

SPOROČILA MIRU

PABLO ATCHUGARRY



SPOROČILA MIRU

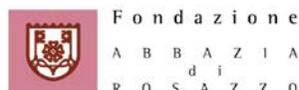
PABLO ATCHUGARRY

SPOROČILA MIRU

PABLO ATCHUGARRY

14. september 2024 - 31. maj 2025

XII. bienale umetnosti miru
Rožaška opatija, Manzano (UD - Italija)



Predsednik

Mons. Edoardo Scubla

Coordinación

Giuliano Pavan

Besedila

Valeria Campagni

Prevodi

Caleidos Translations SL, Madrid

Postavitev strani

Alessio Gilardi, Quadrifolium Group Srl, Lecco

Avtorstvo fotografij

Archivo Pablo Atchugarry, Daniele Cortese,
Alessio Gilardi (pp. 112-119), Fabio Pappalettera (pp. 5,9)

Tisk

Editoria Grafica Colombo Srl, Lecco

Zahvale

Posebno zahvalo si zaslužijo Nicolangela in Giuliano Pavan, Anne, Bruno in Jacques Vanackere, Galleria d'Arte Contini, Valeria Campagni, Stamperia d'arte Albicocco, vsi sponzorji in vse druge osebe, ki so s svojim sodelovanjem omogočile izvedbo te razstave.

PROJEKT SO FINANČNO PODPRLI



Comune di
Manzano



Comune di
San Giovanni al Natisone



Comune di
Corno di Rosazzo



FONDAZIONE
FRIULI

IO SONO FRIULI VENEZIA GIULIA



REGIONE AUTONOMA
FRIULI VENEZIA GIULIA

GO! 2025
& FRIENDS

GLAVNI SPONZOR

CONTINI
GALLERIA D'ARTE

PODPORNIKI PROJEKTA



4	MIR: BARKA BRATSTVA! Mons. Edoardo Scubla
6	MIR JE SESTAVNI DEL HARMONIJE Nj. em. kard. Claudio Gugerotti
11	SOUPORABA SKUPNE DOBRINE Valeria Campagni
13	PAPEŽ FRANČIŠEK
15	MAHATMA GANDHI
17	DAVID MARIA TUROLDO
19	GINO STRADA
21	JOHN LENNON
23	NOBELOVA NAGRADA ZA MIR IN NJEN USTANOVITELJ
23	OSEBNOSTI, NAGRAJENE Z NOBELOVO NAGRADO ZA MIR
24	1953, ALBERT SCHWEITZER, Zahodna Nemčija
25	1964, MARTIN LUTHER KING, Združene države Amerike
26	1979, MATI TEREZIJA IZ KALKUTE, Albanija
27	1980, ADOLFO PÉREZ ESQUIVEL, Argentina
28	1989, DALAJLAMA, Tibet
29	1992, RIGOBERTA MENCHÚ, Gvatemala
30	1993, NELSON MANDELA, Južna Afrika
31	2014, MALALA YOUSAFZAI, Pakistán
32	2021, DMITRIJ MURATOV, Rusija - MARIA RESSA, Filipini
33	2023, NARGES MOHAMMADI, Iran
35	SPOROČILA MIRU Pablo Atchugarry
	GOLOB MIRU
37	Različica v carrarskem marmorju za kiparstvo, h 35 x 52 x 20,5 cm
53	Različica v bronu, emajlirana z rdečo, rumeno, belo in črno barvo, h 35 x 51,5 x 20 cm
59	Različica v carrarskem marmorju za kiparstvo, h 92 x 184 x 73,5 cm
93	Različica v bronu, emajlirana z belo barvo, h 91,5 x 183,5 x 73 cm
121	Graviranje na papirju, h 100 x 200 cm
147	MIR Z NARAVO
161	PABLO ATCHUGARRY Biografija - Razstave
169	BESEDILA V ANGLEŠČINI - ENGLISH TEXTS

MIR: BARKA BRATSTVA!

Mons. Edoardo Scubla

Čudovito gričevje, samotni kraji, kjer človek lahko najde svoj duševni mir in se prepusti umerjeni duhovnosti ... To so besede, s katerimi je običajno opisan kraj, kjer se nahaja naša opatija rož. Je kraj, ki lahko vzbudi občutek lepote, spokojnosti in miru. Lepa je ta naša zemlja. In lepo je naše stvarstvo. Močno si želim, da bi bila ta lepota neminljiva. A na žalost smo priča človeštvu, ki si prizadeva vse to uničiti.

Zato imam sedaj občutek, da živim na robu vulkanskega brezna ali da plujem po nepredvidljivem Galilejskem morju. Razjeda me nelagodje. Sem in tja zaslišim neko rohnenje, tu se posede nekaj zemlje, tam se prikaže oblak dima, vse skupaj pa vsake toliko časa sunkovito prepriha burja.

Je to normalno? Ne, ne morem se več slepiti, magma bo zdaj zdaj zavrela, nemiren veter pa napoveduje silovito nevihto. Pripraviti se moramo! Z zavedanjem, da tega globokega nelagodja, ki ne tli le v meni, ne smemo podcenjevati, smo z Upravnim odborom Fundacije Rožaške opatije sklenili, da se moramo nujno prebuditi iz dremave otopelosti, v kateri se je znašel Zahod. Odločili smo se, da bomo vrata naše opatije odprli briljantni ideji urugvajskega umetnika Pabla Atchugarryja, njegovim prijateljem in občudovalcem: spregovoriti moramo o miru, kateremu se v tem času, ko se opotekamo pod bremenom vojn, premalo posvečamo.

Ta predlog seveda ni nekaj povsem novega. Neki mož, oblečen v bela oblačila, nam o miru govori že

dolga leta in ob najrazličnejših priložnostih, in k sreči ne samo on. Tukaj bom navedel bistvo njegovega sporočila (posredovanega leta 2019 v Abu Dabiju, v sklopu velikega medverskega srečanja), ki od vseh nas zahteva naslednje:

Prizadevati si moramo za mir, obsoditi vse oblike nasilja, izkoreniniti sovraštvo in nasilje brata nad bratom. Naš cilj mora biti bratstvo, ne pa individualizem, ki utemeljuje tudi nasilje.

Postati moramo orodja miru. Biti zgled drugim z iztrebljanjem kakršnih koli zametkov nasilja, sovraštva in predsodkov, in z zasajanjem semen miru: le tako bo namreč lahko vzniknilo bratsko sožitje, ki bo temeljilo na izobraževanju in pravičnosti, razvoj človeštva pa se bo oprl na prijateljsko vključevanje vseh ter na pravice, ki bodo enake za vse.

Spodbujati moramo mir in si prizadevati za svobodo, ki je ena izmed osnovnih pravic vsakega človeka. Svoboda vodi v pluralizem in v raznolikost, ki nista oviri, temveč sestavna dela našega stvarstva. Pluralizem je kot pomladni travnik, kot sklop razmišljanj, zbranih v tem katalogu, kot premišljen koncert za mir.

S tem projektom želimo aktivno pripomoči k demilitarizaciji človeških src in k ponovni oživitvi miru. Miru, ki ga moramo ohraniti, saj vsi stopamo na isto barko, ki nas lahko varno popelje preko razburkanih voda tega sveta: na barko bratstva, kamor se znova in znova vrača golob, ki v svojem kljunu nosi oljčno vejico.



MIR JE SESTAVNI DEL HARMONIJE

Nj. em. kard. Claudio Gugerotti

Zdi se, da v teh dneh naša življenja prežema občutek, ki se imenuje strah. Po dramatični izkušnji s covidom-19, zaradi katerega smo na našega bližnjega pričeli gledati kot na našega sovražnika, in po zaprtju, ki nas je primoralo v dolgotrajen prisilen in tesen stik z osebami, s katerimi sobivamo, v katerem smo po eni strani doživljali trenutke prisrčne zaupnosti, po drugi strani pa tudi močno izčrpanost zaradi nepremostljivih razlik, smo sedaj soočeni s tematiko vojne. Nahajamo se v predvojnem času. Mi, otroci časa, ki ni poznalo vojn, sedaj vojno čutimo kot uresničljivo, neizbežno in grozečo možnost. Čutimo, da se od daleč počasi plazi k nam, da nam je vedno bližja, mi pa se na skorajda neučinkovit način pripravljamo na to, da bo postala del našega življenja. Kaj se bo zgodilo z mladostniki, ki so se nekdaj ob večerih srečevali na ulicah, vsak s svojim kozarcem (morda tudi precej več kot enim), in v blažji ali močnejši alkoholni omami sanjarili o družbi, ki bi nam lahko dala tisto opojnost in lahkotnost, ki nam je današnji čas ne more ponuditi in ki se imenuje pozaba? Kaj bi se zgodilo, če bi vinsko klet nadomestila vojašnica?

O miru smo torej, izhajajoč iz predpostavke, da je vojna mogoča, prisiljeni govoriti. To je začetna, velika stiska, ki v srcu porodi strah, skupaj s strahom pa nato privede do tesnobe in agresije.

Modrost nas uči, da je treba o miru govoriti v mirnih časih, da bi ga lahko stabilizirali, ga okrepili in vsakodnevno gradili mirnejši, solidarnější in lepši skupni svet. Namesto tega pa smo na tem svetu izgubili smisel prvotnega miru, miru kot dimenzije, ki nam omogoča normalno delovanje in za katero se je vredno boriti, zato sedaj obstaja nevarnost, da se bomo omejili le na žalovanje za tistim obdobjem, za katerega menimo, da je vladalo pred našim strahom: našim predvčerajšnjim dnem. Vendar se motimo: tudi predvčerajšnji dan ni bil zaznamovan z mirom, temveč že z nekakšnimi pripravami na vojno. Res pa je, da smo bili mirni, saj najpomembnejših sredstev za preživetje ni primanjkovalo.

Vendar kaj pravzaprav pomeni beseda mir? Če se zazremo v zgodovino in v to, kaj je mir predstavljal skozi stoletja, opazimo, da je pravzaprav imel veliko pomenov. Dolgo časa je bilo mirno življenje pogojeno s preprečevanjem vojne, ki je veljala za zlo, ki prihaja od zunaj, za katerega sami nismo bili odgovorni in ki smo se mu lahko izognili izključno s klicanjem Gospodovega imena in molitvami za božje varstvo. Najstarejši med nami se zlasti na podeželju še danes spominjajo liturgije, imenovane Običaj prošnih dni: procesije vernikov so se vsako leto vile po poljih in travnikih in z molitvijo prosile za božjo zaščito, predvsem bivališč, in za dobro letno. Ena izmed prošenj se je glasila tako: A peste, fame, bello, libera nos, Domine (Kuge, lakote in vojne, reši nas, o Gospod). Vojno so torej dojemali tako kot kugo in lakoto: kot neizogibno in nepredvidljivo nesrečo.

Šele čez nekaj časa smo dojeli, da je za vojno na nek način odgovorno človeštvo samo, da pri tem ne gre za virus, temveč za vrsto vedno bolj nespametnih in vedno nizkotnejših ravnanj, ki nato privedejo do neizogibnega pokola. Ti pokoli so sčasoma pridobili takšne razsežnosti, da smo jih z dvajsetim stoletjem pričeli imenovati svetovne vojne, saj lahko privedejo do globalnega uničenja človeške vrste, takšnega, ki ga lahko povzroči uporaba atomske bombe.

In ta občutek odgovornosti za mir nam prigovarja, naj ne čakamo na naslednjo vojno, temveč naj si vsak dan konkretno prizadevamo za krepitev miru. V Svetem pismu ima mir veliko pomenov, ki so odvisni od časa, okoliščin in načina interpretacije resničnega življenja. Že v Stari zavezi je bilo predvideno, da bo prevladujoči pomen Nove zaveze ta, da je mir sad ljubezni, neskončne ljubezni Boga, ki je prevzel človekovo naravo, vključno z njeno bojevitostjo, in celo sam postal žrtev nasilja, ki je privedlo do najhujše smrti: smrti na križu. Tega pa ni storil zaradi nekih zunanjih okoliščin oz. nekega neizogibnega dogodka, temveč zato, da bi nas rešil. S tem, ko je sprejel krivično povzročeno smrt, je Bog vzel nase greh celotnega

človeštva, ga križal v svojem človeškem telesu in bil nato ob vstajenju odrešen, skupaj z njim pa smo bili odrešeni tudi vsi mi. Vstajenje je torej nekakšen zgled miru, saj nas popelje nazaj k prvotnemu načrtu, ki ga je Bog imel za naš svet, k načrtu rajskega vrta, kjer bi lahko mirno živeli, se sprehajali in se pogovarjali z Bogom, kot Adam in Eva. Tako nam namreč opisuje Prva Mojzesova knjiga, Avguštin pa bo kasneje to popolno urejenost poimenoval *tranquillitas ordinis*. Z grehom se je nato ta urejenost porušila, z uničenjem pravičnosti pa se je uničil tudi mir. Prav zato nam bo prerok Izaija o miru spregovoril takole: »Delo pravičnosti bo mir« (Iz 32, 17).

Ko v teh dneh slišimo govoriti o miru, se ljudstva, ki jih zatira sovražnik, takoj uprejo ideji miru, ki bi bil sad nepravčnosti: takšen mir bi namreč pomenil le stagnacijo že izvedene sprijene invazije določenega območja, v katerem se bojevanje prekine. Namesto tega namreč hočejo nazaj pravice, ki so jim bile kršene. Zgodovinsko gledano so bile z »miri« vojne razmere pravzaprav le za silo zakrpane. Pravi mir je namreč nekakšna univerzalna kompozicija harmonije, nekakšen red, postavljen v svojevrsten mozaik, kjer ima vsak košček svoje mesto, prav s temi delci pa določena podoba zasije v vsej svoji lepoti. Ta »globalni mir« Semiti drug drugemu pri pozdravljanju še vedno zaželiyo z besedami *salam*, *shalom*, *shlomo* itd. Pri tem nimajo v mislih premirja, temveč obilje harmonije, veselja do življenja in možnosti mirnega uživanja življenja po načelih pravičnosti in skrbi za vse in s strani vseh.

Zato torej umetnost na nek privilegirani način izraža naravo miru: v nas namreč poskuša vzbuditi notranji čut za harmonijo in skupnost, pri upodabljanju grozljivih subjektov pa nekakšno notranjo zavrnitev, ki bi vodila v promocijo nasprotnega, torej sporočilne in resnične lepote. Človeštvo se danes sprašuje, kako bi se bilo mogoče izogniti vojni, vendar ta želja sama po sebi ne zadošča, saj je v mehanizmih, ki vojno poganjajo, preveč egoizma in moči, da bi jih lahko

zaustavila zgolj želja. Ne smemo izhajati iz vojne, kateri se je treba izogniti, temveč iz miru, ki ga je treba vzpostaviti.

To je šesti čut našega bivanja: čutimo, da nismo poklicani za to, da nas bo učinek atomske bombe v neki neopredeljeni obliki ali v nekem obrisu, v katerem ne bo življenja, prikoval na zid. Čutimo, da živeti pomeni ustvarjati, se širiti, si želeli ljubiti in biti ljubljene in izkoristiti svojo nadarjenost, da bi ustvarili nekaj lepega. Danes se bolj zavedamo, da vojna ni le rezultat kopičenja oblakov, kar se zgodi pri nevihti, temveč egoističnega preračunavanja tega, kdo bo imel od vojne največ koristi: vedno manj ljudi, ki postajajo vedno močnejši, drugi pa so v njihovi igri le sužnji ali ogroženi opazovalci obsedenosti z denarjem in z njegovo zlonamerno in sebično porabo, ki se imenuje moč. Prav denar pa je tisti, ki je pri namenu človekovega obstoja nadomestil Boga. To je napovedal že Jezus Kristus: »Ne morete služiti Bogu in mamonu« (Lk, 16, 13), saj je to strašljiva maska, ki z vsakim izdihom seje vojno, smrt, uničenje. Ni naključje, da evangelij veri v Boga ne zoperstavlja ateizma, ki je bil v tistem času praktično neznan, temveč denar. Odločitev za mir alo vojno je torej rezultat izbire, zlasti tam, kjer je mogoče izbirati, kdo vlada. Sveti Avguštin zelo jasno določa, kaj bi morala biti naloga oblasti: »Tudi tisti, ki poveljujejo, služijo tistim, za katere se zdi, da jim poveljujejo. Vendar ne poveljujejo iz pohlepa po prevladanju, temveč iz dolžnosti, da zagotovijo, in ne iz ponosa, da postanejo gospodarji, temveč iz usmiljenja, zaradi katerega prevzamejo skrb.« (De civ. Dei, XIX, 14). Naša dolžnost je, da izberemo: ne tistega, ki svoj položaj krepi z našo pomočjo, ki misli, da bo postal močan na račun človeštva in ki ne bo služil ljudstvu, od katerega je bil izvoljen. Naloga vsakega, ki ima oblast v rokah, na katerem koli področju, političnem, vojaškem, gospodarskem, pa tudi verskem, je namreč poskrbeti za druge, biti na voljo drugemu. Da pa ne bi s tem podal preveč pristranskega okvirja, pa bi vas rad spomnil na nekaj, kar mnogim izmed

nas ne pride pogosto na misel: na analizo okoliščin, razpoloženja, stanja družbe in celo tistega, kar vidimo kot idealno, močno vpliva pomanjkanje znanja o tem, kar obstaja izven našega okolja. Svet ni povsod takšen, kakršen je naš: je veliko večji od naše države, Evrope, Zahoda. Pri obsojanju tega planeta pa smo se izkazali kot presenetljivo pristranski. Obnašamo se namreč, kot da bi na njem živeli le mi in kot da na celem svetu obstajajo enaka vprašanja in težave, kot jih imamo mi. Ne znamo si predstavljati, da obstajajo cela ljudstva, ki so jih lakota, suša, epidemije in tudi vojne povsem zdesetkale. Zdi se nam namreč, da neka vojna obstaja le takrat, kadar se o njej govori. Naše razmišljanje ne dosega tega, kako se ta ljudstva počutijo, kako razmišljajo in kako se odzivajo. A kljub temu število tistih, ki »niso naši«, narašča, mi pa postajamo vedno manjši: najočitnejše znamenje tega je, da se pri nas otroci ne rojevajo več. Vseeno pa imajo te družbe, čeprav se vsakodnevno soočajo z nepravilnostjo, lakoto, revščino, nasiljem in svojimi lastnimi protislovji, tudi svoje vrednote, svoje prioritete in svoj način dojemanja resničnosti. Za nas je pomembno le to, da ostanejo tam, kjer so, in da se ne vmešavajo v našo družbo. Želimo si nespremenljivosti, ki pa v svetovni zgodovini dejansko ni nikdar obstajala. Mir danes pomeni, da se ozremo okrog sebe in dojamemo, da je svet večji od nas; mir pomeni, da se zavemo mehanizmov, ki netijo vojne, in se ne omejimo le na omejevanje posledic; mir pomeni doseči notranji mir, očistiti srca sovraštva, povračila, zavisti in maščevanja, poskrbeti za skupno dobro in se ne predati razjarjenemu individualizmu, pri katerem šteje le dejstvo, da lahko jaz storim, kar hočem, kakor hočem in kadar hočem. Na svetu pa obstajajo tudi številni ljudje, ki besede »želim« niti ne morejo izreči, in mir mora obstajati tudi za njih. Glede na vse, kar nam je bilo dano in kar nas je pomehkužilo, pa obstaja nevarnost, da smo iluzijo miru, ustvarjalnost pri poskušanju gradnje novega in pravičnejšega sveta, pogum pri ubiranju korakov,

ki bi se komu morda zdeli neobičajni, in pri vključevanju oddaljenih oseb v naše projekte, že izgubili, celo do te mere, da se bomo pričeli bati, tako kot oni. Če nas ne povezuje dejstvo, da smo vsi ljudje, nas bo povezal trepetanje od strahu. Le redke stvari so v človekovem življenju samoumevne, vendar nam manjka razum, da bi to razumeli.

Mir se gradi s srečanjem, ki ne traja le nekaj sekund, namenjenih prodajanju in kupovanju ali doživljanju užitka, ampak temelji na uživanju v druženju, ki ni pogojeno s plačilom, v okušanju drugačnosti, ki postane harmonija, in kjer posameznikovo mesto določata prijateljstvo in prijaznost tistih, ki naredijo prostor zame in ki od mene pričakujejo enako.

Za vernike mir poleg tega predstavlja šolo poslušanja Božje volje in njegove usmiljene ljubezni do nas, gotovost, da Bog, čeprav trpimo in čeprav nas prežemajo izčrpanost, bolečine in smrt, sam sebi ne more nasprotovati, saj je njegovo ime »ljubezen« in ker je, kot nam je obljubil, že pripravil mesto, kjer bo mir življenjsko pravilo in kjer bo harmonijo predstavljal dejstvo, da vidimo tudi drugačne od sebe in ob tem razmišljamo o tem, da skupaj tvorimo čudovito mojstrovino.

Vse to je pravi mir, ki se rodi iz miru kot projekta obstoja človeštva in se izliva v mir kot večno občestvo s tistim, ki nas ljubi in ki je za nas daroval svoje življenje.

Mir ni le vprašanje orožja ali zavrnitve orožja. Te razprave ne vodijo nikamor, saj ne prizadenejo nikogar in tragedije ne zaustavijo: izmaličena telesa, omračeni umi, človeški napor, uničen v sekundi, zavračanje življenja in preživetja, izgnanstvo, uničenje medsebojnih odnosov in načina življenja. Poblaznelost je že na pohodu in še več je bo. Mir je popolnoma drug svet, nova civilizacija, mir so novi medčloveški odnosi, novi ideali in cilji, za katere je vredno živeti, delati, zlasti pa ljubiti. Mir je to, kako zremo na otroka, kako skrbimo zanj in kako bomo s svojim intelektom, prežetim z ljubeznijo, zanj zgradili najboljši možni svet.





Sanjajoč mir, 2003
Carrarski marmor za kiparstvo in sivi marmor Bardiglio
50. umetnostni bienale v Benetkah

SOUPORABA SKUPNE DOBRINE

Valeria Campagni

Če boste vrednote, ki človeka naredijo velikega, prenašali na druge, ne boste nikoli sami. Skupaj se zazrite v prihodnost, izkoristite moč solidarnosti, skupnega občutenja, pogumnega soočanja s temačnimi časi s tisto energijo, ki prične teči, ko srce išče harmonijo zase, za druge in za cel svet.

»Latinski izraz ‚bene-volentia‘ - kot je zapisal papež Frančišek v »Vsi smo bratje« -, ki konkretno pomeni hoteti dobro drugemu, je nagnjenost k vsemu, kar je dobro in odlično, kar nas spodbudi, da življenje drugih bogatimo s sijajnimi, veličastnimi in poučnimi stvarmi«. Pri tem se moramo zgledovati po velikih zgledih iz preteklosti ali sedanjosti, ki so bili ali ki so še danes zaprti, ločeni, odrinjeni na rob zaradi svoje želje po ustvarjanju sveta, kjer bi vladala pravičnost in mir.

Cilj te razprave o zagovornikih miru, ki so bili zaradi svojih prizadevanj nagrajeni z Nobelovimi nagradami, ali vodnikov do sveta, kjer je človečnost priznana kot dragocena dobrina, je bralca opomniti na učitelje, mentorje in zglede, ki so živeli za te ideale, ter na ženske in moške, ki si še dandanes prizadevajo za pravičnost in mir ter za svet, kjer bi vsi lahko sobivali z enakimi pravicami, brez kakršnega koli razlikovanja glede na raso, veroizpoved, spol, kulturo in družbeni status.

Pablo Atchugarry, človek miru, se je želel tem karizmatičnim pričevalcem pokloniti tako, da se je spomnil njihovih življenj, njihovih vrednot in njihovih del, njihova sporočila pa je z neskončno hvaležnostjo prenesel v svoje umetniške stvaritve.

*»Mir temelji na spoštovanju slehernega člana družbe,
ne glede na njegovo zgodovino, na spoštovanju
pravice in skupnega dobrega, stvarstva,
ki nam je bilo zaupano, ter moralnega bogastva,
ki so nam ga izročile pretekle generacije,«*

Papež Frančišek

PAPEŽ FRANČIŠEK

Jorge Mario Bergoglio se je rodil v Buenos Airesu 17. decembra 1936 piemontskima priseljencema Mariu, računovodji, in Regini, gospodinji, ki je skrbela za pet otrok. Zaradi materinega šibkega zdravja je Jorge skupaj z dvema bratoma živel v internatu.

Enajstletni Jorge je zapisal: *»Tukaj sem se naučil razmišljati, se učiti v tišini, se ukvarjati s športom in se odpreti drugim, odpovedati se določenim stvarim, ki sem jih podaril revnejšim od sebe.«* Postal je kemijski tehnolog, leta 1958 pa je odšel v semenišče in postal član Družbe Jezusove. Po diplomi iz filozofije je bil leta 1969 posvečen v duhovnika. Leta 1992 je pričel v Buenos Airesu službovati kot pomožni škof, leta 1998 je bil imenovan za nadškofa in leta 2001 za kardinala. V središču njegovega delovanja so že od nekdaj bili revni in odrekanje privilegijem, ki jih je imel kot primas Argentinske cerkve. 13. marca 2013 je bil izvoljen za papeža in si izbral ime Frančišek. To simbolično ime je povezano z asiškim svetnikom, zavezanim revščini, skrbi za uboge in nenehnemu iskanju miru.

Takoj po ustoličenju je Frančišek pričel s spremi-njanjem določenih formalnosti in z glasnim pozivanjem k bratstvu in k molitvi drug za drugega.

»Preden rimski škof blagoslovi ljudstvo, vas prosim, da Gospoda prosite, naj blagoslovi mene.«

V teh enajstih letih pontifikata je ostal neomajno zvest svoji prvotni odločitvi, skrbi za najšibkejše, trpeče, zapornike, migrante, in brez predaha pozival k molitvi v temnejših obdobjih, ki jih je zaznamoval covid-19, ali v času številnih okoljskih katastrof, zlasti pa se brez prestanka bori proti vojnam, proti prodaji orožja, za mir.

Nedavno je 10. in 11. maja 2024 občestvo nagovoril na drugem svetovnem srečanju o človeškem bratstvu v Vatikanu. Za *»omizjem miru«* so nobelovci, znanstveniki in strokovnjaki številnih disciplin združili svoje moči, da bi ustvarili *»Listino o*

človeku«, ki bo obravnavala najbolj pereče teme sodobnega sveta in odgovorila na vprašanje, ki si ga zastavlja svet v teh z vojno in strahom zaznamovanih časih: *»Kako in zakaj želimo živeti skupaj?«* Rigoberta Menchú, Dmitrij Muratov, mož Narges Mohammadi, ki se nahaja v zaporu v Iranu, vodja agencije NASA Bill Nelson in številni drugi so si na tem dogodku izmenjali svoja stališča s papežem, promotorjem tega dogodka, da bi postavili temelje za boljši svet.

»Vojna je prevara, vojna je poraz. Tako kot ideja o mednarodni varnosti, ki temelji na zastraševanju. Da bi zagotovili trajen mir, moramo ponovno najti našo skupno človečnost. Le tako nam bo uspelo razviti model sobivanja, ki bo človeški družini zagotovil prihodnost. Politični mir potrebuje mir v srcih,« je v prisotnosti Nobelovih nagrajencev zbrane nagovoril papež. *»Sestali ste se na tem gorečem planetu, da bi poudarili vaš NE vojni in vaš DA miru, ter tako izpričali človeštvo, ki nas povezuje kljub našim medkulturnim razlikam.«*

Bratstvo, solidarnost, brezplačen dostop, pravičnost, upanje in mir so ključne besede, ki jih želi papež v času svojega pontifikata s pomočjo vere konkretizirati v vsakdanjem apostolatu.

Papež Frančišek se zaveda, kako trnova je pot, ki jo moramo opraviti, da bi dosegli mir, in pred svetovnimi voditelji, pa tudi pred čisto preprostimi verniki, neutrudno ponavlja besede, ki jih je junija 2014 izrekel patriarhu Bartolomeju, premierju Simonu Peresu in predsedniku Abuju Mazenu: *»Za doseganje miru je potrebno dosti več poguma kot za začetek vojne. Potreben je pogum, da pritrđimo skupnemu stališču in odklonimo spor; da pritrđimo dialogu in odklonimo nasilje; da pritrđimo pogajanjem in odklonimo sovražnost; da pritrđimo spoštovanju dogovorov in odklonimo provokacije; da pritrđimo iskrenosti in odklonimo dvoličnost, Za vse to sta potrebna pogum in izjemna srčnost.«* Danes je to sporočilo aktualnejše kot kdaj koli.

*»Sreča je, ko je to, kar misliš,
govoriš in delaš, v harmoniji.«*

Mahatma Gandhi

MAHATMA GANDHI

Mohandas Karamchand Gandhi, znan tudi po svojem vzdevku Mahatma (kar v sanskrtu pomeni »velika duša«), je bil izjemno pomembna osebnost človeške zgodovine.

Rodil se je leta 1869 v Porbandarju v premožni družini. Študiral je na univerzi v Londonu. Ko je postal odvetnik se je odločil za življenje v Južni Afriki, kjer se je zaradi izjemno slabih življenjskih razmer svojih rojakov posvetil reševanju indijskega vprašanja.

V tisti državi je leta 1893 zanetil pasiven upor proti Angliji, ki je prerasel v masovno civilno nepokorščino, temelječo na načelu nenasilja in iskanja resnice. Leta 1915 se je vrnil v Indijo, kjer se je boril za neodvisnost svojega naroda od Velike Britanije, tudi z ekstremnimi oblikami boja kot so dolgotrajno postenje v zaporu, kamor je bil v času svojega življenja večkrat zaprt. Znani so tudi njegov pohod proti davku na sol, uradna ukinitve nedotakljivih ter program za doseganje samooskrbnosti vasi. Ukvarjal se je tudi s tkanjem in z razvijanjem tkalnic

avtohtonega bombaža v Indiji, da bi zavrl uničenje indijske proizvodnje tkanin s strani britanske industrije. Pri javnem udejstvovanju je dajal prednost ženskam.

Gandhi je dokazal, da doseganje neodvisnosti ne pomeni le osvoboditve izpod tujega jarma, temveč da je odvisno od notranje regeneracije posameznika. Po dolgotrajnih pogajanjih z Angleži je uspel leta 1947 doseči neodvisnost Indije. Umrli je leta 1948, v atentatu nekega hindujskega ekstremista.

Za svojo državo in za ves svet je bil in je še vedno dragocen politični in duhovni vodja. Pesnik Tagore ga je prvič poimenoval MAHATMA, tj. »velika duša«. V času svojega življenja in tudi po svoji smrti je Gandhi navdihnil zagovarjanje človekovih pravic in dejanja pomembnih osebnosti kot so bili Martin Luther King, Mati Terezija iz Kalkute, Nelson Mandela.

V Indiji je njegov rojstni dan, 2. oktober, praznik, na ta dan pa se po sklepu Generalne skupščine OZN po vsem svetu praznuje Mednarodni dan nenasilja.

*»Jaz nisem tukaj, da bi komur koli nasprotoval,
jaz sem tukaj izključno zato,
da se postavim na stran miru,
saj je le mir lahko zmagoslavje razuma.«*

David Maria Turolto

DAVID MARIA TUROLDO

Oče David Maria, italijanski duhovnik, teolog, filozof, pisatelj, pesnik in antifašist, član reda Marijinih služabnikov, je bil velik mislec, pesnik in prerok tako na cerkvenem kot na civilnem področju, in zagovornik kulturne in verske prenove po navdihu drugega vati-kanskega koncila. Velja za enega izmed najbolj repre-zentativnih predstavnikov epohalne spremembe v katoliški cerkvi v drugi polovici 20. stoletja, zvestega bistvu vere, hkrati pa udeleženega in vpetega v človeško zgodovino. David Maria Turoldo se je rodil v Codernu v Furlaniji leta 1916 z imenom Giuseppe. Kot deveti od desetih bratov je oče Turoldo inten-zivno vsrkaval značilnosti preproste človeške kulture svojega domačega, pretežno kmečkega okolja. Sprejel in ponotranjil je dostojanstvo skromnih življenjskih razmer okolja, v katerem je odraščal, ki so predstavljale trdno zaledje za kasnejši razvoj njegove dojemljivosti in njegovega prihodnjega delovanja. S trinajstimi leti se je pridružil redu Marijinih služabnikov in tam ostal vse do svojih odraslih let. V Benetkah se je vpisal na študij filozofije in teologije. 18. avgusta 1940 je bil v Marijinem svetišču na Monte Berico v Vicenzi posvečen v duhovnika, pri čemer si je izbral ime David Maria. Leta 1940 je bil dodeljen samostanu servitov svete Marije v San Carlu al Corso v Milanu. Med naci-stično okupacijo Milana (8. september 1943–25. april 1945) je aktivno sodeloval s protifašističnim odporom, v svojem samostanu pa pisal in razširjal tajni časopis »Uomo« (Človek). Naslov priča o njegovi odločitvi za človečnost proti nečlovečnosti.

S Camillom De Piazom ustanovi kulturno društvo »La Corsia dei Servi«, ki je postalo središče razprav o družbenih razmerah in duhovnosti.

Turoldo je bil eden izmed glavnih zagovornikov projekta *Nomadelfia*, skupnosti za sprejemanje vojnih sirot, ki jo je *don* Zeno Saltini ustanovil na območju nekdanjega koncentracijskega taborišča Fossoli v bližini naselja Carpi in ki se je ravnala »izključno po načelu bratstva«.

Leta 1963 je oče David stari klinijski priorat svetega Egidija v Fontanelli, v pokrajini Bergamo, izbral za izhodišče nove verske izkušnje razširjene skupnosti, ki bo odprla vrata tudi laikom.

Poleg zgodovinskega objekta priorata je dal zgraditi nastanitveni objekt, ki ga je poimenoval »Casa di Emmaus« (Dom Emavs), kar predstavlja simboličen sklic na sprejemanje vseh, brez razlikovanja glede na premoženje, veroizpoved ali druge lastnosti: ti vidiki so značilni za celotno Turoldovo prisotnost in večplastna prizadevanja.

Vedno se je hrabro boril za mir in odkrito nasprotoval vojni in industriji vojnega orožja na lombardskem območju. O tej temi je pisal tudi v eni izmed svojih monografij, ki je zelo znana tudi v šolah, »La sfida della pace« (Izziv miru). Umrle je 6. februarja 1992 v Milanu.

V eni izmed svoji številnih homilij je izjavil: »*Civiliziran narod je tisti, ki ima vzpostavljen mir. Razprava o miru je najtežja od vseh, saj je revolucionarna, ne pa razprava o vojni. To dokazuje dejstvo, da smo vojno vedno dosegli, nikoli pa nismo dosegli miru.*«

*»Najhujša, najbolj razširjena in
najpogostejša kršitev človekovih pravic je vojna.,
v vseh njenih oblikah. Z izbrisom pravice do življenja
vojna zanika vse človekove pravice.«*

Gino Strada

GINO STRADA

Rodil se je leta 1948 v kraju Sesto San Giovanni v pokrajini Milano. Odraščal je v katoliški družini, dojemljivi za družbeno stvarnost, ki jo je navdihoval drugi vatikanski koncil. V času študija se je pridružil milanskemu študentskemu gibanju. Diplomiral je iz medicine in kirurgije, nato pa se je specializiral za urgentno kirurgijo. Strokovno se je izpopolnjeval v Združenih državah, Angliji in Južni Afriki. Leta 1988 se je odločil, da bo svoje izkušnje iz vojne kirurgije uporabil pri oskrbovanju vojnih ranjencev na različnih območjih sveta v sodelovanju z Mednarodnim Rdečim križem, ki ima svoj sedež v Ženevi.

Leta 1994 je skupaj z ženo Tereso Sarti in nekaterimi sodelavci ustanovil italijansko nevladno organizacijo EMERGENCY, neodvisno in nevtravno združenje, namenjeno visokokakovostni in brezplačni zdravstveni-kirurški oskrbi žrtev vojn, protipehotnih min in revščine. Prva središča organizacije Emergency so tako vzniknila v Ruandi, grozljivem prizorišču največjega genocida 20. stoletja po drugi svetovni vojni, nato pa še v Iraku, Kambodži, Afganistanu, Sudanu in številnih drugih opustošeni področjih. S pomočjo fundacije Emergency je do današnjega dne ozdravelo več kot 12 milijonov ljudi. Njen cilj je zdraviti vse, ki so se znašli v najbolj ekstremnih in brezupnih razmerah.

Letos mineva 30 let od ustanovitve fundacije Emergency, ki brez predaha nadaljuje s svojim poslanstvom širjenja miru ter zagotavljanja zdravljenja vsem, ki trpijo zaradi vojn in uničenja, sledeč vrednotam njenega ustanovitelja. Gino Strada je bil zaradi svojega humanitarnega zavzemanja za korist najšibkejših in zaradi pozivanja proti vojni in za mir nagrajen s številnimi nagradami in priznanji.

Naj omenimo le nekatere: leta 2001 je bil zaradi svojega poziva »*Sport e pace*« (Šport in mir) nagrajen z nagrado *L'altro pallone* (Druga žoga). Istega leta je osvojil nagrado *Colombe d'Oro per la Pace* (Zlati golob za mir), ki ga italijanski raziskovalni inštitut Archivio Disarmo vsako leto podeli eni osebnosti. Leta 2015 je prejel nagrado *Right Livelihood Award*, alternativno Nobelovo nagrado, ki jo švedski parlament podeli tistim, ki se borijo za pravičnejšo družbo. Leta 2017 je v Seulu prejel priznanje *Sun Myung Moon*, Njemu v čast je bil asteroid št. 248908 poimenovan *Gino Strada*.

Gino Strada je kot kirurg grozote vojne izkusil iz prve roke in za seboj pustil pričevanja v obliki svojih zapisov in nastopov na šolah, kot neutruđen zagovornik miru pa tudi v obliki številnih prispevkov v medijih in na različnih kongresih. Gino Strada je leta 2021 pri 73 letih umrl v Honfleurju v Franciji.

IMAGINE

John Lennon, 1971

*Imagine there's no heaven
It's easy if you try
No hell below us
Above us only sky
Imagine all the people
Living for today...*

*Imagine there's no countries
It isn't hard to do
Nothing to kill or die for
And no religion too
Imagine all the people
Living life in peace...*

*You may say I'm a dreamer
But I'm not the only one
I hope someday you'll join us
And the world will be as one*

*Imagine no possessions
I wonder if you can
No need for greed or hunger
A brotherhood of man
Imagine all the people
Sharing all the world...*

*You may say I'm a dreamer
But I'm not the only one I hope
someday you'll join us
And the world will live as one*

JOHN LENNON

Rodil se je v liverpoolski porodnišnici v Angliji leta 1940. Kot skladatelj, pevec in multiinstrumentalist glasbene skupine Beatles je s Paulom McCartneyjem ustvaril večji del pesmi, znanih po vsem svetu.

Leta 1970 je skupina sicer razpadla, vendar je John Lennon nadaljeval z glasbenim ustvarjanjem. Bil je večplasten umetnik, avtor risb in pesniških besedil, politični aktivist in goreč zagovornik pacifizma.

Umetnost si je zamislil kot sredstvo za posredovanje svojega razmišljanja in svojih občutkov, preko katerih bi poskušal spodbuditi kolektivno refleksijo, ki bi lahko spremenila stališča ljudi in omogočila gradnjo boljšega sveta. Družbeno-kulturna klima v ZDA v šestdesetih letih prejšnjega stoletja je

bila še posebej dojemljiva za vprašanje miru, saj so se državljani dobro zavedali krute resničnosti vietnamske vojne.

John Lennon, ki je bil znan po celem svetu, je s svojimi protivojnimi zahtevami postal pacifistični zastavonoša številnih mladih generacij.

Ko je postal pobudnik gibanja za nenasilni boj, nas je njegova vizija dosegla preko njegovih besedil in glasbe, prodornejših in močnejših od katerega koli orožja.

Pesem »Imagine«, ki jo je napisal leta 1971, je postala simbol in mednarodna himna miru.

Umrł je v New Yorku leta 1980, pod streli nekega oboževalca.

*»Res sem utrujen od trgovanja z eksplozivi ...
Potrebujem mir in spokojnost ...«*

Alfred Nobel

NOBELOVA NAGRADA ZA MIR IN NJEN USTANOVITELJ

Nobelovo nagrado za mir je leta 1895 v svoji oporoki predvidel Alfred Nobel.

Alfred Nobel, izumitelj dinamita in trgovec z orožjem, je v zadnjih letih svojega življenja doživel nekakšno razsvetljenje: ustanovil je nagrado, ki se bo imenovala po njem, tj. Nobelovo nagrado.

V oporoki je navedel premoženje, ki ga bo zapustil svoji družini, enega izmed svojih sodelavcev pa je pooblastil za izvršitev svoje poslednje volje: preostali del svojega premoženja je želel investirati, obresti pa v obliki nagrade razdeliti tistim, ki so v preteklem letu pripomogli k dobrobiti človeštva.

Nobel sam je tudi določil, da bodo sredstva razdeljena na pet nagrad, ki se bodo podeljevale za 5 različnih področij: fiziko, kemijo, medicino, literaturo in mir. Slednja se bo podelila osebi, ki bo opravila najboljše delo pri ohranjanju in spodbujanju miru. Nagrade so bile prvič podeljene leta 1901. Za razliko od drugih Nobelovih nagrad, ki se podeljujejo v Stockholmu, pa se Nobelova nagrada za mir podeli na Norveškem, v Oslu, saj je bila v času ustanovitve Nobelovih nagrad Norveška še spojena s Švedsko.

Prejemnika nagrade izbere norveški odbor za podeljevanje Nobelovih nagrad, ki ga sestavlja pet predstavnikov parlamenta.

To je obenem tudi edina nagrada, ki jo je mogoče podeliti tako posameznikom kot organizacijam. Leta 1917 je bila Nobelova nagrada za mir podeljena Mednarodnemu odboru Rdečega križa, ustanovljenem v Švici, ki je nase prevzel izjemno zahtevno nalogo poskusa zaščite pravic številnih vojnih ujetnikov na vseh frontah, vključno z njihovo pravico do vzpostavitve stika z njihovimi družinami. Jane Adams je Nobelovo nagrado za Združene države prejela kot predsednica mednarodne zveze žensk za mir in svobodo leta 1931. Leta 1956 je bila nagrada podeljena mirovnim silam ZN, ki so na vojnih območjih in območjih spopadov pomagale prebivalstvu in žrtvam vojne.

Alfred Nobel je umrl leta 1896 v Italiji in za seboj pustil nagrado, ki je danes pomembnejša kot kdaj koli prej, saj priznava najpomembnejše vrednote človeštva na različnih področjih: fiziki, kemiji, medicini, literaturi in na najpomembnejšem, ki zaobjame vse ostale, miru.

PERSONAJES DISTINGUIDOS CON EL NOBEL DE LA PAZ

Na trnovi poti, ki vodi do miru, človek potrebuje zglede in pričevanja, ki mu bodo služili kot referenčne točke. In tako kot mora drevo imeti močne korenine, ki segajo daleč v globino, da bi lahko zraslo in obrodilo sadove, tako morajo človeka na njegovi poti do ciljev, ki se pogosti zdijo utopični, navdihovati in mu vlivati pogum zglede in pričevanja.

Določene osebnosti, vključene v to poglavje, ki so bile zaradi svojih idealov, dela in življenjskih nazorov

nagrajene z Nobelovo nagrado za mir, so v kolektivni domišljiji postale prave ikone. To so naše korenine, ki jih dobro poznamo in na katere pomislimo v temačnejših obdobjih našega vsakdana. Neustrašni podporniki in zagovorniki civilnih pravic proti vojnam, nadlegovanju in nasilju vseh vrst.

V današnjih časih naj nam bolj kot kdaj koli služijo kot zgled in luč, ki nam bo razkrila in odkrila dejanske razsežnosti resničnih razmer.

Nobelova nagrada za mir 1953

ALBERT SCHWEITZER, Zahodna Nemčija

UTEMELJITEV NAGRADE

Kirurg misijonar, ustanovitelj bolnišnice Lambaréné v Gabonu (razvoj filozofije »Spoštovanje življenja«).

»Človek ne bo našel notranjega miru, dokler se ne bo naučil svojega sočutja prenesti na vsa živa bitja.«

Albert Schweitzer se je rodil v Kayserbergu 14. januarja 1875. Bil je glasbenik, muzikolog, teolog, filozof in zdravnik: eklektičen intelektualec, ki je v svojem življenju razvijal različne interese.

Bil je sin luteranskega pastorja in je odraščal v dveh veroizpovedih: katoliški in protestantski, saj se mestece Kayserberg, kjer se je rodil, nahaja v Alzaciji, na danes francoskem območju, ki pa je od leta 1871 pa vse do konca prve svetovne vojne pripadalo Nemškemu cesarstvu. »V cerkvi, odprti dvema verskima prepričanjema, sem prejel dragoceno življenjsko lekcijo, spravo,« je zapisal. Kot otrok je izkazoval izjemno nadarjenost za glasbo: naučil se je igrati orgle in pri vsega sedmih letih že sestavil himno. Leta 1893 se je Albert vpisal na Univerzo v Strasbourgu, kjer je študiral filozofijo in teologijo. Diplomiral je leta 1899, leta 1902 pa zasedel katedro za teologijo. Leta 1904 se je zgodilo nekaj, kar je korenito poseglo v njegovo življenje. Preko biltena pariške misijonarske družbe se je seznanil s težavami pri pridobivanju medicinskega in zdravstvenega osebja za misijo v Afriki.

To ga je leto kasneje spodbudilo, da se je pri svojih dopolnjenih tridesetih letih vpisal na fakulteto za medicino.

Diplomiral je leta 1913 in se specializiral za tropske bolezni. Nato se je skupaj s svojo ženo, medicinsko sestro, odločil za selitev v Gabon, kjer bo opravljal

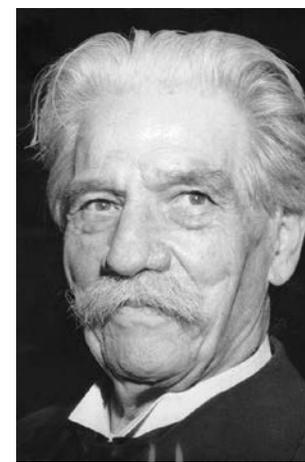
svoj novopridobljeni poklic. Na začetku svoje zdravniške dejavnosti je moral premagati skepticizem tamkajšnjih staroselcev. Korak za korakom pa je ta veliki beli zdravnik pridobil zaupanje prebivalstva: oboleli so k njemu na zdravljenje prihajali tudi iz daljnih vasi, ne le iz okolice Lambarénéja, kraja, ki si ga je izbral za življenje in delo. V vmesnem času se je okrepila tudi skupnost zdravnikov prostovoljcev, ki jo je zgradil okoli sebe.

Prva svetovna vojna je v njegovem življenju pustila grenak pečat: ker je bil nemški državljan in je zato veljal za vohuna, so ga Francozi zaprli.

Kasneje je bil z ženo poslan v delovno taborišče na jug Francije. Za zakonca Schweitzer so bila to izjemno bridka leta. Trpljenje, ki ga je doživel, mu je pomagalo bolje razumeti druge. Po koncu vojne je postal pomožni zdravnik v eni izmed bolnišnic v Strasbourgu, glasbenik in pastor v katedrali mesta.

14. februarja 1924 je končno zapustil Strasbourg in se odpravil v svoj misijon v Gabonu, po katerem je tako močno hrepenel. Leta 1965 je umrl v svoji ljubljeni afriški vasi, saj je raje umrl v pragozdu, v neposredni bližini ljudi, katerim se je v celoti predal. Bil je prejemnik številnih častnih doktoratov; najpomembnejša nagrada pa je bila Nobelova nagrada za mir, ki jo je prejel leta 1952, z denarno nagrado pa je dal zgraditi naselje za gobavce.

V petdesetih letih prejšnjega stoletja je skupaj z drugimi znanstveniki kot so bili Albert Einstein, odkrito nastopil proti širjenju nuklearnega orožja in izpostavil nevarnost grozeče tretje svetovne vojne.



Nobelova nagrada za mir 1964

MARTIN LUTHER KING, Združene države Amerike

UTEMELJITEV NAGRADE

Vodja organizacije Southern Christian Leadership Conference, aktivist na področju državljanskih pravic.



»Sanjam, da bo Alabama nekega dne postala kraj, kjer bodo lahko črni dečki in deklice podali roko belim dečkom in deklicam, in da bodo hodili skupaj kot bratje in sestre.«

Bil je Američan, rojen leta 1929 v Atlanti, umrl pa je v Memphisu leta 1968. Bil je drugi sin baptističnega duhovnika in organistke cerkvenega zbora. Odraščal je ob študiju in na koncu diplomiral iz teologije. Zgodaj se je pričel zavedati rasnih težav, zato se je kmalu pričel boriti za rasno integracijo. Postal je baptistični duhovnik, kot njegov oče, kot politik pa je postal ena izmed najbolj karizmatičnih osebnosti boja proti rasni segregaciji. Imel je odločilno vlogo pri sprejemu zakona o državljanskih pravicah v Združenih državah. 14. oktobra 1964 je v Oslu prejel Nobelovo nagrado za mir. V nagovoru, ki ga je podal na slavnostnem sprejemu v Atlanti 27. januarja 1965, je poudaril, da »se mora vrniti v dolino«, s čimer je navzočim dal razumeti, da svojega poslanstva proti rasizmu, če bi se po prejemu tega najvišjega priznanja umaknil, ne bi mogel dokončati.

Decembra 1964 je med srečanjem s predsednikom Johnsonom, King slednjemu predlagal volilno reformo, s katero bi volilno udeležbo omogočili tudi Afroameričanom. Johnson je presodil, da je ta reforma preveč napredna. Martin Luther King si je kljub sovražnosti preko različnih prireditev in organizacij še naprej prizadeval za državljanske pravice temnopoltih.

V Selmi in Marionu je bilo organiziranih nekaj pohodov, katerim je sledilo na tisoče aretacij; skupaj z več kot dvesto drugimi osebami je bil aretiran tudi King, ki je poskušal priti na sodišče. Zahvaljujoč tem in drugim vidnim protestom je Kingov lik pridobil

izjemen globalni pomen, ki ga je zaznamovalo tudi srečanje s papežem Pavlom VI. dne 18. septembra 1964, ki je njegova prizadevanja v celoti podprl.

Martin Luther King je znan tudi po svojem nagovoru, ki ga je podal 28. avgusta 1963 med pohodom za delo in svobodo pred Lincolnovim spomenikom v Washingtonu, D. C., v katerem je večkrat izrekel usodne besede »*I have a dream*« (Sanjam), v njem pa je prav v letih, v katerih so se časi spreminjali, izrazil pričakovanje, ki ga je gojil skupaj s številnimi drugimi ljudmi, da bo vsak človek obravnavan enako kot drugi, da bo imel enake pravice in enake privilegije. Martin Luther King je bil večkrat tarča nasilja in izjemno hudih žalitev. Kot neutrušen apostol nenasilnega odpora in vnet preučevalec Gandhija je v boju proti kakršnim koli etničnim predsodkom vedno nastopal v prvih bojnih vrstah. Pridigal je o ustvarjalnem optimizmu ljubezni kot o najzanesljivejši alternativni tako za otopelost kot za nasilni odziv ljudi z drugačno barvo kože.

4. aprila 1968 ga je na shodu v Memphisu, med promoviranjem predsedniške kampanje Roberta Kennedyja, umoril plačani morilec ameriške mafije. King je za seboj pustil zapis, da naj se ga ljudje spomnijo kot nekoga, ki je hranil lačne, pokrival tiste, ki niso imeli oblačil, se boril proti vietnamski vojni, ljubil človeštvo in mu služil.

»Danes vam povem, da sanjam. Čeprav se le s težavo spoprijemamo z današnjimi in jutrišnjimi težavami, jaz vseeno sanjam. In te sanje so globoko zakoreninjene v ameriških sanjah. Sanjan: da se bo nekega dne ta narod dvignil in v polnosti zaživel pravi pomen svojega prepričanja: »Te resnice imamo za samoumevne: vsi ljudje so bili ustvarjeni enaki.«

Nobelova nagrada za mir 1979

MATI TEREZIJA IZ KALKUTE, Albanija

UTEMELJITEV NAGRADE

Fundadora de las Misioneras de la Caridad, por su vida dedicada a las víctimas de la pobreza.

»Če v sebi nimamo miru, smo pozabili na to, da pripadamo drug drugemu.«

Mati Terezija iz Kalkute se je 26. avgusta 1910 kot Anjeze v Skopju rodila albanskim staršem, umrla pa je 5. septembra 1997 v Kalkuti. Bila je albanska in naturalizirana indijska redovnica katoliške vere ter ustanoviteljica verske kongregacije Misijonark ljubezni. Zaradi svojega neutrudnega dela med žrtvami revščine v Kalkuti je postala ena izmed najslavnejših oseb na svetu in prejemnica številnih priznanj, med drugim tudi Nobelove nagrade za mir leta 1979. Papež Frančišek jo je 4. septembra 2016 razglasil za svetnico. Leta 1928, ko je bila stara osemnajst let, se je odločila, da bo sprejela zaobljube in se kot postulanka pridružila loretskim sestram. Januarja 1929 je prispela v Indijo, kjer je v Kalkuti delala kot negovalka, pri čemer je prišla v stik z dejanskimi razmerami pri bolnikih in revnih. Tukaj je izrekla tudi večne zaobljube. Nato je izbruhnila vojna, ki je imela resne posledice za prebivalstvo.

Leta 1948 je Mati Terezija končno prejela dovoljenje Svetega Sedeža za selitev v predmestje, pod pogojem, da bo nadaljevala z redovniškim življenjem. Tukaj je pričela izvajati svoje poslanstvo služiti »najrevnejšim med revnimi« in pomagala podhranjenim in zapuščenim otrokom. Leta 1950 je Mati Terezija ustanovila kongregacijo Misijonarke ljubezni, katere poslanstvo je bila skrb za vse ljudi, ki živijo na robu družbe. Sprva se ji je pridružilo dvanajst deklet. Število ljudi, ki so želeli slediti zgledu Matere Terezije, je vztrajno naraščalo in kmalu je bila za umirajoče

ustanovljena Hiša Kalighat.

Leta 1957 je v sodelovanju z nekim zdravnikom pričela sprejemati tudi gobavce. Kmalu zatem je ustanovila mobilne klinike, s pomočjo katerih je poskušala zajeziti žarišča okužb. Leta 1958 je Mati Terezija v Titagarhu, na zapuščenem območju na obrobju Kalkute, ustanovila središče za gobavce. Spominjajoč se Gandhijevih prizadevanj za gobavce je želela sestra ta objekt posvetiti njegovemu spominu, zato ga je poimenovala *Gandhiji's Prem Niwas* (Gandhijev dar ljubezni).

Leta 1961 se je bengalski guverner odločil Misijonarkam ljubezni zaupati zemljišče, ki se je nahajalo približno tristo kilometrov iz Kalkute, kjer je Mati Terezija nato ustanovila naselje Shanti Nagar (Mesto miru), kjer so lahko gobavci živeli in delali. Februarja 1965 je papež Pavel VI. Misijonarkam ljubezni omogočil širitev tudi izven Indije. Tako so njihovi centri vzniknili po celem svetu: od Južne Amerike do Afrike in Azije. V vmesnem času je slava Matere Terezije vztrajno naraščala tudi zahvaljujoč naraščajoči pozornosti, ki jo je njeno delovanje vzbujalo v medijih.

Leta 1979 je Mati Terezija prejela Nobelovo nagrado za mir. V utemeljitvi je bilo izpostavljeno njeno prizadevno delo za najrevnejše med revnimi ter njeno spoštovanje vrednosti in dostojanstva vsakega posameznika. Mati Terezija je prosila, naj bo 6.000 dolarjev namenjenih revnim v Kalkuti, katerim bo mogoče s temi sredstvi zagotoviti hrano za celo leto: *»Zemeljske nagrade so pomembne le če jih uporabimo za pomoči potrebne na svetu«*. Umrla je 5. septembra 1997 v Kalkuti, stara 87 let.

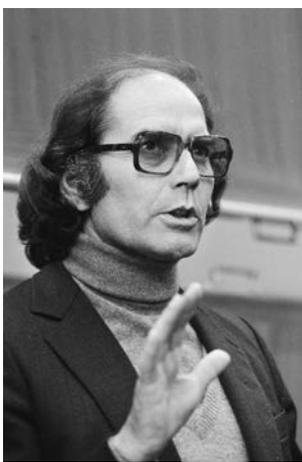


Nobelova nagrada za mir 1980

ADOLFO PÉREZ ESQUIVEL, Argentina

UTEMELJITEV NAGRADE

Zagovornik pravic med argentinsko diktaturo.



»Mladi bodo morali združiti svoje moči in prevzeti pobudo, da bodo skupaj z drugimi ljudmi branili človeško dostojanstvo, se borili proti nepravici, razdeljevali hrano, ki bo nahranila telo in duha, ter zagotovili svobodo, ki bo omogočila nov, pravičen in solidaren svet.«

Adolfo María Pérez Esquivel, rojen v Buenos Airesu 26. novembra 1931, je argentinski pacifist, ki je bil zaradi svojega nasprotovanja zlorabam argentinske vojaške diktature v sedemdesetih letih 20. stoletja leta 1980 nagrajen z Nobelovo nagrado za mir.

Njegov oče je iz Španije emigriral v Argentino, v Buenos Aires. Tu je spoznal Mercedes Petrona iz ljudstva Gvaranov, s katero se je poročil in ki je kasneje postala mati Adolfa Pereza, tretjega izmed štiri otrok, ki pa so svojo mater kmalu zatem izgubili. Adolfo je takrat imel tri leta. Ker je moral oče delati, da je lahko preživel svoje otroke, se ni mogel posvečati njihovi vzgoji, zato je bil Adolfo sprejet v sirotišnico Patronato Español. Ko je dopolnil sedem let, se je vrnil v svojo prvotno družino, k babici po materini strani Eugenii, od katere se je naučil gvaranskega jezika in kulture. Leta 1946 je spoznal Amando Itati Guerreño, ki je kasneje postala njegova življenjska spremljevalka. Postal je arhitekt in kipar. Petindvajset let je učil arhitekturo na srednješolski in akademski stopnji.

Že v mladostniških letih je postal pristaš Gandhijevega nenasilnega poučevanja. Leta 1974 se je odločil, da bo opustil poučevanje in se z izvajanjem nenasilnih praks povsem posvetil pomoči revnim in boju proti družbeni in politični nepravici.

Po državnem udaru Jorgeja Rafaela Videle 24. marca 1976 je pomagal ustanoviti združenje *»Servicio de Paz y Justicia«* (Združenje za mir in pravičnost) za zaščito človekovih pravic, ki se je ukvarjalo tudi s

pomočjo družinam žrtev režima in vojne za Falklandske/Malvinske otoke.

Leta 1975 ga je aretirala brazilska policija, vendar je bil iz zapora izpuščen po posredovanju kardinala Arns. Leta 1977 ga je zaustavila in aretirala argentinska policija, ki ga je nato mučila in za 14 mesecev zaprla brez kakršnega koli sodnega procesa.

Medtem ko je bil v zaporu, je prejel nagrado za mir, ki jo je ustanovil papež Janez XXIII po vzoru *Pacem in Terris* (Mir na zemlji), priznanja, ki ga podeljujejo Universidad Internacional de la Paz/Univerzitat Internacional de la Pau, špansko-katalonska univerzitetna fundacija in pacifistična katoliška organizacija Pax Christi.

Iz zapora je bil izpuščen oktobra 1978 in se zahvaljujoč mednarodnemu pritisku izognil letu smrti. Zaradi svoje izjemne prepoznavnosti in da bi ohranil navidezno zakonitost, mu je režim dovolil zapustiti državo in odpotovati v Južno Ameriko. Leta 1981 je bil v Braziliji ponovno aretiran, ko je poskušal po naročilu odvetnikov iz Ria de Janeira izvesti govor proti zakonu o amnestiji vojakov, odgovornih za zločine, storjene v času brazilske arhitekture. Kardinal Arns je uspel doseči njegovo izpustitev tako, da je pred komisariatom, v katerem je bil pridržan, organiziral protestni shod.

Leta 1980 je zaradi svojih prizadevanj proti diktaturi in v dobrobit človekovim pravicam prejel Nobelovo nagrado za mir, leta 1999 pa tudi nagrado *Pacem in Terris*, ki jo Katoliška cerkev podeljuje »tistim, ki se odlikujejo po boju za mir in pravičnost ne le v svoji državi, temveč po celem svetu«.

Leta 1995 je izdal monografijo *Caminar... junto a los pueblos* (Hoditi ... skupaj z ljudstvom), v kateri je opisal svojo izkušnjo. Od 2003 je predsednik Mednarodne zveze za človekove pravice in za osvoboditev ljudstev. Je tudi član Stalnega ljudskega sodišča.

Nobelova nagrada za mir 1989

DALAJLAMA, Tibet

UTEMELJITEV NAGRADE

Za nasprotovanje uporabi nasilja pri boju njegovega ljudstva za osvoboditev Tibeta.

»Pristen občutek odgovornosti se lahko porodi le takrat, ko se razvije iz sočutja. Samo spontan občutek empatije do drugih nam lahko da pravi vzgib, da delujemo v njihovem imenu.»

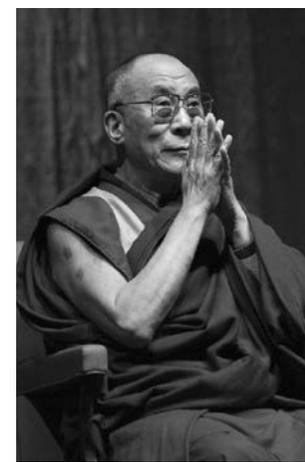
Tenzin Gyatso je tibetanski budistični menih ter XIV. in trenutni tibetanski dalajlama. Je tibetanski duhovni vodja. Rodil se je v kmečki družini v neki vasi na severovzhodu Tibeta. Ko je bil star 2 leti in se je še imenoval Lhamo Dhondup, so ga razglasili za reinkarnacijo XIII. dalajlame. Leta 1939 je bil razglasen za XIV. dalajlamo, njegovi družini pa je bil skupaj z nekaj zemljišča podeljen plemiški naziv.

Ko je dopolnil 6 let, se je pričel izobraževati v samostanu. V otroštvu so ga strogo osamili od preostalega dela sveta, nato pa je v mladih letih razvil določen interes za zahod in moderni svet. Leta 1950, pri komaj petnajstih letih, so ga po kitajski invaziji na Tibet pozvali, naj prevzame polno politično oblast in se sooči z Maovimi zahtevami po priključitvi ozemlja. Kljub številnim srečanjem in pogovorom s kitajskimi vodji ni uspel doseči konkretnega napredka. Tibetansko odporiško gibanje je sprožilo velik upor, ki so ga Kitajci krvavo zatrli. Dalajlama se je odločil, da bo javno spregovoril o strašnih razmerah, v katerih se je znašla njegova država, in tako pridobil podporo mednarodne skupnosti.

Tistega leta se je ob podpori predsednika vlade Nehruja odločil za življenje v izgnanstvu v Dharamsali v Indiji, s sto dvajset tisoč Tibetanci. Osnova je tibetansko vlado v izgnanstvu in objavil ustavno listino,

pripravljeno po demokratičnih načelih, ki so se zgledevali po sodobnih zahodnih vrednotah. V 70. letih je obiskal Zahod in pripomogel k prepoznavnosti njihove veroizpovedi z ustanovitvijo številnih budističnih samostanov in šol. K načelom budizma so se spreobrnilo tudi številne osebnosti iz sveta zabave in mu tako izrazile svojo podporo. Leta 2007 je obiskal Italijo in postal častni meščan številnih mest. Leta 2011 je odstopil iz vlade v korist svojega naslednika, ki ga je izvolil parlament v izgnanstvu. Je član Teozofskega društva, katerega osnovno načelo je univerzalno bratstvo. Dalajlama je že dolga leta glase zagovornik nenasilja in miroljubnega sobivanja vseh živih bitij. Decembra 1989 je prejel Nobelovo nagrado za mir, saj je v svojem boju za osvoboditev Tibeta zavrnil uporabo nasilja in iskal miroljubne rešitve, ki temeljijo na strpnosti in medsebojnem spoštovanju, pri tem pa razvil filozofijo miru, temelječo na spoštovanju vsega, kar živi, in na konceptu univerzalne odgovornosti ter podal nekaj konstruktivnih predlogov za reševanje mednarodnih sporov, zagotavljanje človekovih pravic in globalna okoljska vprašanja.

Na slovesnosti ob predaji tega dragocenega priznanja je sam dalajlama izjavil: *»Tukaj nisem pomemben jaz, temveč tibetansko ljudstvo. Ta nagrada je spodbuda za šest milijonov prebivalcev Tibeta, ki že več kot šestdeset let doživljajo najbolj boleče obdobje v svoji zgodovini. Kljub temu pa odločnost prebivalstva, njegova povezanost z duhovnimi vrednotami in načelo nenasilja ostajajo nespremenjeni. Nobelova nagrada je priznanje vere in vztrajnosti tibetanskega ljudstva.«*



Nobelova nagrada za mir 1992

RIGOBERTA MENCHÚ, Gvatemala

UTEMELJITEV NAGRADE

En reconocimiento a su trabajo por la justicia social y la reconciliación etnocultural basada en el respeto de los derechos de los pueblos indígenas.



»Edini boj, ki ga izgubimo, je tisti, ki ga opustimo.«

Rodila se je leta 1959 v kmečki družini ljudstva Quiché, potomcev majevske civilizacije, in leta 1967 pričela služiti na kmetijah, tako v severnem višavju, kjer je živela njena družina, kot na pacifiški obali, kjer je na velikih plantažah skupaj z drugimi obirala kavo. V drugi polovici 70. let je pričela aktivno sodelovati pri organizaciji in zaščiti svoje skupnosti, ki je bila podvržena poskusom razlastitve zemljišč s strani velikih posestnikov, pa tudi vojaški represiji s strani vladnih sil. Rigobertin oče Vicente je bil obtožen sodelovanja v gverilskih dejavnostih, zaradi česar so ga zaprli in mučili. Ko so ga izpustili, se je pridružil Predstavništvu kmečkih združenj (Comité de Unidad Campesina ali CUC), ki se mu je leta 1979 pridružila tudi Rigoberta. Med septembrom 1979 in aprilom 1980 je Rigoberta izgubila brata, ki ga je vojska aretirala, mučila in navsezadnje ubila, očeta, ki je bil ubit med napadom na špansko veleposlaništvo, kjer se je nahajal skupaj z drugimi kmeti, in mater, ki so jo po aretaciji, mučenju in posilstvu ubili. Zaradi svojega nasprotovanja vojaški diktaturi je bila leta 1981 prisiljena v izgnanstvo. Zatekla se je v Mehiko. Nikoli ni popustila grožnjam, temveč se je vztrajno borila za pravice in mednarodno priznanje gvatemalskih Indijancev. Leta 1983 je izdala svojo avtobiografijo: *Me llamo Rigoberta Menchú* (slovenski prevod *Ime mi je Rigoberta Menchú* je leta 2012 pripravil Jadran Sterle). Od leta 1982 je članica Pododbora za prepreče-

vanje diskriminacije in varstvo manjšin Komisije ZN za človekove pravice. Leta 1991 je postala tudi ambasadorica OZN in se aktivno vključila v pripravo Deklaracije o pravicah domorodnih ljudstev. V tistem obdobju se je kljub številnim prejetim grožnjam s smrtjo odločila za vrnitev v Gvatemalo, da podpre politiko dialoga in sprave.

Leta 1992 je prejela Nobelovo nagrado za mir *»zaradi njenega boja za socialno pravičnost in etnokulturno spravo, temelječo na spoštovanju pravic avtohtonih prebivalcev.«*

Ob prevzemu tega odlikovanja je izjavila: »Na to nagrado ne gledam kot na osebno priznanje, temveč jo dojemam kot enega največjih dosežkov v boju za mir, za človekove pravice in za pravice avtohtonih ljudstev, ki so bila 500 let razdeljena, razdrobljena, žrtve genocida, zatiranja in diskriminacije. [...] Ta nagrada nedvomno predstavlja znamenje upanja v boju avtohtonega prebivalstva, ki se odvija po vsej celini. Je pa tudi poklon ljudstvu Srednje Amerike, ki si še vedno prizadeva najti svojo stabilnost, svojo prihodnost in pot do razvoja in integracije, ki bo temeljila na civilni demokraciji in medsebojnem spoštovanju.«

Rigoberta Menchú si še vedno prizadeva za demokratizacijo Gvatemale proti diktaturi tudi tako, da je v letih 2007 in 2011 kandidirala za položaj predsednika republike. 7. maja 2024 se je Rigoberta Menchú udeležila dogodka »BeHuman«, ki ga je organiziral papež Frančišek, kjer je skupaj s tridesetimi nobelovci sodelovala na okrogli mizi miru.

Nobelova nagrada za mir 1993

NELSON MANDELA, Južna Afrika

UTEMELJITEV NAGRADE

Zaradi njegovih prizadevanj za miroljubno odpravo apartheida in za postavitve temeljev za novo, demokratično Južno Afriko.

»Mir so sanje, ki lahko postanejo resničnost moramo pa biti sposobni sanjati.«

Nelson Mandela se je rodil 18. julija 1918 družini vaškega poglavarja plemena Thembu, ki spada v etnično skupino Xhosa in ki je živelo v eni izmed rodovitnih dolin regije Eastern Cape v Južni Afriki.

Ime Nelson je dobil šele takrat, ko je pričel obiskovati britanski kolonialni internat. Izbral mu ga je učitelj, ki je za južnoafriške dečke izbiral naključna angleška imena, s katerimi so nadomestili neizgovorljive plemenske nazive. Že kot mlad študent je, ko je obiskoval Univerzo Fort Hare, Mandela izrazil svojo močno voljo in ogorčenost nad nepravilnostjo: leta 1940 je bil iz univerze celo izključen, saj je skupaj z Oliverjem Tambojem organiziral manjšo študentsko demonstracijo.

Pri 22 letih se je s prijateljem zaposlil kot nadzornik rudniškega kompleksa Crown Mines v Johannesburgu. Nelsona Mandelo in Oliverja Tamboja je pogled na ponižanje in trpljenje njunega ljudstva povsem pretresel, olja na ogenj pa je prilila tudi vedno bolj nepravilna in nedopustna zakonodaja, zato sta Mandela in Tambo leta 1944 skupaj z drugimi ustanovila Mladinsko ligo ANC (African National Congress), katere predsednik je v nekaj letih postal prav Mandela.

Po diplomi iz prava na univerzi je skupaj s Tambojem odprl prvo odvetniško pisarno za temnopolte. V tistem obdobju se je Mandela z dušo in telesom predal nenasilni kampanji civilne nepokorščine in pomagal organizirati stavke, protestne shode in demonstracije proti diskriminatorni zakonodaji.

Mandela je bil prvič aretiran leta 1952. Bil je oproščen, vendar so tej oprostitvi sledile številne aretacije in

pripori, ki so svoj vrhunec dosegli v sojenju zaradi izdaje leta 1958. Proces zaradi izdaje se je zaključil leta 1961, z oprostilno sodbo.

Po tem procesu je zaradi naraščajoče represije in prepovedi ANC edino rešitev predstavljal oboroženi boj. Leta 1962 je bil Mandela znova aretiran zaradi veleizdaje in obsojen na pet let zapora. Med prestajanjem kazni je, ko je bil znova obtožen sabotaze, med procesom podal 4-urni govor, med katerim je izrekel naslednje slavne besede: *»Gojil sem ideal svobodne in demokratične družbe, kjer bodo vsi živeli v miru in harmoniji... To je ideal, za katerega živim in za katerega upam, da ga bom lahko dosegel. Toda to je ideal, za katerega sem, če bo treba, pripravljen tudi umreti.«*

Leta 1964 je bil Nelson Mandela spoznan za krivega sabotaze in veleizdaje ter obsojen na dosmrtno ječo. Sredi 80. let je naraščajoče obsojanje mednarodne skupnosti privedlo do tajnih dogovorov med vlado in Mandelo, navsezadnje pa 11. februarja 1990 tudi do njegove osvoboditve, kateri bodo sledila pogajanja za demokratični prehod države. Po tem, ko je tretjino svojega življenja preživel v zaporih apartheidskega režima, je bil Mandela končno osvobojen. Leta 1993 sta Nelson Mandela in Frederik de Klerk (predsednik Južne Afrike) prejela Nobelovo nagrado za mir zaradi odločilne vloge, ki sta jo imela pri odpravljanju sistema rasne segregacije v njuni državi. Maja 1994 je bil Nelson Mandela na prvih demokratičnih volitvah izvoljen za predsednika Južne Afrike.

Leta 1999 se je uradno umaknil iz javnega življenja, vendar s svojimi človekoljubnimi prizadevanji ni prenehal, temveč je svoj neutrudni boj za mir ponesel tudi onkraj meja Južne Afrike.

Umrli je leta 2013, star 95 let, in postal simbol boja za človekove pravice proti rasizmu po vsem svetu.



Nobelova nagrada za mir 2014

MALALA YOUSAFZAI, Pakistán

UTEMELJITEV NAGRADE

Zaradi boja proti izkoriščanju otrok in mladih ter za pravico vseh otrok do šolanja.



»Mir v vsaki hiši, na vsaki cesti, v vsaki vasi, v vsaki državi - to so moje sanje - in izobrazba za vse dečke in deklice na svetu.«

Malala Yousafzai je najmlajša zmagovalka Nobelove nagrade za mir, znana pa je po svojih prizadevanjih za uveljavljanje človekovih pravic in pravice deklet do izobraževanja, ki je bila z odlokom pakistanskih talibanov prepovedana.

Malala Yousafzai se je rodila 12. julija 1997 v Mingori, na severu Pakistana, kot hči učitelja in aktivistke. Je aktivistka (kot njena mati), ki je s 13 leti zaslovela zaradi svojega bloga, ki ga je pisala za BBC in v katerem je beležila nasilje pakistanskih talibanov, ki nasprotujejo pravicam žensk in pravici deklet do izobraževanja.

9. oktobra 2012 so jo oboroženi talibani, ki so se povzpeli na šolski avtobus, s katerim se je vračala domov, ustrelili v glavo in jo resno poškodovali. Odpeljana je bila v vojaško bolnišnico v Peshawarju, kjer so ji s kirurškim posegom odstranili naboje in ji tako rešili življenje. Nato je bila deklica premeščena v bolnišnico Kraljice Elizabete v Birminghamu, ki se je ponudila, da prevzame njeno zdravljenje.

12. julija 2013, ko je dopolnila 16 let, je nagovorila zbrane v Stekljeni palači Združenih narodov, pri čemer je nosila šal, ki je nekoč pripadal Benazir Bhutto, in zbrane pozvala k spodbujanju izobraževanja deklic in dečkov celega sveta. OZN je 12. julij leta 2013 razglasila za »Malalin dan«.

Leta 2014 je skupaj z indijskim aktivistom Kailashom Satyarthijem prejela Nobelovo nagrado za mir in tako s sedemnajstimi leti postala najmlajša prejemnica

Nobelove nagrade. Utemeljitev norveškega odbora je bila naslednja: »zaradi njunega boja proti izkoriščanju otrok in mladih ter za pravico vseh otrok do šolanja.« Ob tej priložnosti je Malala izjavila: *»Ni mi mar, da moram v šoli sedeti na tleh. Vse, kar želim, je izobrazba. In ne bojim se nikogar.«* Številne šole so se je spomnile 20. novembra 2014, na mednarodni dan pravice do otroštva in mladostništva.

29. marca 2018 se je Malala prvič po atentatu vrnila v Pakistan. Na srečanju s premierjem Shahidom Khaqanom Abbasijem je v kratkem nagovoru izjavila, da so bile njene sanje, da bi se vrnila brez strahu. Organizacija APPSF, ki zastopa 173.000 zasebnih šol v Pakistanu, je 30. marca organizirala dan *I am not Malala* (Jaz nisem Malala) kot odgovor na njena, kot jih je opredelila federacija, »antiislamistična in antipakistanska« stališča. Malala se je odzvala z besedami: *»Ponosna sem na svojo vero in na svojo državo.«*

Po talibanski zasedbi Kabula 15. avgusta 2021 je izrazila zaskrbljenost nad usodo žensk, saj se je zbala izgube družbenega in izobraževalnega napredka, doseženega v predhodnih dveh desetletjih. To se je na žalost dejansko tudi zgodilo. Malala je obsodila talibansko prepoved izobraževanja deklet po opravljeni osnovni šoli in dejala, da *»bodo talibani še naprej iskali izgovore, da bi dekletom preprečili izobraževanje po opravljeni osnovni šoli, saj želijo dekleta in ženske izbrisati iz vsega javnega življenja v Afganistanu«*, ob tem pa je voditeljke po vsem svetu pozvala k skupnemu ukrepanju, s čimer bi dosegli, da bi talibani odgovarjali za kršitve človekovih pravic milijonov žensk in deklet.

Nobelova nagrada za mir 2021

DMITRIJ MURATOV, Rusija - MARIA RESSA, Filipini

UTEMELJITEV NAGRADE

Zaradi njihovih prizadevanj za ohranjanje svobode izražanja, ki je predpogoj demokracije in trajnega miru. Nobelova nagrada za mir je leta 2021 podeljena dvema novinarjema in disidentoma, ki sta poročala o zlorabah in korupciji v ruski oziroma filipinski vladi.

»Prepričan sem, da so mednarodno zaupanje, razorožitev in mednarodna varnost brez odprte družbe s svobodnim dostopom do informacij, svobodo vesti in govora, nepredstavljeni. Mir, napredek, človekove pravice - ti trije cilji so neločljivo povezani med seboj.
Dmitrij Muratov

Leta 2021 sta Resa in Muratov prejela Nobelovo nagrado za mir z naslednjo utemeljitvijo: »Zaradi njenega hrabrega boja za zagotavljanje svobode izražanja na Filipinih oziroma v Rusiji sta Resa in Muratov predstavnika vseh novinarjev, ki zagovarjajo ta ideal v svetu, v katerem se demokracija in svoboda tiska soočata z vse večjimi ovirami. Svobodno in na dejstvih temelječe novinarstvo pomaga ščititi pred zlorabo moči, lažmi in vojno propagando. Brez svobode izražanja in svobode tiska bo v tem času težko uspešno spodbujati bratstvo, razoroževanje in boljši svetovni red«.

Dmitrij Andreyevich Muratov, rojen v Kujbysevu leta 1965, je ruski novinar in urednik časopisa Novaya Gazeta. Po diplomu iz filologije je svojo kariero začel kot dopisnik in kasneje postal vodja redakcije številnih časopisov. Leta 1993 je ustanovil neodvisni časopis Novaya Gazeta, kjer je opravljal delo vodje redakcije in urednika. Znan je po svojem večkratnem kritiziranju ruskega predsednika Vladimirja Putina in po številnih preiskavah korupcije v državi. Muratov je bil tudi urednik člankov Anne Politkovskaje, ki je bila pred 15 leti ubita v Moskvi.

Prav v dokaz njegovega neprekinjenega boja za svobodo izražanja v svoji državi je Muratov izjavil, da bo Nobelovo nagrado predal nasprotniku ruskega režima Alexeiu Navalnyju, ki je bil v tistem obdobju priprt, kasneje pa je umrl v sibirskih zaporih. Kot Maria Ressa je tudi Muratov večkrat zatrdil »Brez svobode izražanja demokracija ne obstaja.« Nobelova nagrada za mir nagrajuje njuna prizadevanja za zaščito svobode izražanja, nujnega pogoja za zagotavljanje demokracije in trajnega miru.

Maria Ressa se je rodila 2. oktobra 1963 v Manili in je naturalizirana Američanka. Je novinarka filipinskih korenin in ena izmed ustanoviteljic novinarskega spletišča Rappler, digitalnega medijskega podjetja, ki se ukvarja s preiskovalnim novinarstvom. Ressa se bori proti instrumentalni uporabi umetne inteligence in računalniško ustvarjenih novic, namenjenih prep-lavljanju spleta z lažnimi in zavajajočimi novicami in netenju rasnega sovraštva. V zadnjih letih je ostro kritizirala filipinskega predsednika Rodriga Duterteja in njegove avtoritarne metode. Bila je »Osebnost leta 2018« za časopis Time, leta 2020 pa je prejela več nagrad: Journalist of the Year, John Aubuchon Press Freedom Award, Most Resilient Journalist Award, Tucholsky Prize, Truth to Power Award in Four Freedoms Award.

Maria Ressa je ob sprejemu Nobelove nagrade za mir leta 2021 izjavila: *»Brez dejstev in resnice ni zaupanja, miru in pravičnosti.«*



Nobelova nagrada za mir 2023 NARGES MOHAMMADI, Irán

UTEMELJITEV NAGRADE

Zaradi njenega boja proti represiji žensk v Iranu in spodbujanja človekovih pravic in svobode za vse.



»Despotizem bo premagan, vendar tu ni prostora za nasilje: neprekinjen upor in nenasilje sta najboljši strategiji za doseganje spremembe.«

Narges se je rodila v Zanjanu v Iranu, 21. aprila 1972, v premožni družini. Diplomirala je iz matematike in fizike in se izjemno navduševala nad petjem in alpinizmom. Postala je novinarka in aktivistka za pravice žensk ter odkrito nasprotovala smrtni kazni.

Narges Mohammadi pozna le en način življenja: zaznamuje ga boj proti islamski teokraciji v Iranu za zaščito svojih pravic in pravic drugih. Čeprav so njeno življenje zaznamovali zapor, osamitev, mučenja in bolezni, je brutalnost iranskega režima še ni spravila na kolena. Narges Mohammadi je bila aretirana 13-krat in skupno obsojena na 30 let zavora in številne udarce z bičem.

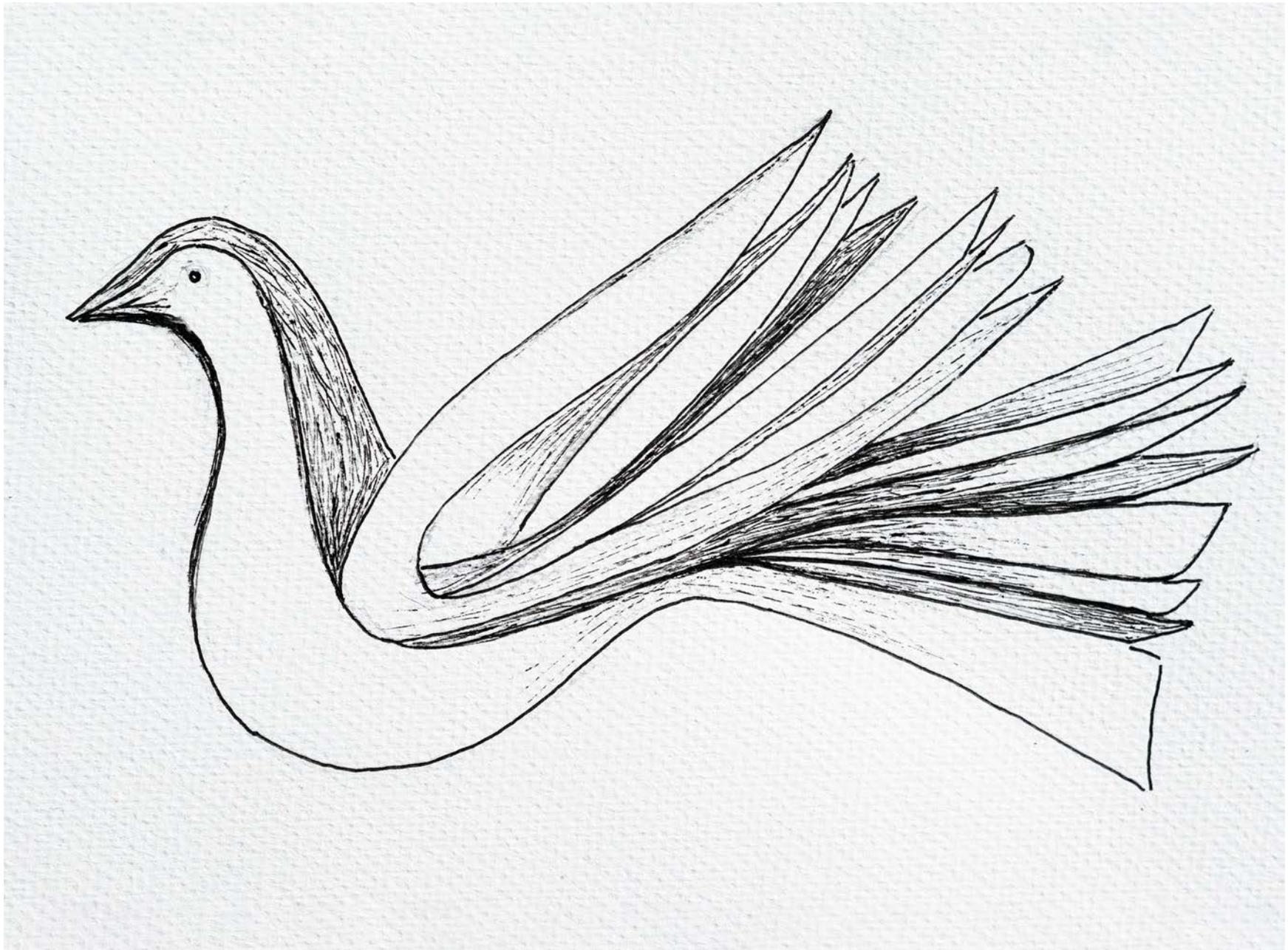
O svojem življenju v prvi osebi pripoveduje v dokumentarnem filmu *»Unbreakable - My fight for freedom in Iran«* (Nezlomljiva - moj boj za svobodo v Iranu), v katerem se dotakne svojih izkušenj, o njej pa spregovorijo tudi nekateri družinski člani, ki živijo v izgnanstvu, politični aktivisti in žrtve mučenja. V knjigi *»White torture«* (Belo mučenje), izdani leta 2022, je zbrala 14 intervjujev z ženskami, ki jih je režim zaprl in mučil in ki so obelodanile, kaj se dogaja tam, kamor nihče ne pogleda. Zaradi te knjige je ponovno končala v zaporu. Leta 2008 je Narges Mohammadi postala podpred-

sednica Centra zagovornikov človekovih pravic (DHRC), ki ga je ustanovil nobelovec Shirin Ebadi; dokler je zmoгла, je v sodnih postopkih zagovarjala politične zapornike in zapornike vesti.

Narges Mohammadi je bila od 90. večkrat zaprta in izpuščena, na ulicah pa je v protestih proti obveznemu nošenju hijaba za ženske vedno nastopala v prvih bojnih vrstah. Njena neukrotljiva moč jo je leta 2020, takoj po izpustitvi iz zavora, privedla do prijave belega mučenja, v katerem je opisala trpljenje, ki ga je doživljala med osamitvijo v zaporu. Sredi decembra 2022 je na svojem Instagram profilu zapisala: *»Priča smo herojskim naporom za vzpostavitev demokracije in spoštovanja človekovih pravic. Po dolgih letih zavora sem znova zaprta, prikrajšana celo za možnost, da bi slišala glasove svojih otrok, vendar je moje srce polno gorečnosti in upanja. Prizadevali si bomo za zmago in za dokončen poraz tiranije.«*

Amnesty International navaja, da so Narges kljub boleznim pljuč v zaporu odrekli zdravstveno oskrbo. Tudi Evropska unija je v zadnjih letih obsodila preganjanje Mohammadijeve in pozvala Iran k spoštovanju mednarodnih pravic.

6. oktobra 2023 je Narges Mohammadi prejela Nobelovo nagrado za mir »zaradi njenega boja proti represiji žensk v Iranu in zaradi spodbujanja človekovih pravic in svobode za vse«, ki sta jo prevzela njena mož in sin, izgnana v Francijo.



Golob, 2023.
Črnilo na papirju

SPOROČILA MIRU

Pablo Atchugarry

Življenje je resnično izjemen dar, ki ne pripada ne nam ne drugim. Mir je edina možna pot, da ohranimo življenje in da ga živimo v njegovi polnosti in harmoniji. Mir je globok občutek, ki nas mora spremljati v vseh trenutkih našega življenja. Vojna obstaja, ker ni občutka osebnega in medsebojnega miru. In če miru ne občutimo, ga tudi ne moremo prenesti na druge.

Prisotnost miru me spremlja že dolgo časa, in ne le v političnem in družbenem smislu, temveč kot univerzalni mir, kot osebni občutek, ki ga imam v razmerju do drugih in do narave. Na svoji umetniški poti sem se s tematiko miru srečal večkrat. Leta 2003 sem

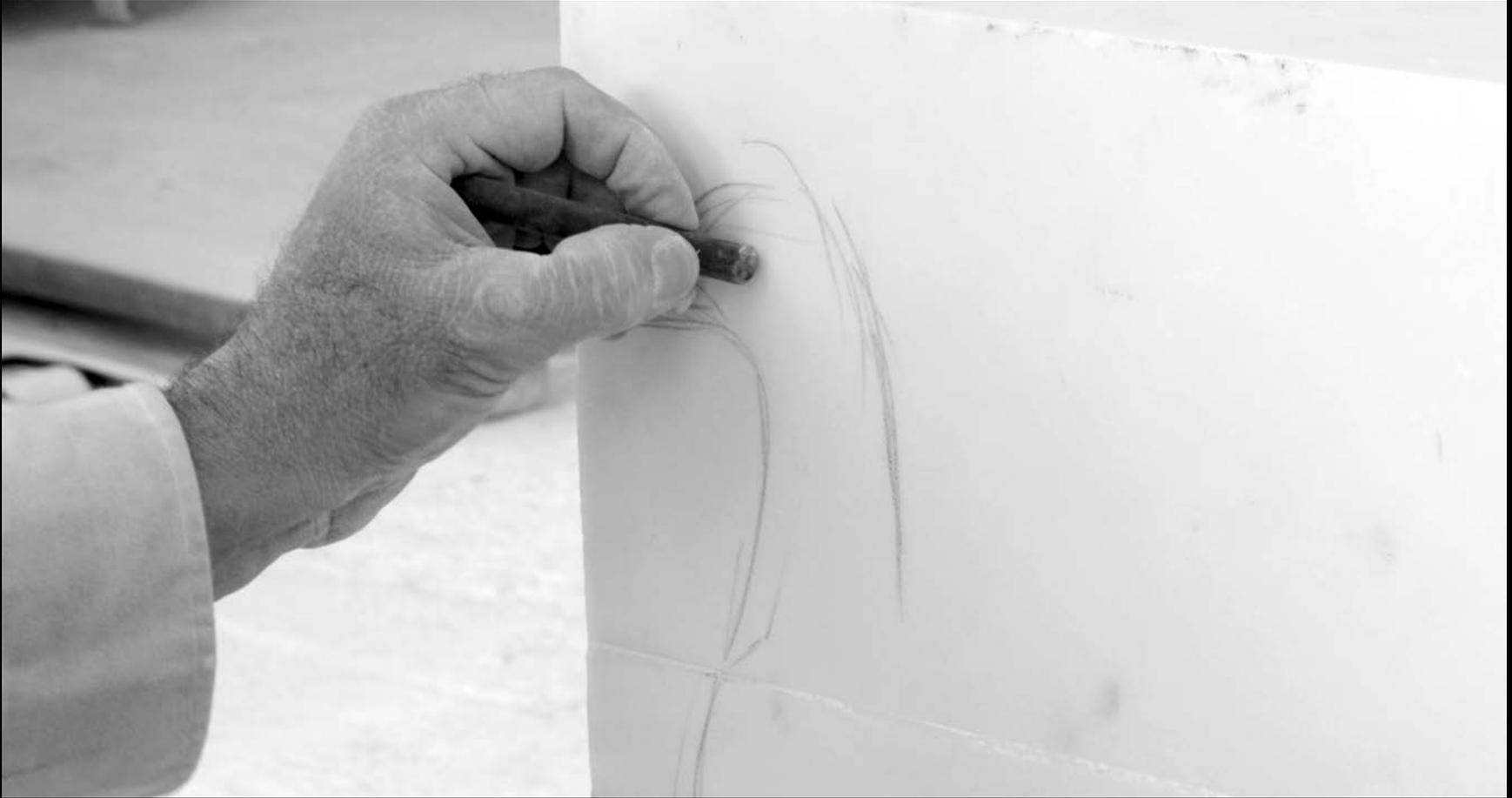
oblikoval kiparski sklop *Sanjajoč mir* iz carrarskega marmorja in iz marmorja Bardiglio, ki sem ga istega leta razstavil na petdesetem bienalu umetnosti v Benetkah, saj sem želel tudi sam prispevati k razmisleku o miru.

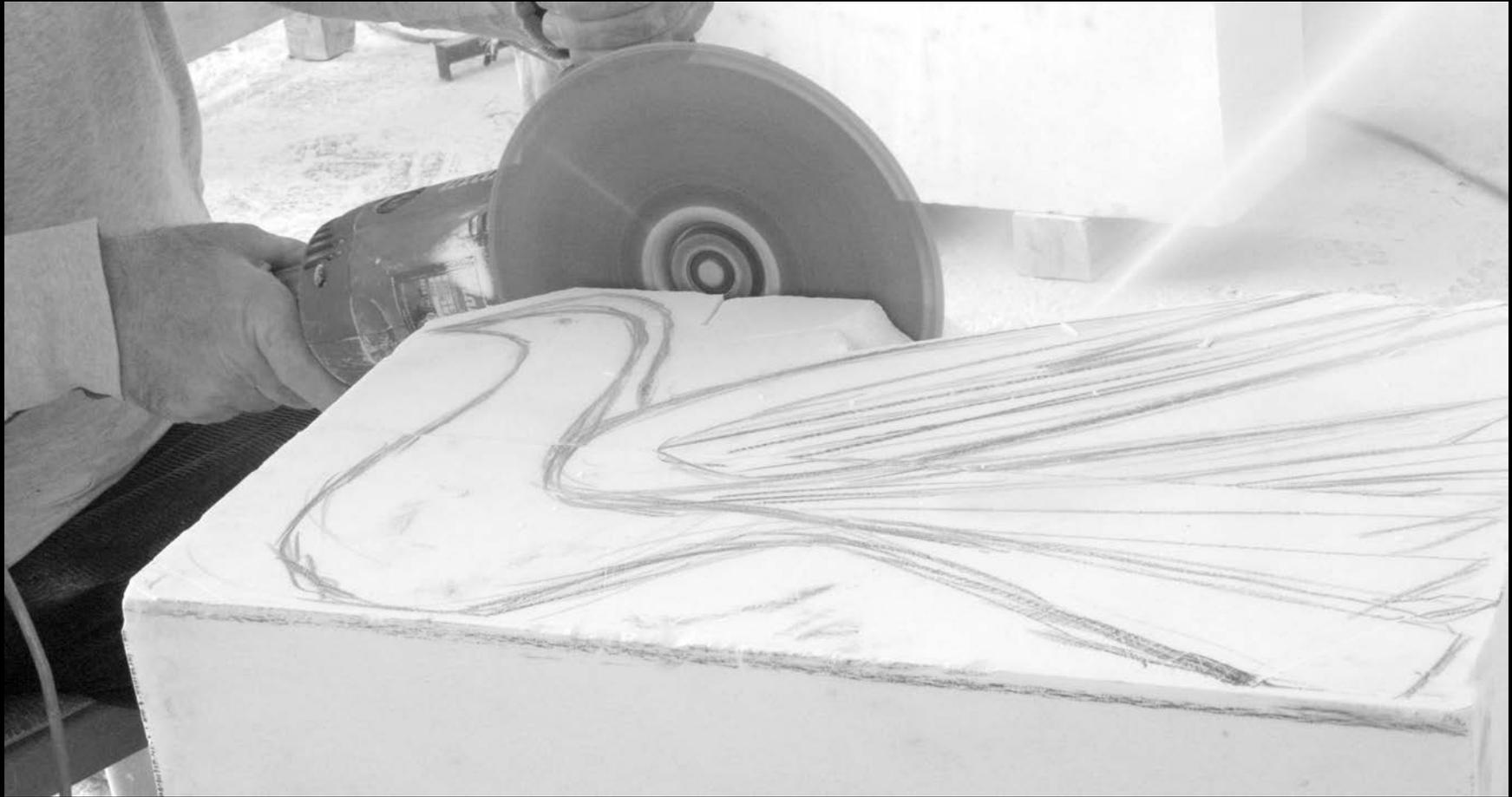
Leta 2023 sem iz carrarskega marmorja izklesal dve različici dela *Golob miru*, katerima so v letih 2023 in 2024 kot nadaljevanje te teme sledili bronasti kipi in gravure. Razstavo o miru v Rožaški opatiji sem dopolnil z delom *Mir z naravo*, instalacijo stoletnih oljčnih dreves, ki so zaradi poseganja človeka odmrle in ki nas danes spodbujajo k razmišljanju o poti, ki jo moramo opraviti, če želimo znova objeti naravo.



GOLOB MIRU

Različica v carrarskem marmorju za kiparstvo
h 35 x 52 x 20,5 cm































GOLOB MIRU

Različica v bronu, emajlirana z rdečo, rumeno, belo in črno barvo

h 35 x 51,5 x 20 cm









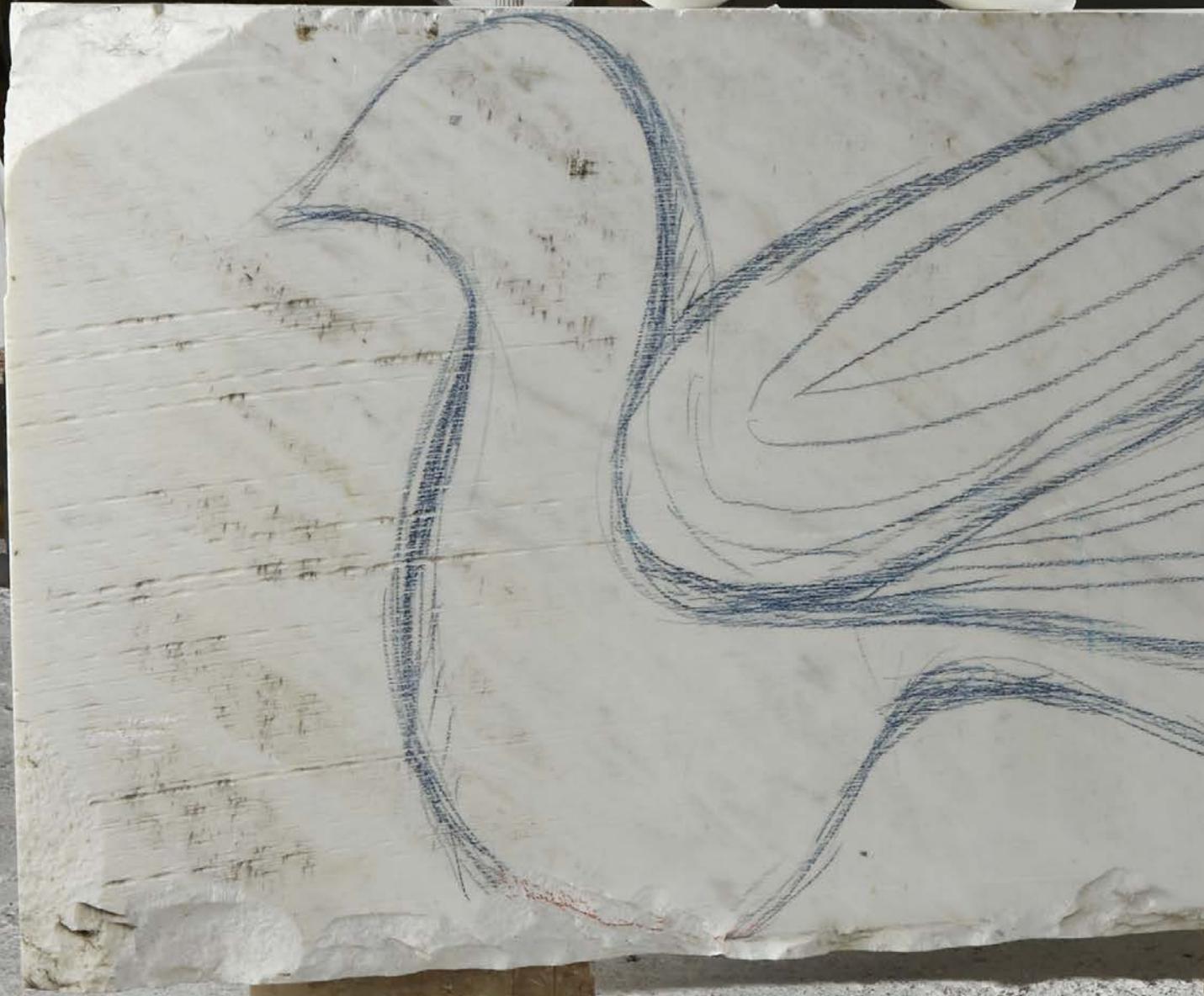


GOLOB MIRU

Različica v carrarskem marmorju za kiparstvo
h 92 x 184 x 73,5 cm (podnožje: h 57 x 250 x 134 cm)



































































GOLOB MIRU

Različica v bronu, emajlirana z belo barvo
h 91,5 x 183,5 x 73 cm (base: h 57 x 250 x 134 cm)





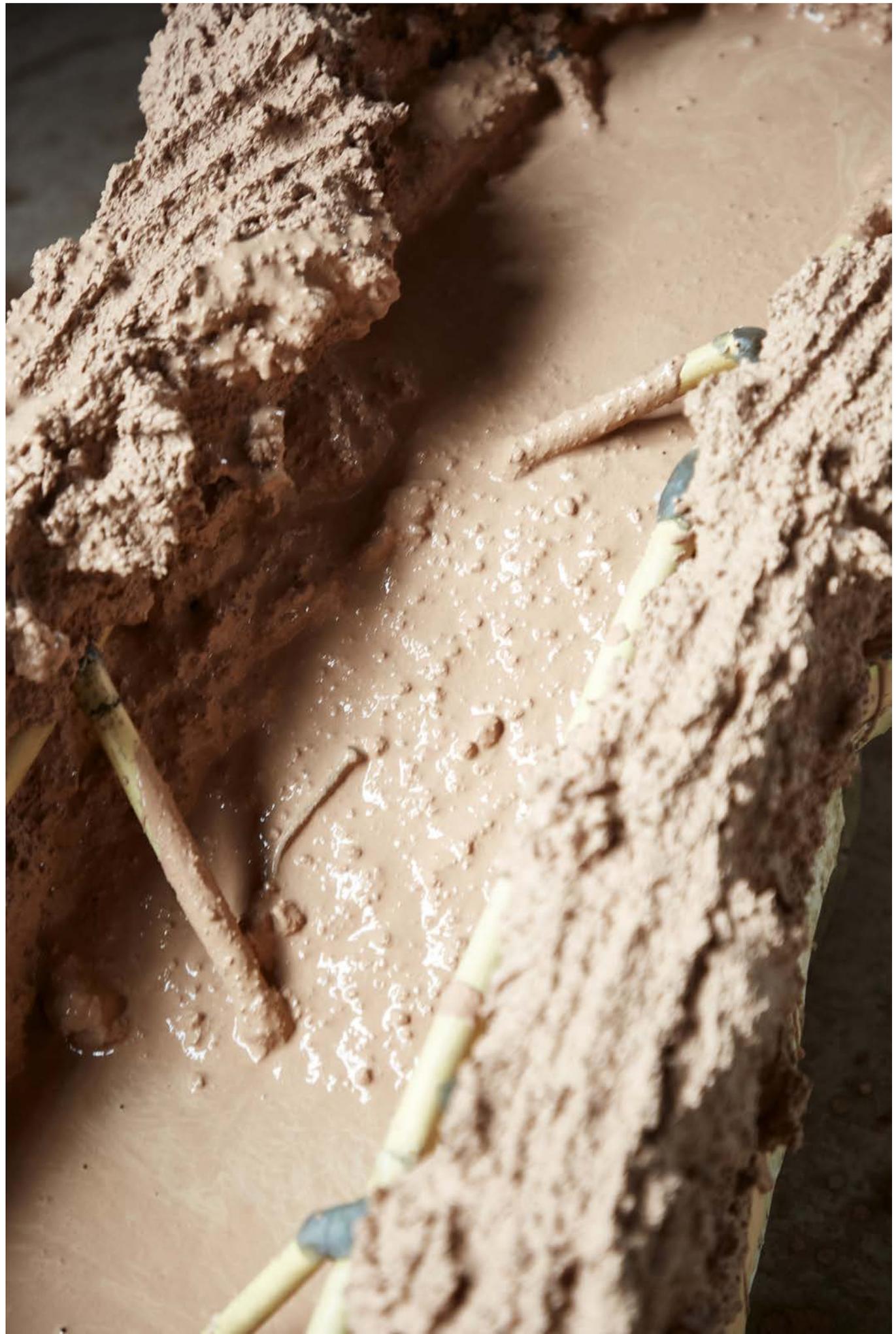


















































PAZ

[Handwritten signature]

GOLOB MIRU

Graviranje na papirju
h 100 × 200 cm





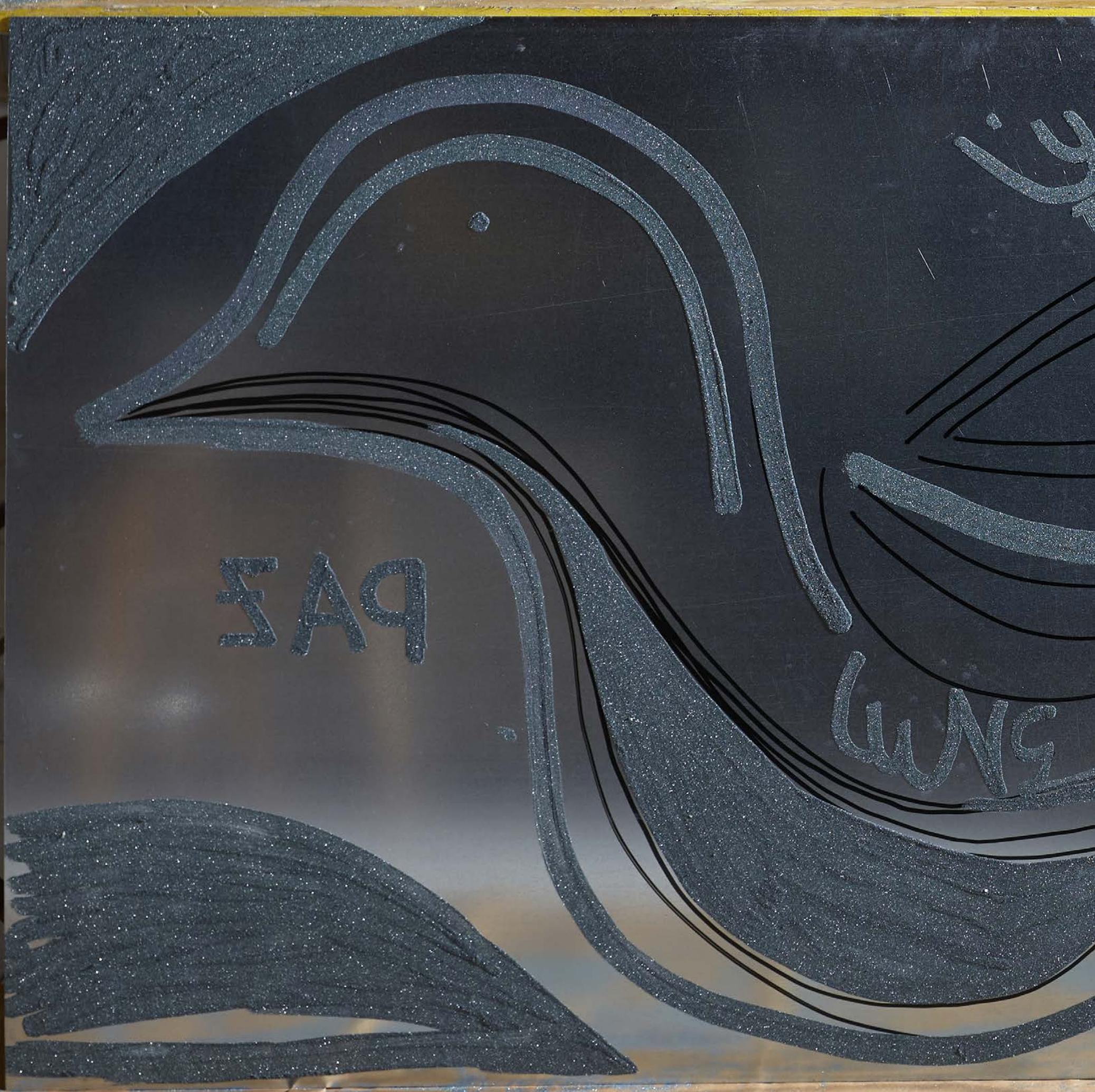








PUNTE
ELECTRICA



DIRTY

PEACE

MNP

PACE







1/8



3/11









For Son Paz 



1/8



2/00
[Signature]





ش

PAZ

ش

Handwritten signature

Handwritten vertical text in Hebrew, consisting of several lines of stylized characters.

PAZ

נְשִׁלֵּם

שָׁלֵם

МИР

PACE



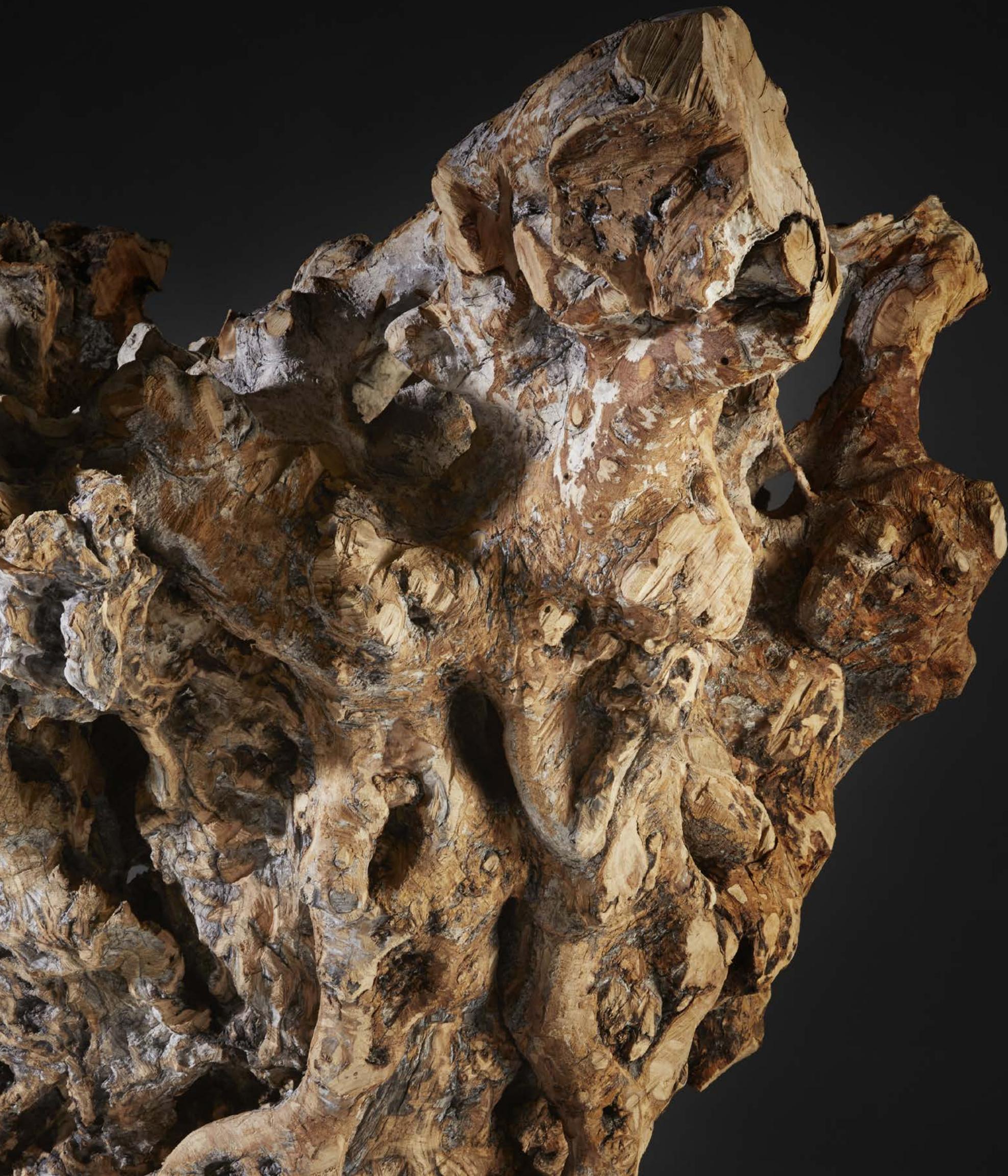
7/7



1/10







MIR Z NARAVO





Mir z naravo I, 2024
Oljčni les
197x165x139 cm







Mir z naravo IV, 2024
Oljčni les
334x264x255 cm









PABLO ATCHUGARRY

Biografija

Pablo Atchugarry se je rodil v Montevideu (Urugvaj) 23. avgusta 1954. Njegova starša, María Cristina Bonomi in Pedro Atchugarry, sta kot izjemna ljubitelja umetnosti zgodaj zaznala dečkovo nadarjenost in ga že od mladih let spodbujala k izražanju preko risanja in slikarstva, dejavnosti, s katero se je - sicer le krajši čas, vendar z izjemno predanostjo - ukvarjal tudi sam Pedro.

Leta 1965, ko je bil star 11 let, je Pablo sodeloval na skupinski razstavi v Montevideu, kjer je javnosti prvič pokazal dve sliki. Nato je nadaljeval s svojim raziskovanjem in preizkušanjem različnih materialov, od gline do betona, od železa do lesa. Leta 1971 je izdelal svojo prvo betonsko skulpturo, ki jo je naslovil *Caballo* (Konj). Postopoma se je začel vedno bolj zanimati za izrazne možnosti teh materialov, zlasti peska in betona, katerima je včasih dodajal železo in svinec. Tako so leta 1974 nastala dela *Escritura simbólica*, *Estructura cósmica*, *Metamorfosis prehistórica*, *Maternidad in Metamorfosis femenina* [Simbolični zapis, Kozmični zapis, Prazgodovinska metamorfoza, Materinstvo in Metamorfoza ženske], v katerih se plemenita in pretresljiva izrazna sposobnost združuje z globoko in posebno estetiko, ki ga zaznamuje še danes.

Leta 1972 je imel Atchugarry svojo prvo samostojno razstavo risb in slik v galeriji Centro de Exposiciones SUBTE v Montevideu. Med letoma 1974 in 1976 so prvi razstavi sledile številne druge razstave (Galería Lirólay v Buenos Airesu, XV. Salon International Paris-Sud, Porto Alegre, San Paolo, Brasilia in Rio de Janeiro; v času zadnje razstave je spoznal Iberê Camargo). Leta 1977 je pričel potovati po Evropi in obiskal države kot so Belgija, Danska, Francija, Nemčija, Nizozemska, Španija, Švica in Italija.

Leta 1978 je imel samostojno slikarsko razstavo v Leccu, v galeriji Visconti. Istega leta je razstavljal v galeriji La Nuova Sfera v Milanu in v galeriji La Colonna v Comu, kjer je na ogled postavil svoje risbe

s tušem in akvarele. Ob tej priložnosti je Mario Radice napisal članek za comski dnevnik »La Provincia« z naslovom *Alla Colonna, ottime chine del pittore-scultore uruguayano Atchugarry* (Odlične risbe s tušem urugvajskega slikarja-kiparja Atchugarryja v galeriji Colonna). Leta 1979 umetniku uspe uresničiti svoje sanje: imeti samostojno razstavo v Parizu - v Maison de l'Amérique Latine - nato pa še v Churu in v Stockholmu. V času svojega bivanja v Parizu je pripravil osnutek za *La Lumière*, svojo prvo marmorno skulpturo, za izdelavo katere se nato preseli v Carraro.

Srečanje z marmorjem in s kamnolomi ga bo za vedno zaznamovalo, saj je pričel odkrivati snov, ki ga bo spremljala celo življenje. Ta mističen, lep in prvobiten odnos nam pomaga razumeti ena izmed kiparjevih apoftegem: »Bilo je, kot bi našel resnično ljubezen.« Od tega prvega srečanja dalje se Atchugarry znova in znova vrača v Carraro in tam osebno izbira monumentalne marmorne bloke za svoje umetniške stvaritve.

Umetnik trdi, da so njegove skulpture plod njegovega neposrednega dialoga s snovjo, on pa jih v skladu s panteističnim dojetjem življenja, s katero se identificira, kot da bi mu bila prirojena, imenuje »Otroci gore«. Leta 1982 se ustali v mestu Lecco in po dolgotrajnem bivanju v Carrari v kamnolomu »Il Polvaccio« odkrije dvanajsttisočkilogramski blok, iz katerega kasneje izkleše delo »*Pietà*« (Usmiljena), globoko osebno-izpovedno in nekonvencionalno versko skulpturo, iz katere je razvidno njegovo občudovanje Michelangela. Delo pa je navdušilo tako specializirane kritike kot tudi različne umetnike in zbiratelje kot so Glenn Close, Michael Douglas in David Rockefeller. To delo, ki ga je umetnik dokončal leta 1983, se danes nahaja v kapeli, ki jo je prav v ta namen zasnoval arhitekt Leonardo Noguez v parku kipov sklada Fundación Pablo Atchugarry v Manantialesu, v rajskem okolju med morjem in pašniki regije Maldonado (Urugvaj).

Leta 1987 so bila umetnikova dela razstavljena v Bramantinovi kripti bazilike svetega Nazarija v Brolu, v Milanu, kritično pa jih je predstavil Raffaele De Grada. Od leta 1989 Atchugarry prične razstavljati dela monumentalnih dimenzij, ki so del javnih in zasebnih zbirk po celem svetu. Leta 1996, ko se je umetnik ukvarjal z obdelavo oljčnega lesa, bronu in rožnatega marmorja iz Portugalske, je izklesal skulpturo *Semilla de la esperanza* (Seme upanja), namenjeno za park kipov Vladne palače v Montevideu, leta 1997 pa je imel razstavo v Caracasu, kjer je spoznal Jesúsa Rafaela Sota in druge slavne osebe velikega ugleda in izjemne tankočutnosti. Leta 1998 je fundacija Veranneman v Belgiji umetniku organizirala samostojno razstavo njegovih skulptur, ki jo je spremljal esej Willema Eliasa.

25. septembra 1999 je bil v Leccu odprt Muzej Pabla Atchugarryja, kjer je na ogled postavljena trajna razstava različnih del, ki ponazarjajo njegovo umetniško pot, od prvih slik do novejših skulptur, in kjer je shranjen arhiv njegovih del.

Leta 2001 je Občina Milano na sedežu palače Isimbardi organizirala retrospektivo »Le infinite evoluzioni del marmo« (Neskončno razvijanje marmorja). Istega leta je Atchugarry za Manzano (Videm) izdelal impozantno marmorno skulpturo, visoko šest metrov, poimenovano »*Obelisco del Terzo Millenio*« (Obelisk tretjega tisočletja); poleg tega je zmagal tudi na državnem natečaju za izdelavo spomenika v poklon civilizaciji in kulturi dela, ki so ga v Leccu uradno otvorili maja 2002. Kot priznanje za svojo umetniško kariero je julija 2002 prejel Michelangelovo nagrado, ki jo podeljuje mesto Carrara.

V tem obdobju je bil Atchugarry zaposlen z večimi projekti, med drugimi se je ukvarjal z izdelavo kipa *Ideales* (Idealji), ki je obeležil 50. obletnico kronanja monaškega princa Ranierija, nameščen pa je bil na Avenue Princesse Grace v Montecarlou.

Leta 2003 je umetnik z delom *Soñando la Paz* (Sanjajoč mir), instalacijo osmih marmornih kipov, na 50. beneškem bienalu zastopal Urugvaj. Istega leta je drugič razstavljajal pri fundaciji Veranneman, za fundacijo Fran Daurel iz Barcelone pa je izdelal skulpturo *Ascensión* (Vnebohod).

Leta 2004, petindvajset let po njegovi zadnji razstavi v Urugvaju, je galerija Tejería Loppacher v Punti del Este organizirala samostojno razstavo njegovih kiparskih del, ki ji je leto kasneje sledila samostojna razstava njegovih del v Narodnem muzeju lepih umetnosti v Buenos Airesu. Leta 2006 je Groeningemuseum v mestu Bruges organiziral pomembno retrospektivo, v katero je vključil tudi dela, ki so del zasebnih zbirk po celem svetu. Štiri leta kasneje bo muzej eno izmed teh skulptur odkupil za lastno zbirko. Istega leta je lizbonska Coleção Berardo odkupila skulpturo *Camino vital* (Življenjska pot), izdelano leta 1999, visoko skoraj pet metrov, in jo namenila Kulturnemu centru Belém. Leta 2007 je bila v Manantialesu ustanovljena Fundación Pablo Atchugarry, katere namen je postati stičišče umetnikov najrazličnejših disciplin, idealna naveza narave in umetnosti, kjer je vsak dogodek – koncert, razstava in konferenca – brezplačen in odprt za javnost. Istega leta je umetnik izdelal svojo prvo osemmetrsko skulpturo, ki jo je poimenoval *Nel cammino della luce* (Po poti svetlobe), iz enega bloka carrarskega marmorja, težkega 48 ton, za zbirko Loris Fontana v Italiji. V letu 2007 se je odvila tudi potujoča razstava njegovih skulptur, ki je obiskala različne lokacije po Braziliji: Centro Cultural Banco do Brasil v Brasílii, MuBE (Brazilski muzej kiparstva in ekologije) v San Paulu in Muzej Oscar Niemeyer v Curitibi. Spremno besedilo k razstavi, z naslovom »*Lo spazio plastico della luce*« (Plastični prostor svetlobe) je pripravil Luca Massimo Barbero.

Leta 2008 mu je Museo Nacional de Artes Visuales

v Montevideu posvetil retrospektivno razstavo o zadnjih petnajstih letih njegove umetniške produkcije, kar je bilo dejanje izjemnega simboličnega pomena. Leta 2009 je v Punt del Este potekalo slovesno odkritje petmetrskega spomenika *Luz y energía de Punta del Este* (Svetloba in energija Punte del este) iz carrarskega marmorja, izdelana ob stoletnici slavnega urugvajskega obalnega mesta.

Leta 2011 je po sedmih letih intenzivnega dela Atchugarry dokončal *Cosmic Embrace* (Kozmični objem), skulpturo, visoko osem metrov in šestdeset centimetrov, izklesano iz marmornega bloka teže 56 ton. Novembra istega leta je imel svojo prvo samostojno razpravo v Hollis Taggart Galleries v New Yorku. Marca 2012 je Times Square Alliance njegovo delo *Dreaming New York* (Sanjajoč New York) izbrala za 18. razstavo New York Armory Show na Times Squaru. Julija istega leta je bilo mogoče dva njegova kipa iz nerjavnega jekla občudovati v londonskih vrtovih na trgu St. James Square, v okviru programa City of Sculpture (Mesto kipov), ki ga je organiziral westminstrski Mestni svet. Konec leta 2013 je založba Electa objavila dva zvezka Splošnega kataloga Pabla Atchugarryja, ki ga je uredil Carlo Pirovano. Tretji zvezek, ki bo obravnaval skulpture, izdelane med letoma 2013 in 2018, bo objavljen leta 2019.

Leta 2014 je MuBE v San Paolu gostil največjo retrospektivo Atchugarryjevih del, pod naslovom »*A viagem pela matéria*« (Potovanje skozi snov). Od aprila 2015 do februarja 2016 je Museo dei Fori Imperiali v Rimu gostil razstavo »*Città eterna, eterni marmi*« (Večno mesto, večni marmor), veliko retrospektivo štiridesetih del, razstavljenih na Trajanovi tržnici.

Leta 2018 so v Miamiu obeležili ustanovitev fundacije Pablo Atchugarry Foundation, na začetku leta 2019 pa je predsednik Italijanske republike umetnika za njegove dosežke na področju kulture, ki pove-

zujejo Italijo in Urugvaj, odlikoval z nazivom častnik Reda italijanske zvezde.

Maja 2019 je umetnostna galerija Contini v Benetkah slovesno odprla osebno razstavo pod naslovom »*The Movement of Light*« (Gibanje svetlobe), med junijem in septembrom pa je tam potekala še ena samostojna razstava, »*The evolution of a dream*« (Razvoj sanj), organizirana v sodelovanju z Občino Pietrasanta, na kateri si je bilo mogoče na trgu Piazza del Duomo ogledati izbor umetnikovih monumentalnih skulptur, v cerkvi in samostanu svetega Avgušтина pa določene njegove marmorne, bronaste in jeklene skulpture. Julija je Doževa palača v Genovi v Dvorani Velikega sveta gostila razstavo »*Alla conquista della luce*« (Osvajanje svetlobe), ki jo je spremljal esej Luciana Caprileja. Decembra istega leta je fundacija Pabla Atchugarryja v Miamiu pripravila razstavo del dveh umetnikov z naslovom »*Dialogue in black and white*« (Dialog v črnem in belem), ki jo je spremljalo besedilo Bruna Coràja, osnovano kot dialog med dvema na videz različnima a globoko podobnima dušama: Pabla Atchugarryja in Louise Nevelson. Delo in čas sta bili spremenljivki, okoli katerih se je vzpostavila ta intimna povezava.

Leta 2021 je Dvorana kariatid v Kraljevi palači v Milanu gostila razstavo »*Pablo Atchugarry. Vita della materia*« (Pablo Atchugarry. Življenje snovi), ki jo je uredil Marco Meneguzzo, navdihujočo in mogočno instalacijo kiparskih skulptur iz marmorja, bronu, alabastra in lesa, ki je bila v tesnem stiku z monumentalnostjo, vertikalnostjo in dramatičnostjo razstavnega prostora. Isti prostori so leta 1953 gostili razstavo Pabla Picassa, na kateri je bilo v spomin grozot, ki jih je Milano doživelo v drugi svetovni vojni predstavljeno delo *Guernica*.

Januarja 2022 je v Manantialesu potekalo slovesno odprtje Muzeja sodobne umetnosti Atchugarry (MACA), ki ga je zasnoval arhitekt Carlos Ott, name-

njenega vele mojstrom sodobne umetnosti. Istega leta je v Lucci potekala razstava »*Il risveglio della Natura*« (Prebujanje Narave), v sklopu katere je bilo na pet simboličnih točk mesta nameščenih pet umetnikovih monumentalnih del, Palazzo delle Esposizioni je gostila določene druge skulpture, tristoletna cerkev Najsvetejšega oznanjenja na trgu Servi pa dela iz lesa. Decembra istega leta je mesto Lecco Pablu Atchugarryju podelilo zlato priznanje sv. Nikolaja, odlikovanje, ki ga prejmejo zaslužni meščani. Marca 2023 mu je mestna občina Maldonado (Urugvaj) podelila naziv »*Ciudadano ilustre de Maldonado*« (častni meščan Maldonada).

V tem obdobju sta bila posneta dva dokumentarna filma o njegovem življenju: Atchugarry Monumental, ki sta ga režirala Alejandro Berger in Luis Ara, ter Los Hijos de la Montaña (Otroci gore), ki ga je režirala Mercedes Sader.

Med majem in novembrom 2023 je bila v občini Lecco, v Palazzo delle paure na ogled razstava »*Pablo Atchugarry. Una vita tra Lecco e il mondo*« (Pablo Atchugarry. Življenje med Leccom in svetom), antološka razstava, ki jo je ob petinštiridesetletnici ustvarjanja v Leccu organiziral umetnik sam. Julija istega leta je bila ob osemnajsti izvedbi Gledališča tišine kot del scenografije za nastop tenorja Andree Bocellija na prizorišče nameščena 12-metrška monumentalna jeklena skulptura z naslovom Mariposa de la Vida (Metulj življenja). Umetniška produkcija Pabla Atchugarryja se je na začetku leta 2024 razširila s serijo *Los soles de Atchugarry* (Atchugarryjeva sonca). Gre za omejeno izdajo nakita, izdelano v Italiji, v Valenzi, iz 18-karantnega zlata. Istega leta ga je urugvajski parlament nagradil s priznanjem za njegovo življenjsko delo, galerija Contini v Benetkah je organizirala antologijo z naslovom »*The time of sculpture*« (Čas skulpture), s kritičnim esejem Kosme de Barañana, Ciudad de las Artes y las Ciencias v Valencii pa je pod naslovom

»*Hacia el futuro*« (Proti prihodnosti) gostila instalacijo monumentalnih del, potopljenih v arhitekturo Santiaga Calatrave.

Razstave, posvečene Pablu Atchugarryju, so potekale po celem svetu: v Londonu, New Yorku, Miamiju, Montevideu, Buenos Airesu, Parizu, San Paolu, Curitibi, Brazilii, New Orleansu, San Franciscu, Amsterdamu, Brugesu, Bruslju, Singapurju, Seulu, Milanu, Valencii in Benetkah. Njegova dela so razstavljena v številnih mednarodnih muzejih: Museo Nacional de Artes Visuales v Montevideu, Chrysler Museum of Art v Norfolku (Virginija), Groeningemuseum v Brugesu, Coleção Berardo v Museu de Arte Contemporânea v Lizboni, Zbirka Lercaro pri fundaciji Cardinale Giacomo Lercaro v Bologni, Museo del Parco v Portofinu, Muscarelle Museum of Art v Williamsburgu (Virginija), Pérez Art Museum ter Patricia & Phillip Frost Art Museum v Miamiju.

Že kot otrok se je Pablo naučil prepoznavanja različnih rastlinskih in živalskih vrst, ki jih je vzljubil do te mere, da je v zadnjem desetletju v regiji Maldonado razvil projekt rezervata za avtohtone rastlinske in živalske vrste, imenovanega »Tierra Garzón«, kamor je zasadil šestnajst tisoč dreves in rastlin, ki predstavljajo naravno zatočišče za lokalne živalske vrste, saj je prepričan, da si mora človek prizadevati za to, da naravi vrne prostor, ki bo omogočil razvoj biotske raznovrstnosti.

Danes umetnik živi in dela med Leccom in Manantialesom, kjer skrbi za razvoj fundacije Pabla Atchugarryja, projekt Mednarodnega parka kiparstva in muzej sodobne umetnosti Atchugarry MACA, ki jih vsako leto obiše na tisoče študentov.

Pablo Atchugarry predstavlja eno izmed najbolj zanimivih in dinamičnih stvarnosti svetovnega kiparstva, njegova dela pa združujejo svojevrstno identiteto, estetiko in brezčasnost.

Abrazo cósmico (Kozmični objem)
2005-2011
MACA, Fundación Pablo Atchugarry
Manantiales (Uruguay)



RAZSTAVE

2024

Messaggi di pace, Abbazia di Rosazzo, Manzano
Hacia el futuro, Ciudad de las Artes y las Ciencias, Valencia
The time of sculpture, Contini Art Gallery, Venezia

2023

Una vita tra Lecco e il mondo, Palazzo delle Paure, Lecco

2022

Time folds, Piero Atchugarry Gallery, Miami
Il risveglio della natura, Palazzo delle Esposizioni, Chiesa della Santissima Annunziata dei Servi, Lucca

2021

Vita della materia, Palazzo Reale, Milano
Metamorphosis, Galerie Adriano Ribolzi, Monte Carlo

2020

Ad Maiora, Galerie Adriano Ribolzi, Monte Carlo
Lien entre deux mondes, Galerie Xippas, Ginevra

2019

Nevelson - Atchugarry, Dialogue in black and white, Pablo Atchugarry Foundation, Miami
Alla conquista della luce, Palazzo Ducale, Genova
The evolution of a dream, Chiesa di Sant'Agostino e Piazza Duomo, Pietrasanta
The movement of light, Contini Art Gallery, Venezia
Pablo Atchugarry, Boon Gallery, Knokke-Zoute

2018

Opera Gallery, Singapore
Boon Gallery, Knokke-Zoute
Opera Gallery, Paris

2017

Palazzo del Parco, Diano Marina

2016

Albemarle Gallery, Londra
Boon Gallery, Knokke-Zoute
Hollis Taggart Galleries, New York

2015

Città eterna, eterni marmi, Mercati Traianei, Roma
Life after life, Expo 2015, Uruguay pavilion, Milano
Paulo Darzé Galeria de arte, Salvador de Bahia

2014

Palazzo del Parco, Diano Marina
Museu Brasileiro da Escultura, São Paulo
Albemarle Gallery, Londra

2013

Fundación Pablo Atchugarry, Manantiales
Hollis Taggart Galleries, New York
Museo MIIT, Torino

2012

Albemarle Gallery, Londra
Legacy Gallery, Panama

2011

Hollis Taggart Galleries, New York

2010

Albemarle Gallery, Londra
Bienvenu Gallery, New Orleans

2008

Albemarle Gallery, Londra
Museo Nacional de Artes Visuales, Montevideo

2007

Museu Oscar Niemeyer, Curitiba
Museu Brasileiro da Escultura, São Paulo
Centro Cultural Banco do Brasil, Brasília
Lagorio Arte Contemporanea, Brescia
Frey Norris Gallery, San Francisco
Galeria Sur, Punta del Este

2006

Albemarle Gallery, Londra
Groeninge Museum, Bruges
Galeria Sur, Punta del Este
Gary Nader Fine Art, Miami
Hollis Taggart Galleries, New York
Gallery Bienvenu, New Orleans

2005

Museo Nacional de Bellas Artes, Buenos Aires
Park Ryu Sook Gallery, Seoul
Gary Nader Fine Art, Miami

2004

Galeria Tejeria Loppacher, Punta del Este
Galleria Rino Costa, Valenza
Villa Monastero, Varenna
Albemarle Gallery, Londra

2003

Fondation Veranneman, Kruishoutem
50° Biennale d'Arte, Pad. Uruguay, Venezia
Fondazione Abbazia di Rosazzo, Rosazzo
Galleria Les Chances de l'Art, Bolzano

2002

Ellequadro Documenti, Genova
Galerie Le Point, Monte Carlo

2001

Palazzo Isimbardi, Milano
Albemarle Gallery, Londra

2000

Galerie Le Point, Monte Carlo

- 1999**
Inter-American Development Bank, Washington
- 1998**
Ellequadro Documenti, Genova
Fondation Veranneman, Kruishoutem
Valente Arte Contemporanea, Finale Ligure
Castle of Bourglinster, Luxembourg
- 1997**
Centro Fatebenefratelli, Valmadrera
Gildo Pastor Center, Monte Carlo
- 1996**
Palazzo Ducale, Genova
- 1995**
Ellequadro Documenti, Genova
- 1994**
Galleria Nuova Carini, Milano
4a Biennial de Sculpture Contemporain, Passy
- 1992**
Galerie L'Oeil, Bruxelles
Palazzo Crepadona, Belluno
9° Salon d'Art Contemporain, Bourg en Bresse
- 1991**
Galleria Carini, Milano
Contemporary Art International, Milano
- 1990**
Simposio di sculture, Castello di Nelson, Bronte
- 1989**
Biblioteca Civica di Lecco, Lecco
IX Bienal de Arte Internacional - Chile, Valparaiso
- 1988**
Galleria Carini, Milano
Museo Salvini Coquio, Trevisago
- 1987**
Esposizione Internazionale di sculture, Castellanza
Esposizione di Arte Sacra, San Francesco, Como
Esposizione Internazionale "Como Illustrazioni", Como
7a Expo d'Arte Sacra, S. Simpliciano, Milano
- 1984**
XIX Esposizione Internazionale di Scultura, Legnano
1a Esposizione di piccole sculture, Castellanza
- 1983**
3a Expo d'Arte Sacra - S. Simpliciano, Milano
- 1983**
Villa Manzoni, Lecco
- 1982**
Galeria Felix, Caracas
Galleria Visconti, Lecco
Galleria Comuale, Monza
- 1981**
Ibis Gallery, Malmo
Galerie L'Art et la Paix, Paris
Galeria la Gruta, Bogota
- 1980**
Taormina concorso (1° Premio), Taormina
- 1979**
Maison de l'Amerique Latine, Paris
"Alessandro Volta" Pittura internazionale, Como
- 1978**
Galleria Visconti, Lecco
Galleria La Colonna, Como
- 1977**
XL Salón Nacional - Premio Adquisición, Montevideo
International Exhibition of Applied Arts, Copenhagen
- 1976**
Galeria Aramayo, Montevideo
Salón de Miniescultura, Montevideo
- 1975**
XVI International Salón Paris - Sud, Juvisy
- 1974**
Galeria Lirolay, Buenos Aires
XXII Salón Municipal, Montevideo
XV International Salón Paris - Sud, Juvisy
- 1973**
XXVII Salón Nacional de Artes Plásticas, Montevideo
- 1972**
Subte Municipal, Montevideo
XXVI Salón Municipal de Artes Plásticas, Montevideo
- 1965**
IGE Salón de Artes Plásticas para la juventud, Montevideo

ENGLISH TEXTS

p. 4

PEACE: ARK OF BROTHERHOOD!

Mons. Edoardo Scubla

Delightful hills, suitably solitary places for finding peace of mind and inspiring serene spirituality... this is how the site of our Abbazia delle Rose is described. A place that arouses a sense of beauty, serenity and peace. The Earth is beautiful. This creation is beautiful. And how much I want it to be eternal. But a humanity also exists and it is committed to ruining everything.

This is why I now feel as if I'm living on the slopes of a volcano or sailing on the unpredictable Sea of Galilee. I feel a discomfort that is eating away at me inside. I sense the occasional rumble, the earth settling, the odd puff of smoke, a few gusts of bora.

Is that normal? No, I can't fool myself; the magma is boiling, the tumultuous winds herald the storm. We have to prepare ourselves!

With an awareness that this profound discomfort should not be underestimated and that I am not the only one in whom it is stirring, the board of directors of the Abbazia di Rosazzo foundation and I felt that it was indispensable to wake ourselves up from the torpor of a hibernating West. A decision was made, with conviction, to give body and space to the brilliant idea had by the Uruguayan artist Pablo Atchugarry and his friends and admirers: we have to talk about peace. We are overwhelmed by war, too little by peace.

Of course, this is not a new suggestion. A man dressed in white has been talking about it at every opportunity for years, and he is not the only one, fortunately. I am summarising the heart of His message (it is 2019 and we are in Abu Dhabi during a large interfaith meeting) at which everyone has been asked to:

Call for peace by condemning all forms of violence, by eradicating hatred and the violence of brother towards brother. Brotherhood is the objective, not individualism that also justifies violence.

We must be instruments of peace. We must educate by neutralising the seeds of violence, hatred and prejudice. We must nurture seeds of peace: a fraternal coexistence based on education and justice; a human development, built on welcoming inclusion and the rights of all. Promoting peace by working for freedom, which is a right of every person. Freedom brings with it pluralism and diversity, which are not obstacles but constitutive elements of creation.

Pluralism is like a meadow in spring; it is like all the reflections collected in this catalogue, a knowledgeable concert for peace.

With this work we would like to actively contribute to demilitarising the human heart to reinvigorate peace. Peace that must be safeguarded by entering, together, an ark that can sail the stormy seas of the world: the ark of brotherhood, to which a dove always comes back, with an olive branch.

p. 6

PEACE IS A COMPOSITION OF HARMONY

H. Em. Card. Claudio Gugerotti

The sensation that seems to envelop our lives nowadays is fear. The dramatic experience of Covid – with which we began to look at other people as a danger to us, when confinement compelled us to enter into forced, long-term contact with the people with whom we live, creating moments of profound intimacy, but also exasperation at irreconcilability – has been followed by the theme of war. We are living in a pre-war state.

We are the children of a time that has not seen war; we feel war as a possible, imminent, almost looming hypothesis. We feel it coming from far away, ever closer, while we, because of a mechanism that seems unavoidable, are beginning to prepare ourselves to welcome it as part of our lives. What will become of young people's nights out, meeting in the street with a (or perhaps more than one?) glass of

wine in hand, imagining a society that, slightly or significantly altered by alcohol, can give us that intoxication and lightness that our days cannot offer us, known as oblivion? What would happen if the wine bar was turned into a barracks?

We are therefore forced to talk about peace from the perspective of potential war. This is the first great anxiety that gives rise to fear in our hearts, and with fear come anguish and aggression.

Wisdom would imply that peace should be talked about when there is peace, how to make it stable, how to strengthen it, how to build a more peaceful world every day, in a supportive, beautiful, shared way. Instead, in this world we have lost the sense of original peace, of a kind of peace as a dimension in which to operate and for which to fight; we risk only regretting what we feel was the time before our fear, our day before yesterday. But that's not how it was; the day before yesterday was not peace, but somehow preparation for war. Of course, we were calm in the knowledge that the principal means of subsistence belonged to us without precariousness.

But what was this peace? If we observe what peace has represented over the centuries, we realise that it has in fact had many meanings. For a long time being at peace meant avoiding war as if it were an external misfortune, for which we were not responsible and which we could avoid simply by invoking God and his protection. The eldest among us, especially in the countryside, remember the liturgy known as Rogation days; we would walk around praying and evoking God's protection, especially for the safety of homes and the prosperity of the fields. In one of these evocations, we would express: "A peste, fame et bello libera nos Domine" (Lord, free us from plague, hunger and war). War was therefore exactly like plague and hunger: an inevitable and unpredictable misfortune.

It was only as time moved on that we noticed that humankind itself was responsible for war somehow; it was not a virus but a series of increasingly foolish and wretched behaviours that led to an inevitable massacre, a massacre that little by little took on the dimensions of what became known in the 20th century as "world wars" – these contemplated the possibility of a global destruction of the human race, which is what the use of the atomic bomb could cause.

And this sense of responsibility for peace leads us not to wait for the next war but to act every day in real ways to build peace.

In the Bible peace has many meanings, depending on the times, circumstances and way of interpreting reality. Already foreseen in the Old Testament, the dominant significance of the New Testament sees peace as the result of love, the infinite love of a God who has agreed to take on our human nature, including its bellicose component, even making himself a victim of violence in the most atrocious death on the cross. And not for an external circumstance or necessary event, but to save us. By accepting an unjustly inflicted death God took upon himself the sins of all men and was crucified in his human form to later be redeemed, and in him all of us, in the resurrection. The resurrection is the model for peace because it takes us back to God's original plan for the world, which was a garden in which life could be lived serenely, walking and conversing with God, like Adam and Eve. This is what is described to us in the book of Genesis, the origin of what Augustine defined as "tranquillitas ordinis" [tranquillity of Order]. Sin is the disruption of this order, which by destroying righteousness also destroys peace. And this is why the prophet Isaiah would say of peace: "the work of righteousness shall be peace" (Isaiah 32:17).

Whenever we hear talk of peace nowadays, immediately the populations oppressed by the enemy take a stand against the idea of a peace that results from injustice: the block in a perverse situation of invasion that has already been carried out and after which fighting stops. Instead, they want their violated rights back. In fact, the "peaces" of the past were only a patch for war.

Peace is instead a universal composition of harmony, an order made like a mosaic in which every tile finds its place, drawing the image in its complete beauty. Semites still wish for this "global peace" whenever

they greet each other as they meet: salam, shalom, shlomo, etc. By doing so they are not wishing for a lack of war but a fullness of harmony, a joy for living and the chance to do so in serenity, respecting righteousness and caring for all.

This is why art somehow expresses the nature of peace in a privileged way; it aims to arouse an inner feeling of harmony and communion or, if it represents horrifying subjects, an internal reaction of rejection that leads to promoting the opposite, a clear and living beauty.

Humankind is now wondering how it is possible to avoid war, but this desire is not enough because the mechanisms that create it are too selfish and powerful to be blocked by desire alone. The starting point is not avoiding war but achieving peace.

This is the very meaning of our existence: we feel that we have not been made to end up as a shape stamped on a wall by the effects of the atomic bomb that turns us into nothing but a lifeless outline. We feel that living is about creating, growing, aspiring to love and be loved, to use genius to create beauty.

Nowadays we are more aware that war does not come about when clouds gather, as a storm might, but that it is the egotistical calculation of someone who gains an advantage from war; fewer and fewer people become more and more powerful, while the others are simply slaves or spectators endangered by the obsession with money and its impious and selfish use, known as power. Money has replaced God as the aim of human existence. Jesus Christ had predicted it: "You cannot serve God and money" (Matthew 6:24) because this is the ugly mask that breathes war, death and destruction. It is no coincidence that the Gospel does not contrast faith in God with atheism, practically unheard of at that time, but with money. Peace or war is the result of a choice, especially in places where we can choose who governs us. Saint Augustine is very clear in defining what the task of the authorities should be: "Even those who rule serve those whom they seem to command. They rule not for a love of power, but from a sense of duty they owe to others, and not because they are proud of authority, but because they love mercy" (De civ. Dei, XIX, 14). Our duty is to not choose someone who makes themselves great with our support, who thinks about becoming powerful at the expense of humankind rather than to serve those who chose them. The duty of those who manage authority – in any field, political, military, economic or even religious – is to take care of and exist for others.

But so as not to risk drawing a very partial picture I would like to recall something that does not come frequently to the mind of many of us: analysis of the situation, the state of mind, the condition of society and even of what we consider ideal is gravely limited by our lack of awareness of what exists beyond our own little environment. The whole world is not like ours; it is much bigger than our state, than Europe, than the West. Our partiality in judging this planet is surprising. It is as if we are the only ones who live on it and that the issues and problems we have are everywhere. We cannot imagine that there are entire populations decimated by hunger, lack of water, epidemics and, of course, war. Because war only seems to exist when it is talked about. How these populations feel, think or react plays no part in our imagination at all. And yet the "not us" are growing in number, while we are becoming ever smaller; the clearest sign is that children are no longer being born here. And yet these societies carry their own values, marked by their priorities, their own way of seeing reality, even though they too experience injustice, hunger, poverty, violence, their contradictions. All we are interested in is that they stay where they are and do not meddle in our society. We hope for a fixity that has never existed in the history of the world. Peace today means looking around and understanding that the world is bigger than us; peace means realising the mechanisms that create war and not limiting ourselves merely to containing its effects; peace means building peace inside us, cleansing our hearts of hatred, revenge, envy and vengeance, worrying about the common good

and not the exasperation of individualism in which the only fact that counts is that I can do whatever I want, however I want, whenever I want. But many in the world cannot even say "I want". Peace must also exist for them.

That's how with all that we have been given and with which we have been spoiled, we risk having lost the imagination of peace, the creativity in looking to build a new and fairer world, the courage to take steps that may make us appear odd in the eyes of others, by including those who are far away in our plans, especially since we are starting to be afraid like them. If it is not that we are people that unites us, it is that we are trembling. In life there is little that can be taken for granted, but we lack the courage to understand this.

Peace is built through encounters, not for ulterior motives, not only to sell and buy, not only to feel pleasure, but for the joy of being together freely, of experiencing diversity that becomes harmony and in which my place is marked by friendship, by the congeniality of those who make room for me and ask me to do the same for them.

For believers, peace is where we learn to listen to God's will and his merciful love for us; it is the certainty that even if we are suffering, even if we are tormented by fatigue, pain and death, God cannot deny himself because his name is "love" and, as he has promised, he has already prepared a place for us where peace is the rule of life, harmony is the delight in seeing others as different from us and thinking that together we are a wonderful masterpiece.

All this is true peace, which comes from peace as a plan for humankind's existence and flows into peace like an eternal communion with he who loves us and has given himself for us.

Peace is not just a question of arms or rejecting arms. These discussions lead to nothing because they do not scratch the surface, they do not stop the tragedy; mangled bodies, shattered minds, human work swept away in an instant, refusal to live and survive, exile, destruction of relationships and ways of life. Madness is already at work and more is on its way. Peace is a different world, a new civilisation, new inter-human relationships, new ideals and goals for which to live, work and, above all, love. Peace is how we look at a child, how we take care of them and how we use our heartfelt intelligence to build the best possible world for them.

p. 11
SHARING THE COMMON GOOD
Valeria Campagni

Never be alone in carrying forward the values that make humankind great. Looking to the future together, with the strength of solidarity, shared feelings and the courage to tackle dark moments with the energy that is sparked when the heart searches for harmony for itself, others and the world.

"Carry out the Latin expression 'benevolentia'", wrote Pope Francis in Fratelli tutti. "It is an attitude that 'wills the good' of others, an inclination towards all that is fine and excellent, a desire to fill the lives of others with what is beautiful, sublime and edifying".

It is important to take nourishment from the great examples of the past or those who are currently suffering imprisonment, isolation or banishment for their desire to create a world of justice and peace.

This research into the promoters of peace recognised by Nobel prizes or as guides towards a world where humankind is recognised as a precious asset, has set itself the goal of remembering teachers, mentors and guides who have lived for these ideals and still do, women and men who live by committing themselves in the present for a just and peaceful world in which everyone can live with equal rights, without distinctions of race, religion, gender, culture or social condition.

Pablo Atchugarry, a man of peace, wanted to pay tribute to these charismatic witnesses by remembering their lives, values and work, following with infinite gratitude their messages through his work as an artist.

p.12

"Peace is based on respect for each person, whatever his or her background, on respect for the law and the common good, on respect for the environment entrusted to our care and for the richness of the moral tradition inherited from past generations."

Pope Francis

p. 13

POPE FRANCIS

Jorge Mario Bergoglio was born in Buenos Aires on December 17, 1936, into a family of Piedmontese immigrants. His father, Mario, worked as an accountant, and his mother, Regina, looked after the house and the couple's five children. Due to their mother's poor health, Jorge and two of his siblings were educated in a boarding school.

Jorge was eleven years old when he said: *"Here I learn to meditate, to study in silence, to do sports, to open up to others, to deprive myself of certain things to give them to people who are worse off than I am."* He trained as a chemist, and in 1958 he became a member of the Society of Jesus. He took his Doctorate in Philosophy, he was ordained in 1969 and appointed Auxiliary Bishop of Buenos Aires in 1992, Archbishop in 1998 and Cardinal in 2001. His ministry has always focussed on the poor and on relinquishing the privileges of his position as primate of the Argentinian church.

He was elected Pope on March 13, 2013, choosing the name of Francis, a symbolic name linked to the Saint of Assisi who devoted his life to poverty, caring for the poor and the constant search for peace. Since he has held the Chair of Saint Peter, Francis has dispensed with formalities, making a steadfast call to fraternity and for everyone to pray for each other.

"Before the bishop blesses the people I ask that you would pray to the Lord to bless me." In his eleven years as Pontiff, he has remained true to his determination to give priority to the needy: to those who suffer, the incarcerated, emigrants, while never forgetting to call for prayer during the dark days of COVID or during the numerous and dreadful environmental catastrophes that have scourged the world. But above all, he has fought untiringly against war, the arms trade and for peace.

The most recent occasion was the second World Meeting on Human Fraternity, which was held in the Vatican on May 10 and 11, 2024. One of the events was a "round table on peace" bringing together a group of Nobel Prize laureates, scientists and experts in different disciplines, with a twofold objective: to draft a "Charter of Humanity" addressing the most pressing issues in the world today and to answer the great question posed by or to humankind in this era of war and fear: "How and why do we want to live together?"

Rigoberta Menchú, Dmitry Muratov, the husband of Narges Mohammadi (currently incarcerated in Iran), the NASA administrator Bill Nelson and many other famous personalities joined the Pope, who had promoted the event, in a debate that sought to lay the foundations for a better world.

"War is a deception. War is always a defeat, as is the idea of international security based on the deterrent of fear. To ensure lasting peace, we must return to a recognition of our common humanity. Only in this way will we be able to develop a model of coexistence capable of giving a future to the human family. Political peace needs peace of hearts", said the Pontiff in the presence of the Nobel Peace Prize laureates who participated in the debate. *"On a planet in flames, you have come together to reaffirm your 'no' to war and 'yes' to peace, bearing witness to the humanity that unites us and makes us recognise each other as brothers, in the mutual gift of our respective cultural differences"*.

"Fraternity", "solidarity", "gratuitousness", "justice", "hope" and "peace"

are the keywords which the Pope, assisted by faith, seeks to bring about in his everyday apostolate.

He knows only too well how hard the road to peace is, although he never ceases to hold meetings with the powers that be on Earth, or simply with the faithful, and repeats and restates the words he spoke in June 2014 to the Patriarch Bartholomew and to Prime Minister Shimon Peres and President Abu Mazen:

"Peacemaking calls for courage, much more so than warfare. It calls for the courage to say yes to encounter and no to conflict: yes to dialogue and no to violence; yes to negotiations and no to hostilities; yes to respect for agreements and no to acts of provocation; yes to sincerity and no to duplicity. All of this takes courage, it takes strength and tenacity." A message that nowadays is now more relevant than ever.

p. 14

"Happiness is when what you think, what you say, and what you do are in harmony."

Mahatma Gandhi

p. 15

MAHATMA GANDHI

Mohandas Karamchand Gandhi, also known simply as "Mahatma" (which means the "great-souled" in Sanskrit), is a very important figure in world history.

He was born in 1869, in the Indian city of Porbandar, into a well-to-do family. He studied at university in London. A lawyer by profession, he decided to live in South Africa, where he worked for the Indian cause on witnessing his compatriots' grim living conditions.

In 1893, when he was still in South Africa, he undertook a process of passive resistance against England that would culminate in massive civil disobedience driven by the principles of non-violence and devotion to the truth. In 1915, he returned to India to fight for its independence from Great Britain, and employed radical tactics such as hunger strikes in the prisons in which he was incarcerated several times in his life. In this regard, particular mention should also be made of the Salt Tax March, the formal abolition of the untouchables and the programme for achieving self-sufficiency in the villages. He undertook to spin and to get Indians to use home-spun cotton to counter the destruction of Indian textile output by British industry. He promoted women's public activity.

Gandhi demonstrated that achieving independence did not only mean freeing the country of foreign domination but that it also depended on the individual's inner regeneration.

Following protracted negotiations with the British, he achieved independence for India in 1947. He died in 1948 at the hands of a Hindu extremist.

For his country, and for the entire world, he was and continues to be an invaluable political and spiritual figurehead. It was the poet Tagore who first called him "Mahatma", i.e., the "great-souled".

Throughout his life, and even afterwards, Gandhi inspired the defence of civil rights and the work of highly influential individuals such as Martin Luther King, Mother Teresa of Calcutta or Nelson Mandela.

October 2, his birthday, is a national holiday in India and, at the instigation of the General Assembly of the United Nations, it is also the International Day of No-Violence all over the world.

p. 16

"I am not here to confront anyone; I am only here to defend peace, because only peace is the triumph of reason."

David Maria Turoldo

p. 17

DAVID MARIA TUROLDI

Father David Maria, a presbyter, theologian, philosopher, writer, poet and Italian antifascist, a member of the Order of the Servants of Mary, was a great thinker, a prophetic figure in both the ecclesiastic and civil domains, and a defender of the cultural and religious renovation inspired by the Second Vatican Council. He is regarded as one of the most representative figures in Catholicism's change of era in the second half of the 20th century, true to the essence of faith while also involved in and committed to the history of humankind.

David Maria Turoldo was born in 1916 in Coderno, in the region of Friuli, and was baptised Giuseppe. The ninth of ten siblings, Father Turoldo deeply absorbed the simple culture of his immediate and essentially rural environment. He learnt and embraced the dignity of the miserable conditions of his land, which gave him a solid foundation for developing his sensitivity and his future work.

At the age of 13 years he was taken in by the Servants of Mary in the convent where he would live throughout his adolescence. He studied Philosophy and Theology in Venice. On August 18, 1940, he was ordained in the Sanctuary of Our Lady of Mount Berico, in Vicenza, taking the name of David Maria. That same year he was assigned to the convent of Santa Maria dei Servi in San Carlo al Corso in Milan. When the city was occupied by the Nazis (between September 8, 1943 and April 25, 1945), he collaborated actively with the antifascist resistance movement, publishing and distributing the Uomo clandestine journal from his convent. The journal's title speaks eloquently of his vocation for things human, as opposed to the inhuman. He and Camillo De Piaz founded the Corsia dei Servi, a cultural association that fostered debate about all things social and spiritual.

Turoldo was one of the staunchest defenders of the Nomadelfia project, a village created as a home for war orphans founded by Father Zeno Saltini, "with fraternity as the only law", in the former concentration camp of Fossoli, near Carpi.

In 1963, the erstwhile priory of the Order of Cluny in Sant'Egidio in Fontanella, in the province of Bergamo, provided father David with a space where he could initiate a new community-based religious experience open to lay participation.

Next to the historic building of the priory, he built a refuge which he called "Casa de Emaús", a name that somehow represented a symbolic call to provide a simple home to anyone, regardless of origin, religion or anything else, a trait that characterised his entire life and his multi-faceted work.

He always fought courageously for peace and against war and the arms industries located in Lombardy. He wrote a very well-known book (even in schools) about the topic, entitled *La sfida della pace* [The challenge of peace]. He died in Milan on February 6, 1992.

In one of his homilies he said: "*The only civilisation that exists is that of peace. The discourse of peace is the most difficult of all, because it is revolutionary, it is not the discourse of war. The proof of this is that we have always waged war and we have never made peace.*"

p. 18

"*The single and most aberrant, widespread and persistent violation of human rights is the practice of war, in all its forms. By denying the right to stay alive, war denies all human rights.*"

Gino Strada

p. 19

GINO STRADA

Born in Sesto San Giovanni, in the province of Milan, in 1948, he was raised in a Catholic environment concerned about the social

reality under the influence of the Second Vatican Council. While still a youth, he participated in the student movement in Milan. He took his degree in Medicine and Surgery and specialised in Emergency Surgery. He furthered his training in the United States, England and South Africa. In 1988, in collaboration with the International Committee of the Red Cross of Geneva, he decided to use his experience as a war surgeon to treat the injured in armed conflicts in different parts of the world.

In 1994, in the company of his wife Teresa Sarti and other colleagues, he founded the Italian NGO Emergency, an independent and neutral association created to provide altruistic high-quality medical and surgical care to victims of wars, land mines and poverty. Emergency centres were subsequently founded in Rwanda — the grim scenario of the greatest genocide of the 20th century, second only to the Second World War — and subsequently in Iraq, Cambodia, Afghanistan, Sudan and numerous other devastated lands. To date, Emergency has treated more than 12 million people. Its goal is to provide care to people who find themselves in the most extreme and desperate situations. This year is the 30th anniversary of its foundation. Emergency continues to pursue its mission of peace guided by its founder's values by caring for people upon whom suffering has been inflicted by wars and catastrophes.

Gino Strada was honoured with numerous awards and recognitions for his humanitarian commitment to the weaker and for advocating peace and speaking out against war. These awards include, to name but some, L'altro pallone in 2001 for his campaign *Sport e Pace* [Sport and peace]. That same year, he was honoured with the Colombe d'oro per la Pace accolade which the IRIAD (the Institute for International Research Archive Disarmament) confers upon an outstanding individual every year. In 2015 he won the *Right Livelihood Award*, an alternative Nobel Prize awarded by the Swedish Parliament in recognition of those who fight for a fairer society. In 2017 he received the *Sun Myung Moon* award in Seoul. An asteroid was named after him, the 248908 *Gino Strada*.

Gino Strada witnessed the horrors of war as a surgeon, an experience to which his writings and his interventions in schools, the media and at congresses attest. He was an untiring advocate of peace. He died aged 73 in Honfleur, France, in 2021.

p. 21

JOHN LENNON

He was born in Liverpool, England, in 1940. He was a multi-instrumentalist composer and a singer in The Beatles, and together with Paul McCartney wrote most of the group's songs, which are known all over the world.

The Beatles split in 1970, although John Lennon continued his career as a musician. He was a highly versatile artist who also made drawings and wrote poetry, and was a political activist and defender of pacifism.

He used art to convey his thoughts and feelings so as to provide food for thought to help to bring about a change in people's attitudes and to make it possible to build a better world. The social cultural atmosphere in the USA during the 1960s was highly sensitive to the issue of peace, since the country was in the throes of the grim reality of the Vietnam War. When he was already a world-renowned figure, John Lennon joined anti-war initiatives and became a standard bearer of pacifism for many generations of young people.

He was the instigator of the non-violence movement, and his ideas have reached us through his lyrics and his music, which are more incisive and empowering than any weapon.

The song Imagine, which he wrote in 1971, is now an international symbol and anthem of peace.

John Lennon died in New York in 1980, murdered by an admirer.

p. 22

"I am truly tired of the explosives trade... I need peace and serenity..."
Alfred Nobel

p. 23

THE NOBEL PEACE PRIZE AND ITS CREATOR

The Nobel Peace Prize was established by Alfred Nobel's will in 1895. Alfred Nobel, inventor of dynamite and an arms manufacturer, had an epiphany in the final years of his life when he decided to establish a prize in his name: Nobel.

His will listed the items he wanted to leave to his family and charged an associate with acting on his last wish: to invest the remainder of his estate and donate the interest in the form of prizes to those who had contributed to the benefit of humankind during the previous year.

Nobel also decided to split the funds into five prizes corresponding to five different areas: physics, chemistry, medicine, literature and peace. The latter would be awarded to the person who had done the most to maintain and promote peace.

The prizes were awarded for the first time in 1901.

Unlike the other Nobel prizes that are given in Stockholm, the peace prize is awarded in Norway (Oslo), because at the time the Nobel prizes were established Norway and Sweden were still ruled in union. The prize recipient is selected by the Norwegian Nobel Committee consisting of five people appointed by the parliament.

It is the only prize that can be awarded not only to an individual but also to entire organisations.

In 1917 the Nobel Peace Prize was given to the International Committee of the Red Cross, founded in Switzerland, for having undertaken the huge task of trying to protect the rights of prisoners of war on all fronts, including their right to make contact with their families. Jane Adams won the Nobel Prize for the United States because she was president of the Women's International League for Peace and Freedom in 1931. In 1956 the prize was awarded to the United Nations peace-keeping forces present in war and conflict zones to help populations that were victims of war.

Alfred Nobel died in Italy in 1896, leaving behind a prize that is even more relevant now than ever before, a prize that recognises the most important values of humankind in the various disciplines: physics, chemistry, medicine, literature and the most important one that includes them all, peace.

p. 23

WINNERS OF THE NOBEL PEACE PRIZE

Humankind needs examples, testimonies, points of reference on the arduous journey that leads to peace.

Just as a tree must have powerful roots buried deep in the ground to grow and produce fruit, a human being needs exemplary witnesses from which to draw strength and courage to move forwards and reach destinations that often appear utopian.

Some figures in this section, awarded the Nobel Peace Prize for their ideals, work and life, have become icons of the collective imagination. They are our roots; we know them well and remember them in the darkest moments of our daily lives. They are fearless advocates and supporters of civil rights against wars, abuses and violence of all kinds. Now more than ever we need their exemplary light that reveals and discloses the profundity of reality.

p. 24

Nobel Peace Prize 1953
ALBERT SCHWEITZER, West Germany

REASONS FOR THE AWARD

A physician and missionary, he founded the Lambaréné Hospital in Gabon to put his philosophy of "reverence for life" into practice. *"Until he extends the circle of his compassion to all living things, man will not himself find peace."*

Albert Schweitzer was born in Kaysersberg on January 14, 1875. He was a musician, musicologist, theologian, philosopher and physician: an eclectic intellectual who explored different disciplines in the course of his life.

He was the son of a Lutheran minister and was raised under the influence of two religious confessions: Catholicism and Protestantism, since the city of Kaysersberg lies in Alsace, now French, but was part of the German Empire between 1871 and the end of the First World War. *"Thanks to this church, open to two forms of worship, I learned a great lesson for life: reconciliation"*, he wrote.

As a child, he evinced a great talent for music: he learnt to play the organ and actually composed a hymn at the tender age of seven years. In 1893, he registered at the University of Strasbourg, where he studied Philosophy and Theology. He took his Doctorate in 1899 and became Head of the Department of Theology in 1902. In 1904, something that would change his life radically would occur: in a magazine of the Missionary Society of Paris he read that an African mission was finding it difficult to recruit medical and healthcare personnel, prompting him to register in the School of Medicine the following year, when he was already 30 years old.

He graduated in 1913, having specialised in tropical diseases. It was then that he decided to relocate to Gabon with his wife, a nurse.

When he started to work as a physician there, he had to contend with the locals' scepticism. Slowly but surely, "the great white doctor" won people over: patients came to see him not only from Lambaréné (the village where he lived and worked) and the surrounding area, but also from very remote areas. Over this period, the community of voluntary doctors that he had created flourished around him. The First World War heralded a very sad chapter in his life: he was taken prisoner by the French who, since he was German, took him for a spy. Subsequently, they sent him and his wife to a labour camp in the south of France. Those were tough years for both of them, where the suffering endured helped him to understand other people better. At the end of the war he worked as an assistant doctor in the hospital of Strasbourg and as a musician and a minister in the cathedral.

Eventually, on February 14, 1924, he left Strasbourg to return to his solely-missed mission in Gabon. In 1965, he passed away in his beloved African village. He chose to die in the bush, close to the people to whom he had dedicated his life. He received numerous distinctions, the most important one being the Nobel Peace Prize in 1952, the proceeds of which he put to building a village for patients with leprosy.

In the 1950s, together with other scientists such as Albert Einstein, he spoke out radically against the proliferation of nuclear weapons for fear of an imminent Third World War.

p. 25

Nobel Peace Prize 1964
MARTIN LUTHER KING, United States

REASONS FOR THE AWARD

President of the Southern Christian Leadership Conference (SCLC) and a civil rights activist.

«I have a dream: That one day, right there in Alabama, little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers.»

He was born in Atlanta, United States, in 1929, and died in Memphis in 1968. He was the second son of a Baptist minister and a church choir organist. As a young man he studied theology, a discipline in which he eventually became a Doctor. His concern for racial issues led him to fight for integration as early as his adolescence. He was a Baptist minister like his father, and his political activity made him one of the most charismatic figures in the fight against racial segregation. He played a decisive role in the approval of the Civil Rights Act in the United States. He won the Nobel Peace Prize in Oslo on October 14, 1964. In the speech that he gave in Atlanta on January 27, 1965, during the celebration banquet, he said that he “had to go back to the valley”, meaning that had he retired after receiving the ultimate accolade he would not have continued his mission against racism.

In December 1964 he had a meeting with President Johnson to whom he presented an idea for an electoral reform that would extend the participation of Afro-Americans in the elections. Johnson felt that this reform was going too far. Undaunted by the opposition, Martin Luther King continued to fight for black people’s civil rights through demonstrations and other activities.

Marches were held in Selma and Marion that ended in thousands of arrests; King was also arrested along with some 200 other people when he tried to reach the Court. Thanks to these and other prominent protests, King’s figure accrued great importance the world over, cemented by his meeting with Pope Paul VI on September 18, 1964, who pledged his utmost support to King’s work.

The speech given by Martin Luther King during the March on Washington for Jobs and Freedom before the Lincoln Monument is very famous, in which he repeated the prophetic utterance I have a dream several times, an expression of his hope and that of many other people that all men would eventually be regarded as equals, with the same rights and the same prerogatives, precisely at a moment in history when the times were changing.

Martin Luther King was grievously insulted and assaulted on many occasions. He was an untiring apostle of non-violent resistance, a passionate student of the figure of Gandhi and was always at the forefront in protesting against any type of racial bias. He preached the creative optimism of love as the safest alternative to both resignation and the violent reaction advocated by other groups of coloured people.

He was assassinated on April 4, 1968 in Memphis by a Mafia hit man while he was supporting Robert Kennedy’s presidential campaign. He has written that he would like to be remembered as a man who tried to feed the hungry and clothe the naked, who fought against the Vietnam war and loved and served humanity.

“I have a dream I say to you today, even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream that is deeply rooted in the American dream. I have a dream: that one day this nation will rise up and live out the true meaning of its creed: ‘We hold these truths to be self-evident, that all men are created equal’.”

p. 26

Nobel Peace Prize 1979

MOTHER TERESA OF CALCUTTA, Albania

REASONS FOR THE AWARD

Founder of the Missionaries of Charity, for her life dedicated to helping the victims of poverty.

“If we have no peace, it is because we have forgotten that we belong to each other.”

Mother Teresa of Calcutta was born on August 26, 1910 in Skopje, to Albanian parents, with the secular name of Anjezë, and died in Calcutta on September 5, 1997. She was a Catholic nun born in Albania and took up Indian citizenship and founded the congregation of the Missionaries of Charity.

Her untiring work in Calcutta to help the poor made her one of the most famous people in the world and brought her numerous accolades, including the Nobel Peace Prize in 1979. She was canonised by Pope Francis on September 4, 2016.

In 1928, when she was 18 years old, she decided to take her vows and went on to join the Order of the Sisters of Loreto. In January 1929 she travelled to India and worked as an auxiliary nurse in Calcutta, which brought her into contact with the reality of the sick and the poor. She took her solemn vows there. The subsequent outbreak of the war had serious consequences for the population.

In 1948, Mother Teresa finally received the approval of the Holy See to live alone on the outskirts of the city on the condition that she continue her religious calling. It was there where her mission to serve the “poorest among the poor” began, looking after destitute and malnourished children.

In 1950 she founded the congregation of the Missionaries of Charity, whose mission was to minister to the marginalised. Her first followers were 12 young people, although the number of people who wished to follow Mother Teresa’s example gradually increased and it was not long before she opened the Kalighat Home for the Dying.

In 1957, assisted by a doctor, she began to take in and look after people with leprosy. Shortly afterwards, she created several mobile outreach clinics to control the focal point of infection, and in 1958 she opened a centre for people with leprosy in Titagarh, a marginalised area on the outskirts of Calcutta. Remembering Gandhi’s commitment to lepers, Mother Teresa chose to dedicate the centre to his memory, and she called it “Gandhiji Prem Nivas” [Gandhi’s gift of love].

In 1961, the governor of Bengal donated a piece of land located some 300 km away from Calcutta to the Missionaries of Charity, where Mother Teresa built a centre called Shanti Nagar [City of Peace], where lepers could live and work. In February 1965, Pope Paul VI gave the Missionaries of Charity the possibility of furthering their work outside India. This prompted the foundation of centres all over the world: from Latin America to Africa and Asia.

In the meantime, Mother Teresa’s fame also increased, thanks to the growing interest taken by the media in her work.

In 1979 she won the Nobel Peace Prize. The reasons for the award included her commitment to the poorest among the poor and respect for people’s worth and dignity. Mother Teresa asked that the 6000 dollars in prize money be given to the destitute of Calcutta, who would thus be able to stave off hunger for an entire year: *“Earthly rewards are only important if they help the world’s needy.”* She died in Calcutta on September 5, 1997, at the age of 87.

p. 27

Nobel Peace Prize 1980

ADOLFO PÉREZ ESQUIVEL, Argentina

REASONS FOR THE AWARD

Defender of human rights during the Argentinian dictatorship.

“It will be very important for young people to unite and to take on, together with all peoples, the commitment to safeguard the dignity of life, to fight injustice, to share bodily and spiritual sustenance and freedom in order to build a new fair and supportive world “

Adolfo María Pérez Esquivel, born in Buenos Aires on November 26, 1931, is an Argentinian pacifist who won the Nobel Peace Prize in 1980 for denouncing the abuses perpetrated by the Argentinian military dictatorship in the 1970s.

His father emigrated from Spain to Argentina and settled in Buenos Aires, where he met Mercedes Petrona, a woman of Guarani origin, whom he married and with whom he had four children. Adolfo, the third-oldest of the siblings, was only three years old when his mother

passed away. His father, forced to work to maintain the family, was unable to look after the children and Adolfo was taken in by the Patronato Español orphanage. When he was seven years old, he returned to the family setting to live with his maternal grandmother, Eugenia, who taught him Guarani language and culture. In 1946 he met Amanda Itatí Guerreño, who would be his partner for life. He subsequently became an architect and a sculptor. He taught architecture for 25 years at secondary schools and at university.

As a teenager, he felt a great affinity for the non-violent thought of Gandhi. In 1974, he decided to give up teaching to dedicate his life entirely to helping the poor and to fighting social and political injustice by non-violent means.

Following Jorge Rafael Videla's coup d'état on March 24, 1976, he collaborated in the founding of the Peace and Justice Service, an organisation created to defend human rights and which also fought untiringly to help the families of the victims of the regime and of the Falklands war. In 1975 he was arrested by the Brazilian police and was freed following the intervention of Cardinal Arns. In 1977 he was detained again and imprisoned by the Argentinian police, who tortured him and held him in custody without trial for 14 months.

During his incarceration, he received the Memorial Juan XXIII prize, which took its inspiration from the Pacem in Terris encyclical, an honour conferred by the hispano-catalan foundation UNIPAU (International University of Peace) and by the Pax Christi catholic pacifist organisation.

He was released in 1978, and only international lobbying prevented him from being murdered in the death flights.

The regime allowed him to go into exile and to travel to other countries in South America thanks to his public profile and to afford itself some semblance of legality. He was arrested again in Brazil in 1981 after giving a speech at the Bar Association of Rio de Janeiro against the amnesty law that prevented the military responsible for crimes during the Brazilian dictatorship from being brought to justice. Once again, Cardinal Arns managed to secure his release by organising a protest demonstration in front of the station where he was being held.

In 1980, he won the Nobel Peace Prize for his fight against dictatorships and his defence of human rights, and in 1999 he received the Pacem in Terris Award, created by the Catholic Church "to honour a person for their achievements in peace and justice, not only in their country but in the world."

In 1995 he published the book Caminar... junto a los pueblos [Walking Together with the People], in which he narrated his experience. Since 2003 he has been the President of the International League for the Rights and Liberation of Peoples. He is also a member of the Permanent Peoples' Tribunal.

p. 28
Nobel Peace Prize 1989
DALAI LAMA, Tibet

REASONS FOR THE AWARD

Rejection of the use of violence in his people's fight for the liberation of Tibet.

"A genuine sense of responsibility can result only if we develop compassion. Only a spontaneous feeling of empathy for others can really motivate us to act on their behalf."

Tenzin Gyatso is a Tibetan Buddhist monk and the fourteenth and incumbent Dalai Lama. He is his country's spiritual leader. He was born in a village in the north-west of Tibet into a family of peasants. At the age of two years, when he was still called Lhamo Dhondup, he was recognised as the reincarnation of the thirteenth Dalai Lama. In 1939, he was enthroned as the fourteenth Dalai Lama and his family received property and a noble title.

He was educated by monks as of the age of six years. Strictly isolated from the rest of the world, in his youth he developed a certain interest for the West and modernity. In 1950, when he was but 15 years old, the Chinese invasion of Tibet led him to assume full political authority and to contend with Mao's objective of annexing the territory. The meetings and conversations held with the Chinese leaders did not yield any specific outcomes. The Tibetan resistance movement staged a major uprising that was put down brutally by China. The Dalai Lama decided to bring his country's grave situation to the attention of the general public and he secured the support of the international community.

In that year, he decided to go into exile, and with the support of Nehru, the Prime Minister of India, he relocated to Dharamshala along with 120,000 Tibetans. There, he formed a government in exile and approved a Constitution with democratic principles underpinned by modern Western values. In the 1970s, he visited the West and contributed to the dissemination of his creed by founding Buddhist monasteries and schools. Numerous artists from the United States and Europe embraced the principles of Buddhism and rallied to his cause. In the year 2007, he visited Italy, where several cities named him "honorary citizen". In 2011, he resigned from the government in favour of a successor chosen by the Parliament in exile. He is a member of the Theosophical Society, an organisation whose basic principle is universal brotherhood. For many years now, the Dalai Lama has been an unswerving defender of non-violence and of peaceful coexistence among all living beings.

In December 1989, he won the Nobel Peace Prize for rejecting the use of violence in his struggle for the liberation of Tibet, opting for peaceful solutions based on tolerance and mutual respect, for having developed a philosophy of peace based on respect for all living beings and on the concept of universal responsibility, and for making constructive proposals for the resolution of international conflicts, human rights problems and global environmental issues.

In his acceptance speech of this prestigious award, the Dalai Lama said: *"It is not I who am important, but rather the Tibetan people. This award is an inspiration to the 6 million inhabitants of Tibet, who have been suffering the most painful period in the history for more than 60 years. Despite this, its people's determination, their connection with spiritual values and the practice of non-violence remain intact. The Nobel Prize is the recognition of the faith and perseverance of the Tibetan people."*

p. 29
Nobel Peace Prize 1992
RIGOBERTA MENCHÚ, Guatemala

REASONS FOR THE AWARD

In recognition of her work for social justice and ethnocultural reconciliation based on respect for the rights of the indigenous peoples.

"The only battle you lose is the one you abandon."

Born in 1959 into a family of peasants of the Quiché Maya ethnic group, in 1967 she started to work as an agricultural labourer in the Northern High Plateau, where her family lived, and on the Pacific coast, where there were large coffee plantations.

In the second half of the 1970s, she played an active part in the organisation and defence of her community, which had been subjected to both the attempted expropriation of land by the large owners and military repression by the governmental forces. Rigoberta's father, Vicente, was imprisoned and tortured, charged with participating in guerrilla activities. On his release, he joined the Comité de Unidad Campesina [Committee for Peasant Unity], and Rigoberta followed suit in 1979. Between September of that same year and April 1980, she lost her brother at the hands of the army (arrested, tortured and murdered), as

well as her father (murdered during an attack on the Spanish embassy, along with other peasants) and her mother (who was murdered after being detained, tortured and raped). Her denunciations of the military dictatorship forced her into exile in 1981.

Having taken refuge in Mexico, Rigoberta never caved to the threats and continued to fight for the rights and the international recognition of the Guatemalan Indians' cause. She published her autobiography in 1983: *I, Rigoberta Menchú: An Indian Woman in Guatemala* (Eng. translation Verso Books, 1984).

She has been a member of the UNO's Sub-Commission on Prevention of Discrimination and Protection of Minorities since 1982. In 1991 she also became a UN Ambassador and assisted in the drafting of the United Nations Declaration on the Rights of Indigenous Peoples. Around that time, she decided to return to Guatemala to support a policy of dialogue and reconciliation despite the death threats that she had received.

In 1992 she was given the Nobel Peace Prize "in recognition of her work for social justice and ethnocultural reconciliation based on respect for the rights of the indigenous peoples".

During her award acceptance speech, she said: *"I consider this Prize, not as a reward to me personally, but rather as one of the greatest conquests in the struggle for peace, for Human Rights and for the rights of the indigenous people, who, for 500 years, have been split, fragmented, as well as the victims of genocides, repression and discrimination".* [...]

"There is no doubt whatsoever that it constitutes a sign of hope in the struggle of the indigenous people in the entire Continent. It is also a tribute to the Central-American people who are still searching for their stability, for the structuring of their future, and the path for their development and integration, based on civil democracy and mutual respect."

Rigoberta Menchú continued to fight for the democratisation of Guatemala against the dictatorship by running for President of the Republic in 2007 and in 2011.

On May 7, 2024, she took part in the "round table on peace", together with some thirty Nobel laureates, on the occasion of the BeHuman event promoted by Pope Francis.

p. 30

Nobel Peace Prize 1993

NELSON MANDELA, South Africa

REASONS FOR THE AWARD

For his work in promoting the peaceful resolution of the apartheid regime and for laying the foundations of a new democratic South Africa.

"Peace is a dream; it can become a reality... but to build it we must be capable of dreaming."

Nelson Mandela was born on July 18, 1918, into the Thembu royal family of the Xhosa ethnic tribe that lived in a fertile valley in the Western Cape, South Africa.

People began to call him Nelson when he studied at the British colonial boarding school. The name was given to him by his teacher, who chose English names at random for South African children instead of the tribal names which he at least was incapable of pronouncing. Mandela's willpower and indignation at injustice became evident when he was still a young student at the University of Fort Hare, from which he and Oliver Tambo were expelled in 1940 for leading the student protests.

At the age of 22, he and his friend found employment as security guards in the Crown mines in Johannesburg. Deeply moved by the humiliation and suffering of their people, and incensed at increasingly unfair and unacceptable laws, in 1944 Nelson Mandela and Oliver Tambo became two of the founding members of the African National Congress (ANC) Youth League, of which Mandela would become president some years later.

After graduating in Law, Tambo and Mandela opened the first black lawyer practice in Johannesburg. Over that period, Mandela dedicated himself, body and soul, to a non-violent campaign of civil disobedience, collaborating in the organisation of strikes, protest marches and demonstrations against the discriminatory laws.

He was arrested for the first time ever in 1952. He was acquitted, although the arrests and imprisonments continued until the Treason Trial in 1958, which ended in 1961 with an acquittal.

After that legal action, growing repression and the outlawing of the ANC made armed struggle the only solution. Mandela was arrested again in 1962, this time for high treason, and received a 5-year prison sentence. While he was doing time, he was accused of sabotage again; in the trial, which lasted four hours, he gave an impassioned speech that concluded with the following now-famous words: *"I have cherished the ideal of a democratic and free society in which all persons live together in harmony and with equal opportunities. It is an ideal which I hope to live for and to achieve. But if needs be, it is an ideal for which I am prepared to die"*. In 1964, Nelson Mandela was found guilty of sabotage and high treason and sentenced to life imprisonment.

In the mid-1980s, mounting international pressure led to the beginning of secret conversations between the government and Mandela and ultimately to his release on February 11, 1990, which was followed by negotiations for the country's democratic transition. Mandela was released after spending one third of his life in apartheid regime prisons. In 1993, Mandela and Frederik Willem de Klerk (the president of South Africa) were awarded the Nobel Peace Prize for their decisive role in abolishing their country's racial segregation system. In May 1994, Nelson Mandela was elected president of South Africa in the first elections with universal suffrage.

He retired from public life officially in 1999, although he never gave up his humanitarian work, taking his untiring battle for peace beyond the borders of South Africa.

He died in 2013, at the age of 95, by which time he had become a planet-wide symbol of the fight for human rights against racism.

p. 31

Nobel Peace Prize 2014

MALALA YOUSAFZAI, Pakistan

REASONS FOR THE AWARD

For her fight against violence against children and young people and for the right of all children to an education.

"Peace in every home, every street, every village, every country- this is my dream. Education for every boy and every girl in the world."

Malala Yousafzai, the youngest ever Nobel Peace Prize laureate, is famous for her advocacy of civil rights and of the right to education, which was prohibited by a Pakistani Taliban edict.

Malala Yousafzai was born on July 12, 1997, in Mingora, in the north of Pakistan. Her father, a teacher, and her mother, were both activists. Malala became famous when she was 13 years old for a blog she wrote for the BBC, in which she talked about the violence of the Pakistani Taliban, who were against the rights of women and education for young girls. On October 9, 2012, she was shot in the head and gravely wounded by a group of Taliban that attacked her school bus on the way home. Malala was admitted to the military hospital of Peshawar and underwent and survived surgery to have the bullets extracted. She was subsequently transferred to the Queen Elizabeth Hospital in Birmingham, which offered to provide her with medical care.

On July 12, 2013, her 16th birthday, Malala gave a speech at the United Nations Headquarters, wearing a shawl that had belonged to Benazir Bhutto, advocating education for young boys and girls all over the world. That year, the UN declared July 12 "Malala Day".

In 2014, she was awarded the Nobel Peace Prize together with the Indian activist Kailash Satyarthi, becoming the youngest-ever laureate. The reasons of the Norwegian Nobel Committee were: “For her fight against violence against children and young people and for the right of all children to an education.” On that occasion, Malala said: “*I don’t mind if I have to sit on the floor at school. All I want is education. And I am afraid of no one.*” Numerous schools organised a testimonial for her on November 20, 2014, on the occasion of the International Children’s Rights Day. Malala returned to Pakistan on March 29, 2018 for the first time since the attempt on her life. After meeting the Prime Minister Shahid Khaqan Abbasi, she gave a speech in which she said that her dream was to be able to return without fear. On March 30, the APPSF Association, which represents more than 173,000 private schools in Pakistan, held “*I am not Malala*” Day, in response to what they considered to be “Malala’s anti-Islamic and anti-Pakistan opinions”. Malala responded by saying: “*I am proud of my religion and of my country.*” After the fall of Kabul to the Taliban on August 15, 2021, she voiced her concern for the fate of women, fearing that the social and educational advances achieved in the preceding two decades could be lost. Unfortunately, she was proved right. Malala spoke out against the Taliban’s decision to ban girls from schools beyond primary school and said that “*The Taliban will continue to make excuses to prevent girls from learning beyond primary school; they want to erase girls and women from all public life in Afghanistan*”, and called upon world leaders to undertake collective actions to ensure that the Taliban would be held accountable for violating the human rights of millions of women and girls.

p. 32
Nobel Peace Prize 2021
DMITRY MURATOV, Russia - MARIA RESSA, Philippines

REASONS FOR THE AWARD

For their efforts to safeguard freedom of expression, which is a precondition for democracy and lasting peace. The 2021 Nobel Peace Prize went to two dissident journalists committed to denouncing the abuse and corruption of the Russian and Philippine governments, respectively.

“I am convinced that international confidence, disarmament, and international security are inconceivable without an open society with freedom of information, freedom of conscience, freedom of speech. Peace, progress, human rights – these three goals are insolubly linked to one another.”

In 2021, Ressa and Muratov won the Noble Peace Prize for the following reasons: “*For their courageous fight for freedom of expression in the Philippines and Russia. At the same time, they are representatives of all journalists who stand up for this ideal in a world in which democracy and freedom of the press face increasingly adverse conditions. Free, independent and fact-based journalism serves to protect against abuse of power, lies and war propaganda. Without freedom of expression and freedom of the press, it will be difficult to successfully promote fraternity between nations, disarmament and a better world order to succeed in our time.*”

Dmitry Andreyevich Muratov, born in Kuybyshev in 1965, is a Russian journalist and the director of the Novaya Gazeta newspaper. He took a degree in Philology and began his career as a correspondent, eventually becoming editor-in-chief of several newspapers. In 1993, he created the Independent newspaper Novaya Gazeta, of which he has been editor-in-chief and director. He is known for having spoken out against the Russian president Vladimir Putin on several occasions and for his numerous investigations into cases of corruption in the country. His newspaper also employed the reporter Anna Politkovskaya, who was murdered 15 years ago in Moscow.

As an example of his constant fight for freedom of expression in his country, Muratov went as far as to say that the Nobel Prize should have been gone to Alexei Navalny, an opponent of the Russian regime then

in prison and who ultimately perished in a Siberian jail. Just like Maria Ressa, Muratov used to say: “*Without freedom of expression there is no democracy.*” The Nobel Peace Prize came in recognition of his efforts to safeguard freedom of expression, which is a precondition for democracy and lasting peace.

Maria Ressa was born on October 2, 1963, in Manila, although she holds United States nationality. This journalist of Philippine origin was one of the founders of Rappler, a digital communications medium and website that focuses on investigative journalism. Ressa fights against the instrumental use of computer-generated news to flood the Internet with fake and tendentious news to stir up racial hatred. In recent years she has been highly critical of the Philippine president Rodrigo Duterte and his authoritarian tactics. In 2018 she was included in Time’s Persons of the Year and in 2020 she received several accolades: the Journalist of the Year, the John Aubuchon Press Freedom Award, the Most Resilient Journalist Award, the Tucholsky Prize, the Truth to Power Award and the Four Freedoms Award.

In 2021, on winning the Nobel Peace Prize, Maria Ressa said: “*Without facts, you can’t have truth. Without truth, you can’t have trust.*”

p. 33
Nobel Peace Prize 2023
NARGES MOHAMMADI, Iran

REASONS FOR THE AWARD

“For her fight against the oppression of women in Iran and her fight to promote human rights and freedom for all”.

“Despotism will be dismantled, but violence has no place; constant resistance and non-violence are the best strategies to bring about change.”

Narges was born in Zanjan, Iran, on April 21, 1972, into a well-to-do family. A graduate in Mathematics and Physics and a lover of singing and mountaineering, she became a journalist and an activist for women’s rights and against the death penalty.

Narges Mohammadi knows only one way of life: fighting against the Islamic theocracy of Iran to defend her own and other people’s rights. Although imprisonment, solitary confinement, torture and disease have coloured her life, she has never yielded to the brutality of the Iranian regimen.

Narges Mohammadi has been arrested thirteen times and sentenced to a total of thirty years in prison, besides receiving numerous floggings. She tells her story in the documentary Unbreakable - My fight for freedom in Iran, and also provides a voice for her exiled relatives, other political activists and victims of torture. In her book White torture, published in 2022, she compiled 14 interviews with women who had been arrested and tortured by the regime and who talk about what goes on in places where nobody looks. This led her to be imprisoned once again.

In 2008 she was elected the vice-president of the Defenders of Human Rights Center in Iran, founded by Shirin Ebadi, also a Nobel Peace Prize laureate. For as long as she could, she defended political prisoners and prisoners of conscience in legal proceedings.

Narges Mohammadi has been in and out of prison since the 1990s and has always stood at the forefront of the battle waged in the streets against the law that obliges women to wear the hijab. This desperate fight led her to denounce, in 2020, immediately after being released, “white torture”, in a book in which she describes the suffering she endured during her solitary confinement. In mid-December, 2022, she published the following post on her Instagram profile: “*We are witnessing a heroic effort to achieve democracy and respect for human rights. After years of confinement I am back in prison, and have even been banned from seeing or hearing my children, although my heart is full of passion and hope. We are fighting for victory and the definitive overthrow of tyranny.*”

According to Amnesty International, Narges was refused medical treatment in prison for her lung condition.

In recent years, the European Union has also condemned the persecution of Mohammadi and has called upon Iran to respect international rights. On October 6, 2023, Mohammadi received the Nobel Peace Prize for “*her fight against the oppression of women in Iran and her fight to promote human rights and freedom for all.*” The award was collected by her husband and her son, who are living in exile in France.

p. 35
MESSAGES OF PEACE
Pablo Atchugarry

Life is truly a great gift that does not belong to us or to others. Peace is the only possible path to saving life, to living it in a full and harmonious way. Peace is a profound sentiment that should accompany us in every moment of our lives. War exists because there is no sense of personal and mutual peace. If you do not feel this sentiment, you cannot transmit it to others.

The presence of peace has been with me for a long time and is not only political or social; it is a universal peace, a personal feeling in relationship with others and nature. On my path as an artist, I have tackled the theme of peace several times. In 2003, I created the sculptural group *Soñando la paz* [Dreaming of Peace] from Carrara and Bardiglio marble, exhibited at the fiftieth Venice Art Biennale that same year, with the desire to help make people reflect on the theme of peace. In 2023, I sculpted two versions of the *Colomba della pace* [Dove of Peace] from Carrara marble, followed by bronzes and engravings pursuing the same theme in 2023 and 2024. To complete the exhibition on peace in the Abbey of Rosazzo, I created the artwork *Pace con la natura* [Peace with Nature], an installation of centuries-old olive trees that had died because of human beings, which make us reflect on the path we need to follow to embrace nature once again.

p. 161
PABLO ATCHUGARRY
Biography

Pablo Atchugarry was born in Montevideo, Uruguay, on 23 August 1954. His parents, María Cristina Bonomi and Pedro Atchugarry, both passionate art lovers, recognized their son's skills and encouraged him from an early age to express himself through drawing and painting, a discipline in which Pedro himself engaged, on a part-time basis but with great commitment.

In 1965, at the age of 11, Pablo took part in a group exhibition in Montevideo, displaying two paintings for the first time. Subsequently he pursued his research and began to experiment with various materials, such as clay, cement, iron and wood. In 1971 he created his first concrete sculpture, entitled *Caballo* [Horse]. He gradually began to take an interest in the expressive possibilities of these materials, particularly sand and cement, sometimes adding iron and lead. This is how, in 1974, the works *Escritura Simbólica*, *Estructura Cósmica*, *Metamorfosis Prehistórica*, *Maternidad* and *Metamorfosis Femenina* [Symbolic Writing, Cosmic Structure, Prehistoric Metamorphosis, Motherhood and Feminine Metamorphosis] were created, works in which the profound and specific aesthetic sense that now characterizes him was combined with a noble, heartrending expressive capacity.

In 1972 Atchugarry staged his first solo exhibition of drawings and paintings at the SUBTE Exhibition Centre in Montevideo, to be followed by a number of exhibitions between 1974 and 1976 (the Lirolay Gallery in Buenos Aires, the 15th Paris-Sud International Salon, Porto Alegre, São Paulo, Brasília and Rio de Janeiro; during the latter he met Iberê Camargo). In 1977 he began to travel around Europe, visiting countries such as Belgium, Denmark, France, Germany, the Netherlands, Spain, Switzerland and Italy. In 1978 he held a solo exhibition of paintings at the Visconti Gallery

in Lecco (Italy). That same year, he exhibited at La Nuova Sfera Gallery in Milan and La Colonna Gallery in Como, where he presented ink drawings and watercolours. On that occasion, Mario Radice penned an article for the Como daily newspaper “La Provincia” entitled “*At La Colonna, excellent ink drawings by Uruguayan sculptor and painter Atchugarry*”. In 1979 the artist saw one of his dreams come true: a solo exhibition in Paris at La Maison de l'Amérique latine, subsequently also held in Chur and in Stockholm. During his stay in Paris he created the preparatory drawing for *La Lumière* [The Light], his first marble sculpture, in order to work on which he moved to Carrara.

His encounter with marble and its quarries fascinated him, meaning as the discovery of a material that would remain with him for the rest of his life. An aphorism by the sculptor helps us grasp this mystical, beautiful and primitive relationship: “It was like finding true love”. From that moment on, Atchugarry would return to Carrara on countless occasions to personally select the monumental blocks of marble that he used in his work. The artist affirms that sculptures come about through his direct dialogue with the material, and, following the pantheistic conception to which he innately relates, he calls them “The children of the mountain”.

In 1982 he decided to settle in the city of Lecco, and, after a lengthy stay in Carrara, in the Polvaccio quarry, he found the 12,000-kilogramme block of marble from which he would sculpt *Pietà* [Mercy], a deeply personal and heterodox religious creation, yet harkening back to his admiration for Michelangelo, which has fascinated specialist critics and well-known collectors such as Glenn Close, Michael Douglas and David Rockefeller. This work, which the artist completed in 1983, is now housed in its own chapel, designed by the architect Leonardo Noguez, in the Sculpture Park of the Pablo Atchugarry Foundation in Manantiales, a gorgeous natural beauty spot located between the countryside and the seaside in the Department of Maldonado in Uruguay.

In 1987 the artist's works were exhibited in the Crypt of the Basilica of San Nazaro by Bramantino in Brolo, Milan, with a presentation by Raffaele De Grada. From 1989, Atchugarry began to express himself through monumental works that now form part of public and private collections the world over. In 1996, the year in which the artist began working in olive wood, bronze and pink marble from Portugal, he sculpted *Semilla de la esperanza* [Seed of Hope], which was to be placed in the Sculpture Park of the Government Building in Montevideo, and in 1997 he staged an exhibition in Caracas, where he met Jesús Soto and other colleagues of great renown and exquisite sensitivity. In 1998, the Veranneman Foundation in Belgium organized a solo exhibition of his sculptures accompanied by an essay by Willem Elias. On 25th September 1999, the Pablo Atchugarry Museum was officially opened in Lecco, containing a permanent exhibition of works representing the artist's career path, from his early paintings to the more recent sculptures, where the archive of his production is also held.

In 2001 the Municipality of Milan organized the retrospective “Le infinite evoluzioni del marmo” [The Infinite Evolutions of Marble] at Palazzo Isimbardi. That same year, Atchugarry created the imposing six-metre-high marble sculpture called *Obelisco del Terzo Millennio* [Obelisk of the Third Millennium] for the town of Manzano (Udine). He also won a national competition to create a monument which was to pay homage to the civilization and culture of work, which was inaugurated in Lecco in May 2002. In recognition of his artistic career, in July 2002 he was honoured with the Michelangelo Award by the city of Carrara. During this period, Atchugarry worked on a number of projects, including the sculpture *Ideales* [Ideals] for the 50th anniversary of the coronation of Prince Rainier of Monaco, which now stands in Avenue Princesse Grace in Monte Carlo.

In 2003 he represented Uruguay at the 50th Venice Biennale with the work *Soñando la Paz* [Dreaming of Peace], an installation composed of eight marble sculptures. That same year, he exhibited for the second time at the Veranneman Foundation in Belgium and created the sculpture *Ascensión* [Ascension] for the Fran Daurel Foundation in Barcelona. In 2004, twenty-five years after his last exhibition in Uruguay, the Tejería Loppacher Gallery organized a solo exhibition of his sculptures in Punta

del Este. The following year, the Museo Nacional de Bellas Artes in Buenos Aires organized a solo exhibition of his works. In 2006, the Groeningemuseum in the city of Bruges organized a major retrospective on Atchugarry with works coming from private collections from all over the world. Four years later, the Museum purchased a sculpture for its own collection. That same year, the Coleção Berardo in Lisbon purchased *Camino vital* [Life Path], a work from 1999 almost five metres in height for the Belém Cultural Centre.

In 2007 the Pablo Atchugarry Foundation was created in Manantiales to provide a meeting point for artists from all disciplines, an ideal nexus between nature and art where every event - whether concert, exhibition or conference - is open to the public free of charge. That same year, the artist created his first eight-metre-high sculpture, entitled *Nel cammino della luce* [On the Path of Light], carved out of a single block of Carrara marble weighing 48 tons, for the Loris Fontana Collection in Italy. Again in 2007, a touring exhibition of his sculptures was staged in various locations in Brazil: the Banco do Brasil Cultural Centre in Brasilia, the MuBE (Museu Brasileiro da Escultura e da Ecologia) in São Paulo and the Museu Oscar Niemeyer in Curitiba. The exhibition was accompanied by a text by Luca Massimo Barbero entitled *Lo spazio plastico della luce* [The Plastic Space of Light]. In 2008 Uruguay's foremost museum, the Museo Nacional de Artes Visuales, devoted a retrospective exhibition to him, with an overview of the last fifteen years of his artistic production, a gesture of unique symbolic significance. In 2009, a monumental five-metre-high work, *Luz y energía de Punta del Este* [Light and Energy of Punta del Este], executed in Carrara marble, was inaugurated in the famous Uruguayan resort. In 2011, after seven years of intense work, Atchugarry completed *Cosmic Embrace*, a work over eight metres high, sculpted from a 56-ton marble block. In November of that same year he held his first solo exhibition at the Hollis Taggart Galleries in New York. In March 2012, the Times Square Alliance selected his work *Dreaming New York* to be displayed in Times Square during the 18th New York Armory Show. In July of that same year, two stainless steel sculptures could be admired in the gardens of St. James's Square in London as part of the "City of Sculpture" programme organized by Westminster City Council.

In late 2013, the Electa publishing house released two volumes of Pablo Atchugarry's *Catalogo Generale della Scultura* [Sculpture General Catalogue], curated by Carlo Pirovano. The third volume, which includes the sculptures created between 2013 and 2018, was published in 2019, again an extraordinary milestone for a living Latin American artist.

In 2014, the MuBE of São Paulo hosted the largest retrospective ever to be presented of Atchugarry's work, entitled "A viagem pela matéria" [A Journey Through Matter]. Between April 2015 and February 2016, the Museo dei Fori Imperiali in Rome hosted the exhibition "Città eterna, eterni marmi" [Eternal City, Eternal Marble], a major retrospective with forty works on display in the Mercati di Traiano.

In 2018 the Pablo Atchugarry Foundation was inaugurated in Miami and, in early 2019, the President of the Italian Republic awarded the artist the honorary title of Ufficiale della Stella d'Italia for his work bringing Italy and Uruguay together culturally.

In May 2019, the Contini Art Gallery in Venice inaugurated a solo exhibition entitled "The Movement of Light", while between June and September another solo exhibition entitled "The Evolution of a Dream" was held in collaboration with the Municipality of Pietrasanta, which saw a selection of monumental sculptures displayed in Piazza del Duomo together with marble, bronze and steel works in the church and cloister of Sant'Agostino. In July, the Palazzo Ducale in Genoa hosted the exhibition "Alla conquista della luce" [Conquering Light], accompanied by an essay by Luciano Caprile. In December of that same year, the two-artist exhibition entitled "Dialogue in Black and White" was held at the Pablo Atchugarry Foundation in Miami, with texts by Bruno Corà; this was a dialogue between two apparently different yet profoundly similar souls: those of Atchugarry and Louise Nevelson. Work and time were the variables around which this intimate connection was established.

In 2021, the Sale delle Cariatidi in Palazzo Reale in Milan hosted the ex-

hibition "Pablo Atchugarry. Vita della materia" [Pablo Atchugarry. Life of the Material], a moving and imposing installation of marble and bronze sculptural works in close contact with the monumentality, verticality and drama of the exhibition venue. In 1953 the same venue had hosted the exhibition in which Pablo Picasso's work *Guernica* was displayed, remembering the horrors that Milan experienced during World War II.

In January 2022 in Manantiales, the MACA (Museo de Arte Contemporáneo Atchugarry) designed by architect Carlos Ott was inaugurated, devoted to contemporary art masters. In the same year, the exhibition "Il risveglio della Natura" [The Re-Awakening of Nature] was held in Lucca, an occasion in which five monumental works were placed in symbolic locations in the city along with sculptures in the rooms of the Palazzo delle Esposizioni, while the 14th-century Church of Santissima Annunziata dei Servi hosted the wooden works. In December of the same year, the city of Lecco awarded Pablo Atchugarry the "San Nicolò d'Oro", an honour reserved for meritorious citizens. In March 2023, the municipality of Maldonado (Uruguay) awarded him a title recognizing him as a "Distinguished Citizen of the Department of Maldonado".

In this period two documentaries were made about his life: *Atchugarry Monumental* [Monumental Atchugarry], directed by Alejandro Berger and Luis Ara, and *Los Hijos de la Montaña* [The Children of the Mountain], directed by Mercedes Sader. From May to November 2023 the municipality of Lecco organized the exhibition "Pablo Atchugarry. Una vita tra Lecco e il mondo" [Pablo Atchugarry. A Life Between Lecco and the World], an anthological exhibition curated by the artist himself to celebrate forty-five years of his work in Lecco, at the Palazzo delle Paure. In July of that year, on the occasion of the 17th edition of the Teatro del Silenzio, a monumental 12-metre-high steel sculpture entitled "Mariposa de la Vida" [Butterfly of Life] was installed as a set design for a performance by the famous tenor Andrea Bocelli.

Pablo Atchugarry's artistic production was extended in early 2024 with the series *Los soles de Atchugarry* [The Suns of Atchugarry], limited-edition jewellery made in gold in Valenza in Italy. In the same year he received an award for his career from the Uruguayan parliament, while the Contini Gallery in Venice organized an anthological exhibition entitled "The Time of Sculpture", with a critical essay by Kosme de Barañano, and the Ciudad de las Artes y las Ciencias in Valencia hosted "Hacia el futuro" [Towards the Future], an installation of monumental works immersed in the architecture by Santiago Calatrava.

Exhibitions featuring the work of Pablo Atchugarry have been held in cities throughout the world, including London, New York, Miami, Montevideo, Buenos Aires, Paris, São Paulo, Curitiba, Brasilia, New Orleans, San Francisco, Amsterdam, Bruges, Brussels, Singapore, Seoul, Milan, Valencia and Venice. His works are present in a number of international museums, the Museo Nacional de Artes Visuales in Montevideo, the Chrysler Museum in Norfolk, Virginia, the Groeningemuseum in Bruges, the Coleção Berardo at the Museu de Arte Contemporânea in Lisbon, the Raccolta Lercaro at the Fondazione Cardinale Giacomo Lercaro in Bologna, the Museo del Parco in Portofino, the Muscarelle Museum of Art in Williamsburg, the Pérez Art Museum and the Patricia & Phillip Frost Art Museum in Miami.

As a child, Pablo learned to get to know and love plants and animals, and in the last decade he has developed a project for an autochthonous wildlife and flora nature reserve called "Tierra Garzón" in the region of Maldonado, where he has planted sixteen thousand trees and plants to provide a natural refuge for the local wildlife, convinced as he is that human beings must endeavour to return spaces to nature in order to develop biodiversity.

Today the artist lives and works between Lecco and Manantiales, where he oversees the development of the Pablo Atchugarry Foundation, the project for the International Sculpture Park and the MACA, all initiatives that are visited by thousands of students every year.

Pablo Atchugarry is one of the most interesting and dynamic figures in sculpture worldwide, and his work signifies identity, aesthetics and timelessness at the same time.



Fondazione
A B B A Z I A
d i
R O S A Z Z O