

20th anniversary of the Prize

2000



UNESCO Prize  
for **Peace** Education



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for Peace Education

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# UNESCO Prize for Peace Education



PRIZE LAUREATE

Mr Toh Swee-Hin  
(AUSTRALIA)

HONOURABLE MENTIONS

Mr Pierre Weil  
(FRANCE)

Ms Christiana Ayoka Mary Thorpe  
(SIERRA LEONE)

Middle East Children Association  
(MECA)

UNESCO

The ideas and opinions expressed by the laureate and the recipients of the honourable mentions of the UNESCO Prize for Peace Education 2000 do not necessarily reflect the views of UNESCO

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## Acknowledgement

UNESCO wishes to express  
its profound appreciation and deepest thanks  
to the Japan Shipbuilding Industry Foundation,  
now the Nippon Foundation,  
whose generous donation has made it possible to award the prestigious  
UNESCO Prize for Peace Education  
for the past twenty years

## Prize-giving Ceremony

The UNESCO Prize for Peace Education 2000  
was awarded to Mr Toh Swee-Hin (Australia)  
by Mr Koïchiro Matsuura, Director-General of UNESCO,  
on the recommendation of the International Jury of the Prize

Three honourable mentions were also presented:  
Mr Pierre Weil (France)  
Ms Christiana Ayoka Mary Thorpe (Sierra Leone)  
and the Middle East Children Association (MECA)

The prize-giving ceremony  
was held at UNESCO Headquarters on 11 December 2000  
in the presence of  
Ms Jaroslava Moserova, Chairperson of the General Conference,  
Ms Sonia Mendieta de Badaroux, Chairperson of the Executive Board,  
Ms Nazli Moawad Ahmed, President of the International Jury,  
Permanent Delegates of Member States  
and representatives of governmental and non-governmental organizations

The ceremony was followed by a play by Layla Nabulsi,  
'Wanoulélé, que s'est-il passé?'  
about one mother's experience of the massacres in Rwanda



*Address by*

Ms NAZLI MOAWAD AHMED  
President of the International Jury  
of the UNESCO Prize for Peace Education 2000

**I**t is a great honour and pleasure for me to address you on this memorable occasion, the formal award ceremony of the UNESCO Prize for Peace Education 2000.

This ceremony is not only being held at the end of the year 2000, the date, or rather the year, of the birth of the twenty-first century, but also marks the twentieth anniversary of this important Prize for Peace Education. Its award during the International Year for the Culture of Peace, proclaimed by the United Nations General Assembly, gives it a very particular significance.

The aim of the Prize, awarded annually, is to promote all forms of action designed to construct the defences of peace in the minds of men. This leads me to quote UNESCO's Constitution, which states (Article I) that 'the purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world, without distinction of race, sex, language or religion'.

Allow me to draw attention to the great importance that the international community attaches to this Prize, which, since its establishment in 1980, has rewarded the work of many eminent persons as well as that of outstanding organizations and institutions whose key role in education and in the promotion of world peace is known to all.

I should first like to thank Mr Koïchiro Matsuura, Director-General of UNESCO, for having accepted the recommendations of the International Jury of the UNESCO Prize for Peace Education 2000, which I have the honour to chair and which I represent before this august gathering. The Jury met at UNESCO Headquarters on 11 and 12 September 2000 and, after evaluating the eighteen candidatures submitted for the year





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2000, unanimously proposed to the Director-General a decision concerning one laureate and three honourable mentions.

The Director-General, approving the recommendation made by the Jury, has therefore decided to award the UNESCO Prize for Peace Education 2000 to Professor Toh Swee-Hin, nominated by the Philippines. UNESCO thus recognizes Professor Toh's contribution to the promotion of peace education in several African countries and also, most particularly, in the Philippines, which has long been the scene of armed, social and cultural conflicts.

Three honourable mentions have been awarded this year. One rewards the work of Mr Pierre Weil (France), who set up the City of Peace Foundation and whose work has been distinguished by the new transdisciplinary approach to peace education. Another mention is awarded in recognition of the work of Ms Christiana Ayoka Mary Thorpe (Sierra Leone), who has striven for the radical reform of her country's education system and the introduction of new educational methods. Last but not least, the third honourable mention has been awarded for the outstanding work of the Middle East Children Association (MECA), which brings together Palestinian and Israeli educators. They have distinguished themselves through the design of innovative projects with emphasis on educational and mobilizing activities for peace and mutual understanding.

I am here among you to convey the International Jury's congratulations and my own to Professor Toh and to the recipients of the three honourable mentions for their outstanding efforts to promote the ideals of peace and non-violence and for their real and practical commitment to peace through the education of all stakeholders in society.

Allow me, finally, to express my most sincere appreciation of and best wishes for the lofty endeavour of UNESCO and its partners (the Japan Shipbuilding Industry Foundation, now the Nippon Foundation), and especially of the Director-General, Mr Koïchiro Matsuura, aimed at laying stable and lasting foundations for universal peace.

I particularly wish to stress the excellent work, organization and coordination accomplished by the Secretariat of the Prize under the responsibility of Ms Moufida Goucha.



*Address by*

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

I am deeply honoured to greet you all here in our Organization's Headquarters, on this day when we award UNESCO's Prize for Peace Education for the year 2000.

Allow me first to extend my heartfelt welcome to Professor Nazli Moawad Ahmed. Ms Moawad, you are Director of the Center for Political Research and Studies at the Faculty of Economics and Political Science of Cairo University, and you have served as Chair of the International Jury of this Prize. I should like to thank you, and through you, all the members of the Jury for your invaluable work.

When the Cold War ended, no one ever believed that the road to world peace would be easy. But the closing years of the twentieth century have demonstrated, with a vengeance, that the oldest causes of strife and violence are with us still. It may no longer be global, but war has not disappeared from our planet. It still rages in far too many lands. It takes on new forms, while invoking the most ancient motives.

Peace is a struggle too, and it is very much that of UNESCO. Among the institutions of the United Nations family, our Organization's clear vocation, as specified in our Constitution more than half a century ago, is to promote international intellectual cooperation on behalf of peace. This is UNESCO's task: building the defences of peace in human minds.

Peace is more than an absence of war. It is a will and a state of mind. It is a shared and active endeavour. And it can become rooted through education. Education is an absolutely central issue. Education can either be misused to pervert young minds and steep them in hate, or it can develop respect for human rights and democracy, and instil a spirit of tolerance and international understanding. It is this latter education – Education for Peace – to which UNESCO is committed. Hence the symbolic importance of UNESCO's Prize for Peace Education.



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This Prize was established in 1980 through a generous donation from the Japan Shipbuilding Industry Foundation, now the Nippon Foundation. This year's Prize is awarded for the twentieth time, in recognition of outstanding activities which, in the spirit of the UNESCO Constitution and the United Nations Charter, alert public opinion and mobilize the conscience of humanity in the cause of peace.

It gives me great pleasure to introduce to you the laureate of the UNESCO Prize for Peace Education 2000, Mr Toh Swee-Hin.

Mr Toh, your international experience has given you a unique perception of the dynamics of peace in both hemispheres of our planet. You were born and raised in Malaysia, you became an Australian citizen, you are now a permanent resident of Canada. You teach and advocate peace between nations, peace between cultures. You pioneered education in human rights and sociology from Uganda to South Africa; you have taught on these subjects in Jamaica, Japan and the United States of America. In the southern Philippine island of Mindanao, so long torn by armed conflict between ethnic and cultural groups, you introduced education for peace as a holistic concept. You lectured in schools and in informal community meetings alike. Your global approach integrated thought on military logic, structural violence, human rights, cultural solidarity, the need for dialogue, concern for the environment, and peace as a matter of individual conviction. This is how you helped to build a true culture of peace.

As Director of the Centre for International Education and Development from 1994 to 1999, you integrated specific education programmes for peace into wider bilateral educational development projects in Africa, Asia and the Caribbean. Through your many learned publications, and as an active member of numerous international associations, networks and agencies involved in education for peace, you have raised the awareness and sharpened the pedagogical skills of countless teachers, students, civil servants, soldiers, non-governmental organization workers and religious leaders throughout the world.

This path you freely chose to contribute to world peace was all your own, Mr Toh, and it is an admirable one.

I now have the pleasure of presenting to Mr Toh Swee-Hin – in recognition of his outstanding efforts to promote the ideals of peace and non-violence and his active



involvement in the cause of peace through the education of all the different social partners – the statuette, symbol of peace, executed by the Spanish sculptor Apel.les Fenosa, together with a cheque for US\$25,000 representing the UNESCO Prize for Peace Education 2000.

Please allow me to congratulate you, Mr Toh, and to encourage you in your noble venture.

I am also happy to award three honourable mentions in appreciation of services to education and action in favour of peace and mutual understanding among peoples.

The first goes to Mr Pierre Weil, from France.

Mr Weil, you are a psychologist and writer who has dedicated his life to education for peace. In 1987, you created the City of Peace Foundation in Brasilia, which helped to establish and manage the International Holistic University, UNIPAZ, inaugurated in 1988. As Rector of this University, you promoted an original transdisciplinary approach, combining methods from East and West in the service of international peace. In your concern to heighten awareness in this new academic field and to provide training and post-training through workshops, seminars, research, projects and numerous publications, you have made an outstanding contribution to a true culture of peace.

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

The second honourable mention goes to Ms Christiana Ayoka Mary Thorpe, of Sierra Leone.

As a teacher, then as a school principal, a religious leader and counsellor, Ms Thorpe has tirelessly spread the gift of literacy among women, defended their civic and moral rights and responsibilities, and promoted awareness of their self-worth and dignity. In 1986, as National Coordinator of the Sierra Leone Catholic Women's Association, and in 1993, as a member of Sierra Leone's Department of Education, she successfully advocated the introduction of a new system of teaching in line with the Jomtien goal of 'Education for All'. After that, as the country's Under-Secretary and then Secretary of State for Education, she introduced radical reforms. Finally, as member of the



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Forum for African Women Educationalists founded in Kenya in 1994, she launched and led the Sierra Leone Chapter of this organization, selflessly directing her energies to helping women victimized by war, setting up special centres for the psychological care, vocational training and social rehabilitation of pregnant girls and girl-mothers, notably victims of rape. Her humanitarian and educational work is an inspiration to us all.

I congratulate her and wish her every success in her future action.

The third honourable mention goes to the Middle East Children Association (MECA), which is represented here by its Directors and Founders, Ms Adina Shapiro and Mr Ghassan Abdullah.

MECA is a non-profit organization jointly established in 1996 by Israeli and Palestinian educators, to help turn an abstract peace process into a vital reality for both peoples. It focuses on the education systems of both communities, working with teachers and students to explore tolerance, pluralism, human rights and democracy. Palestinian and Israeli educators work together, men and women, in a spirit of full equality, to carry out common social projects, organize forums for cultural exchange, and mobilize consciences on behalf of peace.

I congratulate the Middle East Children Association and wholeheartedly encourage it in the pursuit of its mission, more urgent than ever in the glaring light of current events.

I now give the floor to the laureate of the Prize, Mr Toh Swee-Hin, followed by the recipients of the honourable mentions, Mr Pierre Weil and the Directors and Founders of the Middle East Children Association (MECA), Ms Adina Shapiro and Mr Ghassan Abdullah.



*Address by*

Mr TOH SWEE-HIN  
Professor at the University of Alberta, Canada

Laureate of the UNESCO Prize for Peace Education 2000

**I**t is with humble and heartfelt appreciation that I take this opportunity to share some reflections on the work and challenges of peace education. The United Nations Declaration of 2000 as the International Year for the Culture of Peace, which will soon be followed by the International Decade for a Culture of Peace and Non-Violence for the Children of the World, clearly signals a historic appeal by and for all nations and peoples to transcend violence and the destructive conflicts of past centuries which have caused tremendous suffering and pain. But these Declarations are most importantly an affirmation and recognition of the innumerable individual or organizational efforts and movements worldwide that have struggled over many decades to build a culture of peace. Amidst the din of violence in all its forms, the Declarations echo a global yearning for a non-violent, just, sustainable and compassionate world.

Furthermore, as this work of peace-building expanded and intensified, a strong consensus emerged that education is indispensable. Policies and strategies to transcend violence need complementary educational processes to cultivate values, attitudes and world views that are internalized by individuals, institutions and conflicting parties. Peace accords may be negotiated and signed, or schools may declare zero-tolerance policies on violence, but they cannot be effective and sustainable if citizens, students, teachers and parents are not engaged in a critically transformative process of peace education.

My journey in peace education has yielded many inspiring lessons, in both Southern and Northern contexts. I remember well my graduate student days in the 1970s when we patiently stood outside Canadian stores, sometimes in deep winter, persuading customers not to buy South African products in solidarity with the anti-apartheid



movement. But many of my most significant moments and signposts have been found in the Philippines, where I have collaborated with Filipino colleagues and friends especially in the southern island of Mindanao. Though named ‘the island of promise’, Mindanao has tragically suffered from multiple conflicts including internal armed violence, cultural divisions, social injustices, human rights violations and environmental plunder. It was in 1986, shortly after the historic non-violent people-power ‘EDSA’ revolution ended decades of repression, when my participation in Philippine peace education began. Our initial task was to develop a framework for peace education that would be holistic and relevant to understanding the complex realities and root causes of violence and conflicts in the Philippines.

In essence, this framework identified six interrelated dimensions and themes of issues and problems that underpin violence and conflicts. First is militarization, whether expressed in wars, armed conflicts or domestic and community violence that needs to be dismantled through active non-violence. Second is the structural violence caused by inequitable national or global structures and relationships, which calls for social and economic justice, as well as alternative paradigms of people-centred development. Third is human rights, whose continued violations deprive peoples of their freedoms and dignities, and whose promotion remains urgent fifty years after the Universal Declaration. Fourth is cultural solidarity, needed to overcome conflicts and injustices between diverse cultures and to build understanding and harmony. Fifth is environmental care to stop or reverse the continuing ecological destruction deepened by unsustainable development paradigms. Sixth is personal peace, necessary to recover peaceful values and other dimensions of spirituality in an increasingly competitive and consumer-centred world.

My Philippine journey in peace education commenced at Notre Dame University (NDU). This is a Roman Catholic university enjoying the trust of many Muslim students in a region that has been the centre of long-standing bitter armed conflicts between national and local governments and movements seeking secession or autonomy for the Moro peoples. Sharing mostly voluntary resources, my NDU colleagues and I developed the first graduate programme in peace and development education in the Philippines. We also established a pioneering Peace Education Centre. Consistent with the pedagogical principle of holism, this vision and mission of peace education was not confined to the university. It was crucial to reach out to as many sectors as possible in the wider Philippine society.



I joyfully recall the many participatory and creative workshops with schoolteachers who courageously took on the challenge of integrating peaceful theory and practice into their curricula and ways of teaching and learning. This engagement with teachers, who invariably volunteered their time and energies, affirmed more than ever the need for a pedagogy of peace education that is dialogical, empowering and conscientizing, as has been inspired by a former Prize laureate, Paulo Freire of Brazil. Despite their own difficult personal and professional circumstances, the teachers unselfishly committed their energies to building peace through education.

The NDU programmes also sought partnerships to exchange learning experiences with the growing civil society movement for peace and justice, especially the non-governmental organizations (NGOs) and citizens' networks in Mindanao. I will always cherish the examples of peace education and action such as the Coalition for Peace's people-centred zones of peace, and the Silsilah group's efforts to heal Muslim/Christian divisions through interfaith dialogue. In the Philippines, as in other regions of the world, many voices have challenged the long-standing problem of gender inequity, while women's substantive contributions to a culture of peace have been very influential and inspiring. Also, indigenous strategies in peace-building are affirmed as valuable within peace education content and processes.

It was also crucial to develop commitment and skills for a culture of peace among the ranks of government agencies, hence we worked with civil servants and even with the Office of the Presidential Adviser on the Peace Process. On a few occasions, we were able to conduct peace education workshops with the armed forces of the Philippines. One unexpectedly happened during an attempted coup. The eighty or so foot soldiers in that workshop needed gentle persuasion to lay aside their weapons prior to the educational activities! This experience allowed us to see that battle-hardened soldiers are also human beings who can be moved by peace education to reflect on the root causes of peacelessness in which their lives are intertwined. Quite a few men visibly expressed empathy on hearing stories of the centuries of oppression endured by aboriginal and indigenous peoples worldwide. Understandably, these soldier participants, in part due to their training or socialization, struggled with principles such as human rights and active non-violence. But as peace educators, we surely need to seek opportunities for peace education in the full spectrum of societal spaces, among the non-poor and powerful as well as the marginalized.





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My work in peace education in the Philippines and other regions has convinced me that the journey is necessarily slow, demanding much patience and perseverance. Education is inevitably a gradual process and often not as spectacular as some actions for peace-building. It is a process of sowing seeds, not just in the younger generation that hopefully will mature as peaceful human beings, but in today's adults whose decision-making and actions decisively shape the world that our youth will inherit. At Notre Dame University, where my journey began fifteen years ago, there is now a core syllabus in peace education for every college undergraduate.

Then, a few years ago, after the government signed its historic peace accord with the Moro National Liberation Front (MNLF), NDU was designated as the key institution in a consortium of five Mindanao universities to expand graduate programmes in peace education and research. To date, nearly forty MA and twenty Ph.D. candidates have successfully graduated, and are now expanding peace education programmes in their home institutions. Elsewhere in the Philippines, NDU colleagues and I have shared ideas and collaborated in promoting peace education with various institutions, especially Miriam College Peace Education Center, the Assumption schools, the Gaston Z. Ortigas Peace Institute, the Catholic Educational Association of the Philippines, and the Office of the Presidential Adviser on the Peace Process.

My Philippine experiences in peace education have affirmed that we must always approach the challenges with hopefulness, patience and courage. In this regard, I have been very much inspired by all my dedicated and courageous Filipino partners and friends with whom I joyfully and humbly share the honour of this Prize. Likewise, although I was raised in Malaysia and continue to cultivate my roots in Southern contexts, my commitment to peace education has also been nurtured for over two decades in industrialized countries, including Australia and Canada. Similarly, I deeply appreciate the collaboration and solidarity of innumerable North-based peace educators. It soon became clear that a holistic framework of peace education developed for the Philippines was equally relevant to societies of the North and their role in the global community impacting so heavily on violence and conflicts within the South.

Affluent societies continue to face problems of domestic abuse, violent crimes, and violence in schools. The North is still involved in militarization in regional and international spaces, including wars, arms trade and nuclear armament. We see the pain of structural violence in the realities of poor and homeless peoples, and the



struggles of life in inner cities. Furthermore, some root causes of global poverty are linked to the North's powerful role in the world economy via transnational corporations, the international financial and aid agencies, the debt crisis and other manifestations of contemporary globalization, despite benefits to a minority of nations and peoples. Notwithstanding considerable progress, human rights still remain to be fully upheld and promoted in societies of the North, including those of women, indigenous peoples, minorities, and the urban and rural poor. Meaningful questions have also been raised about the problematic relationships between human rights and trade, investments and national security interests.

While multicultural societies have taken many successful steps in promoting cultural diversity and harmony, problems of racism, prejudice and intolerance persist. Indigenous and aboriginal peoples in Northern contexts continue to suffer from the legacies of colonial oppression and contemporary marginalization. Much more healing and reconciliation is needed, as is slowly but fruitfully happening. The work of environmentalists to promote greener societies in the North has been significant. However, many peoples from both North and South have identified some policies and practices of corporate and official agencies, as well as unsustainable lifestyles, as aggravating the ecological crisis within Southern and global contexts. We in the North also deeply share in the roots of the environmental crisis. Last but not least, a culture of consumerism and wealth-seeking has not necessarily yielded happiness and personal peace. Rather, worrying symptoms of alienation, anxieties, stresses and loss of meaning are discernible.

As in the South, my journey in peace education in the North has similarly engaged with diverse sectors of society. Together with teachers, student teachers and graduate students, we explored how a holistic understanding of conflicts and peace can be infused within all areas of curricula, teaching-learning strategies and institutional life within schools. The media and the Internet have also become very important spaces in which to uproot violence and grow peace. Not surprisingly, education for conflict resolution, including peer mediation, prevention of bullying, and the idea of safe and caring schools, has received major attention in recent years. However, from a holistic framework, peace education also needs to focus on problems of local and global justice, sustainability, human rights, racism, sexism and intercultural respect. Environmental education, which is already extensively promoted, none the less needs to pose difficult issues about lifestyle, consumption and green justice.



Multicultural education should likewise transcend a superficial framework of cultural awareness and address racism, injustices and other root causes of intercultural conflict.

I am inspired by the Canadian high-school student, Craig Keilburger, who sparked wide public and official concern and advocacy for exploited child labourers worldwide. Rather than invoking pity, peace education builds solidarity for justice. With young people, numerous conferences and summits have facilitated a process of critical reflection and empowerment, which it is hoped will lead to a future generation of peace-oriented adults, from professionals and business leaders to politicians and ordinary citizens. Just recently, a coalition of NGOs in my city hosted a Peace Summit for Canadian and Central American Youth. Their clear vision and commitment to building a peaceful world was profoundly borne out by the peace murals they had painted in solidarity. Peace education with youth or non-youth needs to nurture a spirit of hopefulness, thereby moving beyond the 'gloom' and 'outrage' of critique to the empowerment rooted in envisioning peaceful alternative futures.

My experiences suggest that one of the greatest challenges facing peace education in the North is the awakening of compassion and solidarity among its citizens for marginalized peoples and societies worldwide. To quote Nelson Mandela when he movingly asked the 1999 World Economic Forum at Davos: *'is globalization only to benefit the powerful . . .? Does it offer nothing to men, women, and children who are ravaged by the violence of poverty? To answer "Yes" to these questions is to recreate the conditions for conflict and instability. However, if the answer is "No" then we can begin to build a better life for all humanity.'* The inspirational peace-builder Mahatma Gandhi likewise reaffirmed the wise truth that *the world is our family*, while the Buddhist teacher Thich Nhat Hanh has advised that we are always in a relationship of *inter-being*, deeply interconnected in the web of human and planetary existence, and hence we need to acknowledge our accountabilities in all our actions. Over the past decade, my participation in several aid projects in educational development in Asia, Africa and the Caribbean has also yielded opportunities to promote peace education. One venue was through curriculum development and in-service workshops for teachers in countries such as Uganda, Jamaica and South Africa. Another occurred when scholars from the South encountered peace education ideas during their studies with me in Australia or Canada, and then initiated parallel programmes and activities on return to their home countries.



In both Southern and Northern societies, my journey in peace education has assured me of the vital role of civil society in awakening citizens and governments to address international or global issues of violence, injustice and ecological destruction. From movements for disarmament and human rights to global justice and sustainability, I have been inspired by the widening circle of advocates for globalization from below, as peoples from all regions share their minds, hearts and spirits to educate and act for peaceful transformation. In this respect, valuable sharing of cross-national and cross-cultural lessons, knowledge and coordinated advocacy in peace education have been promoted by networks including the International Institute on Peace Education, the Peace Education Commission of IPRA (International Peace Research Association), the World Council for Curriculum and Instruction, UNESCO's Towards a Culture of Peace Programme and Manifesto 2000, the World Conference on Religions and Peace, Women's Contributions to a Culture of Peace, The Hague Appeal's Global Campaign for Peace Education, and shortly the newly founded UNESCO-affiliated Asia-Pacific Centre of Education for International Understanding.

May I end these reflections by highlighting a very significant signpost in my journey, the signpost of spirituality. From my earliest upbringing in the multi-ethnic society of Malaysia, I have learned much from the wisdom of diverse religions and spiritual beliefs, including Buddhism, Taoism, Confucianism, Islam and Hinduism. My Philippine experiences deepened my understanding of the teachings of Christianity, Islam and indigenous peoples. Insights from aboriginal or First Nation spirituality were also gained from living in Australia and Canada. Spirituality, of course, need not be found only within organized faiths. I have come across many peace-builders whose humanist and other ethical values are likewise sources of spiritual inspiration for their commitment to a peaceful world. Furthermore, peace education necessarily calls on every faith to engage in self-criticism of gaps between belief and practice. The cultivation of values and principles of inner peace, including compassion, justice, sharing, mercy, love, ahimsa, hope, forgiveness and respect, will help to guide and catalyse our societal peace-building.

Shortly, we will be stepping from the International Year for the Culture of Peace into the International Decade for a Culture of Peace and Non-Violence for the Children of the World, indeed, for all beings and every part of our world. My deep hope and prayer is that the responsibilities and challenges of peace education will be infused through ever-widening circles of individuals, communities, institutions, nations and



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global networks. My appeal to the educators and education systems of the world is that we must not only help in the process of transforming minds. We also need to touch and move the hearts and spirits of learners, including ourselves, to act, to build and to weave a personal and global culture of peace. The UNESCO Prize for Peace Education will surely continue to be a gentle affirmation and encouragement of the work and struggles of peace educators and peace-builders for present and future generations.



*Address by*

Mr PIERRE WEIL  
Rector of the International Holistic University  
City of Peace Foundation–UNIPAZ, Brazil

Honourable mention  
of the UNESCO Prize for Peace Education 2000

**T**his honourable mention should be shared with all those who have helped to organize the International Holistic University, City of Peace Foundation–UNIPAZ in Brazil and throughout the world, especially Ms Monique Thoenig, who set up the first Holistic University here in Paris more than twenty years ago and who joined Father Jean-Yves Leloup and myself in laying the foundations of the university in Brasilia. We should also like to express our gratitude to Mr Yves Mathieu and Ms Roswitha Lanquetin, respectively President and Secretary-General of UNIPAIX-Europe, and to Mr Robert Muller, laureate of the 1989 UNESCO Prize for Peace Education, who nominated me for the Prize.

Looking closely at the text supporting this honourable mention by the Jury, I was delighted to see that it refers to the fact that we have devised and established a new peace education method, combining Western and Eastern teaching methods.

I strongly feel that this distinction increases my responsibility. This is why, inspired by Robert Muller's book, *Two Thousand Ideas for a Better World*, I thought it would be a good idea to give a brief outline of the principles and forms of action that characterize this new peace education method.

- If peace education is to be really effective as a factor in changing from a culture of violence to a culture of peace, work must be done in three inseparable and complementary areas:

*living in peace with oneself* (internal ecology, individual awareness), in respect of one's body, emotional life and spirit;



*living in peace with others* (social ecology, group awareness), in respect of the economy, social and political life and cultural activity;

*living in peace with nature* (environmental ecology, world awareness), in respect of matter, life and information.

- Peace education requires a sea change in public attitudes and especially in educators: it merges with a new teaching approach covering and reuniting the male and female poles of our being, unbalanced by four thousand years of masculinist war culture, a polarity that corresponds to functions linked to the two hemispheres of the brain.
- This new form of education calls for a methodological encounter between intellectual and rational Western approaches and intuitive and spiritual Eastern approaches.
- The new form of education is necessarily transdisciplinary and holistic.
- The growth of internal full awareness, universal love and wisdom restores meaning to the existence of education and thus the meaning of our own existence in our universe.
- Furthermore, if it is really to be an instrument of cultural change, education must:

extend its action to the media, transforming them into means of raising awareness of peace and non-violence;

transform violent stereotypes and components of the culture of violence, as in the case of many national anthems, into themes of peace. Mention may be made here of the Marseillaise of Peace that we have drafted in order to sow the seed of joy and love for all the peoples of the world in the souls of French youth. For example, instead of the well-known bloodthirsty chorus, we propose the following text that is conducive to a culture of peace:

*Vivons la liberté* (Let us live in freedom)  
*Dans la fraternité* (Let us live in fellowship)  
*Chantons, dansons* (Let us sing, let us dance)  
*D'un seul élan* (In a single burst of fervour)  
*Vibrons à l'unisson!* (Let us act in unison!)



*Message by*

Ms CHRISTIANA AYOKA MARY THORPE  
Founding Chairperson of FAWE Sierra Leone Chapter

Honourable mention  
of the UNESCO Prize for Peace Education 2000

**M**uch to my regret I cannot be with you today but wish nevertheless to send you this message.

I represent a group of men and women who, three years ago, sat with me to brainstorm on the long-term sustainability of our country, Sierra Leone, as a nation. The venue was in Conakry, Guinea, where, during a period of self-exile for eleven months (1997–98), members of the Sierra Leone Chapter of the Forum for African Women Educationalists (FAWE), with the assistance of members of the Guinea Chapter of FAWE and sponsored by the Sierra Leone United Nations Development Programme (UNDP), ran an education programme for 4,600 Sierra Leonean schoolchildren and young people resident in Conakry. Eighty-six Sierra Leonean teachers also in exile volunteered their services for the programme, and as we interacted with the traumatized children and youths we soon discovered the great and urgent need to put together a training package for education for a culture of peace.

We were interacting with a generation under 20 years of age who had experienced a culture more of violence than of peace in their lives, so naturally they reacted violently to everyday realities.

Our brainstorming yielded two results: (i) we agreed that in Sierra Leone women are traditionally the harbingers of peace. Therefore, (ii) we needed as a priority to research the strategies of peace-making and peace-building used by local women.

This three-month research, sponsored by UNESCO via our FAWE headquarters in Nairobi and conducted as a 'Case Study on Women's Traditional Conflict Resolution





and Mediating Practices in Sierra Leone', was completed in October 1998. The major finding was that, of the eight common methods of resolving conflicts that emerged, mediation was the most used and the most successful. The mediation method was therefore further researched. These findings now form the basic contents of the *Training Module for Education for a Culture of Peace*.\*

In Sierra Leone we have used the module during fifteen training workshops, with youths, elder community and opinion leaders, and paramount chiefs. A mediation process has been successfully carried out between two neighbouring villages and other communities are clamouring for access to the training.

These pilot training activities have confirmed for us the relevance of and need for training for national peace and reconciliation in our country, now in its tenth year of violence. Thank God that with recent assistance from the international community we are beginning to see light at the end of the tunnel.

My organization alone, between January 1999 and December 2000, worked with 2,252 rape victims. Some women had been gang-raped, two of them by fifteen and thirty men, respectively. The first had given birth only two weeks before being attacked. Both patients suffered prolapse of the uterus and had to have a total hysterectomy. How do you assist victims like these to think about peace and reconciliation? We proposed that the training module should be the basis.

I suggest that in order for this to become a reality UNESCO should assist FAWE with sponsorship, either through the Sierra Leone National Commission for UNESCO or directly. Now is the time, as internally displaced persons and returnees go back to their respective villages and communities, to take the training for Education for a Culture of Peace nationwide. Sub-regionally, the FAWE National Chapters of Sierra Leone, Guinea and Liberia are putting modalities into place and seeking funds to conduct joint Education for a Culture of Peace training programmes for the Mano River Basin

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\* *Training Module for Education for a Culture of Peace*, UNESCO-FAWE Co-operation and Collaboration, January 1999, available at <http://ginie1.sched.pitt.edu/countries/SierraLeone/fawesl~1.html>

## UNESCO Prize for Peace Education 2000



countries of Guinea, Liberia and Sierra Leone in particular, and members of the Economic Community of West African States (ECOWAS) in general. These will be our main focus during the International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001–2010).

For the success of this venture FAWE looks towards continued collaboration and cooperation with UNESCO.

Finally, on my own behalf and on behalf of the Forum for African Women Educationalists, I sincerely thank the Director-General of UNESCO, Mr Koïchiro Matsuura, and his UNESCO team for this singular honour.

May the Decade for Peace yield the return we all so eagerly yearn for – world peace.



*Address by*

Ms Adina Shapiro\*  
Israeli Co-Founder and Co-Director of the  
MIDDLE EAST CHILDREN ASSOCIATION (MECA)

Honourable mention  
of the UNESCO Prize for Peace Education 2000

**I**t is a great honour for me to address you today at this solemn ceremony where my colleague, Mr Ghassan Abdullah, and myself are to receive an honourable mention of the UNESCO Prize for Peace Education 2000 on behalf of the Middle East Children Association (MECA), of which we are Founders and Directors. I now ask your permission to add a few words in Hebrew, the language of my country, Israel.

The biblical story that the Jewish people read this week in synagogues around the world describes the dramatic meeting between two brothers – Jacob and Esau – after years of animosity and hate. It describes in detail Jacob's meticulous preparations and tactical manipulations. After all is ready, however, Jacob remains alone for a few moments of contemplation. This is immediately interrupted by an unknown figure with whom Jacob struggles until dawn. As the text stresses that Jacob remained alone, the implication is that this figure was an angel, or a metaphorical description of Jacob's inner self. The real struggle is not the confrontation with the perceived brother-enemy, but rather an internal struggle with his own fears, hesitations, anger and pain. It is only after Jacob has struggled with himself in a most encompassing way that he is able to receive a blessing from this mysterious character which allows him to proceed towards the physical meeting with his brother.

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\*The author made her presentation in Hebrew.



## UNESCO Prize for Peace Education 2000

I stand here today, together with my friend and colleague Dr Ghassan Abdullah, honoured to be the messenger to receive an award on behalf of my fellow teachers – Israelis and Palestinians alike. These, however, are not easy times. Times that have probably proved more than ever that political manoeuvres are insufficient to prepare us for the historic reconciliation between two nations that have known so much pain. There is still room for the ongoing work and struggle with our own identities as nations and as individuals, with our own wrongdoings and with the realities or perceived realities with our neighbours. This is not something that can be outlined by a simple preparation of borders, armies, diplomatic missions and gestures. This is an ongoing struggle not necessarily with our neighbours, but first and foremost within ourselves, within the complexity of the individual emotions, intellect and heritage that each of us carries as we stride towards a better future.

Our work, as educators, is simply, or not so simply, this struggle. I wish that we could offer our children – Palestinian and Israeli alike – a formula for a good life, for stability, for pride in themselves and their nations and for no pain. It would be so much easier if we could draw up clear guidelines for the difficult encounters with our neighbours. But we cannot. Our task as educators is to provide our children and ourselves with the tools to contend with the multitude of ideas and cultures in the region and with the complexity of thoughts and hopes which we each have within ourselves. Although we only represent the larger effort of a magnificent group of educators in our region, I for one am fortunate to have received such tools from my courageous Co-Director who stands here with me today, from our exceptional colleagues from MECA, from my own teachers and educators in Horev High School, and from my dear parents who follow me through the struggles of this difficult path towards peace. Such blessings give me not only the ability to continue in this cooperative educational effort, but even more the responsibility and obligation to continue in a difficult yet essential venture.



*Address by*

Mr Ghassan Abdullah\*  
Palestinian Co-Founder and Co-Director of the  
MIDDLE EAST CHILDREN ASSOCIATION (MECA)

Honourable mention  
of the UNESCO Prize for Peace Education 2000

I greet you under the sign of commitment and fidelity. Commitment to education for friendship and to the people in whose midst I live. Fidelity to the undertaking to build an advanced human society governed by humanistic principles and democratic values.

I must begin by expressing my gratitude for this noble gesture, especially at a time when the gun is threatening to suppress the feelings and hopes of children who wish to live in peace, at a time when restrictions are being imposed on students, educators and workers and the olive tree, the symbol of peace, is being felled.

At this time our task and duty is that of educators with a humanistic vision of education which is concerned not only with education for peace but with the abolition of all limitations and distinctions based on gender, religion and race, for we are working for humanity as a whole even if at present we are making a special effort to assist our own people.

The challenges we face are many and difficult but, on account of the hard conditions which we are experiencing and drawing on our vision of education, we have determined to continue on our path.

How could it be otherwise, as I was raised by a mother who taught me to love people and to detest violence and injustice? As I come from a noble people aspiring to

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\*The author made his presentation in Arabic.



tolerance and standing up for justice and the elimination of the oppression which it has endured? As I have earned my living in an international organization which implanted in us and nurtured a love of giving and voluntary service, the United Nations Relief and Works Agency, UNRWA-West Bank, where I have constantly looked into the eyes of the children of refugees who are students, and their eyes shine with hope and love of life, conveying a rejection of hatred and a detestation of injustice?

That is the source of my strength and my motivation to continue on my path, the path towards the construction of a civil society free from expressions of racism and attempts to suppress the freedoms of others.

This long and arduous effort requires your support and assistance, requires that you make your voices heard, and your presence here today is the best indication of that support which we so highly value, especially as it comes at a time when blood is being shed, liberties are being suppressed and we are being blockaded and starved.

We pledge before you that we will continue with this process, making every effort to bridge the gulf, to build confidence and to seek release from harmful stereotypes.

I am greatly honoured to be here to receive this distinguished award, but it would be even more of an honour if you allowed me to dedicate it to the bereaved mothers of my people and, especially, the mothers of the innocent children who have fallen, seeking to breathe the air of freedom.

# APPENDICES





### General Rules Governing the UNESCO Prize for Peace Education\*

#### Article 1 – Aim

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

#### Article 2 – Prize

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

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





## UNESCO Prize for Peace Education 2000

### Article 3 – Fund

The sum of US\$1 million donated by the Japan Shipbuilding Industry Foundation has been placed in a UNESCO special account and only the annual interest shall be used to finance the Prize and the activities of the Jury responsible for awarding it.

### Article 4 – Designation of laureates

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

### Article 5 – Jury

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

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

### Article 6 – Criteria for the awarding of the Prize

a) The laureate shall not be subject to any kind of discrimination on the grounds of nationality, religion, race, sex or age. He shall have distinguished himself through outstanding and internationally recognized action extending over several years in the fields of:



- the mobilization of consciences in the cause of peace;
- the implementation, at international or regional level, of programmes of activity designed to strengthen peace education by enlisting the support of public opinion;
- the launching of important activities contributing to the strengthening of peace;
- educational action to promote human rights and international understanding;
- the promotion of public awareness of the problems of peace through the media and other effective channels;
- any other activity recognized as essential to the construction of the defences of peace in the minds of men.

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

#### Article 7 – Nomination of candidates

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

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

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

The Jury shall meet during the three months following the closing date for the submission of nominations to make its recommendations to the Director-General



## UNESCO Prize for Peace Education 2000

concerning the selection of the laureate for that year. The date for the awarding of the Prize shall be fixed by the Director-General in consultation with the laureate during the year in question.

### Article 9 – Official ceremony

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



Members of the International Jury  
of the UNESCO Prize for Peace Education 2000

*President of the International Jury:*

Professor NAZLI MOAWAD AHMED (Egypt)

Member of Parliament

Director of the Center for Political Research and Studies

Faculty of Economics and Political Science

Cairo University

Giza

Professor ROSELI FISCHMANN (Brazil)

Professor of Graduate Studies on Education

University of São Paulo

Professor of Graduate Studies on Education, Art and History of Culture

Mackenzie Presbyterian University

São Paulo

Professor RAN-SOO KIM (Republic of Korea)

Professor Emeritus of Education

Yon-Sei University

President of the Asia and Pacific Federation of UNESCO Clubs and Associations  
(AFUCA)

Seoul

Professor PIERRE KIPRE (Côte d'Ivoire)

Former Minister of Education

Former Chairman of the National Commission of Côte d'Ivoire for UNESCO

Abidjan

Professor DIMITRA PAPADOPOULOU (Greece)

Chairholder, UNESCO Chair on Education for Human Rights and Peace

Aristotle University

Thessaloniki



### Laureates of the UNESCO Prize for Peace Education (1981–2000)

#### 1981



#### **Ms Helena Kekkonen** (Finland)

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



#### **World Organization of the Scout Movement (WOSM)**

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

#### 1982



#### **Stockholm International Peace Research Institute (SIPRI)** (Sweden)

Founded in 1966, SIPRI is an independent foundation whose activities are mainly focused on the problems of disarmament and arms limitation. The Institute conducts scientific research on peace, security and international cooperation and undertakes studies with the aim of contributing to the establishment of a just and lasting peace. For many years, SIPRI has been drawing the world's attention, by means of a monumental series of rigorous and unequivocal studies and international peace research, to the tragic waste that humanity is making of its intellectual capacities and the world's natural resources, in its race towards self-destruction.



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**1983**



### **Pax Christi International**

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

**1984**



### **International Physicians for the Prevention of Nuclear War (IPPNW)**

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

**1985**



### **General Indar Jit Rikhye (India)**

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



**Georg Eckert Institute for International Textbook Research** (Germany)

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

**1986**



**Mr Paulo Freire** (Brazil)

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

**1987**



**Ms Laurence Deonna** (Switzerland)

Ms Laurence Deonna (1937–) is a writer, reporter and photographer. She has worked, without any ideological or religious bias, to bring the peoples of the world closer together through dialogue and mutual understanding and to improve the status of women worldwide. Her work is a shining example of the contribution that information and communication can make to international understanding, by combining a passionate search for the truth with the constant concern to serve



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justice and peace, to strengthen respect for the individual and to open up ever-wider channels of friendship and cooperation between nations, cultures and individuals everywhere.



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

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

### **1988**



### **Brother Roger of Taizé (France)**

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

### **1989**



### **Mr Robert Muller (France)**

Mr Robert Muller (1923–), from Alsace-Lorraine, was profoundly marked by the sufferings of his region and by his own experiences during the Second World War. After the war he decided to devote his life to working for peace and to transcend





national divisions by a deeply humanistic philosophy similar to that of Albert Schweitzer and Robert Schuman. After forty years of devoted behind-the-scenes work at the United Nations, in 1986 he became Chancellor of the UN University of Peace, Costa Rica. He has inspired and given hope to innumerable people through his action and idealism and his work has set an example for the young in every nation. He has emerged as one of the great peace-makers of our time.



### **International Peace Research Association (IPRA)**

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

## **1990**



### **Ms Rigoberta Menchú Tum (Guatemala)**

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



### **World Order Models Project (WOMP)**

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

**1991**



### **Ms Ruth Leger Sivard (United States of America)**

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



### **Cours Sainte Marie de Hann (Senegal)**

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



**1992**



**Mother Teresa of Calcutta (India)**

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

**1993**



**Ms Madeleine de Vits (Belgium)**

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



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

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



## 1994



### **The Venerable Prayudh Payutto (Thailand)**

From the time he was ordained as a monk under exceptional royal patronage in 1961, the Venerable Prayudh Payutto (1939–) has dedicated himself to the dissemination of Buddhism, pointing out how individual members of society can develop peace and happiness intelligently. Although he is officially a Buddhist monk, his teachings do not belong exclusively to any race or creed. His essential and innovative idea is that peace is an intrinsic and purely human value emanating from the innermost being, radiating through group relationships and finally reflected in international relations between peoples and states. This conception emphasizes the prime importance of inner peace and the responsibility of each individual in considering peaceful solutions to all social, economic and moral problems. The Venerable Prayudh's work for peace consists in instilling, through his writings and lectures, a conscious awareness of peace and the true quality of life.

## 1995



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

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



## 1996



### **Ms Chiara Lubich (Italy)**

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

## 1997



### **Mr François Giraud (France)**

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

## 1998



### **Educators for Peace and Mutual Understanding (Ukraine)**

Set up in Kiev in 1990, Educators for Peace and Mutual Understanding is a non-governmental organization operating on a voluntary and completely independent basis, with no religious or political affiliation. It brings together educators and educational groups, clubs and centres of various kinds, as well as



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public bodies. The aim is not only to devise and implement a new education for peace, by providing individuals with a basis for living in harmony with nature, other people and themselves, but also to enlarge the sphere of tolerance and mutual understanding through intensive local, regional, national and international cooperation. Its action takes many and varied forms: lectures, meetings and discussion groups of all kinds, the publication of theoretical works and teaching guides, creative workshops, behavioural games for young people and sessions at its university for the study and teaching of peace, which has already trained hundreds of peace educators.

### *Honourable mentions:*

#### **Fridtjof Nansen Academy** (Norway)

The Fridtjof Nansen Academy bears the name of the famous Norwegian explorer and humanist who won the Nobel Prize for Peace in 1922. It was founded in 1938 in response to the rise of the totalitarian ideologies of Nazism and Fascism and has remained faithful to its main objective: the defence of human dignity and human rights through dialogue, as the best way of teaching peace and of resolving conflicts.

#### **World Court Project** (New Zealand)

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

#### **Ulpan Akiva Netanya** (Israel)

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



## 1999



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

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

### *Honourable mentions:*

#### **Ms Irène Drolet** (Canada)

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

#### **Association for Peace Education of Tübingen** (Germany)

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



### **Congregation of the Daughters of Mary-Auxiliatrix in Angola**

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

**2000**



#### **Mr Toh Swee-Hin (Australia)**

Professor, researcher and advocate in the fields of international, intercultural peace education, global education, human rights and sociology, Mr Toh (1948–) has helped to pioneer and promote peace education in many countries, including Jamaica, Japan, South Africa, Uganda and the United States of America. In particular, on the island of Mindanao in the Philippines, a site of long-standing armed, social and cultural conflict, he introduced the community to a holistic peace education framework, integrating issues of militarization, structural violence, human rights, cultural solidarity, environmental care, personal peace, and pedagogical principles of holism, dialogue and consciousness. As Director of the Centre for International Education and Development (Alberta, Canada) from 1994 to 1999, he was able to integrate peace education into several bilateral projects on educational development in Africa, Asia and the Caribbean. He has also produced numerous publications on peace education and related fields.

#### *Honourable mentions:*

#### **Mr Pierre Weil (France)**

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





**Ms Christiana Ayoka Mary Thorpe** (Sierra Leone)

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

**Middle East Children Association (MECA)**

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

*L'Olivier* (The Olive Tree)

1981, bronze, 25 x 11.5 x 9 cm

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



L'Oratoire de St. A. FEMOSA en 1901  
donné par FRAI UNGICO au  
l'Évêque de Paris FAIA

