

2003



UNESCO Prize
for **Peace** Education



2003

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for Peace Education

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PRIZE LAUREATE

Father Emile Shoufani
(ISRAEL)

HONOURABLE MENTION

Ms Yolande Mukagasana
(RWANDA/BELGIUM)

UNESCO

The ideas and opinions expressed by the participants at the award ceremony of the UNESCO Prize for Peace Education 2003 and at the round table, Culture of Peace and the Foundations of Reconciliation, are not necessarily those of UNESCO and do not commit the Organization.

UNESCO Prize for Peace Education
Division of Foresight, Philosophy and Human Sciences
Social and Human Sciences Sector
UNESCO
1, rue Miollis
75732 Paris Cedex 15
France
Tel: + 33 (0)1 45 68 45 54 / 52
Fax: + 33 (0)1 45 68 55 52
E-mail: c.maresia@unesco.org
peace&security@unesco.org

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Prize-giving Ceremony

The UNESCO Prize for Peace Education 2003 was awarded to Father Emile Shoufani (Israel) by Mr Koïchiro Matsuura, Director-General of UNESCO, on the recommendation of the International Jury of the Prize.

An honourable mention was also presented to Ms Yolande Mukagasana (Rwanda/Belgium).

The prize-giving ceremony, organized as part of the celebrations of the International Day of Peace (21 September), was held at UNESCO Headquarters on 8 September 2003 in the presence of Ms Lucy Smith, President of the International Jury, Mr Mohammed Arkoun and Mr Javier Pérez de Cuéllar, 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 and the Foundations of Reconciliation, jointly organized by the UNESCO Bureau of Strategic Planning and the NGO-UNESCO Liaison Committee, within the framework of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010).

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 past twenty-three years.



Address by

Ms LUCY SMITH

President of the International Jury
of the UNESCO Prize for Peace Education 2003

It is a great honour for me – on behalf of the International Jury – to address you on this memorable occasion, the formal award ceremony of the UNESCO Prize for Peace Education 2003, and to give the background for our recommendation to the Director-General.

The Jury met on 26 and 27 May 2003 at UNESCO Headquarters to evaluate the thirty-eight nominations that were submitted this year, fourteen of individuals and twenty-four of organizations or associations. Our decision to recommend Father Emile Shoufani as the Prize Laureate and that Ms Yolande Mukagasana should receive an honourable mention was unanimous.

Father Emile Shoufani is an outstanding man, he is a man of peace, and he is an educator. He uses his dedication to peace in his education. To me, and to the Jury, he is thus the embodiment of peace education.

He is an everyday educator of the pupils of the school he is leading, but he is also an educator of the Arabs and the Jews of Israel. His ambition is even broader; in his first sermon as an ordained priest he declared: ‘I wish to be a shepherd for everyone!’ He works tirelessly to alert public opinion and mobilize the conscience of mankind in the cause of peace. And according to the General Rules Governing the UNESCO Prize for Peace Education, it shall be awarded exactly for this, for ‘a particularly outstanding example of activity designed to alert public opinion and mobilize the conscience of mankind in the cause of peace’. He was therefore a clear and worthy laureate of the UNESCO Prize for Peace Education. On behalf of the International Jury, I congratulate him, and express my most sincere and profound admiration for his work.



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Ms Yolande Mukagasana has suffered the most terrible tragedy that may happen to a woman. Her husband and her three children were killed during the 1994 genocide in Rwanda, which she has described as ‘an ocean of torture, humiliation, suffering unmatched’. In a brave and unflinching way she is now using her remarkable talents and strength to contribute to the culture of peace by bearing witness to her own personal experiences during the genocide. On behalf of the International Jury, I congratulate Yolande Mukagasana and wish her every success in her important work.

Let me add that for me it has been an extremely rewarding task to serve on this Jury for the UNESCO Prize for Peace Education. I am an educator myself, and I have a strong belief in education as a tool in the work for peace. It has been especially interesting to learn about the many different aspects of peace education, the variety and creativity, and the many utterly selfless people dedicating their life to the cause of peace. I thank you, Mr Director-General, for entrusting me with this work, and I wish you and UNESCO continued progress in your vital task of the promotion of peace and non-violence.



Address by

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 on the occasion of the award ceremony of the UNESCO Prize for Peace Education 2003.

Allow me first of all to extend my heartfelt welcome to the President of the International Jury of the Prize, Ms Lucy Smith, Professor of Law at the University of Oslo, Norway, and to two Jury Members who are here today: Mr Mohammed Arkoun, from Algeria, Emeritus Professor of Arab Language and Literature at the Sorbonne (Paris III) and Visiting Professor at the Institute of Ismaili Studies in London, and H.E. Mr Javier Pérez de Cuéllar, Ambassador and Permanent Delegate of Peru to UNESCO. I should like to thank them for their invaluable work, and through them also the other two Members of the Jury, Mr Arjun Appadurai from India and Mr Cassam Uteem from Mauritius, who could not attend today's ceremony.

The UNESCO Prize for Peace Education was established in 1981 thanks to a generous donation from the Nippon Foundation, to which I wish to express once again the deepest gratitude of the whole Organization.

The Prize has been awarded annually in recognition of outstanding activities designed to mobilize the conscience of humanity and alert public opinion in the cause of peace, in the spirit of UNESCO's Constitution and the United Nations Charter. The Prize, which is being presented today for the twenty-third time, has become essential in UNESCO's action aimed at promoting peace-building by both individuals and institutions.

The founders of UNESCO were convinced that the best way to build the defences of peace in the minds of men and women, and thus contribute to a peaceful and safer



world, was through education, scientific advancement, greater cultural understanding between peoples, and better information and communication. Since its inception, UNESCO has been committed to contributing to the establishment of a lasting peace through actions in all its fields of competence.

Unfortunately, after over half a century, the tragic events that have marked the beginning of the twenty-first century and the current international situation in general are a clear demonstration that peace and security are still far beyond our reach. Many efforts, therefore, have still to be made.

Today, the commitment to pursue and promote peace manifests itself in several ways, but especially in the cultivation of dialogue between different civilizations, cultures and religions. Thus, UNESCO firmly believes that today's problems are not a clash of civilizations but result from clashes between different forms of ignorance – ignorance of each other's way of life, values and heritage; ignorance of the equal dignity of the human person in all cultures and civilizations; and ignorance of the unity of humanity and of commonly shared values.

While all UNESCO's fields of competence – education, culture, the sciences, information and communication – can make a contribution, a major role can be played by education, in its broadest sense and throughout life, as the key means whereby ignorance can be overcome.

As lead agency of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010), UNESCO is actively fulfilling this responsibility in a number of ways, including through this significant Prize. As United Nations agencies cannot act alone, they need to involve civil society organizations, professional associations and networks, specialized NGOs, universities and research institutes that share their concerns and values and whose involvement in education, training and monitoring is vital to the cause of peace.

Hence the importance of the UNESCO Prize for Peace Education, which rewards actions dedicated to lifelong formal and non-formal education and training as a holistic approach, based on participatory methods and taking into account the various dimensions of education for a culture of peace – peace and non-violence, human rights, democracy, tolerance, and international and intercultural understanding.



I now have the great honour of welcoming the laureate of the UNESCO Prize for Peace Education 2003, Father Emile Shoufani from Israel, who has been a lifelong and ardent advocate of the coexistence of cultures and religions.

Within the Melkite Catholic diocese of Galilee, then as principal of the St Joseph School, you have indeed made tireless efforts to induce Jews and Arabs – whether Muslim, Druse or Christian – to coexist. By developing exchange programmes between Jewish and Arab schools, then by launching in 2002 the Memory for Peace project, you have worked to ensure that cultures and religions do not merely live side by side but also truly share a common existence. Through your books, *Le Curé de Nazareth*, *Voyage en Galilée*, *Célébration de la lumière*, or *Comme un veilleur attend la paix*, you have succeeded in proving that cultural and religious diversity was a safe conduct for peace and not an obstacle thereto.

Father Shoufani, it is therefore with great pleasure that I have the honour to present you with the UNESCO Prize for Peace Education 2003, represented by this emblem of an olive tree and by this cheque for US\$30,000, while encouraging you from the bottom of my heart to pursue your noble mission.

I am also very pleased to accord an honourable mention to Ms Yolande Mukagasana (Rwanda/Belgium) in recognition of her unflagging efforts for reconciliation in Rwanda, in the aftermath of the terrible genocide of 1994.

Struggling with grief, the loss of your loved ones, and against oblivion, you have devoted your time and your heart to the orphans of the genocide, setting up a reception centre for them, then a Foundation for Remembrance of the Rwanda Genocide and for Reconstruction, thereby taking upon yourself the compelling duty of memory that you have not ceased to share throughout the world. Undertaking a major task of writing and bearing witness, accompanying a travelling exhibition on ‘The Wounds of Silence’, you have therefore, in your turn, defended with dignity and courage the values of an education for peace that respects not only the memory of the living but also that of the dead.

I congratulate you once again and wish you every success in your future initiatives.



Address by

Father EMILE SHOUFANI

Director of the St Joseph School, Nazareth, Israel

Laureate of the UNESCO Prize for Peace Education 2003

On behalf of all those who wait and hope for the coming of peace in our region – Jews, Arabs, Palestinians, Israelis; on behalf of every human being nourishing the same hope for our planet; on behalf of all the innocent victims of violence, whoever they may be, to whatever people or religion they may belong; on behalf of our pupils, their parents and their teachers, I thank the International Jury of the Prize and UNESCO in the person of its Director-General, Mr Koïchiro Matsuura, for doing me the honour of awarding me the UNESCO Prize for Peace Education.

Throughout my life, all my struggles have been inspired by the word ‘peace’. This word, *salaam-shalom*, embodying in its Semitic origins the connotation of ‘totality-wholeness’, awakened me to the self-evident truth that human beings, whatever the vagaries of their existence, aspire to live in harmony with themselves, with others, with all of creation, with God. Viewed this way, human beings are essentially *light*, in the image of God whose radiance infuses every person coming into this world. The calling of man and woman is to be light and to transmit that light, to illuminate others and to invite them to reveal their own light.

Education for peace is the art of recognizing this infinite light that dwells within us, which shines in the midst of our poor and uncertain existence.

Education for peace is the art of the simultaneous encounter of two lights, that which dwells in me and that which dwells in the other, through and beyond our differences.

Education for peace is the art of taking the other to oneself, in oneself, and upon oneself. Taking responsibility for others, bearing the other person and ourselves together is not philanthropic theory but rather the straightforward consequence of an



awareness of our essential solidarity as human beings. Accepting others for what they are, in their suffering as in their joy, the humility of letting oneself be illuminated by others, all this becomes natural once one understands the responsibility, the shared responsibility that binds us in the face of life.

Education for peace is the art that makes for a synergy of lights, a synergy that gives rise to the new, the different and the living. It is the you/me relationship that transfigures the world by manifesting the inner essence of our being, created in the image of God.

The conflict between Jews/Arabs, Israelis/Palestinians, this terrible experience of violence, suffering and death, is the everyday arena of our life and work. Our 'Education for Peace' programme, linking our school, St Joseph of Nazareth, and the secondary school, Lyada, of the Hebrew University of Jerusalem, was born of this tension at once lived and resolved. What has our programme involved? We have not passively waited for peace, have not limited ourselves to appealing for the advent of peace with eloquent words. Rather, here and now, at the very heart of the storm, we have quite simply chosen to build it through dialogue. Out of the suffering of our two peoples, Palestinian and Israeli, which is ultimately, like it or not, a shared experience, arose the initiative of these exchanges between our two schools. Our aim is to shape a climate of confidence which tomorrow may give rise to peace. If you want peace, prepare for peace: invite others into your own home, visit their family, listen to them, make them exist physically in your life, take on board their emotions and their culture, their sorrows and their joys, their history and their hopes. After a while, leaving behind all the obstacles encountered, you will find that fear, the source of all violence, has become a phantom that has retreated into the distance, to the point of disappearing altogether.

It is this same spirit of mutual education for peace that led us, Jews and Arabs, to make a pilgrimage together to Auschwitz-Birkenau (Poland). Because this place of death symbolizes the wish to destroy the humanity of human beings, to destroy the humanity within human beings; because it arose from the negation of the unity of the human race, we felt it was imperative to demonstrate that this crime concerns all individuals, regardless of their origin. We encountered every kind of scepticism, every kind of obstacle; yet I think I can say today that we successfully bore witness to the universal, at the very place where the universal dignity of the human race was annihilated.



This experience transformed each of us profoundly, and it was highly symbolic for us to learn while we were there, while we were living this unique experience of fraternity, of the awarding of the UNESCO Prize. We had the impression then that we were responding in practical terms, transcending any utopianism, to the essential calling that prompted the creation of UNESCO in the wake of the Second World War and the Shoah.

This is what *education for peace* means for me: an operative commitment along the path of love.

Love is not a grand and empty word, as is sometimes thought; it is not, for me, a theory, a Utopian illusion, an inaccessible virtue. It is very simply a vital and compelling necessity, without which we are nothing, as Saint Paul's hymn to love puts it:

I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing.

Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance.

Love will never come to an end. Are there prophets? Their work will be over. Are there tongues of ecstasy? They will cease. Is there knowledge? It will vanish away.

There are three things that last for ever: faith, hope, and love; but the greatest of them all is love.

(I Corinthians 13).



Address by

Ms YOLANDE MUKAGASANA

Founder of the association Nyamirambo Point d'Appui -
Fondation pour la mémoire du génocide au Rwanda
et pour la reconstruction

Honourable mention of the UNESCO Prize for Peace Education 2003

As a survivor of genocide, allow me to express my joy at being deemed worthy by UNESCO of the honourable mention of the Prize for Peace Education.

This award is an honour not only for myself but also for Rwanda, the country where I was born, where I was raised and where I survived genocide – the genocide which exterminated more than 1 million people, including my husband and my children, massacred by their brothers simply for what they were and not for what they might have done.

I adore the country of Rwanda despite myself and what I suffered there. It has made me proud to feel myself today to be Rwandan, and no longer *Tutsi* before being *Rwandan*, just as many others no doubt feel themselves to be *Rwandan* and not *Hutu*. This spells hope for future generations.

This award is an honour for my second country, Belgium, the country which took me in when I had no more heart, no more family, no more identity; this country which gave me the dignity of being human which my brothers had taken away from me.

I would like to express special thanks to the French Community of Belgium and in particular Mr Hervé Hasquin, Minister-President of the Government of the French Community, for having presented my candidature to UNESCO.

Belgium, my country, has made it possible for me to be integrated without being assimilated and without denying my new identity as a *survivor of genocide*.



Finally, this award is a very great honour for all the survivors of the genocide, for whom I have become the ambassador without setting out to do so. I wish them to know that I am living thanks to them and for them. Thanks to UNESCO, which has awarded me this honourable mention, the world has recognized that the survivors of the genocide in Rwanda are not motivated by hate or vengeance but by a concern for peace, justice and reconstruction. With all our might and in so far as we are able, we hope to reconstruct our society destroyed by division.

I wish to thank you warmly for recognizing my contribution to a culture of peace.

Let me nevertheless take this opportunity to recall how important it is that the United Nations should recognize this genocide and the suffering we have endured when, even today, the Rwandan genocide is described as the *massacre of the 1994 civil war*.

The term 'genocide' was defined by the Convention on the Prevention and Punishment of the Crime of Genocide, approved and submitted for signature and ratification or adhesion by the United Nations General Assembly in Resolution 260 A(III) of 9 December 1948, which entered into force on 12 January 1951. The United Nations Security Council, in Resolution 925 of 8 June 1994, recognized the genocide of the Tutsi of Rwanda. Moreover, the International Criminal Tribunal for Rwanda was mandated by the United Nations Security Council to try persons presumed guilty of acts of genocide or other serious violations of international humanitarian law committed in the territory of Rwanda or Rwandan citizens presumed responsible for such acts or violations committed in the territory of neighbouring states, between 1 January and 31 December 1994.

I feel very strongly about many things, as my deepest wish is to see the future generations of Rwanda and of humanity live in a world of peace, truth and justice; impunity leads to the recurrence of horror.

I have no more children born of my own flesh. I lost all three of them, but I have twenty children today, living with me in our rebuilt home, which is not an 'orphanage'. My children are no longer orphans, just as I am no longer a mother without children. We form a restored and happy family. I call them my children and they call me mother. I really needed them and I think that they have given more to me than I to them because all I have left to offer is love.



I even find myself thinking that all the children of humanity belong to me. That it is my duty to teach them about peaceful struggle to pave the way for a peaceful humanity in which they will, in turn, have children. Even when I am no longer there, I know that they will be worthy of their descendants.

As I am here at UNESCO, I take this opportunity to recognize and reaffirm that education is the best opening for learning and growing into a human being. As children, we Rwandans were dehumanized by education, which transformed us into potential victims and executioners. That is why our association Nyamirambo Point d'Appui, a non-profit institution under Belgian law, a foundation to keep alive the memory of the genocide in Rwanda and for reconstruction, is very involved in education and culture. We are teaching young people to live out their differences and to respect each other's cultures. Through the exhibition 'Les Blessures du Silence' (The Wounds of Silence), bringing together portraits and testimonies of both victims and executioners in the genocide in Rwanda, including children, we are showing them the suffering of the former because of what they underwent and of the latter because of what they did. When you destroy a life, you begin to destroy your own humanity. There is no victor in a crime, and no one emerges unscathed. We are explaining to young people, through the portraits and testimonies of 'just' men and women, that human beings can always choose between good and evil and that our conscience is the supreme judge.

Reflecting on this work carried out in the hills and in the prisons of Rwanda – where I spent months among the executioners and with the victims, I urge you, Mr Director-General of UNESCO, to place the genocide sites and memorials of Rwanda on the World Heritage List. This will allow not only all Rwandans but every human being to experience in a positive way the memory of this genocide; it will also, finally, help in the reconstruction of a peaceful society embodying a positive memory of the history of humanity.

Prizes such as this honourable mention exist, yet I am neither the most deserving nor a model for educational action for peace. On the hillsides of Rwanda, or elsewhere in the world, individuals go unrecognized because they have no voice; they are the ones who perform the painstaking work, laying the foundations on which we build. I would single out the Rwandan widows, women without resources or hope, who devote every moment of their working day to peace despite their difficult circumstances.



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Wherever they are, I want them to know that I admire them.

There can be no humanity without forgiveness.

There can be no forgiveness without justice.

There can be no justice without humanity.



ROUND TABLE
Culture of Peace and the Foundations of Reconciliation
8 September 2003
2.30 p.m.–4.45 p.m. – Room II

Jointly organized by the UNESCO Bureau of Strategic Planning and the NGO-UNESCO Liaison Committee, within the framework of the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010).

Programme

Introduction by Mr Koïchiro Matsuura
Director-General of UNESCO

Moderator

Mr René Zapata
Deputy Director, Bureau of Strategic Planning, UNESCO

Participants

Father Emile Shoufani
(Laureate of the UNESCO Prize for Peace Education 2003)
Director of the St Joseph School, Nazareth, Israel

Ms Yolande Mukagasana
(Honourable mention of the UNESCO Prize for Peace Education 2003)
*Founder of the association Nyamirambo Point d'Appui -
Fondation pour la mémoire du génocide au Rwanda et pour la reconstruction*



Father Ángel Astorgano Ruiz
Secretary-General of the Catholic International Education Office (OIEC)
Organization by the OIEC of a Training Seminar for Instructors in Peace Education,
Reconciliation and Living Together, Kinshasa, August 2003

Mr Christophe Bouillet
Historian, Peace and Conflict Specialist at the Caen Memorial, France
The Caen Memorial: From the Memory of War to Education for Peace

Mr David Mumford
International Coordinator for the International Fellowship of Reconciliation (IFOR)
Faith, Gender and Reconciliation

Ms Edith Ballantyne
Special Adviser on United Nations Matters,
Women's International League for Peace and Freedom (WILPF)
Women in Reconciliation – Picking up the Pieces

Open Discussion

Conclusions

Ms Monique Fouilhoux
President, NGO-UNESCO Liaison Committee

*The round table was followed by the prize-giving ceremony
of the UNESCO Prize for Peace Education 2003 at 5 p.m. in Room I*



Introduction by

Mr Koïchiro Matsuura
Director-General of UNESCO

Allow me first of all to welcome you to this round table on the Culture of Peace and the Foundations of Reconciliation, organized jointly with the NGO-UNESCO Liaison Committee as part of the celebrations of the International Day of Peace, 21 September. In the context of the heinous attack on the United Nations headquarters building in Baghdad and the worrying developments in the Middle East situation, we can see how vitally important the issue addressed today has become.

Given these events, I am happy to welcome to UNESCO people who, in their daily work, strive relentlessly to build a society in which there is no place for violence, intolerance and discrimination. In this respect, I am particularly pleased to welcome Father Emile Shoufani and Ms Yolande Mukagasana, to whom, respectively, the UNESCO Prize for Peace Education 2003 and an honourable mention of the Prize will be awarded in a short while.

I should also like to welcome Father Ángel Astorgano Ruiz, Secretary-General of the Catholic International Education Office; Mr Christophe Bouillet, Historian at the Caen Memorial (France); Mr David Mumford, International Coordinator for the International Fellowship of Reconciliation; and Ms Edith Ballantyne, of the Women's International League for Peace and Freedom. Each of them, in their respective organizations, through resolute action in furtherance of education for peace and for public awareness of the horrors of war or non-violent conflict resolution, works for the establishment of a culture of peace.

As you know, UNESCO strives through all the means at its disposal in education, science, culture or communication to establish or restore the foundations of lasting peace. Peace is of course not only the absence of war. Peace takes on true meaning only



in the context of a will to foster reconciliation among peoples who have sometimes confronted one another in tragedy and horror. It is our duty to vitalize that will in order to restore calm, mutual understanding and tolerance wherever lack of understanding and intolerance have wreaked havoc.

Peace is therefore above all a culture of peace, which, as we know, should give entitlement both to the acknowledgment of differences in identity, culture and religion, and to an equitable sense of justice, without which memories remain scarred and the future compromised.

Furthermore, it is vital that work be done on the 'sharing of memory', for peace cannot be built on amnesia or on abuse of memory, but on a peaceful effort made by societies in respect of themselves to come together, to remember and thus to reinvent ways of 'wanting to live together'.

In this context, the educational dimension of the culture of peace and reconciliation is of prime importance. It rests on long-term preventive action built up in educational and non-educational settings, both public and private.

The eminent figures here today work daily to achieve those goals. Over and above words, over and above what is said about justice or forgiveness, it is such real-life experience, varied and always distinctive, that matters very particularly to us today.

I leave you now to engage once more in the 'sharing experience', showing us how words become deeds and thus help our world to move forward towards a sustainable ideal of peace and reconciliation.



Presentation by

Father Emile Shoufani

Laureate of the UNESCO Prize for Peace Education 2003

Director of the St Joseph School, Nazareth, Israel

My thanks to the Director-General of UNESCO for giving us the opportunity to meet here. I should like to thank all those who helped in the preparations for these meetings. I should also like to thank the jury for having such faith in me. I thank all of you who are here today out of interest and out of friendship.

The encounter between cultures that I experienced in 1964 on my arrival in Paris and as a student in France until 1971 opened my eyes to the basic fact that, in all cultures, in all circumstances of wealth or poverty, man was the essence. I learnt that man was the centre, not simply of humanism, by informing human worth, human rights and the value of culture, but as a human being, whether wealthy or poor.

To me – a student in philosophical theology who has become a priest – the human being was man as the centre of Creation, whom the Bible calls ‘the image of God’ (*tselem Adonai*), whom Christian theology has taken as the image of God, God who illuminates all being, and whom the Koran calls the ‘Caliph of God’. He was responsible for the Creation. This, which in my opinion puts man at the centre, has been the basis of all my encounters and of my entire life.

As a priest in a parish with Christians of all denominations, Muslims, Druzes, Jews, religious and non-religious individuals, I considered that man was defined not by such divisions but by his image, by the discovery that he was the centre and at the same time an infinite light. And so his ongoing, daily relationships were of crucial importance.

I became head of a school and after it had scored some success in obtaining results, I was asked: What methods have you learnt, where did you learn to be a head teacher? And I answered spontaneously: I have only one method and that is love. Yes, the pupil



is at the centre, his relation with me is one of love. The pupil should be defined not by what he has learnt or by what he knows, or by what I am or by my authority, but indeed by the fact that he is at the centre of a relation of love. I make him exist and he makes me exist. He, a pupil 7, 8 or 12 years old, makes me exist and the relationship is completely different.

This method, this resolve underlies the important exchanges between our school and the Jewish secondary school, Lyada, of the Hebrew University of Jerusalem, which have made it possible for pupils to get to know each other through their teachers and families for the last fifteen years (this will be the sixteenth year). Sixteen years, during which we have had our daily bread of tears and suffering and have wondered every day whether those meetings, those encounters, should continue or be stopped.

That trust which has been built up by the grass roots, not to mention Jews and Arabs – that conflict makes hearts ache all the time, and we shed tears together – entailed throughout discussion on the reality of discovering the other, a discovery that made it possible to express trust, transcend all barriers and carry on through good times and bad, even when bombs were exploding in the middle of Jerusalem or Tel Aviv, even when there were raids in Gaza. We were together and we wondered what those 16- and 18-year-olds might have to say to each other. Let me tell you – the only thing that really counted in their exchange was the expression of support. There is conflict and tension, there are obstacles everywhere, everything looks grim. That is how we must continue to make life possible for all those young people, and express support through fraternal gestures towards each other at these times.

These meetings were not simply an opportunity to discuss young people. Young people are the future, and we wished to tell them how to live. We live with them. We also wished, perhaps, to find answers to the practical problems that we have been facing since 2000, since the Intifada. It meant taking the initiative in saying: We, Arabs, Israelis, Christians, Muslims, minorities within the state, all suffering together, torn between Palestinians and Israelis, divided by all this suffering, we can do a great deal more and instead of solutions, treaties, negotiations, political slogans – which are all very well and good – let us invite people to meet each other to make peace. That was the appeal which I launched and which drew a wide response in France from many of you here today and from many in Israel. It meant looking at Jewish history, the suffering of the Jews, and examining man's innermost being, where the trauma lies – no



one has ever spoken of this – and saying: So, tell us about your suffering, let us share that suffering, not because we want to look at it or to learn from it, but because we want to be with you. And that was the path we followed for a whole year when 300 Arabs, Muslims, Jews, Christians, the Muslim majority and Jews of all persuasions, from extreme left to extreme right, followed that path, guided by the great philosopher, Levinas; it was a quest, a quest to find the other, to accept, know, love and take the other unto yourself.

For months this path involved genuine nurturing of the entire group, personal nurturing, with no ulterior motives, without expecting anything in return, a gesture by the weak towards the weak – and we were united in that gesture by our common weakness. But a gesture of love costs nothing and it was that reality of coming together to study, to listen to and meet each other that led us to Auschwitz, the place where tragedy struck, where humanity lost its image, where humanity failed in its responsibility, and that was where we all discovered each other – not as Jews, not as Arabs, not as Christians, not as Muslims, but as human beings, united, not just human beings, but united, in communion, and that was what made all the participants realize that the emotions we felt were not caused merely by our human emotional temperament but that we had touched man's innermost self, that reality of light, that reality of the image that is found in connection with others.

That journey also marked the high point of our reflection, which was no longer based on direct and personal trust but above all on the image of the other, the infinite, the absolute image of the other, which may be shared. It was the culmination of our thoughts for the future, not of the past. A programme that simply looks to the past does not betoken success; it is the future that opens the door for us to meet the other in love and in light, bring the other into existence, accept the other with all the difficulties that implies, not as a burden but as an act of grace that opens up the future.

This then is our programme of ongoing work and the UNESCO Prize means that there is another way of thinking, another reality experienced by all of us, which may be the future for peace education.



Presentation by

Ms Yolande Mukagasana

Honourable mention of the UNESCO Prize for Peace Education 2003

Founder of the association Nyamirambo Point d'Appui -
Fondation pour la mémoire du génocide au Rwanda
et pour la reconstruction

There will be no humanity without forgiveness, no forgiveness without justice and no justice without humanity. That is a principle of life.

The foundations of reconciliation are not difficult to define. We merely have to put ourselves in the executioner's and the victim's shoes, but can one put oneself in their shoes when one is neither one nor the other? In Rwanda's case, I wonder if 'reconciliation' is not a wholly inappropriate term to use in connection with an act of genocide.

Instead of speaking of reconciliation, I shall speak of reconstruction. Why reconstruction? Because the genocide in Rwanda was a crime that has left incurable wounds, it was fratricide in the true sense of the word. That crime has seriously weakened Rwandans and Rwanda, both the victims and the executioners, and in particular the women and children, whether victims or executioners.

I believe that to speak of reconciliation is tantamount to refusing to come out in favour of any of the Rwandans and to downgrading the genocide to interethnic massacres – as people often say – or even a civil war. And by not coming out in favour of any Rwandan group, we absolve ourselves of whatever responsibility, international responsibility, we may have.

Genocide affects and tarnishes all humanity, whatever one does. After a genocide, humanity ought to consider the vow 'never again', which is now merely a slogan. Yet, that expression was used even before I was born. It is our duty not to be caught in the trap of trivialization or negation, out of respect for the victims, ourselves, our children and the suffering of the survivors of the horror.



Imagine, I became a refugee in Belgium in 1995. I had just survived genocide in my country, in which more than 1 million human beings had been massacred. To this day, there are still those who are not prepared to recognize the genocide, as if such a crime could be qualified as genocide only in terms of the number of people killed. That is the challenge we all face as human beings.

I noted with bitterness that the strength of the genocidal ideology was still very great in Rwanda but its power in Europe was incomparable. I discovered that it was in the West that the destiny of little Africans, my children who had all just been murdered for what they were and not for what they had done, had been forged. I understood that the ideology of division had not only been institutionalized in my country but also that those who had supported that policy could not discard it. In their view, Rwanda existed only through such labels as Hutu, Twa or Tutsi; it was like putting a label marked 'syrup' on a bottle of acid and someone then drinking it.

I became aware of the scale on which the genocide had been manipulated by both Western and Rwandan ideologists. The aim was to deny that there had been genocide of those who had been labelled Tutsi and also to come to terms with the massacre of those who had been labelled Hutu and had been, or were, suspected of refusing to support the ideology that destroyed Rwanda and some of its people.

The books I was writing no longer sufficed.

I spent a sleepless night, asking myself countless questions, such as: How could any human being be capable of doing what I have endured and seen with my own eyes? Why have my friends turned against me? Why have they become my enemies? Even today, I believe I do not have a single enemy. How can anyone hate me? How can the executioners now live with the crime they have committed, the deed they have done?

How are the other survivors of the genocide living with our past, the memory of the genocide? How can Rwandans begin to live together again?

I racked my brains over all these questions and then I decided to find the answers. In 1999, together with a journalist who is here today, a survivor and orphan of the genocide, we formed a non-profit association called Nyamirambo Point d'Appui (Nyamirambo Support), a foundation for the memory of the genocide and for



reconstruction in Rwanda. Ultimately, reconstruction is very important if it fosters a positive memory of our past.

Why this name, Nyamirambo? It is even difficult to pronounce. It is where I used to live in the Kigali valley, where I have rebuilt my home and where I am raising my twenty new children. They were orphans. They are no longer orphans because I have become their mother. They are my children. I am no longer a childless woman. I have experienced everything in Nyamirambo: my husband's love, my marriage and my children's birth, and my neighbours' friendship. It was in Nyamirambo that I also felt those neighbours' hatred, for they were the very ones who came to kill my husband and children – my three children – my brother and my sister, and who killed me by killing everyone I had, everyone I loved.

Nyamirambo translates into English as 'the place of corpses'. I only became aware of that name after the genocide. I regret that I did not understand sooner that I had been living in a cemetery. It was in Nyamirambo that my children were mutilated. I was in a communal grave. I have also understood, however, that Nyamirambo is my reference point: it is my history and my memory.

Before leaving Kigali for Europe, I went and stood in remembrance on the ruins of my house and then on my children's communal grave to pray for them and announce my departure. From that moment on, I realized that I loved Nyamirambo, that I loved my country despite all the pain I had endured, that I loved Rwandans and that I would no doubt love them until the end of my days.

In spite of the suffering inflicted on me, I must rebuild love on hate and life on death in order to avoid the vicious circle of violence among the children of Rwanda and give hope to our generations. Nyamirambo is my source of life-sustaining support.

I decided to go back to Rwanda to know, understand and meet the survivors and ask them questions, meet the executioners and give them a voice; it was the only place where we could meet and begin to rebuild the Rwandan social fabric, humanize the genocide, pay tribute to the victims, wholeheartedly prevent my children, like the other victims of the genocide, from being mere statistics for everyone, for the media and for the usual press releases, and see with other Rwandans how to begin to live together after a crime which I still cannot discuss without betrayal.



I have not understood why this crime was committed, but I have understood how it happened. Peace and democracy must never be taken for granted; they are achieved through constant struggle. I have understood that genocide begins with dehumanization and, when criminals strike, they are proud of their deeds because they believe they are doing right. They believe they are ridding humanity of the enemy and, to do so, criminals resort to education: education for division.

The first time I suffered violence at my neighbours' hands I was 5 years old. When they came to kill my father and did not find him, they pierced my right thigh with a spear. I was called various names: snake, cockroach, *falacha*, communist, and so on! They killed the Tutsis, and all those whom I have seen committing that crime since I was 5 years old have never been punished. Impunity has become the rule in our country.

When I went to school, I learnt a contrived history about myself and my country. When I was 18, I received an identity card. I can compare that ethnic identity card with the yellow star issued to Jews in 1940–45. But that was in the year 1972, thirty years after the Shoah, thirty years after we had said 'never again!' What I experienced at school, my children endured until they were killed in 1994.

Where were the humans?

Where should I start? I could not imagine my brothers, the Rwandans, living together again. I wondered whether a 'renaissance' was still possible.

Peace is only possible in Rwanda, as elsewhere in the world, if there are genuine peace volunteers and an ongoing struggle to safeguard it through education and culture. Our association has therefore invested a great deal in education and in sharing our differences. It is our duty to make the young people of the world understand that our differences are our wealth and that they must serve as bridges on which we will build the paths that will bring us towards each other.

To achieve this, Rwandans need people like you, like me, and above all the decision-makers, to understand their problem. Everyone must understand that they are no longer either Hutu, Tutsi or Twa, but Rwandan. That is the identity that we wanted to safeguard; I have been struggling for half a century. I wonder how others feel about this.



A Rwandan ethnic group: we are a Rwandan ethnic group that speaks the same language, has the same territory, the same culture and the same traditions, and used to pray to one god before other religions were brought in. We were a country, a monotheistic people. The god of Rwanda *spends his days elsewhere*, according to our ancestors, and *comes back to spend his nights in Rwanda, in the country of a thousand hills*, where we are sure he gets a good rest.

To put it simply, let us be merely instruments of peace. Let us be humans, with all our strengths and weaknesses. And if we adopt the principle that there will be no humanity without forgiveness, no forgiveness without justice and no justice without humanity, then we will have a good circle of peace.



**Organization by the OIEC of a Training Seminar for Instructors
in Peace Education, Reconciliation and Living Together,
Kinshasa, August 2003**

Father Ángel Astorgano Ruiz
Secretary-General
of the Catholic International Education Office (OIEC)

Allow me to thank you warmly for having chosen Father Emile Shoufani as the laureate of the UNESCO Prize for Peace Education 2003. His candidature, which was submitted and sponsored by the OIEC, symbolizes for us the concern and vocation of Roman Catholic education to be accessible to everyone and to strive to promote peace, reconciliation and living together.

The Catholic International Education Office, through its network of 210,000 establishments in 116 countries representing every continent, has always paid special attention to the question of peace education and living together. Several of our schools have devised and introduced training and awareness-raising activities for a Culture of Peace. I will cite as an example the Cours Sainte Marie de Hann in Dakar (Senegal) which Mr Matsuura, as Director-General of UNESCO, honoured with a visit in April 2000 on the occasion of the World Forum on Education for All. This school was awarded the UNESCO Prize for Peace Education in 1991.

More recently, forty-five national Catholic education officers from thirteen African countries met from 11 to 16 August in Kinshasa (Democratic Republic of the Congo) in order to prepare the ground for a Training Seminar for Instructors in Peace Education, Reconciliation and Living Together.

This seminar, in which I took part myself, was planned in close cooperation with UNESCO's Africa Department, its office in Kinshasa and the National Commission of the Democratic Republic of the Congo for UNESCO.



It had four objectives:

- To sensitize national Catholic education officers to the importance of education for a culture of peace;
- To define with them the broad lines of a training programme for primary teachers in the provision of such education;
- To inform primary teachers about the work being done by and with UNESCO in this field;
- To devise an implementation strategy.

The Director-General paid an official visit to the Democratic Republic of the Congo shortly before our seminar, so I think it will be easy for him to understand why that country was chosen to host it.

There were two major reasons for this choice, made after lengthy reflection: it was a venue of significance for questions of peace and reconciliation and, at the same time, a country in the process of rebuilding a network of quality education for all.

The effective participation of the highest ecclesiastical and political authorities of the country, in the persons of the Cardinal Archbishop of Kinshasa and the Minister of National Education, bear witness to the importance attached to this issue.

If we have set in motion this training process in peace education, it is with the purpose of developing partnerships with other associations in civil society and with those responsible for the education systems of the thirty-eight African countries that are members of the OIEC.

For this reason, the training seminar for instructors, prepared at Kinshasa and scheduled to take place in August 2004, will target a wider public bringing together Catholic education and the public authorities as well as other NGOs.

The main purpose of this seminar is to train human resources capable of designing and organizing training schemes and educational tools and approaches that can be adapted to local languages and made accessible through a website. These seminars in Africa reflect the OIEC's new determination to play an active part in all continents in the training of primary teachers in peace education.



We have embarked upon a process of close cooperation with UNESCO and its National Commissions in Africa in this particular field, and we can assure them of our total readiness to continue our commitment to this joint venture.



The Caen Memorial: From the Memory of War to Education for Peace

Mr Christophe Bouillet

Historian, Peace and Conflict

Specialist at the Caen Memorial, France

In the essential work of promoting education for peace and reconciliation, museums, and especially museums for peace, have an important role to play. They form a network that attracts hundreds of thousands of visitors from all over the world, and are particularly active in fostering reflection and education.

The Caen Memorial was founded in 1988 as a result of the determination of one man, Jean-Marie Girault, Mayor of Caen from 1970 to 2001. As a member of the first-aid teams in 1944, he was marked for life by the war and the suffering of the civilian population. Initially envisaged as a museum focused on the Battle of Normandy, the Caen Memorial quickly became, under his leadership, a centre for reflection on the Second World War and the fragility of peace in the world, as much through the museographic displays as through the events it organized. In 1990 was held the first Caen International Counsel Speech Competition for the Defence of Human Rights, which became an annual event. In 1991 the Nobel Peace Prizewinners Gallery was inaugurated, and in 1994 the First International Meeting for the Prevention of Conflicts was organized. In 2002 the museum expanded, adding an extra 4,500 m² of floor space, which made it possible to mount displays on historical events from 1945 to 1991 as well as an ongoing process of reflection on peace and the present-day world. The latter section deals very thoroughly with themes related to peace, and covers two storeys that would justify a full day's visit, including possible tools for peace-building, the culture of peace throughout the world, different forms of violence, a peace observatory, and a section devoted to links between peace and ecology.

The Caen Memorial is a good example of how themes related to the work of memory can be broadened. Nourishing the memory of the past is clearly beneficial, but the past needs in the end to be infused with a sense of the future in order to avoid going round



in circles. For this reason, visitors needed to be offered the tools to build a better world and be shown that solutions existed and that the future was in their hands.

In a first phase, the theme of memory was designed to serve Franco-German reconciliation. The Memorial took a different approach to military history museums by presenting the Germans not as enemies, but as the victims of Nazism. All the texts on display were systematically translated into German. The German flag has flown on the esplanade ever since the museum was opened. Respect for the memory of German soldiers is shown in the film on D-Day by presenting the events from their point of view. Lastly, in 1994, on the occasion of the fiftieth anniversary of the Normandy landing, the Mayor of Caen proposed that the French Government invite a number of German political leaders, including Chancellor Helmut Kohl; when the government refused, he invited them on his own behalf.

But it proved necessary to go further, to show solidarity with the fight against all wars and all forms of violence and to propose tools, concepts and analyses as broad as possible for the purpose of building peace. For at the root of reconciliation there lies a feeling – ‘Never again!’ – but also a question – ‘How must we proceed in future?’. Not just in the context of improving relations between two countries, but in the broader context of world peace.

The Secretary-General of the Franco-German Youth Office, one of the key institutions set up after the war to promote reconciliation, observed recently that young people today are expressing the need to move on from the work of memory, which they nevertheless regard as absolutely essential, and to develop together the outlines of a vision of peace for the present-day world. She was fascinated by the Memorial’s policy of steering visitors attracted by the memory of war towards peace education, as she felt that young Germans would be able to work to greater effect on the memory of the Second World War, with all the feelings of guilt it might engender, if they were involved in projects centred on peace in the world of today. A vision of the future must be based on an effort of memory, but the converse is also true: an effort of memory must be based on a vision of the future in the deepest sense, and for this the appropriate tools are needed.

What tools should be offered to the younger generations to build peace today? We have tried to answer this question in our new displays: first of all, it seemed to us essential not to offer a single point of view on the subject of peace – the prevailing view, for



example, which would appear to be mainly the product of the Western world – but to explore other cultures and other traditions which also have something to say if we wish to develop a vision that truly embraces the planet as a whole. We thereby explore the major cultures of peace throughout the world and invite visitors to create their own conception of peace by taking what is best in each.

Then we offer visitors several possible pathways to peace-building – via democracy throughout the world, via disarmament, via active non-violence, via efforts to resolve conflicts through mediation, prevention and reconciliation, and lastly via the construction of less violent cultures, economies and societies. As we see, the building of peace is an immense undertaking involving a wide range of fields, but the sense of discouragement that is sometimes felt is tempered by the description of successful experiments in each area.

In the single area of reconciliation, for example, are displayed:

- The Truth and Reconciliation Commission in South Africa;
- An Islamo-Christian dialogue organized in Switzerland in 1995, 900 years after Pope Urban II's call that marked the beginning of the Crusades;
- An experiment in reconciliation through music: the Pavarotti Music Centre in Mostar, Bosnia and Herzegovina;
- Another Truth Commission, that of Guatemala, less successful than the South African Commission as it proved necessary to publish a parallel report to clarify matters completely;
- The Peace Boat, an association of Japanese origin that militates in particular for reconciliation between Japan and Korea;
- Hazelwood College in Belfast, a school that takes in both Protestant and Roman Catholic children, making it an exception in Northern Ireland;
- An American-Korean association, founded after the 1992 Los Angeles riots with the aim of bringing the Korean and Black American communities closer together;
- An exhibition entitled 'The Path to Peace' which travels from school to school in Rwanda and allows children to identify what causes fear of others and leads to racism.

The visitor may thus come to understand a wide range of approaches and gain an insight into the many possible solutions. There is often a grievous lack of material on



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positive experiences, which are rarely given proper emphasis or brought together. It has been our wish to create this inventory of actions – of which altogether some eighty are presented – in order to rouse visitors from the lethargy in which they tend to be trapped by the ceaseless recurrence of violence in the world. One of the greatest ills of our time lies perhaps in this widespread sense of powerlessness, this resigned acceptance and the feeling that the individual has neither place nor value.



Faith, Gender and Reconciliation

Mr David Mumford

International Coordinator for the International Fellowship of Reconciliation (IFOR)

It is a joy and a privilege to be invited to contribute to this round table discussion today in the company of such illustrious colleagues. The issues of a culture of peace and the foundations of reconciliation are central to the future of humanity.

The International Fellowship of Reconciliation, of which body I have the honour to be International Coordinator, was, founded in 1919 in the aftermath of the First World War. In the course of that war, people of different nationalities had been taught to hate and despise the enemy – the other.

One aspect of a culture of peace is a refusal to demonize the other. In that struggle faith can play a major role. Faith can be part of the problem – but it can also be part of the solution.

A shared faith can make for solidarity and maintain community identity. However, as I have seen in Northern Ireland, such faith can be divisive. Different communities, with different schools, different churches, different social lives, can live apart from each other. Young people can reach adulthood without ever having really made a friend from the other community. This separation makes it difficult to build friendships and trust across the divide. It makes it difficult to have a level of dialogue that can allow people living together in the same land to reflect on their shared history rather than selectively use history as a means of remembering past injustices. Human contact is an integral part of reconciliation.

Even worse, religion can sometimes be used as an excuse for political violence. This happened in Northern Ireland – it happened too in Gujarat (India) where Hinduism was appropriated by those who believed that the way of violence was acceptable. Such



violence corrodes and destroys relationships between communities. In the words of one Muslim woman from Baranpura: ‘We had good relationships with our neighbours. We used to visit each other at festivals and on other occasions. We would invite them. Now they have turned their faces away from us.’

Yet faith also holds out a universal perspective. Indeed the founding of the Fellowship of Reconciliation illustrates this. In August 1914 Christians came together at Lake Constance for a conference aimed at promoting international friendship through the churches. The conference had to disband early because of the threatening international situation. However deep links had already been forged between Henry Hodgkin, an English Quaker, and Friedrich Siegmund Schultze (who would soon be facing the death penalty in Germany for his proclamations on Christianity and war), pastor of Potsdam and chaplain to the Kaiser. As these two people bade farewell to each other on Cologne station they shook hands, declaring: ‘We are one in Christ and can never be at war.’

A shared faith can transcend enmity between nations. Part of their commitment to peace was to try and find ways other than that of violence to settle disputes, to refuse to demonize the other as the enemy but rather to recognize their common humanity. People of different faiths working together can build a culture of peace and pave the way for reconciliation.

In February 2001, ten women from Bosnia and Herzegovina, Roman Catholic, Orthodox, Islamic and Jewish, gathered to explore ways to heal the wounds of war. The meeting laid the groundwork for the Women Know Common Values conference held for eighty women a month later in the Jewish Community Centre at Sarajevo. That conference developed three specific actions – ‘speakers’ evenings’ throughout Bosnia on how religion can be a force for social change; multi-religious celebrations and weekends for youth; and the media campaign, Strength in Diversity, built around twenty religious holidays in Bosnia’s religious tradition.

It is noteworthy that this was a women’s initiative. The place of gender (very much a social and cultural construct) in building a culture of peace is now increasingly recognized. In this setting, IFOR welcomes the recognition of the need for gender awareness shown by United Nations Security Council Resolution 1325 (2000) on women, peace and security. Cultures of peace are built on sharing of power; cultures of



violence are based on unequal power and dominance. Male control over women models values of dominance rather than equality. Gender injustice fosters the idea that one sex is inherently better or more fitted to wield power than the other. The seeds of a culture of violence are planted when boys are raised to think that violence or domination are signs of masculinity or girls are raised to think that passivity or blind obedience are signs of femininity. Violence within the family, such as wife or child abuse, helps to create attitudes and behaviour tolerant of violence throughout society. A culture of peace affects all our lives, all our societies.

The IFOR Women Peacemakers Program affirms the power of active non-violence to transform individual lives and societies. Among other aims, it seeks to empower women through training in non-violence, to help them to discover the power within themselves and within their communities and to be more aware of the structures of domination, including those of gender. Injustice arising from unequal power relationships can be changed and working towards justice makes reconciliation more likely.

Reconciliation is a process. It allows people's energies to be used fruitfully for human flourishing rather than consumed in hatred and bitterness. It recognizes that people can change – they can face up to the wrongs that they have committed, they can be forgiven and can be truly sorry for what they have done – although it is often much easier for victims to forgive the perpetrators of violence and injustice after they have repented rather than before. Often the process should more accurately be called conciliation, as good relationships may never have previously existed.

A formal setting, such as the Truth and Reconciliation Commission in South Africa, can assist in the process of discovering how or why particular events occurred. A full respect for human rights is essential, including physical and social safety, if satisfactory structural relationships are to be achieved. And I have seen small-scale mediation making possible what would seem impossible encounters between neighbours and family members torn apart by conflict and shame.

Hope is always present. We are hearing this afternoon how, even in the most difficult settings, reconciliation is possible. Peace is the framework in which we can most truly develop our full humanity. Faith can be part of the solution; gender need not be divisive. Human beings can live together in cooperation and friendship. That is how God wants us to live.



Women in Reconciliation – Picking up the Pieces

Ms Edith Ballantyne

Special Adviser on United Nations Matters,

Women's International League for Peace and Freedom (WILPF)

I would like to begin on a personal note and talk about reconciliation primarily following armed conflict. In my early life I was engaged in the bitter struggle against Fascism and Nazism in Europe, and I learned what it is to be a refugee. I have been part of a conflict that divided a society and community politically, socially and morally to the point of death, and I have personally gone through an inner process of reconciliation, or rather a process of overcoming resistance to reconciliation. I know the pains involved in this process and how long it is. The forced refuge in another continent saved me from the perils of the bombs and the destruction of the Second World War. Yet I have not freed myself entirely of resentment, mistrust and even a grain of rejection of a reconciliation that takes place within a society in which nationalism, racialism and so many inequalities and discrimination of all kinds continue and again and again go overboard.

Later, in my many years of work with the Women's International League for Peace and Freedom in Geneva, I got to know intimately some of the peoples' struggles for independence, against oppression and gross economic and social injustices. Supporting people in their struggle while also trying to find peaceful solutions to the conflicts that tear communities and whole societies apart will always be an important part of what I do. The organization I represent, and I personally, were supporting the anti-apartheid struggle, and we continue to work for a peaceful solution to the conflict in the Middle East. We continue to support the struggle of the indigenous peoples to achieve their full right to self-determination. There are other conflicts close to our hearts that we try to help bring to an end. Conflict resolution by peaceful means is a commitment and we are equally committed to peace-building once the guns are still and reconstruction begins.



Reconciliation has increasingly come to be seen as an important part of peace-building processes. Experience is accumulating and much is written about it; theories abound and new paradigms are set. The means and methods of reconciliation used vary considerably from situation to situation. It is not likely, for example, that the Truth and Reconciliation Commission process used in South Africa, as remarkable as it was, can be applied in another situation. It may remain a unique experience.

Professor Dan Bar-On, of Ben-Gurion University in Israel, writes and lectures extensively on his experience in the context of reconciliation work between children of German Nazis who were high up in the Hitler regime, and children of the victims of the Holocaust. He draws attention to the legal and psychosocial components of reconciliation. The legal components include questions of what to do with the perpetrators and the victims of conflicts. Should the former be tried and punished (as was the case in Nuremberg where individual Nazi war criminals were judged and punished after the Second World War, and today in The Hague and in Arusha where tribunals are judging and punishing individuals for crimes committed in the Balkans and Rwanda, respectively)? Or should the perpetrators be forgiven once they confess to their crimes, as is more or less the case of the South African Truth and Reconciliation Commission?

We know that the relatives of the thousands of women and men that disappeared or were tortured to death by the military regimes in Chile and Argentina and other countries in the 1970s and 1980s refuse to consider reconciliation until impunity is lifted and the criminals are tried. And then, what about compensation to the victims of the crimes committed?

It seems to me that reconciliation also has an economic component that cannot be neglected. So many conflicts today, while seen as religious or ethnic wars, have their roots in economic injustices and exploitation. The BBC recently reported that more white farmers are murdered in South Africa today than in Zimbabwe. This is likely to get worse if all the rich agricultural lands remain in the hands of the white farmers and are not better shared with the vast numbers of the landless and hungry population.

I believe that reconciliatory processes are crucial in peace-building and the development of a culture of peace. But I believe that in today's world they must be broad in concept and down to earth. While they must be sensitive to religious and



cultural factors and identities as well as to social settings, they must also take the economic roots of conflict into account. They must reflect the need and the will to root out the causes of a given conflict.

How is the process of reconciliation launched in a post-conflict climate of hostility? Here, I firmly believe women have an advantage. As a social group they are the natural peace-builders and conciliators. They do it all their lives, be it in the family, in the community, at school or at the workplace. They are not the ones identified with carrying and using weapons, at least not yet; during conflict they are as a rule busy finding food to keep their families alive and together. They have that in common with the women 'on the other side'. They more readily reach out to one another to stop the killing and destruction around them, because they want to preserve life; they can do that because they are not hindered by a false sense of power. Also, women are practical and they never give up.

In so many armed conflicts, women have stood together to get their men and government leaders to put down their arms. I know women in Sierra Leone who, throughout the years of armed conflict, organized medical aid for the sick, taught children in their homes when schools were closed or it was too dangerous for the children to walk to school. They did not ask on whose side they were. They have their networks that ignore the 'enemy line' and work together for an end to the fighting.

In Albania, women returned the guns their men had stolen from army depots because they wanted to make their homes and streets safe from the easy use of weapons. In Sri Lanka, Sinhalese women went to Jaffna to meet with Tamil women to work together to seek an end to the conflict. In Northern Ireland, women's actions have certainly helped to bring the leaders to the negotiating table. These are just a few examples of what women do and how they cross the enemy lines, easing the barriers to reconciliation.

Women do not generally begin wars. They are usually the victims of war. Women keep the families together and when the shooting and destruction are done, they heal the wounded and care for the maimed, and they pick up the pieces to make it possible to go on with life. They have nothing to gain from war and preparations for war. They have everything to gain from peace and from the useful and peaceful use of resources to meet their needs rather than wasting them on destroying what they helped to build.



Of course the same goes for men, if more of them would only realize it.

In October 2000, the United Nations Security Council finally recognized the experience that women can bring to peace processes, whether in the area of prevention and management of conflict or of peace negotiations and peace-building. In Resolution 1325, the Security Council calls on governments and the United Nations to bring women into all aspects of the peace processes. Not much has changed since the adoption of this Resolution, unfortunately. But women are working to transform it into reality.

Women have an essential part in developing a culture of peace, not only as mothers in their close relationship with their children and as workers on the ground, but also as experienced peace-makers and peace-builders. One of the major aims of International Women's Year (1975) and the United Nations Decade for Women (1976–85) that followed was to open the way for women to the places of power where decisions of war and peace are made; for them to have a louder and more effective voice in the complicated processes of conflict resolution and conflict prevention and peace-building. Progress is slow, to say the least. I would suggest that working for the implementation of Security Council Resolution 1325 should become an important activity in this decade to promote a Culture of Peace.



Conclusions by

Ms Monique Foulhoux

President, NGO-UNESCO Liaison Committee

This is a remarkable moment because what we have heard this afternoon is much more powerful in my opinion and much more compelling than anything that I may see on television, all those things with which we are bombarded, all those images, and I hope that you will agree. Someone thanked UNESCO a moment ago and, as President of the NGO-UNESCO Liaison Committee, I too should like to thank UNESCO for providing this forum where we have been able to meet today to hear such eloquent first-hand accounts, and I also express appreciation to UNESCO for making such events possible because there are so few places, so few intergovernmental agencies, where such accounts may still be heard and discussed.

I am therefore grateful that so many of you have come to stand in the way of hatred, but also to hear a lesson in hope. You are not naive, nor am I; we will not change things, or should I say influence the course of things this afternoon, unfortunately, but occasions like this are a tiny drop of water that I hope will set things flowing and, above all, will work on our minds. For yes, I strongly believe that Father Shoufani's and Ms Mukagasana's messages, full of suffering and deeply moving though they were, are none the less extremely valuable messages of hope in the world of hatred, the environment of hatred and conflict that we live in today. For it is indeed our environment, and I say this because the tendency, to take just the example of France, is for us to see the images flitting by, but what we see is happening elsewhere. In this country there are conflicts of various kinds, but it is not the same thing. It is somewhere else that people are involved in fighting between religions, between ethnic groups. Yes, we are upset about the children and the women who are suffering, but somehow it is all happening somewhere else and we keep our consciences clear.



I hope that, after the many accounts that we have heard this afternoon, we shall not leave here this evening simply with our consciences clear and untroubled.

Father Shoufani has reminded us of something important, that we all have short memories when it comes to education issues in general and education for peace in particular – as has been said again and again. How can it be that at the beginning of this millennium we are still hearing that our children have been killed because of what they were? Yes, we all have short memories, and this I believe is something that we must fight. I believe too that education has a role to play, and this is what Father Shoufani is working for, as are museums and the Women's International League for Peace and Freedom, as we have heard from the other examples today. Each has shown that action can be taken to try to change things, because the young generations must be educated, as Ms Mukagasana has told us, not in hatred – as she was educated – but educated in fraternity. We have been reminded of values – Father Shoufani emphasized the relationship of love, the question of sharing and the sharing of memory in which we were all invited to take part. I believe that when we leave here we must all accept our responsibilities as persons, as human beings, and in turn share this with others.

As I said, the media bombard us collectively with images, but I believe that through education for peace, it is our duty, our collective and individual responsibility – and this has been reiterated in the various statements – to make the new generations understand that peace can only be achieved by unflagging and constant work. Father Shoufani, I believe that your work over the years shows that tenacity and constancy are the keys to the success of such work; although discouragement may set in, although at the end of the road one may have the impression that little has been accomplished, it is very important.

In their endeavour to eradicate conflict, intolerance and hatred, I think that all sorts of NGOs, both those maintaining relations here with UNESCO and NGOs in the field, play an important role with their everyday groundwork. And so I urge them, as I urge you, to persevere and, as the saying goes, to 'try, try, try again'.

I am reminded that, just over eighteen months ago, the NGOs adopted a plan of action for the Decade for a Culture of Peace and I believe that this day should encourage us to step up our action and take it further, because we have perhaps been slowing down a bit recently. I hope that this afternoon has woken us up and galvanized us, so to speak, to resume work.



Father Shoufani has told us, and I should like to conclude by quoting him, that ‘there is another way of thinking, another reality’. Let us contribute effectively through our collective action, but above all let us contribute through our collective choice, our personal choice, through education in human values, ‘education in fraternity’, let us contribute to the development and achievement of the peace that we all so earnestly desire.

I said a few moments ago that we had been reminded of something that I regard as really important – that we have short memories and must do everything to ensure that such things happen no more. In a few minutes the prize-giving ceremony will take place, which I hope you will attend to support the two prizewinners, who will be in the place of honour. Let us give them our support here, and in their work, but above all let us not return home with our consciences salved, in the belief that we have done a good deed. Let us go home and take action as they have asked us to do. Let us stand up and shoulder our responsibilities as human beings.

APPENDICES





General Rules Governing the UNESCO Prize for Peace Education*

Article 1 – Aim

The aim 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 mankind 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.

Article 2 – Prize

- (a) The Prize, which shall not be divided save in exceptional circumstances, shall be awarded to an individual, a group of individuals or an organization.
- (b) The Prize shall be awarded annually.
- (c) The Prize shall be worth approximately US\$60,000, the exact amount to be decided each year on the basis of the interest accruing from the fund.
- (d) A Prize not awarded in any given year may be awarded the following year to a second laureate.
- (e) The Prize shall be awarded for an indeterminate duration. Should UNESCO decide to cease awarding the Prize, the balance of the fund shall be returned to the Foundation.

*Adopted by the Executive Board of UNESCO at its 110th session (September–October 1980).



Article 3 – Fund

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 responsible for awarding it.

Article 4 – Designation of laureates

The laureates shall be designated by the Director-General of UNESCO on the basis of proposals submitted by an international jury.

Article 5 – Jury

The Jury shall consist of nine personalities from different regions of the world chosen from the participants or guests at the Peace Forum held in 1979, or other meetings or events devoted to peace organized by UNESCO, or from representatives of the major information networks and specialists in peace education.

The Members of the Jury, who shall be appointed by the Director-General for a period of three years, shall serve as the International Commission for Peace in the Minds of Men; the Commission may undertake any other form of activity in the way of study, research and the promotion of public awareness within the field of peace education as defined in Article 1 of the present rules.

Article 6 – Criteria for the awarding of the Prize

- (a) The laureate shall not be subject to any kind of discrimination on the grounds of nationality, religion, race, sex or age. He shall have distinguished himself through outstanding and internationally recognized action extending over several years in the fields of:
- the mobilization of consciences in the cause of peace;
 - the implementation, at international or regional 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 promotion of public awareness of the problems of peace through the media and other effective channels;
- any other activity recognized as essential to the construction of the defences of peace in the minds of men.

(b) The laureate shall be chosen for activities carried out in accordance with the spirit of UNESCO and the United Nations Charter.

Article 7 – Nomination of candidates

(a) Member States of UNESCO, intergovernmental organizations, non-governmental organizations granted consultative status with UNESCO and persons whom the Director-General deems qualified in the field of peace may nominate an individual, a group of individuals, or an organization considered to merit the distinction of this Prize by virtue of their activities.

(b) The closing date for the submission of nominations shall be fixed by the Director-General each year.

Article 8 – Selection of the laureate and date for the awarding of the Prize

The Jury shall meet during the three months following the closing date for the submission of nominations to make its recommendations to the Director-General concerning the selection of the laureate for that year. The date for the awarding of the Prize shall be fixed by the Director-General in consultation with the laureate during the year in question.

Article 9 – Official ceremony

A prize-giving ceremony shall be organized. The address delivered by the laureate on that occasion shall be published by UNESCO.



**Members of the International Jury
of the UNESCO Prize for Peace Education 2003**

President of the International Jury:

Professor LUCY SMITH (Norway)

Professor of Law
Institute of Private Law
University of Oslo
Oslo

Professor ARJUN APPADURAI (India)

Professor of International Studies
Director, Initiative on Cities and Globalization
Yale University
New Haven

Professor MOHAMMED ARKOUN (Algeria)

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

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

Former Secretary-General of the United Nations
Ambassador Extraordinary and Plenipotentiary
Permanent Delegate of Peru to UNESCO
Paris

H.E. Mr CASSAM UTEEM (Mauritius)

Former President of the Republic of Mauritius
Port Louis



Laureates of the UNESCO Prize for Peace Education (1981-2003)

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 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 unflinching 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.



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–) is 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.

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 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 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 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 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 of 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.

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 Apé.les Fenosa (1899–1988) to be presented to each laureate of the UNESCO Prize for Peace Education

