under the auspices of Mr Harry B. Hollins of the World Law Fund, to examine in detail the values that would underpin a peaceful world order. It is an association of scholars and politicians from various regions of the globe who are engaged in ongoing cross-cultural multidisciplinary research, education and action aimed at promoting a just world peace. The contributions of the Project to peace education stem from a dialogue that has been established between students, specialists and activists from Eastern and Western Europe, the Americas, Africa and Asia. Numerous works have been published which today are used as textbooks in universities and schools.



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1991



Ms Ruth Leger Sivard (United States of America)

A sociologist as well as an economist, Ms Ruth Leger Sivard (1915–) has made a brilliant career as an analyst of economic and social issues. In her reports, she has clearly demonstrated the actual costs of seeking an illusory security through military power, rather than an authentic security through the power of healthy economies based on meeting human needs and respecting human rights. Her reports are irrefutable evidence of the absolute need for an alternative to the logic of war. They also demonstrate that, even with limited resources, the committed individual holds great power and potential and can achieve remarkable results and that information plays an essential role in the will to change the world.



Cours Sainte Marie de Hann (Senegal)

The Cours Sainte Marie de Hann is a co-educational school providing general education that takes pupils from the pre-school stage to the final year of secondary studies. Founded in 1949/50, it is recognized by the national education systems of other countries. While rooted in Senegalese historical and sociological realities, and while forming part of the Dakar private Roman Catholic school system, its work is international in scope and its doors are open to children of all nationalities, cultures, religions and social backgrounds. Students are taught that peace is a way of living and of thinking, holistically and humanely, consisting of dialogue between cultures and international understanding.

1992



Mother Teresa of Calcutta (India)

Born into an Albanian peasant family in Skopje in the Former Yugoslav Republic of Macedonia, Agnes Gonxha Bojaxhiu (1910–97) went to Ireland in 1928 to enter the religious order of the Sisters of Loreto. Only six weeks later, she requested and obtained permission to sail to India as a teacher, to work with the poor in Calcutta. In 1948, she left the order to found the Society of the Missionaries of Charity. Mother Teresa of Calcutta, who was awarded the Nobel Prize for Peace in 1979, devoted her whole life to serving the ‘poorest of the poor’, to promoting a peace that is inseparable from the dignity of each individual, and to fighting injustice.



1993



Ms Madeleine de Vits (Belgium)

With a university training in educational psychology, Ms Madeleine de Vits (1912–) has had an outstanding career working in many institutions. She has been a member of the Belgian National Commission for UNESCO as well as of many foundations and associations promoting education for peace, international understanding and human rights teaching. She played an active part, working on a voluntary basis, in the creation of the Associated Schools Project. Her numerous publications are focused on education for peace, international understanding and the defence of human rights and fundamental freedoms. Her untiring efforts dedicated to teaching earned her the title of ‘United Nations Messenger of Peace’, conferred in 1989.



The Graduate Institute of Peace Studies (GIP) (Republic of Korea)

Established in 1984, inspired by the spirit of the United Nations and particularly by UNESCO’s Constitution, from the outset GIP’s priority was to educate and foster peace-oriented leaders for the twenty-first century. Its motto is ‘Friendship, exchange, mutual trust and cooperation, to promote peace, security and welfare through education’. Specialists from all parts of the world are trained in the fields of peace education, peace philosophy, the development of peace-oriented public, economic and social policies and international cooperation. The Institute has organized several international conferences and seminars and produced numerous publications on international peace and security, notably the *World Encyclopedia of Peace*, a work that is widely used by teachers, researchers and students in many countries.

1994



The Venerable Prayudh Payutto (Thailand)

From the time he was ordained as a monk under exceptional royal patronage in 1961, the Venerable Prayudh Payutto (1939–) has dedicated himself to the dissemination of Buddhism, pointing out how individual members of society can develop peace and happiness intelligently. Although he is officially a Buddhist monk, his teachings do not belong exclusively to any race or creed. His essential and innovative idea is that peace is an intrinsic and purely human value emanating from the innermost being, radiating through group relationships and finally reflected in international relations between peoples and states. This conception emphasizes



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the prime importance of inner peace and the responsibility of each individual in considering peaceful solutions to all social, economic and moral problems. The Venerable Prayudh's work for peace consists in instilling, through his writings and lectures, a conscious awareness of peace and the true quality of life.

1995



Austrian Study Center for Peace and Conflict Resolution (ASPR) and European University Center for Peace Studies (EPU) (Austria)

In 1982, an initiative was launched to make the small Austrian village of Schlaining the seat of an international centre for peace research and education. Today, Schlaining is recognized around the world as the base of two peace-building institutions: the ASPR, founded in 1983 as an independent, charitable association; and the EPU, founded in 1988 on the initiative of ASPR by several National Commissions for UNESCO and international non-governmental organizations. Through its university postgraduate programme, civil peace-keeping and peace-building programme, international research projects, publications, conferences and seminars, and its close cooperation with associations, institutions and universities worldwide, the Schlaining peace project represents the effective implementation of specific interdisciplinary education for peace in the widest sense.

1996



Ms Chiara Lubich (Italy)

In 1943 Ms Chiara Lubich (1920–), a young schoolteacher during the horror of the war in Trento, Italy, began to rediscover the values contained in the Gospels and cherished a certain hope, unthinkable at that time but deeply rooted in her faith in God and in the worth of the human being. This hope has become reality through the creation of a vast organization, the Focolari Movement, which is an indisputably powerful generator of peace worldwide. Founder and President of the Movement, Ms Lubich has worked for over fifty years to contribute to peace and unity between individuals, generations and social classes as well as to a constructive dialogue and creative interchange between peoples of different backgrounds and religious faiths.



1997



Mr François Giraud (France)

A retired doctor, Mr François Giraud (1927–) has worked for over twenty years to promote peace education for all and to bring together young people from different countries. In 1977, he created the Peace and Global Understanding Prize, an essay competition in several languages on subjects inspiring tolerance and cooperation. The texts are disseminated among participating countries and the winning contestants take part in summer exchange programmes. The International Universities for Peace – of which he is the initiator – bring together the laureates and other interested individuals in annual conferences, round tables and workshops focusing on universal values and human rights. Mr Giraud is also the author of several books and of numerous lectures, notably at Rotary Clubs, on peace education.

1998



Educators for Peace and Mutual Understanding (Ukraine)

Set up in Kiev in 1990, Educators for Peace and Mutual Understanding is a non-governmental organization operating on a voluntary and completely independent basis, with no religious or political affiliation. It brings together educators and educational groups, clubs and centres of various kinds, as well as public bodies. The aim is not only to devise and implement a new education for peace, by providing individuals with a basis for living in harmony with nature, other people and themselves, but also to enlarge the sphere of tolerance and mutual understanding through intensive local, regional, national and international cooperation. Its action takes many and varied forms: lectures, meetings and discussion groups of all kinds, the publication of theoretical works and teaching guides, creative workshops, behavioural games for young people and sessions at its university for the study and teaching of peace, which has already trained hundreds of peace educators.

Honourable mentions:

Fridtjof Nansen Academy (Norway)

The Fridtjof Nansen Academy bears the name of the famous Norwegian explorer and humanist who won the Nobel Prize for Peace in 1922. It was founded in 1938 in response to the rise of the totalitarian ideologies of Nazism and Fascism and has remained faithful to its main objective: the defence of human dignity and



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human rights through dialogue, as the best way of teaching peace and of resolving conflicts.

World Court Project (New Zealand)

The World Court Project (Aotearoa), which was formed in 1987, is an extensive movement whose members are active advocates of nuclear disarmament. Their network has been known as Abolition 2000 since 1997. Its aim is to implement the advice and recommendations of the World Court Project and to make the public, as well as political leaders at the national and international level, aware of the measures it puts forward.

Ulpan Akiva Netanya (Israel)

Founded in 1951, the International Hebrew Study Center, Ulpan Akiva Netanya, is unique of its kind. For decades it has contributed to language teaching – Hebrew at first, but also Arabic – not only for coexistence but also for mutual understanding through the in-depth exploration of the language, culture and traditions of other cultural groups.

1999



Association of the Mothers of the Plaza de Mayo (Argentina)

This human rights and peace movement was launched in Buenos Aires in 1977 when a group of fourteen women gathered in the Plaza de Mayo, in front of the presidential palace, to demand information from the ruling military junta about their missing children. The police attempted to disperse the group and, as an act of civil disobedience, the mothers marched around the Plaza. Since then, this mothers' march has been repeated every Thursday. The Association is an ethical movement for non-violent action to promote peace, a peace based on respect for life and fundamental rights. Its commitment to education for peace is growing increasingly strong. Having opened a bookshop, a literary café and a cultural centre for meetings and exchanges, the mothers have decided to launch a People's University to teach 'the value of life, words, principles and ethics' with a view to creating a more equitable and cooperative society capable of sustained vigilance.



Honourable mentions:

Ms Irène Drolet (Canada)

A teacher, Ms Irène Drolet (1946–) has devoted herself since 1985 to education in citizenship. She has been carrying out an educational and ethical task of great importance: to make the school once again a place where students learn about democracy and living together. By teaching youngsters from the primary grades upwards about the values of tolerance, respect for human rights and non-violence, she introduces pupils to participatory democracy at a very early stage, aiming to turn them into responsible citizens, ready to understand and listen to others.

Association for Peace Education of Tübingen (Germany)

Established in 1976, the Association for Peace Education has worked to raise public awareness about issues of peace and conflict and to strengthen civic vigilance. The Association relies essentially on education to change attitudes and behaviour that have a direct impact on political decisions. It also promotes specific action for peace and civic responsibility, such as international campaigns against nuclear weapons, atomic testing, weapons sales and anti-personnel mines.

Congregation of the Daughters of Mary-Auxiliatrix in Angola

Since its foundation in the nineteenth century, this international religious order has undertaken outstanding work in the field of education by actively fighting against the growing marginalization of young people, especially women, to preserve an essential right, the precondition of any peace – the right to education. To this end, the Congregation set up the Don Bosco Centre, a school for dialogue and cooperation, paying special attention to young girls, the future women who will be the main providers of education in the family.

2000

Mr Toh Swee-Hin (Australia)



Professor, researcher and advocate in the fields of international, intercultural peace education, global education, human rights and sociology, Mr Toh (1948–) has helped to pioneer and promote peace education in many countries, including Jamaica, Japan, South Africa, Uganda and the United States of America. In particular, on the island of Mindanao in the Philippines, a site of long-standing armed, social and cultural conflict, he introduced the community to a holistic peace education



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framework, integrating issues of militarization, structural violence, human rights, cultural solidarity, environmental care, personal peace, and pedagogical principles of holism, dialogue and consciousness. As Director of the Centre for International Education and Development (Alberta, Canada) from 1994 to 1999, he was able to integrate peace education into several bilateral projects on educational development in Africa, Asia and the Caribbean. He has also produced numerous publications on peace education and related fields.

Honourable mentions:

Mr Pierre Weil (France)

A psychologist, writer and educator, Mr Pierre Weil (1924–) created the City of Peace Foundation in 1987 in Brasilia, which in turn established the International Holistic University, UNIPAZ, inaugurated in 1988. As Rector of the University, he promoted a new transdisciplinary approach to education for peace, combining methods from East and West, an approach that has become an international tool in the service of peace. Through UNIPAZ, Mr Weil's action is being carried out at three levels: awareness-building, training and post-training for education for peace.

Ms Christiana Ayoka Mary Thorpe (Sierra Leone)

Ms Christiana Thorpe (1949–) started her career as a teacher, to become successively a principal and a religious leader and counsellor. In all these activities, her aim has been to spread literacy among women and to promote awareness of their self-worth and dignity as well as of their civic and moral rights and responsibilities. As Under-Secretary and Secretary of State for Education, she introduced radical reforms in the education system of her country. After becoming a member of the Forum for African Women Educationalists (FAWE), Kenya, in 1994, she launched, in 1995, the FAWE Sierra Leone Chapter of which she is the Chairperson.

Middle East Children Association (MECA)

MECA is a non-profit organization jointly established in 1996 by Israeli and Palestinian educators as a response to the need to make the peace process a stable reality for both peoples. The Association focuses on the education systems of the two communities and works with their leaders, teachers and students, providing them with a time and a place to explore tolerance, difference, pluralism, human rights, democracy and mutual respect. By conceiving new educational projects in which Israelis and Palestinians



interact, MECA aims to consolidate the role of educators of the region as promoters of a culture of peace and tolerance.

2001



Bishop Nelson Onono-Onweng (Uganda)

A primary-school teacher for many years, Mr Nelson Onono-Onweng (1945–) was ordained minister in 1976. School inspector and director of the Lweza Training and Conference Centre, he became Bishop of the Northern Uganda Diocese in 1988. He has been the originator of numerous peace and conflict-resolution initiatives: a poverty alleviation credit scheme; Jamii Ya Kapatakanisha (Swahili for ‘fellowship of reconciliation’), a non-governmental peace organization; the Gulu Vocational Community Centre, a technical school for orphans of war; the Acholi Religious Leaders’ Peace Initiatives, an interfaith forum for peace and dialogue, etc. As a peace trainer, he has travelled all over the world attending seminars and giving lectures on peace. He received the Uganda Peace Award 2000 in recognition of his efforts for peace in Uganda.



The Jewish-Arab Center for Peace at Givat Haviva (Israel)

Established in 1963, The Jewish-Arab Center for Peace is Israel’s oldest and largest peace-education institution, which, despite wars and upheavals, has never spared any effort towards peace and co-existence. Its main aims are fostering closer relations between Jews and Arabs in Israel, educating for mutual understanding and promoting partnership and permanent dialogue between the two communities regardless of race, religion or gender. Through education and research projects in schools and informal education bodies, conferences and workshops in Israel and abroad, a peace library, an information centre and numerous publications (e.g. *Crossing Border*, an English-language Israeli-Jordanian-Palestinian youth magazine) the centre makes an important contribution to the cause of peace on a daily basis.

Honourable mention:

Ms Betty A. Reardon (United States of America)

Ms Betty Reardon (1929–), teacher and peace educator, has pioneered and provided visionary leadership, theoretically and practically, to initiatives that have influenced the development and promotion of peace and peace education. Among these is the



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International Institute on Peace Education (IIPE), of which she has been the director since 1982, and which enables educators worldwide to meet, interact and improve their knowledge, skills and values, and the Global Campaign for Peace Education (GCPE), a campaign of The Hague Appeal for Peace, which has produced *Learning to Abolish War*, a teaching resource for training activities. Author of innumerable books, articles and lectures on peace education, human rights, global problems and women's issues, Ms Reardon's widely recognized exceptional contribution to the cause of peace and to peace education is even more admirable as it has always been voluntary.

2002



City Montessori School (CMS), Lucknow (India)

The City Montessori School (CMS) was established in 1959, with only five students, by a dedicated couple – Jagdish and Bharti Gandhi – greatly influenced by the teachings of Mahatma Gandhi and his spiritual successor, Vinoba Bhave. Today CMS teaches over 26,000 students from pre-primary to degree level in Lucknow, capital of India's most populous state, Uttar Pradesh. The school is well known both for the quality of the education that has been provided for over four decades and for its extensive Peace Education programme, implemented through the use of educational tools, peace-based activities and international events designed to promote tolerance, peace and harmony. The motto coined by Mahatma Gandhi, *Jai Jagat* (Glory be to the World), has become a CMS slogan and greeting among students and teachers, while the mission of the school is 'To Make Every Child a Gift of God to Mankind and a Pride of the Human Race'.

2003



Father Emile Shoufani (Israel)

In 1988 Father Emile Shoufani (1947–) set up the Education for Peace, Democracy and Coexistence project which has been running in the St Joseph School, which he has directed since 1976. His personal attitude and actions are always permeated with dialogue, peace and tolerance, as well as with the constant effort to bring Arabs and Jews closer together by any means: e.g. the twinning and exchange of pupils between St Joseph's and the Jewish secondary school, Lyada, in Jerusalem; or his Memory for Peace project launched in 2002 in both Israel and France, aimed at organizing a joint Jewish–Arab pilgrimage to the Auschwitz-Birkenau concentration camp, which took place in May 2003. Father Shoufani believes that cultural and



religious diversity, far from being an obstacle, should be considered a way to peace. His thoughts and work are broadly outlined in compilations of interviews published in France: *Le Curé de Nazareth* (1998) and *Comme un veilleur attend la paix* (2002).

Honourable mention:

Ms Yolande Mukagasana (Rwanda/Belgium)

After training as a nurse, Ms Yolande Mukagasana (1954–) founded a small private health centre in Kigali (Rwanda) where she served as a doctor. After the massacre of her husband and three children, the destruction of her health centre and the loss of all her belongings in 1994, she started all over again through the construction of a centre for orphans that has become her new family, with twenty children. As a refugee in Belgium since 1995, in 1999 she set up Nyamirambo Point d'Appui, a foundation for the memory of genocide and for reconstruction in Rwanda, thus starting the important work of making people aware of genocide, through writing, theatre, exhibitions and conferences, particularly in schools in Rwanda, many European countries and Canada. One of the main aims of her association is to educate people, youth in particular, in human rights and cultural diversity and in peaceful coexistence.

2006



Mr Christopher Gregory Weeramantry (Sri Lanka)

Born in 1926, Christopher Gregory Weeramantry was judge and Vice-President of the International Court of Justice. As Chairman of the Weeramantry International Centre for Peace Education and Research (WICPER), which he founded in 2001, and in his personal capacity, he has greatly contributed to the promotion of peace education, human rights, intercultural education, social integration, interfaith understanding, environmental protection, international law, disarmament and sustainable development. Judge Weeramantry is the author of numerous books and articles, and his judgments in the court have become a reference in international law. He has also served as visiting lecturer and professor all over the world. In recognition of his outstanding contribution to the cause of world peace, he has received national and international awards.



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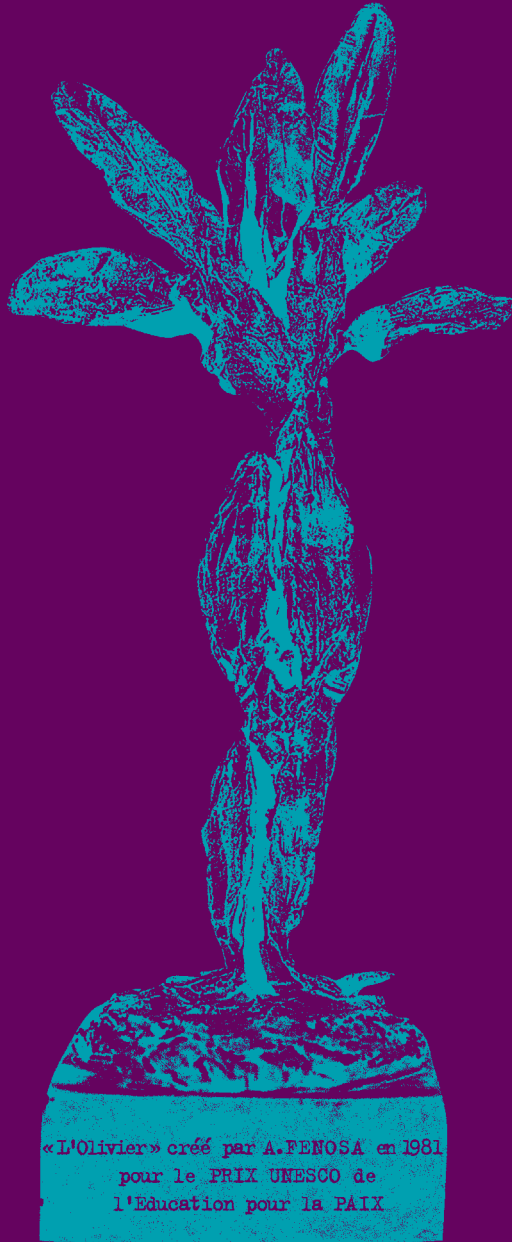
Special mention:

Fundación para la Reconciliación (Colombia)

Created in 2001, the Fundación para la Reconciliación (Foundation for Reconciliation) aims to promote the theory and practice of forgiveness and reconciliation as a basis for peace and for individual and social development. Through the launching of the Schools of Forgiveness and Reconciliation (ESPERE), the foundation provides meeting places for applying the pedagogy of forgiveness and reconciliation, as an alternative to the culture of hatred and retaliation. In these schools, disseminated throughout Colombia, some 1,500 *animadores* (facilitators) have been trained in this methodology, and have committed themselves to replicating the system in their own communities. Among the beneficiaries of their work are displaced people, ex-combatants and members of minority groups.

L'Olivier (The Olive Tree)
1981, bronze, 25 × 11.5 × 9 cm

This statuette, a stylized form of which appears throughout this brochure,
was designed by the Spanish sculptor Apelles Fenosa (1899–1988)
to be presented to each laureate of
the UNESCO Prize for Peace Education



«L'Olivier» créé par A.FENOSA en 1981
pour le PRIX UNESCO de
l'Education pour la PAIX

