

2008



UNESCO Prize for Peace Education



United Nations
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Dignity and
Justice
for all of us



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

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2008

UNESCO Prize
for **Peace** Education

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PRIZE LAUREATE

Institute for Justice and Reconciliation (IJR)
(SOUTH AFRICA)



United Nations
Educational, Scientific and
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The ideas and opinions expressed by the participants at the award ceremony of the UNESCO Prize for Peace Education 2008 are not necessarily those of UNESCO and do not commit the Organization.

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Contents

Acknowledgement	7
PRIZE-GIVING CEREMONY	9
Excerpt from the documentary <i>TRUTH, JUSTICE, MEMORY: SOUTH AFRICA'S TRUTH AND RECONCILIATION PROCESS</i>	11
Message from Archbishop Emeritus DESMOND TUTU	19
<i>Winner of the 1984 Nobel Peace Prize, and former Chairperson of South Africa's Truth and Reconciliation Commission</i>	
Address by Mr MOHAMMED ARKOUN	21
<i>President of the International Jury of the UNESCO Prize for Peace Education 2008</i>	
Address by Mr KOÏCHIRO MATSUURA	25
<i>Director-General of UNESCO</i>	
Address by Mr FANIE DU TOIT	29
<i>Executive Director of the INSTITUTE FOR JUSTICE AND RECONCILIATION (IJR, South Africa), Laureate of the UNESCO Prize for Peace Education 2008</i>	

Appendices

General Rules	37
governing the UNESCO Prize for Peace Education	
Members of the International Jury	45
of the UNESCO Prize for Peace Education 2008	
Laureates	47
of the UNESCO Prize for Peace Education (1981–2008)	

Acknowledgement

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for the twenty-fifth time in 2008.

*<http://www.nippon-foundation.or.jp/eng/>



PRIZE-GIVING CEREMONY

PRIZE-GIVING CEREMONY

The UNESCO Prize for Peace Education 2008 was awarded to the Institute for Justice and Reconciliation (South Africa) by Mr Koïchiro Matsuura, Director-General of UNESCO, on the recommendation of the International Jury of the Prize.

The prize-giving ceremony, organized as part of the celebrations of the International Day of Peace (21 September), the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010) and the 60th anniversary of the Universal Declaration of Human Rights, was held at UNESCO Headquarters on 18 September 2008 in the presence of Mr Mohammed Arkoun, President of the International Jury, and H.E. Mr Javier Pérez de Cuéllar, member of the International Jury, former Prize laureates, Permanent Delegates of Member States and representatives of governmental and non-governmental organizations.

The award ceremony was preceded by the screening of an excerpt from the documentary *Truth, Justice, Memory: South Africa's Truth and Reconciliation Process* and by a video message from Archbishop Emeritus Desmond Tutu, winner of the 1984 Nobel Peace Prize for his role as a unifying leader in the campaign to resolve the problem of apartheid in South Africa, and former Chairperson of South Africa's Truth and Reconciliation Commission.



Excerpt from the documentary

The DOCUMENTARY

'The TRC: An Introduction'

Truth, Justice, Memory: South Africa's Truth and Reconciliation Process

After centuries of white domination and decades of apartheid, the political leaders of white and black South Africans agreed to negotiate a political settlement after the unbanning of the liberation movement and the freeing of political prisoners in 1990.

By early 1994, after four years of talks and negotiations, the different parties agreed to an influent constitution and election which was held on 27 April 1994. Nelson Mandela was sworn in as the country's first democratic president.

But how was South Africa going to deal with its violent and oppressive past? Simply burying it and trying to forget it, while allowing all those who had committed gross human rights violations in the name of politics to get away with it, were not seen as options.

Accountability was a prerequisite for human rights culture and the new democracy.

Some argued strongly for criminal trials for former soldiers, policemen and their commanders and political bosses, referring to the trials of Nazi war criminals after the Second World War as an example. But it was important to take the white minority along into the new deal and even more important for the apartheid security forces to accept the change of political power to the majority.

Parliament then came up with a compromise that would reveal and acknowledge the past but would also promote reconciliation and offer amnesty to perpetrators in return for the truth.

The Promotion of National Unity and Reconciliation Act of 1995 created the Truth and Reconciliation Commission (TRC) that was to facilitate this process. Nobel Peace prizewinner Anglican Archbishop Desmond Tutu was appointed as Chairperson.



UNESCO Prize for Peace Education 2008

President Mandela then selected the seventeen Truth Commissioners from a shortlist of twenty-five names that had been chosen by a multi-party panel.

The South African Truth and Reconciliation Commission, which held its first hearing in East London (Eastern Cape Province) from 15 to 18 April 1996, was not the first Truth Commission in the world.

If you look at some of the more prominent examples of these kinds of Truth Commission in Latin America, you have examples where Commissions were set up through presidential decree, in Chile and Argentina both. And one thing about that model is that, because they are set up through presidential decree and not through national legislation, they weren't able to take on certain powers, such as the power to subpoena, which has become so important to the Truth and Reconciliation Commission here. But they only had powers to invite either perpetrators or victims or families of the disappeared to come forward and give a testimony.

Unfortunately, in both Chile and Argentina they primarily took evidence from families of the victims and not from the perpetrators. They had almost no collaboration from perpetrators, which is strikingly different from South Africa. This is really the only case of its kind, because of the amnesty model that has been set up here, where in exchange for the truth, amnesty might be granted. Because of that, there has been a reason for perpetrators to come forward and tell the exact truth about what they did. And people often say, 'Why don't we have trials instead?', and it's not a question of either/or, actually. There is an example from Argentina where the National Commission on the Disappeared, when it closed its doors, handed its files directly to the Prosecutor's Office and that led to the trial of the leadership of the military regime and put a few people in jail, directly as a result of information from the Commission.

If you look at South Africa some trials certainly would have been possible. I think it's already been made clear the limitations that those trials would confront and those that we have seen here. But in addition to that, there is a certain amount of truth that comes from a trial and it certainly isn't the full truth, it can't be the broad truth, you can't cover thirty-five years of repression, you can't look at the systematic nature of violations behind apartheid for example.'

Our Truth Commission here is very different because we have television cameras and radio microphones recording every single moment, and the process is broadcast on a daily basis. Does that to you, in your experience, make a difference?



'It's absolutely remarkable to me to watch the process here. I mean it's so much so that I would say most of the Commissions are about a product whereas the Commission in South Africa is about a process and it's the process that is affecting the country.'

The Truth Commission was also tasked with painting a picture of the past so that the causes, nature and extent of political violence could be better understood.

The Commission therefore held special hearings and invited role players on all sides of the conflict to make submissions. Special hearings were held on prisons, women, children, the State Security Council, the military and police, the different political parties, the media, the medical profession, the religious communities and even the behaviour of Winnie Mandela's Mandela United Football Club in Soweto in the late 1980s. The Commission had three Committees overseeing its three functions: a Human Rights Violations Committee, an Amnesty Committee and a Reparation and Rehabilitation Committee.

The Human Rights Violations Committee investigated human rights abuses that occurred in South Africa between 1961 and 1994. Agents of the Commission went into the communities to gather statements from people who were victims or survivors of politically motivated violence. More than 21,000 such statements were gathered. Of these, about 2,000 were invited to tell their stories at public hearings of the Commission. These hearings took place all over South Africa between 1996 and 1998.

It all began here on 15 April 1996 in the Eastern Cape: the womb of decades of apartheid resistance. Here in the glare of the world's media they stepped where no one had gone before and they spoke the first words in the great telling of our shameful and proud past. They were the wounded, and the pained.

'I was still 20 and I couldn't handle this. I was seeking to Nyame's place and when I got there Nyame was crying terribly.'

And then there were those with great loss in their hearts and anger in their veins.

'I don't want to cry, really I don't want to cry but I'd like the Commission to help me.'



UNESCO Prize for Peace Education 2008

They were the brave pioneers of the Truth Commission, those who led all the others to sew their truth into the patchwork of a new history.

'There has been a lot of evil, a lot of evil in this country. It's been exorcised.'

The Commission sat in noisy cities and in quiet *dorpi*s (towns), they sat in big imposing town halls and in dingy schools and churches from the Messina in the north to Cape Town in the south. And from everywhere the victims came. Some with dignified silver-haired elders, others impassioned young lions, sometimes there were even little lions.

The stories were of torture and abduction, rumours that became reality.

'This is Siphiso's hair, this is the scalp.'

They spoke about massacres and wars, they spoke about the death of a single child and about the killings of whole families.

'I heard their voices, no one screamed twice. Each one screamed just once. Then I hear the next one and another one until they finish them all.'

They were those who wept about loved ones who disappeared without a trace.

'They must give him back to me, even if it's just the bones so that I can bury him.'

But the common thread was that everywhere the extent of horror was more than anyone had ever suspected. Even the smallest village had its casualties. The process was not easy, often the truth was frightening, as the process gained momentum, and victims sometimes came face to face with perpetrators and the grim reality of what they did. Few remained untouched as the floodgates of emotions were wedged open.

'It is twenty-five years now and I will not forget what happened. I ask the Almighty that I will not forget what happened, that I need to know.'

'I remember pain of a scale which I didn't think a human being could ever experience.'

'So I just crawl into the toilet and drink from the toilet sink.'



There were the cynics of course, some called it the Crying Commission, but often they were white or old allies of apartheid and scared of the guilt that came with hearing the truth. But then there were those who became part of the telling and through that, some sort of reconciliation.

'You have looked into the hearts of wounded, sometimes broken people. My story and that of my children is small in comparison with so many others for whom our hearts bleed. Our pain is simply a drop in the South African ocean of pain.'

But what did all these who came to bear their souls seek? For many it was simply enough to tell their story to a nation whose time it was to listen. Others wanted to lay the past to rest. Again and again they asked for the remains of those who had disappeared. For some, like the family of murdered African National Congress (ANC) unit commander Phila Ndwandwe, this became a terrible reality. For others, the bones were lost forever, dumped into this river but knowing this was the beginning to the ending for them.

Over the fourteen months of the hearings, the South African truth process developed its own unique identity. Even while listening to the most harrowing testimony, people would still laugh, people also sang, gave comfort to others and when there was nothing more to say, they prayed.

The Amnesty Committee consisted of legal professionals and each session was presided over by a judge. Unlike the hearings on human rights violations, all participants had the right to be represented by lawyers who could test evidence through the cross-examination of witnesses. The Promotion of National Unity and Reconciliation Act had stipulated three preconditions for amnesty: applicants had to speak the truth and reveal all relevant information; they had to prove that their crime was politically motivated or ordered by a political organization, and reparation had to be proportional to the crime.

'I had gone there to shoot any living thing. It was my aim to shoot anybody within the tavern.'

'He just grabbed an iron pipe and beat the poor old man several times in his head. And as he did so, all the people joined him.'



UNESCO Prize for Peace Education 2008

'Captain Van Zyl shot Mr Hashe with a .22 gun. He then gave the gun to me and I in turn shot Mr Godolozzi. Mr Lotz shot Mr Galela. We placed all three deceased onto the pile of wood.'

After 1,888 days of hearings, 1,167 applicants were granted amnesty out of 7,116 applications.

The amnesty process was opposed by some political lobbies and families of survivors who insisted that it undermined justice.

'I would still want to stress the fact that it was justice, not retributive justice but restorative justice. We were looking more to heal than to punish the perpetrators. We were looking for a way of dealing with the offences and the violations in such a way that we're not more disruptive, that we were actually using the principles of Ubuntu, which speaks about our humanity as caught up in one another's. You know for instance that it was through the amnesty process that we were able to speak about truth, because the truth about people who have been abducted, killed and buried secretly is not easy to come by; that truth, it enabled us to exhume the remains of many people who had disappeared mysteriously and that enabled their loved ones to experience the so-called closure.'

A central principal guiding the Truth Commission was that all sides of the conflict would be treated fairly and all violations of human rights would be treated in the same way even if committed by former freedom fighters. The legitimacy of the armed struggle against apartheid was accepted by the Truth Commission but the point was also made that unjust things could happen in a just war.

'In war, soldiers might kill, soldiers might kill enemy soldiers, they might intentionally, deliberately kill in combat enemy soldiers without that being murder. Combatants may legitimately kill other combatants. But a fundamental principle of justice in war is the distinction between combatants and non-combatants. You may never, even in a just war, deliberately target a civilian, a non-combatant, a by-stander.'

We were highly principled and the evocation of the just war doctrine does not accept, because it would undermine the justness of the cause, that the end justifies the means. A major criticism of the Truth Commission was that the politicians who created the climate for human rights abuses got away while the ordinary foot soldiers were hauled before the Truth Commission.



As happened with other Truth Commissions, this was almost inevitable because it was hard to prove that the political leadership was directly responsible.

'My hands are clean and it's nonsense to say that I knew about it. It's a lie. It is untrue that I ever had a strategy to destabilize through violence.'

*'The African National Congress realized that after a few incidents where civilians were caught, the president called us in and asked us to put a stop to this method of **abolition.**'*

But why should young South Africans have to learn about the Truth Commission so long after it had ended?

'Those who forget the past are doomed to repeat it. If you don't know about your country, you don't know your history, then you don't know very much that is important in your life. You have to know about the Truth and Reconciliation Commission because it made a very important contribution to how we are able to live together, reasonably, harmoniously. Unfortunately, bygones don't in fact become bygones. We don't have the power to nullify them, to say 'bygones be gone' and they go. They don't go, they return almost always to haunt us.'

Years after the Truth Commission process, South Africans still ask whether it has really fulfilled its task of bringing about reconciliation.

'No. Reconciliation is a process. It's not just an event. The Truth and Reconciliation Commission made a contribution to that process. Each of us, South Africans, must make their own contribution.'



UNESCO Prize for Peace Education 2008

Message from Archbishop Emeritus **D. TUTU**

Archbishop Emeritus DESMOND TUTU

Winner of the 1984 Nobel Peace Prize for his role as a unifying leader in the campaign to resolve the problem of apartheid in South Africa, and former Chairperson of South Africa's Truth and Reconciliation Commission

Dear friends, I send you my warm greetings. I am especially proud to be speaking to you today on the occasion of the presentation of the UNESCO Peace Education Prize as the recipient, the Institute for Justice and Reconciliation (IJR), I consider to be something of a stepchild. I am actually its patron.

The Institute was founded by Professor Charles Villa-Vicencio, who was a key staff member of our Truth and Reconciliation Commission. Charles believes fervently that reconciliation is a process and, on the closing of the TRC, he was determined to establish a vehicle to promote the continuation of that process in South Africa and beyond. In a relatively short space of time, he has been extraordinarily successful. I am honoured to be patron of the Institute and to have been one of those who encouraged Charles to take the initiative forward.

I am particularly pleased that the IJR is rooted in Africa, where democracy is fragile and good governance too often is sacrificed on the altar of political expediency. The Institute has not been afraid to take on some of the most challenging issues on our continent, especially in southern Africa. It has provided forums for public debate and discussion and has pursued a variety of programmes and initiatives aimed at educating our children and the wider community, so they may learn lessons of the past and take responsibility for our future.

The Institute has numerous authoritative books and publications to its credit. My stepchild has grown to be an attractive adolescent. I will be watching its progress with keen interest in the years ahead. The price of peace is vigilance. The Institute for Justice and Reconciliation is not sleeping on the job.

My warmest congratulations and good wishes on receiving this prestigious honour. God bless you.



Address by

Mr **M. ARKOUN**

Mr Mohammed ARKOUN

President of the International Jury of the UNESCO Prize
for Peace Education 2008

I have had the honour of presiding over the Jury of the UNESCO Prize for Peace Education on two occasions, in 2004 and 2008. I wish to recall that in 2004, the Jury deemed it preferable to postpone its decisions on applications submitted to it for consideration, in order to propose to the Director-General a series of measures aimed at improving the procedures for compiling the nomination files, which had not changed since the establishment of the Prize in 1981. The members of the Jury would like to thank the Director-General for endorsing all their recommendations.

At its 2008 session, the Jury noted improvements, but also the persistence of practices established twenty-seven years earlier in some of the fifty nominations submitted – twenty-six of which were submitted by individuals, and twenty-four by organizations.

The Jury continues to discuss each nomination with a view to reaching unanimous decisions, wherever possible. To achieve this objective, unanimous agreement is reached from the outset regarding the criteria that should guide the comparative evaluation of the candidates, and of the form and content of the nominations. Some nominations are prepared hastily, poorly documented and inaccurate, while others provide thorough and relevant answers to the Jury's questions.

Taking into account the criteria used, I would like to share with the public the most significant arguments put forward by members of the Jury during its deliberations.

Nominations rarely contain sufficiently clear information on the training, activities and motivations put forward to justify them. Clearly many applicants are unaware of the requirements and objectives of peace education. There is insufficient knowledge of the coherence and relevance of the achievements of peace education, and of the activities aimed at enhancing it and, above all, innovating and improving its effectiveness, particularly in the face of growing *systemic violence* on a global scale, despite the



UNESCO Prize for Peace Education 2008

commitments, the establishment of international bodies (United Nations, UNESCO, International Criminal Court, World Health Organization, etc.) and the promises made since 1945. The wording of some nominations reveals knowledge gaps and a lack of intellectual rigour and critical thinking – shortcomings that are incompatible with the education profession in general, and with the culture of peace in particular. It has been emphasized on a number of occasions that the culture of peace requires more than a simple project of limited duration and amplitude, and should instead be based on a tangible, humanistic vision of education which is open to the cultures of the world, and in which UNESCO has a pivotal role to play. The Jury has therefore suggested to the secretariat of the UNESCO Prize that a study be conducted on the duration, amplification, innovations and impact of the activities of prizewinners – individuals and organizations – since the establishment of the Prize. This information will provide valuable insight, enabling future Juries to ensure that the Prize may continue to be fertile and effective. Indeed, the culture of peace is far from being well established in modern societies, a number of which have been devastated by various forms and levels of violence: political, religious, economic and social violence, institutionalized ignorance, legalized systems of inequalities, corruption, international terrorism, etc. The culture of peace is a new goal, to be conquered, desired and aspired to rather than already available and operational, particularly in programmes for teacher training and the transmission of knowledge.

Javier Pérez de Cuéllar rightly recalled that the significance of the Prize should be greater than the amount awarded to the prizewinner – which, incidentally, is modest. Its moral significance is greater than the material reward for the achievement concerned; it should enhance the commitment and skills needed to strengthen peace among people, communities and nations.

In the light of all these observations, the Jury unanimously proposed that the 2008 Prize should be awarded to the Institute for Justice and Reconciliation, launched in 2000 in South Africa. The objectives and functions entrusted to the Institute clearly illustrate the criteria defined by the Jury, and are reflected in the following presentation prepared by the Institute.

The Institute for Justice and Reconciliation cooperates with governments, civil society and academics. As one of the key institutions involved in strengthening justice in the transitional period, the Institute implements a wide range of projects,



including the annual publication *Transformation Audit*, which assesses the social, economic and educational conditions required for sustainable peace. Other initiatives include the *Turning Points in History* project, which led to the publication of the first comprehensive South African history textbook for secondary schools since the end of apartheid. This book draws on oral tradition to establish a 'dialogue between points of view', and presents personal testimonies collected locally by qualified social workers. Based on the experience of the Truth and Reconciliation Commission, the Institute continues, ten years later, to strengthen the reconciliation process by extending it to other African countries such as Rwanda, the Sudan and Burundi.

We have just listened to Archbishop Desmond Tutu who, in the same way as Nelson Mandela, has given an answer of peace and communion among all people, with renewed hope following the historical tragedy of apartheid, thus precluding the persistence of any form of social, moral and political violence. This is an answer of ethically enriching, politically empowering sustainable peace. Beyond the example of the people of South Africa, these two great voices have reached out to the whole world because they have created an unparalleled debt of meaning for each human being. You have heard the Archbishop say, 'It is not about punishing, it is not even about judging in order to punish. No. Together, through free exchange, we must try to talk and to let human truth prevail.' This human truth is, on the one hand, the face of evil and oppression, and, on the other hand, the face of freedom, hope and emancipation of the human condition. I would like to recall a definition by Max Weber, the eminent German sociologist, who referred to the state as a political entity with a 'monopoly of legitimate violence'.¹ This suggestion provides considerable food for thought on the place of violence in relation to peace in human societies! Herein lies the full meaning and scope of all attempts to develop and disseminate a culture of peace which may meet the expectations engendered by so many civil wars and even genocides that devastate populations at a time when the human intellect is launching untold scientific revolutions, while devoting less and less time to research on humanist thought.

With a view to achieving a culture of peace, we need to reflect, together with South Africans, on truth and reconciliation – a theme and practice that inspired both the creation and the projects of the Institute for Justice and Reconciliation, which is today

¹ Max Weber, 1919, *The Politician and the Scientist*: 'Political power is the monopoly of legitimate violence'.



UNESCO Prize for Peace Education 2008

being honoured by UNESCO, whose valuable task it is to raise international awareness of all the initiatives and cultural and civilizational actions that promote, enhance and protect human dignity. Together with you, I think of all the societies and peoples, whether in the distant past or at the beginning of the twenty-first century, that have suffered and continue to suffer as a result of human beings' dark side: massacres, destruction, enslavement, domination, exploitation, shattered hopes. This is no everyday sermon. As a Franco-Algerian and a historian of Islamic thought, in my youth I witnessed a war waged by the Algerian people – not against France and the French people, but against the colonial system imposed by the Europe of the Enlightenment on so many peoples and cultures. This historical episode engendered immediate empathy within the part of the world that, following the 1955 Bandung Conference, came to be known as the Third World. We know that the end of the colonial system opened up an era of new forms of political violence that were closely correlated, from a global point of view, with the ever-receding thought and culture of peace.

I shall let the representative of the Institute provide you with more detailed information on its activities, past, present and future, an initiative which is fully consistent with the lives, testimonies and exemplary lessons – admired and celebrated by all our contemporaries – of President Nelson Mandela and his spiritual brother, Desmond Tutu.

On behalf of the members of Jury, allow me to express my gratitude to the Director-General of UNESCO for his constant support for the Prize.

I would like to thank you for your careful attention and for the contributions each of you can make to further the impact and success of the objectives of the Prize.



UNESCO Prize for Peace Education 2008

Address by

Mr **K. MATSUURA**

Mr Koïchiro MATSUURA

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

I am very pleased to welcome you all to UNESCO Headquarters for the award of the UNESCO Prize for Peace Education 2008.

Allow me first to extend my warmest greetings to the President of the Prize's International Jury, Mr Mohammed Arkoun, from Algeria, Emeritus Professor of Arab Language and Literature at the Sorbonne, and visiting Professor at the Institute of Ismaili Studies in London. Let me also welcome another Member of the Jury, our dear friend H.E. Mr Javier Pérez de Cuéllar, Former Secretary-General of the United Nations and former Ambassador and Permanent Delegate of Peru to UNESCO.

Last but not least, I wish to reiterate UNESCO's deepest gratitude to the Nippon Foundation – formerly the Japan Shipbuilding Industry Foundation – whose generous donation established the UNESCO Prize for Peace Education in 1981.

The aim of the Prize is 'to promote all forms of action designed to construct the defences of peace in the minds of men' by both individuals and institutions. It is bestowed every two years within the framework of the celebrations of the International Day of Peace, in recognition of outstanding activities in the cause of peace, and in the spirit of UNESCO's Constitution and the United Nations Charter.

This year's ceremony has heightened political resonance, falling as it does during the commemorations of the 60th anniversary of the Universal Declaration of Human Rights.

Ignorance, lack of justice, discrimination, inequality, intolerance and exclusion provide fertile ground for violence, aggression and conflict.



UNESCO Prize for Peace Education 2008

UNESCO's commitment to peace, dialogue and universal values is thus more needed than ever. So is the necessity to reaffirm the essential role of those values in bringing about a world of greater tolerance and of mutual understanding, respect and support in the observance of human rights.

As lead agency of the 2001-2010 International Decade for a Culture of Peace and Non-Violence for the Children of the World, UNESCO plays a key role in the implementation of the Global Agenda for Dialogue among Civilizations, adopted by the UN General Assembly in November 2001. Within this framework, the Organization is called upon to encourage and facilitate dialogue among civilizations and to promote it in the various activities of the United Nations. It is only through genuine dialogue that we can overcome ignorance – ignorance of the other, ignorance of the other's history, culture, values, religion and way of life. In so doing, we can come to understand and appreciate different cultures. This is a *sine qua non* for peace.

The increased tensions and insecurity in today's world demonstrate the need for educational initiatives that allow different communities to 'learn to live together'. In this regard, a key concern for UNESCO is the promotion of lifelong peace education, encompassing all aspects of human development.

Peace education is fundamental to developing respect for human rights and democracy. It eschews violence, prejudice, stereotypes and discrimination, and instils a spirit of tolerance and international understanding that allows us to move from a culture of war to a culture of peace.

It therefore gives me great pleasure to introduce the laureate of the UNESCO Prize for Peace Education 2008, the Institute for Justice and Reconciliation from South Africa.

The Institute, whose nomination was presented by the Department of Education of South Africa, was founded in 2000, as a registered non-profit organization located in Cape Town. It was established to foster reconciliation in post-apartheid South Africa and to advocate peace through rigorous socio-political analysis.

Education for Reconciliation has been a core programme of the Institute's work to build and strengthen reconciliation processes in South Africa, and in several other African countries, including Rwanda, the Sudan and Burundi.



UNESCO Prize for Peace Education 2008

The Institute cooperates with governments, civil society and academics of countries in transition to improve justice, development and human security through policy research and analysis, and capacity building. It is a leading provider of transitional justice through its manifold projects, among which is the publication of the annual *Transformation Audit* which assesses social, economic and educational developments necessary for sustainable peace.

Following the recommendations of the International Jury, I now have the great pleasure of presenting the UNESCO Prize for Peace Education 2008 to the Institute for Justice and Reconciliation, in recognition of 'its outstanding efforts in building sustainable reconciliation through education, and in addressing systemic injustice in Africa'. I congratulate the Institute for its crucial action towards peace and reconciliation and, through its Executive Director, Mr Fanie du Toit, I extend our best wishes to all his team.

I now give the floor to Mr Fanie du Toit, Executive Director of the Institute for Justice and Reconciliation.



UNESCO Prize for Peace Education 2008

Address by

Mr F. DU TOIT

Mr Fanie du Toit

Executive Director of the INSTITUTE FOR JUSTICE
AND RECONCILIATION (IJR, South Africa)

Laureate of the UNESCO Prize for Peace Education 2008

This is a moment of deep gratitude and joy: gratitude towards UNESCO for this exceptional recognition, but also joy to be able to receive this Prize on behalf of the Board and staff of the Institute for Justice and Reconciliation, and indeed so many other South Africans who, over the past eight years, have helped the Institute to pursue its mission – a mission that forms part of the agenda of a vast array of civil society organizations in South Africa and elsewhere on the continent who continue to work, quietly and consistently in good times and bad, to undo the splintering of African societies after colonialism, apartheid, oppression and war.

Today I would like to share some thoughts on the complex relationship we encounter between peace education, justice and reconciliation. In October 1998, South Africa's Truth and Reconciliation Commission presented its Final Report to Government. The moment was a difficult one; the TRC process had proven itself essential to South Africa's transition from apartheid to non-racial democracy. At the same time, not everyone was happy with the Commission's work or its findings. Accepting the report, the then President Nelson Mandela offered these words:

'Today we reap some of the harvest of what we sowed at the end of a South African famine. And in the celebration and disappointment that attends such harvest, we know that we shall have to sow again, and harvest again, over and over, to sustain our livelihood; to flourish as a community; and for our generation to know that when we finally go to rest forever, our progeny will be secure in the knowledge that two simple words will reign: Never Again!'

To this, Mandela added:

'The Commission was not required to muster a definitive and comprehensive history of the past three decades. Nor was it expected



UNESCO Prize for Peace Education 2008

*to conjure up instant reconciliation. And it does not claim to have delivered these either. Its success in any case depends on how far all of us cooperated with it. Yet we are confident that it has contributed to the work in progress of laying the foundation of the edifice of reconciliation. **The further construction of that house of peace needs my hand. It needs your hand.***

The TRC indeed helped to build the foundation of this ‘house of peace’. It taught South Africa that justice, accountability and reconciliation go hand in hand. It taught us that reconciliation has much to do with learning who we are – as victims, as perpetrators, as beneficiaries – and who we want to become – together as victims, perpetrators and beneficiaries. With a profound concern for justice, reconciliation does not concern abstract ideals or empty forgiveness, unlike the way in which it is often portrayed. The TRC taught us with varying degrees of success the importance, at specific turning points in the life of a nation, to pause at the victim’s side, to listen to their stories and to afford them the human and civic dignity of reparation. It also taught us that not all political compromise needs to be void of accountability for past atrocities, that not all forms of accountability reside in courts of law and that not all forms of punishment entail the incarceration of perpetrators. Most importantly, we realized that reconciliation cannot be enforced, that it needs to be owned by those being reconciled as *their own* initiative. The TRC had to be *our process* or risked being no process at all. At the same time, the Commission, for all its good and all its shortcomings, showed the need, for all of us, to learn more about reconciliation and its power to create and shape a just and equitable peace. No single person or group had the answer. In this and other ways, the TRC provided key lessons in peace education.

It is in this spirit that the Institute for Justice and Reconciliation was created in May 2000 and it is in this spirit that it continues its work. The TRC, important as it was, did not and could not produce a definitive, complete history or instant reconciliation or complete healing. These goals, it soon became clear, would require longer processes. To this end, as one modest step in this direction, the Institute was established with a number of associates under the inspirational guidance of its founding Executive Director, Professor Charles Villa-Vicencio, together with the Chairperson of the Board, Professor Jakes Gerwel, and the Patron, Archbishop Emeritus Desmond Tutu.



The objective was to create a think tank that would focus explicitly on the key issue of building sustainable reconciliation. It was one way we could rise to Mandela's challenge to 'offer our hands' too, however small, to help build the 'house of peace'. To these farsighted founders of the Institute I would like to pay special tribute here. It is their vision and passion that identified a niche and mission on which the Institute is now able to build further.

Today, the Institute continues to work at the interface between justice and reconciliation in South Africa, while exploring lessons learned with relevance to other conflicts in Africa. The Institute argues that there can be no sustainable reconciliation without socio-economic and legal justice, but conversely, justice remains a distant dream without political and social reconciliation. Therefore, in all it does, the Institute seeks to contribute to the building of fair, democratic and inclusive societies in African countries before, during and after political transition. It locates itself in this long process of learning how to live together after war and oppression; of teaching one another how to build a society in which 'Never Again' is not a slogan but a reality.

As you know, Africa's battlefields do not run along the neat lines of national boundaries, or trenches manned by men with bayonets, machine guns and 'noble ideals'. Rather, Africa's main belt of conflict stretches from Kinshasa in the Democratic Republic of the Congo, across Bujumbura, Gulu and Khartoum to Asmara and Djibouti on the Red Sea, running zigzag and criss-cross through villages and towns, across playgrounds, churchyards and vegetable gardens. By their very nature, these conflicts involve folk at every level of society: children, adolescents, elders and, almost always, women. In these community wars, combatants and non-combatants often become intermingled to the point of being virtually indistinguishable from one another.

In such contexts, reconciliation needs to involve more than elite deals. Truly broad-based, truly national initiatives are needed to encourage real peace. This cannot be achieved without education – both formal and informal – as a vital strategy. Education is therefore a crucial, if often neglected, focus of political transition. The aim ought to be not only to reform and strengthen educational institutions, but also to promote a 'dialogue between perspectives' indigenous to the situation at hand.

Because social divisions are taught or enforced, it is possible as Mr Mandela once said, to 'unlearn' these attitudes through education – not only to stimulate debate, but also to allow participation from voices not yet adequately represented. Post-conflict



UNESCO Prize for Peace Education 2008

educational reform needs to be participatory and inclusive. Specifically in Africa, it needs to strengthen local reconciliation and transitional justice processes rather than to prescribe a 'one-size-fits-all' solution to partner countries.

To address conflict in this way, the Institute develops context-sensitive educational resources to promote reconciliation. Looking backward in order to move forward, the Institute seeks the lessons of history in order to educate for the future. In the wake of conflict, each generation has something to teach, an important answer to the question, 'where do we go from here?'. Located at the interface between academia and the broader structures of civil society, the Institute draws on the insights and research of scholars, intellectuals and people of creative perception, while promoting debate and programmes of action in society as a whole.

These educational initiatives enable communities to address social maladies both within their communities as well as across divisions, debate shared memory, stimulate public conversation, analyse macro political, social and economic trends, and suggest options for institutional reform. Moreover, these resources support and strengthen the ability of educational institutions to implement new curricula based on human rights and democratic values.

One example of the Institute's publications is *Turning Points in History*, first produced with the South African History Project as partner – another is the Institute's annual *Transformation Audit* that measures economic empowerment among South Africa's poor, as well as its *Reconciliation Barometer* that measures levels of racial reconciliation on an annual basis.

The Institute is also committed to dialogue and cooperation with partners in other post-conflict societies, most specifically in the Greater Horn of Africa, the Great Lakes of Africa region, and southern Africa where, for example, extensive work is being undertaken with leading factions and others in Zimbabwean politics. It works closely with its partners to exchange key lessons, best practices and comparative analyses.

Allow me to conclude. The South Africa of 2008 is different from the South Africa of 1998 when the TRC concluded its business. We are without doubt in a bleak period – perhaps the bleakest since the signing of the National Peace Accord in 1992. Optimism



UNESCO Prize for Peace Education 2008

and national solidarity, in some quarters, have been compromised by new sharper challenges to political reconciliation and by a palpable impatience with service delivery in the streets where a sense of relative deprivation is growing as wealth continues to accumulate in far too few hands. The major casualty is public trust in democratic institutions and the reconciliation processes they should safeguard. And yet the basic pillars of democratic governance, civil society, a free press, an independent judiciary and economic growth remain in place. South Africa, today, therefore represents neither the moral high ground it once may have done, nor the pessimism of those who think that nothing good can come from Africa. Our future is, as yet, undetermined. It is in this struggle, between inclusion and exclusion, between unbridled self-interest and value-driven governance, that a civil society initiative such as this Institute finds itself located and where it seeks to make a difference.

This Prize is undoubtedly a highlight in the life of the Institute so far. Nominated for this honour by the South African Government's Department of Education, the Institute gratefully acknowledges its stakeholders and partners across Africa in government, business, civil society, academia and religious communities for their contribution to its work. Our funders, especially our core funders, the Danish, Netherlands and Swedish governments, as well as the Charles Stewart Mott and W.K. Kellogg foundations, have been exceptionally generous and faithful in their support.

By accepting the 2008 UNESCO Prize for Peace Education, I would like to sincerely thank the Director-General and his Organization for this honour and assure them of the Institute's ongoing commitment to facilitate reconciliation through education in Africa. The award conveys a huge sense of solidarity from the United Nations as we build Africa to take its rightful place in the world. We together, in the spirit of Mandela's words, remain committed and ask your assistance to work towards an Africa where indeed two simple words will reign: 'Never Again!'



APPENDICES



GENERAL RULES

GENERAL RULES

GOVERNING THE UNESCO PRIZE FOR PEACE EDUCATION*

Rule 1 - Purpose

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

Rule 2 - Designation, amount and periodicity of the Prize

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

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

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

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

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



UNESCO Prize for Peace Education 2008

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

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

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

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

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

Rule 3 - Conditions / qualifications of candidates

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

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



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

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

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

Rule 4 - Designation of the prizewinner(s)

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

Rule 5 - Jury

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

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

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



UNESCO Prize for Peace Education 2008

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

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

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

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

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

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

Rule 6 - Nomination of candidates

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



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

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

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

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

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

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



UNESCO Prize for Peace Education 2008

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

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

Rule 7 - Procedure for the awarding of the Prize

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

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

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

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

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

Rule 8 - Sunset clause - Mandatory renewal of the Prize

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



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

Rule 9 - Appeals

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

Rule 10 - Amendments to the General Rules of the Prize

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



UNESCO Prize for Peace Education 2008

MEMBERS OF THE JURY

Members of the International Jury
of the UNESCO Prize for Peace Education 2008

President of the International Jury:

Mr MOHAMMED ARKOUN (Algeria)

Emeritus Professor, Sorbonne (Paris III)

Paris

Visiting Professor, Institute of Ismaili Studies

London

Ms MIREILLE DELMAS-MARTY (France)

Professor of Law, Collège de France

Paris

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

Former Secretary-General of the United Nations

Paris

H.E. Mr CASSAM UTEEM (Mauritius)

Former President of the Republic of Mauritius

Port Louis

Ms WU QING (People's Republic of China)

Deputy, Haidian People's Congress

Beijing



LAUREATES

Laureates of the UNESCO Prize for Peace Education (1981–2008)

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



UNESCO Prize for Peace Education 1981-2008

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 (1920–2007) 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 also directed training programmes in conflict resolution in various institutions throughout the world and wrote a number of books about peacekeeping.



Georg Eckert Institute for International Textbook Research (Germany)

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

1986



Mr Paulo Freire (Brazil)

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

1987



Ms Laurence Deonna (Switzerland)

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



UNESCO Prize for Peace Education 1981-2008



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

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

1988



Brother Roger of Taizé (France)

Brother Roger of Taizé (1915–2005) was an active peacemaker, 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 peacemaking. 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 peacemakers 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.



UNESCO Prize for Peace Education 1981-2008

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



UNESCO Prize for Peace Education 1981-2008

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 peacebuilding 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 peacekeeping and peacebuilding 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 (1920–2008), 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 became 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 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 nongovernmental 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



UNESCO Prize for Peace Education 1981-2008

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 nonviolent 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



UNESCO Prize for Peace Education 1981-2008

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



UNESCO Prize for Peace Education 1981-2008

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.

2006



Mr Christopher Gregory Weeramantry (Sri Lanka)

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



UNESCO Prize for Peace Education 1981-2008

Special mention:

Fundación para la Reconciliación (Colombia)

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

2008



Institute for Justice and Reconciliation (IJR, South Africa)

The Institute for Justice and Reconciliation was founded in 2000 to focus on fostering reconciliation in post-apartheid South Africa and advocating peace within the context of thorough socio-political analysis. Since then, the Cape Town-based Institute has helped other African countries, including Rwanda, the Sudan and Burundi, to engage in a similar process. The Institute cooperates with governments, civil society and academics of countries in transition to improve justice, development and human security through policy research and analysis, and capacity building. Every year, it publishes the *Transformation Audit* which assesses the social, economic and educational developments necessary for sustainable peace.

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

