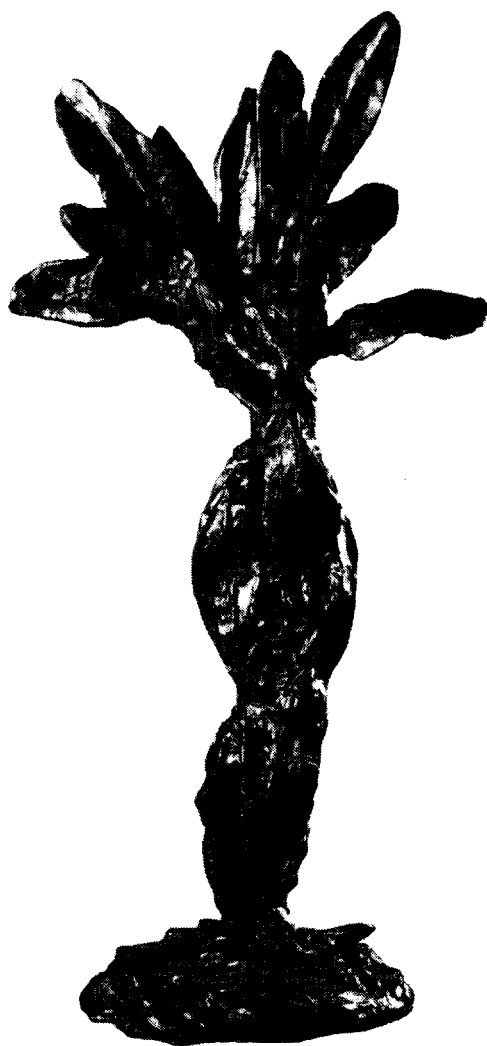


UNESCO PRIZE
1986 and 1987
FOR PEACE
EDUCATION



The cover design represents the statuette
designed by the Spanish sculptor FENOSA
for the Unesco Prize for Peace Education.

UNESCO PRIZE
1986 and 1987
FOR PEACE
EDUCATION

UNESCO

The ideas and opinions expressed
by the laureates of the Unesco Prize
for Peace Education 1986 and 1987
do not necessarily reflect
the views of Unesco

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THE FACE OF PEACE

(1951)

Man surrendering to peace is crowned with hope.

Man surrendering to peace always has a smile,
After all battles, for anyone who asks it.

Fecund fire from seeds, hands and words
A beacon fire is kindled and every heart is aglow.

Victory is founded on brotherhood.

Growth is limitless.

Each shall be victorious.

...
To think that man so long has given man cause for fear
And startled away the birds he carried in his mind.

...
My happiness is our happiness
My sun is our sun
We share life
Space and time are ours.

...
Our songs call for peace
And our answers work for peace.

...

The architecture of peace
Rests on the whole world.

Unfold your wings beautiful countenance
Compel the world to be wise
For we are becoming real.

We are becoming real together through our efforts
Through our will to dispel the shadows
In the blazing path of a new light.

Strength will become lighter and lighter
We shall breathe more freely and raise our voices in song.

Paul Eluard
(France)
1895-1952

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UNESCO PRIZE
1986
FOR PEACE
EDUCATION

The Unesco Prize for Peace Education,
awarded in 1986 for the sixth time,
was presented by Mr Amadou-Mahtar M'BOW,
Director-General of Unesco,
to Professor Paulo FREIRE of Brazil.

The ceremony was held at Unesco Headquarters
in Paris in the presence
of Ms AL-AWADI,
President of the Jury
and the International Commission
for Peace in the Minds of Men,
Professor Paulo FREIRE,
Permanent Delegates of Member States and
representatives of governmental and non-governmental organizations.

The first part of this publication contains
the addresses delivered during the prize-giving ceremony
and a brief outline of the laureate's activities.

ADDRESS BY

MS BADRIA AL-AWADI

*President of the Jury
and the International Commission
for Peace in the Minds of Men*

Mr President of the General Conference,
Mr Chairman of the Executive Board,
Mr Director-General,
Professor Paulo Freire,
Your Excellencies,
Ladies and Gentlemen,

IT is a joy and a privilege for me to welcome you here today on behalf of the Jury and International Commission for Peace in the Minds of Men, which held its sixth session at Unesco Headquarters in Paris from 7 to 10 July 1986 for the purpose of proposing to the Director-General the name of the laureate of the 1986 Unesco Prize for Peace Education. The Prize is intended to reward an exemplary activity in the field of education for peace and international understanding.

The Jury, seven of whose members were present—important commitments having prevented the other two from attending—did me the honour of asking me to preside over this meeting. The 1986 session was of particular significance in the Jury's eyes since it coincided with the International Year of Peace, proclaimed by the United Nations General Assembly in resolution 40/3 of 24 October 1985, and with the celebration of the fortieth anniversary of the founding of the United Nations and Unesco. The Jury took note of resolutions 23 and 24.4 adopted by the General Conference of Unesco at its twenty-third session in Sofia in November 1985, concerning the increased efforts being made by the Organization in support of peace, disarmament and international understanding.

The Jury emphasized the close links between the noble aims set forth in Unesco's Constitution and the ideals which lay behind the establishment of this Prize.

It recognized that peace education, intended for young people and adults alike, and provided both in and out of school, can do a great deal to promote understanding among peoples and, in particular, mutual recognition of their identity and rights in the political, social and cultural spheres.

The Jury viewed the increase in the number of candidates as an encouraging sign of the interest taken by Member States, non-governmental organizations and individuals in the Prize and in the values it stands for.

The Jury was impressed by the calibre of the candidates and the diversity of individual and joint activities to promote peace education or to put it into practice.

It also paid tribute to the dedication, perseverance and self-abnegation displayed throughout the year by individuals and organizations working for peace. The high standard of the candidatures and the diversity of the activities considered made the Jury's task particularly difficult.

The Jury appreciated the efforts made by the Secretariat to give Member States and non-governmental organizations ample notice so that they would be able to select their candidates and submit nominations within the specified time-limit.

As regards the criteria for the awarding of the Prize, the Jury took the view that the concept of peace education should, within the context of the General Rules governing the prize, encompass all kinds of formal and non-formal teaching and learning situations involving the use of various tools, methodologies and media, including the introduction of new branches of knowledge and their dissemination.

It also considered that the Prize should not be awarded for peace education activities carried out by high-ranking public officials if such activities could be regarded as being part and parcel of their official duties.

However, if such persons, after leaving government service, could attest to having carried out outstanding peace activities in a personal capacity, they should be entitled to receive the prize.

In accordance with the provisions of Article 6 of the General Rules, the Jury examined 22 individual nominations and 12 nominations of organizations.

At the conclusion of its discussions, it proposed that the Director-General should award the Unesco Prize 1986 for Peace Education to Professor Paulo Freire, the distinguished Brazilian educator, philosopher and historian, for his tireless efforts and for his constant concern for those who seek not only education but liberation, dignity and justice, without which mankind cannot fully realize its potential.

It is my pleasure to announce that the Director-General has approved the Jury's recommendation and designated Professor Paulo Freire as laureate of the 1986 Prize.

I am particularly happy to welcome him, on behalf of the Jury, this evening.

Professor Paulo Freire is known mainly for his tireless work in helping the poorer communities to learn to read and write, not only in his own country and in the rest of Latin America, but also in Africa and Asia where, as a Unesco consultant and educational adviser to the World Council of Churches, he has contributed, with the help of his wife Elza, to the implementation of educational programmes in African and Asian countries after their accession to independence.

The assistance he has given them is exemplary as regards its relevance, the work-learning relationship established and the teaching methods used, based on the particular circumstances of people's lives and on personal effort.

Optimism is one of Paulo Freire's most striking traits. The difficulties he encountered in his youth, the personal ordeals he has been through, and the poverty, ignorance and fatalism he has met throughout his career have left no trace of bitterness in him. His exceptional psychological capacity to understand the humblest of men and women and to bring home to them the fact that knowledge is power, has made him one of the most original educationalists of our time, one whose ultimate purpose has been no less than to promote human rights and international understanding through education.

The awarding of the 1986 Unesco Prize for Peace Education to Paulo Freire is a clear token of recognition of the rare educational and human qualities.

In conclusion, I should like, on behalf of the International Jury, to thank the Director-General warmly for having entrusted us with the high moral responsibility which membership of this distinguished Jury entails.

I am particularly proud to say to the Director-General how much the four outgoing members of the Jury whose second term of office has just expired have appreciated the respect and friendliness he has shown towards them, and the qualities of wisdom he has displayed.

ADDRESS BY
MR AMADOU-MAHTAR M'BOW
Director-General of Unesco

Mr President of the General Conference,
Mr Chairman of the Executive Board,
Madam President of the Jury
for the Unesco Prize for Peace Education,
Distinguished Permanent Delegates
and Members of the Executive Board,
Eminent Prize-winner,
Excellencies,
Ladies and Gentlemen,

IT is with great pleasure that I welcome you to Unesco House, on the occasion of the award of the sixth Unesco Prize for Peace Education, which takes place this third Tuesday in September, on which the international community is observing the International Day of Peace proclaimed by the United Nations General Assembly in 1981.

I am pleased to greet, on this platform, Ms Badria Al-Awadi, President of the Jury for the Unesco Prize for Peace Education and of the International Commission for Peace in the Minds of Men. Allow me, Madam President, to express my very great appreciation of the work that you yourself, and the members of the Jury, have accomplished during the past year.

The ceremony which brings us together today takes place in the twin context of the International Year of Peace and of the celebration of the fortieth anniversary of Unesco's founding.

Forty years have now gone by since the first General Conference of the Organization was held in Paris. The Constitution, approved a year earlier, in London, by the Conference of Allied Ministers of Education, had been ratified by 23 governments. Unesco had become a reality.

It had been assigned the task of 'advancing, through the educational and scientific and cultural relations of the peoples of the world, the objectives of international peace and of the common welfare of mankind for which the United Nations Organization was established and which its Charter proclaims'.

Thus Unesco's mission was to contribute, in particular, to 'full and equal opportunities for education for all, in the unrestricted pursuit of objective truth and in the free exchange of ideas and

knowledge...' and 'to develop and to increase the means of communication between their peoples and to employ these means for the purposes of a mutual understanding and a truer and more perfect knowledge of each other's lives'.

With this aim in view, Mr Clement Attlee, then Prime Minister of the United Kingdom, could state at the opening of the Conference in London in 1945: 'All of us hope to educate our people for the world we want to build. Our watchword is "educate so that the minds of the people shall be attuned to peace"'

This is what, over the past 40 years, Unesco has striven to do through its programmes as a whole, as also, more specifically, by means of a range of activities whose ultimate goal has always been to establish a climate of peace.

To this end it has encouraged the competent authorities of the different countries to rid school textbooks of all forms of racism and all forms of chauvinism, as well as of all interpretations of history likely to create or to encourage animosity between their peoples. It has also endeavoured to ensure that these textbooks are designed so as to give pupils and students a better awareness of the realities of other peoples' lives, of their history, their cultures, and their ways of life, in order to help to create a climate more conducive to mutual understanding and fraternal co-operation.

Another such initiative was the launching, by Unesco, in 1953, of the Associated Schools Project – which today numbers over 2,000 institutions, in 96 countries. The goal of the project is twofold. It aims, on the one hand, to promote the implementation of special programmes of education for international understanding, and, on the other, to facilitate the exchange of information, correspondence, teaching materials, students and teachers among the schools involved in the project.

The project has enabled many educational establishments, in different countries, to benefit from Unesco's educational experiments in the field of education for international understanding, as well as from valuable experience in matters of teaching methods, curricula, research and evaluation.

The Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms, adopted by the General Conference of Unesco in 1974, represented a landmark in the Organization's action, in particular by urging Member States to

‘take advantage of the experience of the Associated Schools’ and to ‘strengthen and renew their efforts to extend the programme to other educational institutions and work towards the general application of its results’.

The Unesco Prize for Peace Education finds its place in the overall framework of activities conducted by Unesco in order to strengthen international understanding and the spirit of peace. Established by the Organization’s Executive Board in 1980, thanks to the generosity of the Japan Shipbuilding Industry Foundation, and awarded for the first time in 1981, the Prize aims 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 Unesco and the United Nations Charter’.

I should like to convey once again to the donor, the Japan Shipbuilding Industry Foundation, the gratitude of Unesco, and my own gratitude, for the generous support which it is giving through this gesture to the cause of education for peace.

This year, the Jury has asked me to award the prize to the celebrated Brazilian educationalist Paulo Freire, who for the past 40 years has worked with unflagging determination and devotion to provide literacy training and education for the poorest population groups—thereby enabling them to take an active part in the struggle against poverty, the eradication of which is one of the key preconditions for the establishment of a lasting peace.

Paulo Freire, who comes from the North-East of Brazil, began his work with adult literacy schemes in the most disadvantaged rural areas. The author of numerous works of which I shall quote only *Education: The Practice of Freedom* and *The Adult Literacy Training Method* he has been professor of the history and philosophy of education at the University of Recife in Brazil, visiting professor at the Centre for Studies in Education and Development and a fellow at the Centre for the Study of Development and Social Change at Harvard University in the United States.

He is the originator of a well-known method of literacy training known as ‘conscientization’, or ‘education for liberation’, which he began to apply in his own country, then in Bolivia and Chile, and subsequently in other Third World countries and in particular in the Portuguese-speaking countries of Africa, such as Angola, Cape

Verde, Guinea Bissau, São Tome and Principe, as well as in Tanzania, where he helped, after the advent of independence, to rebuild the national educational systems.

Paulo Freire has been closely associated in Unesco's various functional literacy and adult education programmes. For ten years, he served as special adviser on education to the World Council of Churches in Geneva.

Since 1980, he has once again been a professor of education, at the Catholic University of São Paulo in Brazil, and has given numerous teams of young teachers and education leaders, particularly in rural areas in his country, the benefit of his experience.

However, Paulo Freire has not been content to promote the broadest possible access to education. His work has been aimed at bringing illiterate men and women out of what he has called 'the culture of silence', to which they are condemned by their inability to read and write, in order that they may become the full, active 'subjects' of history, instead of resigning themselves to being its passive 'objects'. In Freire's view, education is not neutral, but tends in the final analysis either to alienate man, or to liberate him—and it is this latter goal to which literacy workers and literacy trainees should aspire. This is why he has never hesitated to sacrifice his own interests in order to defend his convictions.

The determination and courage with which Paulo Freire has worked over the decades—frequently in close collaboration with Unesco—to bring into operation a system of education that is truly for the people and to ensure that the broadest masses have access to a life of freedom and creativity have, by the same token, furthered both the ideals enshrined in our Constitution and the goals of the Prize for Peace Education, and amply justify his choice as this year's prize-winner.

I therefore now have the honour to present Professor Paulo Freire with the statuette symbolizing peace, the work of the Spanish sculptor, Fenosa, together with a cheque for \$60,000, representing the Unesco Prize for Peace Education.

SPEECH BY
PROFESSOR PAULO FREIRE
*Laureate of the Unesco Prize 1986
for Peace Education*

Mr President of the General Conference,
Mr Chairman of the Executive Board,
Madam President of the Jury for the Unesco
Prize for Peace Education,
Distinguished Permanent Delegates and
Members of the Executive Board,
Ladies and Gentlemen,

I think (and for the time being I am not reading), I think that I should begin by asking Spanish-speakers in this hall to forgive my speaking in 'Portuguese-Spanish', which is the way I learnt to distort the Spanish language years ago, during my stay in Chile, a country which I also regard as my own. I also beg forgiveness of the interpreters, wonderful people whom I have come to appreciate, for the difficulties which my pronunciation is bound to cause them.

And now I shall read on. Writing the text of a speech is a very curious and very difficult undertaking, since I am in the habit of saying whatever comes into my mind. Throughout my professional life, whenever I have found myself in a situation like the one I am in today, I have experienced a feeling of joy, an altogether pleasurable, very personal feeling of joy, and at the same time, an apparently paradoxical feeling of embarrassment. In accepting this tribute for myself, I am accepting it primarily as a tribute paid to what I have succeeded in accomplishing in conjunction as an educator, with other men and women. The embarrassment which I feel at times like this comes from my being curiously torn between this sense of gladness and a certain desire to take to my heels. My feeling of awkwardness is all the greater since, after receiving such a token of esteem, I obviously cannot simply go away saying 'thank you very much'; and yet, I do not feel capable of delivering a conventional speech.

The way I have found of overcoming this dilemma consists primarily in uttering words to express my appreciation and my gratitude, my main purpose, with the help of those words, being to stress the importance of the contributions, many of them anonymous, which have been made to my practical and theoretical work

alike, and to offer sincere thanks to all those to whom I owe a debt of gratitude. It is a fact that none of what I did a long time ago and am continuing to strive to do in education in my own country and elsewhere can be understood unless consideration is given to the historical, social, cultural and political circumstances surrounding my work. I mean that however crucial the individual note or connotation in my work or my research may be, the personal element alone cannot account for it in its entirety; my work has to be explained in social terms. As I have always thought this way, even when I was very young, I have become accustomed to taking a modest view of the results and the development of the educational activities in which I have been involved. This is why I neither over-nor underestimate the part I may have played in promoting a progressive approach to educational theory and practice. I am always very critical of my own research, and constantly try to learn as much as I teach. I have never drawn a distinction between teaching and learning; I have always emphasized the need for a responsible attitude to the act of teaching, which means that the teacher must have the necessary competence from the point of view of knowledge and methods, as well as a clear political perception of those at the receiving end of his teaching, and of what that teaching is setting out to achieve. I can only conceive of teaching as a complex whole.

It cannot exist without teachers, students, syllabuses, methods, aims and ultimate purpose. What we have witnessed in the past have been methods and theories which gave pride of place either to the teacher or the student, or, sometimes, to the content or method. When I say that one learns as one teaches, that does not mean that I in any way minimize the teacher's duty, which is to teach. But there can be no doubt that he himself learns while teaching others, for the pupils' doubts and their attitude—which is not always critical of the learning process in which they and the teacher are involved—are a lesson in themselves.

At a time when, by paying this tribute to me, Unesco is presenting me with a challenge, I cannot forget how rewarding, over the years in which I have developed or exercised my teaching activities, that other challenge of mine has been—and by this I mean my pupils, young students from various cities around the globe, or agricultural labourers and urban workers from various regions of the world. At this very moment when, sitting in my office in São

Paulo, I am filling these pages with words which I shall soon be uttering, my mind is irresistibly drawn from this room towards other moments in my life, and other places I have been to, where I have been in contact with so many different people, among them Latin American or African peasants, North American or Latin American Indians, blacks from the North American ghettos, ethnic groups termed aborigines by the whites in Australia, New Zealand or the South Pacific Islands, Spanish, Portuguese and Italian workers whom I met in Geneva or Paris at the time when I was in exile, students from Latin America, Europe, North America, Africa and Asia. There have been peoples who in Africa, Central America, the Caribbean and Latin America, have engaged in a struggle that has sometimes brought freedom and sometimes frustration. Together with many of these men, women and young people, I have learnt a fundamental lesson, and their doubts and ingeniousness have often taught me a great deal. Their doubts, their fears, their uncertainties, but also their convictions which I have always shared, have helped me to see things better, to understand more clearly what I thought I already knew only too well. What I have done is to exercise my curiosity in regard to their conviction and uncertainties, their doubts and fears, their fragmentary knowledge of the world, whenever—as has consistently happened throughout my life—I have reflected on what I am doing in order to learn to think clearly and to work better. Through my contact with urban and rural workers, it has also become clear to me that a less naive view of the world does not necessarily result in a commitment to the struggle to transform the world, much less in that transformation itself, as some idealists believe. From the nameless, unfortunate and exploited people of the world I have learnt, above all, that peace is fundamental, indispensable, but that it must be fought for. Peace is something which is created, built up, transcending reality, the perverse facts of social life. Peace is created and developed in the never-ending construction of social justice. This is why I do not believe in so-called peace education that, instead of bringing to light the world of injustice, obscures it and has the effect of oppressing its victims even more.

On the contrary, the education that I am fighting for, that I am struggling for, is a rigorous, responsible, essentially democratic or progressive form of education which, in order to encourage students to learn, challenges and critically assesses them. I do not want to give

the impression to those who are listening to me at this moment, and to those who will probably read my words tomorrow, that I am concealing or denying the influence which a very large number of intellectuals, scientists, philosophers, educationalists and politicians of all times and from all parts of the world have exerted, and continue to exert, over me. I do not think that it is difficult to detect these influences in my work, either because they are explicitly quoted or because their ideas can be discerned in my own analysis. One thing is certain, and that is that without many of the people I referred to earlier and without many of those I have just mentioned, I should certainly not be here right now.

I wish to express my gratitude and thanks to them all, as well as to Elza, my wife, my companion, my teacher, my pupil and the grandmother of my granddaughters and grandsons. I sleep with a grandmother, and it is wonderful; without her, I know full well, I should not be here. Finally, I should also like to extend my thanks to the International Jury which has elected me peace educator for the year 1986, and to thank Unesco, in the person of its Director-General, Mr Amadou-Mahtar M'Bow, and all those within the Organization who have played even the smallest part in the tribute being paid me today. I should also—and now I am not reading my speech any more—like to thank those who are translating what I am saying and trying to understand this Portuguese-Spanish I speak.

I also think it is important to say that I am fully aware that a tribute such as I have just received does not have the effect of fossilizing, paralysing or mummifying those to whom it is paid. By exalting their action, it challenges them to continue their work, constantly improving upon it as they go along. Tributes of this kind serve a fundamental purpose which is not immediately perceptible but which must be clear to those to whom they are addressed. They are also, and above all, a warning and an encouragement. Being a laureate does not entitle you to rest on your laurels; as I see it, it is an incentive to be worthy of the tribute I have just received. Thank you.

BRIEF OUTLINE OF THE WORK OF
PROFESSOR PAULO FREIRE
(Brazil)

PAULO Reglus Neves Freire was born in Recife on 19 September 1921. Having obtained a law degree from the Faculty of Law of the University of Recife, he was appointed Director (1947-1956) and then Director-General (1956-1958) of the Education Division of the Pernambuco regional administration.

From 1954 to 1960 he taught history and philosophy of education at the School of Fine Arts of the University of Recife, now the Federal University of Pernambuco. He entered for the competitive examination for the Chair of history and philosophy of education at the Pernambuco School of Fine Arts, with a thesis entitled 'Education and Brazil today'. He obtained second place and was awarded the title of Doctor of Education by that university.

Paulo Freire was the first director of the Department for the Promotion of Culture at the University of Recife. In 1963, he became President of the National Commission for People's Culture and co-ordinator of the National Adult Literacy Plan, MEC-Brasilia.

During the years he spent in Chile (from November 1964 to March 1969), Paul Freire was appointed adviser in adult literacy and people's education to the Institute for Agricultural Development (INDAP), the Association for Agrarian Reform (CORA) and the Ministry of Education. He then worked, under a Unesco special consultant's contract, with the Instituto de Capacitación e Investigación en Reforma Agraria (ICIRA), a United Nations body operating under an agreement with the Chilean Government.

During this period he also taught at the Catholic University of Santiago and was responsible for the co-ordination of a seminar at FLACSO (Latin American Faculty of Social Sciences) and at ILPES

(Latin American Institute for Economic and Social Planning). He also taught at the Latin American Institute of Social Studies (ILATES).

From April 1969 to February 1970, Paulo Freire taught at Harvard University and from 1972 to 1974 at the Faculty of Education, University of Geneva. Between 1970 and 1980, he was special adviser to the Department of Education of the World Council of Churches, in Geneva.

Paulo Freire is currently organizing annual seminars for the University of Massachusetts (Amherst, United States of America).

Since 1980, after his return to Brazil, he has been teaching at the Pontificia Universidade Catolica of São Paulo and at the State University of Campinas. He is the founder and director of the Vereda Centre for Studies in Education in São Paulo.

Paulo Freire has been awarded the King Baudouin Prize in recognition of his contribution to educational theory and practice and the Harper Prize, also awarded to Elza Freire, his wife, for their combined contribution to educational theory.

Paulo Freire has published numerous books and articles both in Brazil and abroad. Of these, *Educação como Prática da Liberdade*, 1968, *Pedagogia do Oprimido*, 1974, *Cartas à Guiné Bissau*, 1976, *Diálogos sobre Educação*, 1983, *Essa Escola Chamada Vida*, 1985, *Por uma Pedagogia da Pergunta*, 1985, and *Pedagogia: diálogo e conflito*, 1985, have been translated into other languages and have gained worldwide recognition.

LIST OF MEMBERS
of the Jury and
the International Commission for
Peace in the Minds of Men
1986

Ms Estefania Aldaba-Lim (Philippines)
Former Minister of Social Affairs
Former Assistant Secretary-General of the United Nations for
the International Year of the Child
Former member of the Executive Board of Unesco

Professor (Ms) Badria Al-Awadi (Kuwait)
Dean of the Faculty of Law of the University of Kuwait

Professor (Ms) Elise-Marie Boulding (United States of America)
Sociologist and educator
Chairperson of Women's International League for Peace and Freedom

Mr Luis Echeverría Álvarez (Mexico)
President of the Centre for Economic and Social Studies of the Third
World
Former Permanent Delegate of Mexico to Unesco and member of the
Executive Board of Unesco
Former President of the United States of Mexico

Mr Valentin Lipatti (Romania)
Ambassador
Former member of the Executive Board of Unesco

General Olusegun Obasanjo (Nigeria)
Former Head of the Federal Military Government and Commander-in-
Chief of the Armed Forces of the Federal Republic of Nigeria

Professor Joaquín Ruiz Giménez Cortés (Spain)
Barrister
Former Minister of National Education
Former Ambassador of Spain to the Holy See
Mediator

Professor Yoshikazu Sakamoto (Japan)
Former Secretary-General of the International Peace Research Association
(IPRA)
University of Tokyo

Mr Léopold Sédar Senghor (Senegal)
Professor, poet and journalist
Former President of the Republic of Senegal
Member of the Academie Française

UNESCO PRIZE *1987* FOR PEACE EDUCATION

The Unesco Prize for Peace Education, awarded in 1987 for the seventh time, was presented by Mr Amadou-Mahtar M'BOW, Director-General of Unesco, to Ms Laurence DEONNA, of Switzerland, and to the 'SERVICIO PAZ Y JUSTICIA EN AMÉRICA LATINA'.

The ceremony was held at Unesco Headquarters in Paris in the presence of Mr Valentin LIPATTI, President of the Jury and the International Commission for Peace in the Minds of Men, Ms Laurence DEONNA, the representative of 'SERVICIO PAZ Y JUSTICIA EN AMÉRICA LATINA', Permanent Delegates of Member States, and representatives of governmental and non-governmental organizations.

The second part of this publication contains the addresses delivered during the prize-giving ceremony and a brief outline of the laureates' activities.

ADDRESS BY

MR VALENTIN LIPATTI

*President of the Jury and
the International Commission
for Peace in the Minds of Men*

Mr Director-General,
Mr President of the General Conference,
Mr Chairman of the Executive Board,
Distinguished Permanent Delegates and
Members of the Executive Board,
Eminent Prize-Winners,
Excellencies,
Ladies and Gentlemen,

ON behalf of the Jury and the International Commission for Peace in the Minds of Men, whose President I have the honour to be this year, it is my pleasure to extend warm greetings to you and welcome you to this official ceremony for the awarding of the 1987 Unesco Prize for Peace Education.

The Jury met from 29 June to 1 July this year at Unesco Headquarters in Paris to propose to the Director-General the names of the laureates of the 1987 Unesco Prize for Peace Education who have distinguished themselves through outstanding and internationally recognized action extending over several years in 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; and educational action to promote human rights and international understanding.

This year, the Jury examined 49 nominations consisting of 27 individual candidates and 22 organizations—the largest number of candidatures ever received.

This is certainly a clear indication of the favourable response with which the Prize has met and of the international community's confidence in its Jury.

Ladies and Gentlemen,

For the first time since 1945, there is a prospect today that disarmament negotiations may result in an accord, thereby meeting the aspirations of peoples who are aware of the urgent need to avert the danger of a nuclear disaster, wish to halt the arms race and put an

end to the serious inequalities between nations. It is against this background that the particular importance of the peace education programmes carried out by the Organization in accordance with its Constitution is to be seen.

These programmes are carried out more especially within the framework of the Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms adopted by the General Conference at its eighteenth session (1974). Unesco also continues to follow up the conclusions of the Intergovernmental Conference on Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms with a view to Developing a Climate of Opinion Favourable to the Strengthening of Security and Disarmament (1983).

The purpose of Unesco's action in these fields is to ensure that education at all levels and in all its forms provides the knowledge needed for each and every person, child or adult, to become aware of the problems of maintaining and strengthening peace, as well as knowledge concerning respect for human rights and the rights of peoples to self-determination, independence and freedom.

Mr President,
Ladies and Gentlemen,

The Jury met for the seventh time this year. Allow me, on this occasion, very briefly to recall the names of the previous prize-winners. Their names alone are clear evidence of the noble ideal and the diversity of peace education.

In 1981, *Ms Helena Kekkonen*, of Finland, and the *World Organization of the Scout Movement* were the first laureates of the Prize. Ms Kekkonen had distinguished herself internationally as an adult educator and producer of educational films. The scouts, for their part, had been awarded the Prize for their important contribution to the education of young people in a spirit of peace, friendship and brotherhood.

In 1982, it was the *Stockholm International Peace Research Institute (SIPRI)*, one of the most renowned peace and disarmament research institutions, which was awarded the Prize. We are all familiar with this Institute's outstanding contributions, ever since it

was founded in 1970, to training and public information in this field.

The 1983 laureate was *Pax Christi International*. Founded in 1945, at the same time as Unesco, this organization received recognition for its vigorous action to further the cause of disarmament, human rights, East-West rapprochement and North-South solidarity for development, based on Pope John XXIII's Encyclical 'Pacem in Terris'.

In 1984, the Unesco Prize for Peace Education was awarded to the association of *International Physicians for the Prevention of Nuclear War* (IPPNW), one of the organizations which has accomplished the most outstanding work in this field and which, with remarkable conviction, imagination and vitality, has fostered in the minds of hundreds of thousands of people the world over a commitment to peace and an awareness of the threat of nuclear holocaust. One year later, this association was in fact to receive the Nobel Peace Prize.

In 1985, the Prize was awarded to *General Indarjit Rikhye* of India, former Military Adviser to the Secretary-General of the United Nations, and, since 1969, President of the International Peace Academy; and to the *Georg-Eckert Institute for International Textbook Research*, which was founded in 1947 in the Federal Republic of Germany, and is committed to the task of revising school history and geography textbooks in order to rid them of all prejudices and stereotypes they might contain.

Last year, the Jury selected as prize-winner the famous Brazilian educationalist *Paulo Freire*, who for 40 years has devoted himself to educating the most deprived populations and endeavouring to improve their living conditions, an essential criterion for the establishment of a lasting peace.

Finally, this year, the Jury recommended to the Director-General that the 1987 Prize should be shared between *Ms Laurence Deonna* of Switzerland and the '*Servicio Paz y Justicia en América Latina*'.

I am particularly appreciative of the Director-General's willingness to accept the Jury's recommendation and his designation of Ms Deonna and the '*Servicio Paz y Justicia en América Latina*' as laureates of the 1987 Prize.

It gives me great pleasure to welcome among us this evening Ms Deonna and Father Pérez Aguirre, representative of the '*Servicio Paz y Justicia en América Latina*'.

Ms Deonna, a leading journalist and writer, is best known for the cheerful courage with which she goes off to places where war and injustice are rife, or where there are distressing problems—especially involving women—to be studied and, if possible, overcome. Her irrepressible independence and sense of humour have endeared her to readers and colleagues alike.

The guiding principles of ‘Servicio Paz y Justicia en América Latina’ draw their inspiration from the ecumenical Christian movement which 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. These principles have been translated into a host of practical programmes for peace and human rights education throughout the Latin American continent.

Mr President,
Ladies and Gentlemen,

All the activities carried out with so much conviction, dedication and courage by the people and organizations I have just mentioned are in keeping with the ideals of our Constitution and are all acts of peace which it has been our Commission’s duty to promote and encourage.

In conclusion, I express the hope that the renown of the Unesco Prize for Peace Education will continue to spread year by year, and in doing so will provide an incentive for even more peace initiatives and reinforce peace education still further—that peace so precious and so precarious, and so sorely needed by the world we live in.

Thank you.

ADDRESS BY
MR AMADOU-MAHTAR M'BOW
Director-General of Unesco

Mr President of the General Conference,
Mr Chairman of the Executive Board,
Mr President of the International Jury for the Unesco
Prize for Peace Education,
Distinguished Permanent Delegates and
Members of the Executive Board,
Distinguished Prize-winners,
Your Excellencies,
Ladies and Gentlemen,

I welcome you to Unesco House for the awarding of the 1987 Unesco Prize for Peace Education, which was established in 1980 through the generosity of the Japan Shipbuilding Industry Foundation.

The quest for peace is perhaps as ancient as the use of violence to settle disputes among men. But it has taken on a primordial urgency since the problems of war and peace have assumed global proportions. Mankind as a whole now feels implicated in this quest.

In 1899, a conference of representatives of 26 States was held in The Hague to study ways of settling disputes before they degenerated into armed conflict, and it set up an International Court to arbitrate in conflicts submitted to it by mutual agreement. A second conference attended by 44 States was held in 1907.

These initiatives did not prevent the outbreak of the First World War. But after the hecatomb it provoked, the quest for peace took on a new impetus. There seemed to emerge for the first time throughout Europe a resolve to do more than simply attempt to defuse latent conflicts—a determination to found peace on constructive endeavours and continuous co-operation. The League of Nations was born and, under its aegis, the International Institute of Intellectual Co-operation. As we know, this was not sufficient to prevent the outbreak of the Second World War.

During this war, whose effects extended to all continents, mankind was made aware of the dreadful destructive force of the weapons it had developed and especially the threat looming over it since the invention of the atomic bomb. The establishment of a genuine, just and lasting peace, based on the common security and prosperity of all nations, thereafter assumed the appearance of a vital necessity.

The United Nations system was born of this necessity. It is based on the conviction that, since war threatens the human race as a whole, it is for all nations and all peoples, acting in concert, to play their part in maintaining peace.

In this spirit, the Constitution of Unesco stresses one of the fundamental lessons of mankind's past experience by proclaiming: 'That since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed;

That ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war.'

That is why the States acceding to Unesco agree and determine 'to develop and to increase the means of communication between their peoples and to employ these means for the purposes of mutual understanding and a truer and more perfect knowledge of each other's lives'.

While within the United Nations system Unesco is not concerned with directly political negotiations, its contribution to peace is none the less indispensable. Through its co-operation in all spheres of intellectual life, it plays a key role in the constructive mobilization of consciences, the shaping of outlooks, and the forging of a commitment to peace and mutual understanding among peoples based on respect for each other's cultures and the realization of their common aspiration towards progress.

In one way, then, it could be said that all Unesco's activities, whatever the specific objective pursued, help to foster a state of mind conducive to peace.

The Unesco Prize for Peace Education, which we are preparing to award today for the seventh time, is one of the activities that contributes directly to this goal. Its aim being to 'promote all forms of action designed to construct the defences of peace in the minds of men', it is conferred in recognition of particularly outstanding activities aimed at the mobilization of consciences in the cause of peace.

This year, the International Jury for the Prize has proposed that the Prize be shared by two candidates:

Ms Laurence Deonna, Switzerland,
and

the *Servicio Paz y Justicia en América Latina*, represented at this ceremony by the Reverend Father Luis Pérez Aguirre.

I thank the Jury, especially its President, Mr Valentin Lipatti, for its excellent work, and I endorse its proposal in consideration of the outstanding merits of the prize-winners.

As suggested by the title of one of her books, Mrs Deonna is a 'Woman and Reporter'. She is a contributor to many Swiss and foreign newspapers. At the same time, she has worked for 20 years, 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 countless articles, photos and books bear witness to her generous and lucid vision, warmly receptive to the great diversity of human beings, situations and cultures, and to her acute awareness of the evils of war, injustice and discrimination in all its forms.

Ms Deonna's 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 co-operation between nations, cultures and individuals everywhere.

Her most recent book, *La guerre à deux voix*, takes the form of a dialogue between 20 or so women from Egypt and Israel who have had intimate experience of the consequences of war. A moving film based on this book has just been issued and had a preview showing to international journalists this morning.

'Servicio Paz y Justicia en América Latina' (SERPAJ), which came into being in Central America in 1971, gradually spread to the southern part of the continent—Argentina, Chile, Brazil, Uruguay—and, in recent years, to the Andean region.

An explicitly non-violent organization, SERPAJ 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.

Its approach is very close to that of Unesco in so far as it is rooted in the conviction that practical respect for the individual in all latitudes is inseparable from the establishment of a world of justice and peace; that mutual understanding among peoples is founded on reciprocal respect for their right to self-determination, to choose their own development paths and to continue to develop their

specific cultures and values in a spirit of constant receptiveness to those of others; and that such understanding presupposes that the practical opportunity exists, in every country, for all individuals to live in dignity and realize their potential freely.

Mr President,
Ladies and Gentlemen,

I now have the honour to present Ms Deonna and the Reverend Father Pérez Aguirre, representing 'Servicio Paz y Justicia en América Latina', with the statuettes symbolizing peace, the work of the Spanish sculptor Fenosa, together with a cheque for \$30,000 each, constituting the Unesco Prize for Peace Education.

SPEECH BY
MS LAURENCE DEONNA
*Laureate of the Unesco Prize 1987
for Peace Education*

Mr Director-General,
Excellencies,
Ladies and Gentlemen,

WHEN I received the telegram announcing the great news, I put the sheet of blue-edged paper on my bedside table within reach and every time I woke up I touched it to make sure that I was not dreaming.

This will give you an idea of my joy today. My gratitude goes out, first of all, to those men and women who have had faith in me—a faith far greater, to tell the truth, than I had in myself!—and by this I mean the members of the non-governmental organizations who so generously proposed and supported my nomination.

I also feel deeply grateful towards those who chose and designated me for this Prize—to the members of this illustrious International Jury, represented here by Mr Valentin Lipatti, and to the Director-General of Unesco himself, Mr Amadou-Mahtar M'Bow—two eminent persons to whom I also express my thanks for the kind words they have just spoken about me.

Excellencies,
Ladies and Gentlemen,

Over a century ago, a native of Switzerland (like myself), from Geneva (like myself), a man (unlike myself!), testified.

In a book, discreetly entitled 'Souvenir de Solférino', Henri Dunant, founding father of the Red Cross, writer and sometime reporter, gave voice to his indignation at the fate of the soldiers he had seen wounded, mutilated... and abandoned on the battlefield.

And this he had seen in both camps.

That man wanted to ease the suffering of war victims, in both camps. His contemporaries called him a utopian. His life was very hard. And yet, from that one personal act a whole attitude was to evolve.

Far be it from me to compare myself with this giant among humanists, with his flowing white beard! And yet I sometimes ask myself whether somewhere, in some obscure way, he did not influence me just a little...

Mr President of the Jury,
Mr Director-General,

And so you have awarded the 1987 Unesco Prize for Peace Education to a woman reporter—me!

A woman who sees the world through a woman's eyes and who has gone out to hear what women have to say about a subject in which they have no say: WAR.

My aim was to enable women in opposing camps—in this case women from Israel and Egypt—to talk to each other through me; women who have been made wretched by war, women whom war has involved personally. And to show that what they have lived through, what they are still living through, what they feel, what they say... and, above all, what they do not say, is tragically, absurdly—or logically—the same thing...

No doubt it is on account of this work, a very long process which took me several years, and because of this new approach, of this 'feminine' peace initiative in a Middle East so sensitive politically and so on edge, that I am here among you this evening.

And who knows if my own personal Utopia has not found a chance to flourish at Unesco? Among the many education programmes of this organization there is one with the gentle name of 'peace education'. Could not Unesco take over here and carry on the work already begun, by publishing together, for example, simple letters by women—letters sent by mothers to their sons on both sides of the battlefield?

Excellencies,
Ladies and Gentlemen,

The Unesco Constitution states that wars begin in the minds of men, just as peace does. How true that is! We journalists are in a position to know and our power, at times, frightens us a little.

And so ... once all preconceived ideas had been swept away and the cloak of hatred in which they had been enfolded thrown aside, these women uttered words which were simply a plea for peace.

How far removed they were from those white-haired generals harking back to the past; they who were once enemies and now, with their earphones, ordnance survey maps and abstract figures exchange accounts of the wars they have fought ... on television!

Once wars are over, they, the women, have no opportunity to compare their grief either on television or elsewhere which is one reason why I offered them the pages of my book *War in Two Voices*—two women's voices, of course.

Voices like that of Naguiya, the Egyptian nurse whose hands have changed so many dressings and in whose eyes suffering speaks neither French nor English, Arabic or even Hebrew. It has nothing to do with grammar and dictionaries. It has to do with children, women and men. It has to do with pride, ambition, stupidity and self-interest, of dictators or democrats, fanatics or financiers, who cause people to scream, to weep, to die.

Voices like that of Hadassa, in Israel. Hadassa, who is a militant peace activist, replies to her son, who is anxious for her: 'Listen carefully to me my darling. I bore you, I fed you, I love you and I live in fear of losing you. I cannot go to war in your place. I cannot prevent you from getting killed or maimed; the only thing that a mother can do to protect her child is to do her utmost for peace'.

Excellencies,
Ladies and Gentlemen,

As you can well imagine, the idea of this chronicle of identical suffering—and of its corollary, an identical desire for peace—is an idea which was not suddenly dreamed up one fine morning.

It came from 20 years of journeying along the highways and byways of the world ... and from within myself!

Twenty years on every continent, especially in the Middle East, 20 years of Ireland torn asunder, Africa racked with famine, Beirut laid to siege, Iran thrown into a turmoil, boat people in the grip of despair ... and so it goes on.

Twenty years of articles, books and photographs,—and now this television film which has just been adapted from my book *War in Two Voices*.

Twenty years and, all the time, inside me, the flashing of a little red light which I shall call 'revolt'.

Sad to say, reporters are usually kindly requested to deposit their

scruples in the cloakroom. What is expected of them are made-to-measure accounts based on a model and conforming to censorship requirements. But the further I went on, the less I felt satisfied with those clichés which, like euphemisms and abstract moralizing, reassure editors and make easy reading for the public, or, on the contrary, with that pseudo-literary style of splashing blood across the headlines.

The further I went on, the more convinced I was that suffering alone is important and that all the rest is nothing but the trappings.

I saw Bassam. He was 11 years old. In the sand there had been an unexploded fragmentation bomb. Bassam's body was riddled with splinters. His hands were gone. When the doctor led me towards him I saw him bend his head towards the stumps of his arms but he could not see them because Bassam's eyes were gone, too. Bassam, I thought to myself, Bassam has a mother. All Bassams have mothers. Soldiers, too, have mothers and wives, and friends and sweethearts... .

The world over, on both sides of enemy camps, women who have never met and who will never meet, bring lives into this world for them to be taken away again, and take their punishment without a word.

In my own way, I have tried to open a small breach in the silence of two or three of them and they have had the courage to speak out. Without them, without their courage, without their sincerity, nothing would have been possible. I would not be here today.

They cannot be thanked enough.

A few weeks ago, when the film was being made, I saw some of my heroines again. They confided to me that, when reading my book, that is to say THEIR book—which is in fact being translated into both Arabic and Hebrew—they confided to me that when reading THEIR book they discovered their shared sorrow.

Some even said they would like to meet each other 'because we have so many things in common...'

A modest miracle.

SPEECH BY

MR LUIS PÉREZ AGUIRRE

*Representative of 'Servicio Paz y Justicia
en América Latina'*

*Laureate of the Unesco Prize 1987
for Peace Education*

Director-General,
Excellencies,
Ladies and Gentlemen,

ON receiving the Unesco Prize for Peace Education, 'Servicio Paz y Justicia en América Latina' would like, on this occasion to draw attention to the work of thousands of unobtrusive but heroic Latin American educators, men and women who, without ostentation, but with deep conviction and unflagging perseverance are building, from its very foundations, the peace to which our peoples legitimately and urgently aspire.

While it is plain to everyone that educating for peace is a matter of undeniable importance today, we have to face the fact that peace education has been one of the most sorely neglected areas and is the greatest challenge facing education workers today.

In the midst of the massive effort being made throughout the continent, 'Servicio Paz y Justicia' is playing its part through its various Secretariats, bringing programmes and objectives into line with each country's particular situation.

The experience of the members of 'Servicio Paz y Justicia' across the length and breadth of the Latin American continent in recent years has brought certain truths home to us, which, because they were simple, were not immediately perceived. A new awareness has grown up of the significance of the freedom and dignity of the human person in the midst of the most appalling outrages and injustices our history has known. In all spheres of social life, fundamental freedoms and human rights are clearly to be seen as the supporting structure of interpersonal and inter-group relations and are the sole and definitive guarantee of peace among and between our peoples.

If we turn our attention to education and what it basically stands for, peace and justice, we find that the element of which least use is

made in education today is freedom, which is restricted in a thousand insidious ways on our continent. It is evident that our societies, with their common values and their mingling of cultures, carry within themselves the teachings of peace and justice. The problem lies in the spurious action of power groups pursuing uncontrolled, selfish interests with no regard for the community and no thought for solidarity. We have so far failed to place enough emphasis on certain simple convictions: on the freedom of every person to act as a potential educator stimulating the educational forces latent in our societies. The true educational strength of our peoples lies in the community, a community in which there is dialogue between its members, and not in a society in which tension and fear reign, and which erects ramparts behind which everyone mistrustfully seeks self-protection. We have discovered that the maintenance of unjust structures, which stifle the liberties, cultures, racial identity and ethical beliefs of peoples serves as a buttress for the obscurantist forces which base security on the balance of fear and terror. And fear engenders anxiety and paralyses human beings, depriving them of their ability to exercise their right to be free.

Faced with this dilemma, we must have the courage to resolve to break the vicious circle of anxiety. And what do anxiety and courage have in common?... The answer is that *both are contagious!* For all too long we have been brought up to be anxious and not to be courageous. Worse still, we have been deeply affected, contaminated, by that education which induces anxiety in us and paralyses our ability actively to seek the solutions which our peoples need, just as they need the earth they tread on and the water they drink. The educational processes that still prevail today have made us into anguished and very often powerless people in the face of the hegemonic forces that are alien to our legitimate values and interests.

The 'Servicio Paz y Justicia en América Latina' knew from the outset that such situations would not change as if by magic. There are no messianic answers, but only patient, courageous and costly responses which lead to the discovery, first of all, that underlying this anxiety-inducing educational system there is immense disdain for the human being and human dignity. A disparaging attitude by the teacher towards the learner, disregard for the authentic educational process, one in which human beings are never divided into teachers and pupils, into those who teach and those who are taught, but—as one of our great educators, Paulo Freire, has said—one *in*

which no one educates anyone; human beings educate themselves in communion with each other! And so we are still thrown into confusion by authoritarian educational processes which have been engendered by authoritarian societies and have not allowed us to think for ourselves or even to imagine liberating educational processes.

It was some time ago that 'Servicio Paz y Justicia' took up the challenge of teaching people to learn in a spirit of freedom and creative enjoyment. We have to learn to think freely and to convince ourselves that we have the right to think differently from others and that this right does not entitle us to look down on those who think differently from us. Our wealth lies in that difference, which fortifies us, fulfills us and enriches us as a society and a people on the road to peace.

We have become convinced, over these strenuous years of endeavour, that there is a direct, reciprocal cause-and-effect relationship between human rights and peace. There can be no genuine peace where human rights and the rights of peoples are not respected, defended and promoted. For this reason we have to direct our efforts towards making those rights a reality.

This is done, concretely, through continuous, long-term practical educational activities carried out by, and for the benefit of those in charge of the learning process. Such action will make individuals more aware of their own intrinsic dignity, and of the value of fellowship, justice and freedom which are their common birthright.

This also implies a continual awareness of each person's own role in the community and a deep sense of responsibility and dedication to the common good. It is not merely a matter of imparting an awareness of each person's *rights*, but also a recognition of the *duties* one has towards others, one's responsibility, and the limits to the exercise of individual freedom in regard to the rest of society, and vice versa.

Experience today shows, unfortunately, that we are still far from ensuring such respect in the economic or political spheres, in the workplace and even in schools. Instead of showing our willingness to live in fellowship with others, which would guarantee genuine social harmony and peace, we have encouraged narrow individualism and a reluctance to recognize the rights of others and to ensure respect for our own.

Educating for peace and human rights means teaching people to realize that 'others' also exist, to feel that they have as much right to be here as we have, to recognize all the relationships which bind us to them and hence to recognize ourselves as social beings. Educating for peace means imparting a sense of respect for others, for the differences in our being and in our action, and ridding ourselves of the ideologically-inspired beliefs that lie concealed in our attitudes and bring out a negative side in us which often causes us to colour our judgement of others with prejudice, preconceived notions and projections of our own fantasies.

Educating for peace and human rights means accepting cultural, ethnic, sexual, political and religious pluralism, the context in which we experience the cultural legitimacy of others. It means accepting differences and the scales of values that characterize any human being or cultural group, from the culture of the most deprived right up to that of the academic elite. And at the same time, it means educating in a spirit of identity, reflecting our fundamental togetherness as brothers and sisters of the human race.

Educating for peace and human rights means being convinced that the human being needs human interaction in order to develop, and that from the very first breath of life, every person is endowed with a potential set of aptitudes and faculties that must be allowed to come forth (*e-ducere*) and bear fruit.

Educating for peace and human rights means being convinced that such education cannot be provided on a sectoral basis or among just a few groups. Wherever human beings live and are faced with the demands of community living, all matters concerning justice, peace of human rights are closely bound up with one another. This is why true education must be all-encompassing in outlook and global in method.

Educating for peace and human rights means accepting the fact that the primary basic right, without which other rights are meaningless, is the right to be a person. Peace education will enable all people to be persons in their own right, to overcome ways of thinking and acting that are linked with notions of *possession and power*, and instead to introduce forms of behaviour that protect those rights and duties by virtue of which everyone can grow in stature and can be a worthier person without necessarily possessing more.

We can understand, then, how every human being can become an educator promoting human rights and building peace as long as he or she has a clear sense of responsibility, of respect for all and of solidarity. For this reason peace and human rights must on no account be taught as abstract subjects bearing no relationship to the circumstances in which they are effectively applied to the history and lives of individuals and peoples.

We should like to conclude this sincere expression of gratitude to Unesco for its support for our work for peace and justice in the Latin American continent by reiterating our conviction that the flowers of peace that will bloom in a tomorrow of greater justice are all contained within the seeds we are now sowing among our peoples.

BRIEF OUTLINE OF THE WORK
OF THE LAUREATES
MS LAURENCE DEONNA

MS Laurence Deonna is a Swiss reporter and writer in her fifties, based in Geneva, who has spent nearly half her life in the field, particularly in the shattered lands of the Near and Middle East, showing particularly tender concern for women, children and ordinary people: 'pushing my curiosity beyond the top brass and the serene certainties of heads of State, that is my credo'.

Ms Deonna is a special correspondent of the *Journal de Genève* and of many other newspapers. She is no desk-woman and not a bit like those journalists whom she describes with humour as 'armchair explorers, eating up the miles via telex or TV'. And she adds, seriously this time: 'Sensationalism and blood splashed across page one aren't my cup of tea either. What interests me and what I want to describe is the impact of events on human beings. I try as much as possible to eliminate the distance which conventional journalists maintain, and try to get directly to grips with my subject. My red passport with its white cross encourages me to do this: "if you can travel freely all over the world, how can you refuse to provide a platform for those who have no opportunity to speak? If you don't help the oppressed to speak, no one will" '.

Laurence Deonna is aware of this: 'Peace doesn't sell', as a publisher once amiably remarked to her. Yet she carries on. She continues to strip the myths from war 'in which all suffer, trapped inside their bubbles of hate'.

Ms Deonna's last book, *War in Two Voices*, is a perfect example of her commitment to education for peace through testimony and actual experience. On page after page she links together women who were enemies and who have never met, women from Israel and Egypt who have opened their lives to her, each in turn, each on her

own side. It is a new, unique approach, with a sensitive style and everyday words which convey more than any grand speech. They are women's words, too seldom heard, which make us think that women might perhaps play a decisive part in the search for more reasonable and more humane solutions to the tragedies of war.

Books by Laurence Deonna, illustrated with photos by the author:

- 1986 *War in Two Voices*, the experiences of Israeli and Egyptian women, 'ex-enemies', describing 'their' 25 years of war from each side of the border. Editions Labor et Fides, Geneva—Le Centurion, Paris. Translated or in the course of translation into Hebrew, Arabic, Italian, German, English and Spanish. A television film has been based on this book.
- 1983 *Reporter qui est-tu ? que veux-tu ? que peux-tu ?* in *Voyage vers le réel*, Editions Olizane, Geneva.
- 1982 *Le Yémen que j'ai vu*, report on North Yemen. Editions 24 Heures, Lausanne—Arthaud, Paris. Translated into Arabic in Beirut.
- 1980 *Femme et reporter, du fond de ma valise*, from the author's recollections, a woman looks behind the scenes of international news stories. Editions France-Empire, Paris—Edicompo, Ottawa.
- 1970 *Femmes du combat, de la terre et du sable*, report on the life of Palestinian, Syrian, Iraqi and Egyptian women. Editions Labor et Fides, Geneva. Translated into Arabic in Kuwait.

SERVICIO PAZ Y JUSTICIA EN AMÉRICA LATINA (SERPAJ-AL)

ORIGINATED officially in Central America (Alajuela, 1971), it was inaugurated in Colombia (Medellín, 1974) and then became firmly established in the Southern Cone (Argentina, Chile, Brazil, Uruguay, etc.). Its activities have attained the Andean region only in the past few years, spreading to Colombia and the neighbouring countries and then to Central America. It arose in response to a need on the part of Christian groups socially committed to grass-roots movements on the Continent engaged in action to combat the oppression and domination of which they are victims.

The following principles and objectives constitute the frame of reference of the groups with which it works.

- The struggle for a 'free society' which seeks gradually to overcome all types of domination. Such a society should be shaped by the projects of each popular movement of each country or region. The aim of the common strategy is to advance further in the field of popular experiments in the socialization of power, wealth and culture.
- An œcumenical Christian spirit which has developed from the experience of Latin American society and the rise of military dictatorships, which have prompted reflection, in the light of Christian faith, on the commitment entailed by liberation theology, and have encouraged support for the struggles of much abused peoples for their liberation.
- The strategy of active non-violence, which is an effective weapon in the hands of materially impoverished peoples and whose power they are discovering in practice.

SERPAJ-AL is the only Latin American organization which openly espouses non-violence.

The rules of procedure of SERPAJ-AL provide that, to accomplish its mission, SERPAJ-AL shall implement educational programmes for peace, public awareness and respect for human rights and the rights of peoples, and training programmes for grass-roots leaders.

LIST OF MEMBERS
of the Jury and
the International Commission for
Peace in the Minds of Men
1987

Professor (Ms) Badria Al-Awadi (Kuwait)
Dean of the Faculty of Law of the University of Kuwait

Professor (Ms) Elise-Marie Boulding (United States of America)
Sociologist and educator
Chairperson of Women's International League for Peace and Freedom

Professor Carlos Chagas (Brazil)
Biophysicist
Ambassador
Former Member of the Executive Board of Unesco

Dr Bruno Kreisky (Austria)
Former Chancellor of the Republic of Austria

Mr Valentin Lipatti (Romania)
Ambassador
Former member of the Executive Board of Unesco

Professor Yoshikazu Sakamoto (Japan)
Former Secretary-General of the International Peace Research Association
(IPRA)
University of Tokyo

Mr Léopold Sédar Senghor (Senegal)
Professor, poet and journalist
Former President of the Republic of Senegal
Member of the Academie Française

Professor Unkhu Abdul Aziz (Malaysia)
Royal Professor, University of Malaya
Kuala Lumpur

Archbishop Desmond Tutu (South Africa)
Cape Town

APPENDICES

LAUREATES OF THE UNESCO PRIZE
FOR PEACE EDUCATION
1981-1987

- 1981 Ms Helena Kekkonen (Finland) and the World Organization of the Scout Movement
- 1982 Stockholm International Peace Research Institute (SIPRI)
- 1983 Pax Christi International
- 1984 International Physicians for the Prevention of Nuclear War (IPPNW)
- 1985 General Indarjit Rikhye (India) and the Georg-Eckert Institute for International Textbook Research (Federal Republic of Germany)
- 1986 Professor Paulo Freire (Brazil)
- 1987 Ms Laurence Deonna (Switzerland) and 'Servicio Paz y Justicia en América Latina'.

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 \$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.

Article 3 - Fund

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

Article 4 - Designation of laureates

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

Article 5 - Jury

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

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

Article 6 - Criteria for the awarding of the Prize

- (a) The laureate shall not be subject to any kind of discrimination on the grounds of nationality, religion, race, sex or age. He shall have distinguished himself through outstanding and internationally recognized action extending over several years in the fields of:
 - the mobilization of consciences in the cause of peace;
 - the implementation, at international or regional level, of programmes of activity designed to strengthen peace education by enlisting the support of public opinion;
 - the launching of important activities contributing to the strengthening of peace;
 - educational action to promote human rights and international understanding;
 - the promotion of public awareness of the problems of peace through the media and other effective channels;
 - any other activity recognized as essential to the construction of the defences of peace in the minds of men.
- (b) The laureate shall be chosen for activities carried out in accordance with the spirit of Unesco and the United Nations Charter.

Article 7 - Nomination of candidates

- (a) Member States of Unesco, intergovernmental organizations, non-governmental organizations granted consultative status with Unesco and persons whom the Director-General deems qualified in the field of peace may nominate an individual, a group of individuals, or an organization considered to merit the distinction of this Prize by virtue of their activities.
- (b) The closing date for the submission of nominations shall be fixed by the Director-General each year.

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

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

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

Article 9 - Official ceremony

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