



**Dr. Joseph Hungwa Memorial  
Peace Education Program**

# Introduction

Dear Colleagues,

Thank you for your interest in the *Dr. Joseph Hungwa Memorial Peace Education Program* - a professional development course on peace education for educators and community leaders. We are delighted that you are interested in this program and that, as an organization, Teachers Without Borders can offer this resource, free of charge, to individuals and organizations around the world interested in working towards peace.

The idea for this program emerged in central Nigeria where, in January and March of 2010, our Africa Regional Coordinator, Raphael Ogar Oko, witnessed the devastating impact of sectarian violence on the people and communities of his native country. Upon consultation with local partners, including the National Human Rights Commission of Nigeria, Mr. Oko suggested that we commence work on a teacher professional development program that assists teachers in becoming peace-builders in their classrooms, schools, and communities, and provides tools and approaches that help educate their students to become peace-builders who can apply the lessons of tolerance and conflict resolution learned in the classroom in their communities.

*The Dr. Joseph Hungwa Memorial Peace Education Program* is named after the late Dr. Joseph Hungwa, an accomplished and respected Nigerian educator who over many years played a crucial role in expanding Teachers Without Borders programs in Nigeria. Dr. Hungwa was a Teachers Without Borders Coordinator in Benue State, and a Millennium Development Ambassador.

Until his unexpected death in March 2010, Dr. Hungwa was the most successful Teachers Without Borders State Coordinator in Nigeria. Dr. Hungwa believed in the power of education and worked hard to eliminate all barriers to education in his community. His work was an inspiration to his friends, colleagues, and the entire Teachers Without Borders network.

The professional development program which now bears Dr. Hungwa's name attempts to capture the spirit of his work by building upon the words of Monisha Bajaj who, in her introduction to the *Encyclopedia of Peace Education*, wrote: "One of the founding principles of peace education initiatives is that learners can develop a sense of possibility that enables them to become agents of social change" (Bajaj, 2008). The aim of this program is not just to present the theoretical foundations of peace education but to also engage educators in translating theory into practice and in thinking critically about how peace education can most effectively enter their classrooms, schools, and communities. Throughout the program, we encourage educators to continually think about how that "sense of possibility" can be present

in their classrooms and how their work and the work of their students can ensure social change. To that end, we created review and reflection questions for every section and also the culminating demonstration of mastery project, designed to provide educators with an opportunity to develop a practical resource to help them engage their students and communities in working towards peace.

This program and the sense of possibility it is designed to create in the minds, lives, and professional work of its participants would not have been possible without the hard work, dedication, and expertise of our Peace Education Program Coordinator, Stephanie Knox Cubbon. A recent graduate of the UN-mandated University for Peace, Stephanie recognizes the inseparable connection between classrooms and peace, and she understands the role that educators around the world play in building peace in their classrooms, schools, and communities. She sees teachers as peace-builders, and the program you are about to explore is built upon her strong belief that the road to global peace begins in the classrooms, in the hearts and minds of teachers and their pupils around the world.

I cannot think of a more fitting way to close this introduction than the following excerpt from Stephanie's recent article on peace education: "I hope that someday we won't even need to say '*peace* education,' that it will simply be *education* – that there will be *education for all*, and that *all* education will be education for peace" (Knox Cubbon, 2010).

We hope that this program will provide the support you need to become a peace educator in your classroom and your community.

Konrad Glogowski  
Director of Programs  
Teachers Without Borders

## References

Bajaj, M. (2008). Introduction. In M. Bajaj (Ed.), *Encyclopedia of Peace Education* (pp. 1-9). Charlotte, North Carolina: Information Age Publishing.

Knox Cubbon, S. (2010, September 23). Living, learning, and teaching peace [Web log message]. Retrieved from <http://www.peacexpeace.org/2010/09/living-learning-and-teaching-peace/>

## Acknowledgements

*The Dr. Hungwa Memorial Peace Education Program* is the result of the hard work of many individuals.

This program would not exist without Raphael Ogar Oko, TWB's Africa Regional Coordinator and Country Coordinator in Nigeria, who inspired the creation of this resource, and who contributed valuable input and insights throughout the process. We want to thank him for being the catalyst for this program and his tireless efforts to advance human welfare by engaging and supporting teachers and community leaders around the world.

We would also like to thank Rachel Ellis, who contributed to the Environmental Education section of this program by sharing her expertise and the lesson plans she developed for the award-winning documentary *FLOW: For Love of Water*.

We would like to thank Dr. Konrad Glogowski, TWB Director of Programs, under whose astute leadership and guidance this program came to fruition and whose meaningful and thoughtful contributions helped to bring the program to its greatest potential. His firm commitment to peace education as demonstrated by this program will benefit teachers and communities across the world.

We would like to thank our team of dedicated interns who made a substantial contribution to this program: Olivia Drew, Meghan Flaherty, Caroline Green, Julia Smith, Gwen Stamm, and Jonathan Stone. Their involvement made it possible to develop this program in record time.

We would also like to give a special thanks to the Hague Appeal for Peace and the Inter-Agency Network for Education in Emergencies, whose peace education resources provided a strong foundation and a valuable model for this peace education program.

We hope that our collective efforts will help to bring peace education to teachers worldwide – one teacher and classroom at a time, and will contribute to the growing movement for a culture of peace.

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# Dedication

## In Memoriam, Dr. Joseph Hungwa

*The Dr. Joseph Hungwa Memorial Peace Education Program* is named after the late Dr. Joseph Hungwa, an accomplished and respected Nigerian educator who, over many years, played a crucial role in expanding Teachers Without Borders programs in Nigeria. Dr. Hungwa was a Teachers Without Borders Coordinator in Benue State, and a Millennium Development Ambassador.



Upon joining Teachers Without Borders in Nigeria, Dr. Hungwa quickly mobilized hundreds of teachers, and soon after emerged as our Coordinator in Benue State. He also served on our Certificate of Teaching Mastery Advisory Council in Nigeria. Until his unexpected death in March 2010, Dr. Hungwa was the most successful TWB State Coordinator in Nigeria.

### **Dr. Joseph Hungwa**

Dr. Hungwa believed in education and worked hard to eliminate all barriers to education in his community and among his colleagues and kinsmen. He was a teacher of teachers. According to Raphael Ogar Oko, TWB's Africa Regional Coordinator and Dr. Hungwa's friend and colleague, he believed that "if we must eventually Rest in Peace, we must be born in peace, grow peacefully, become an Ambassador for Peace and, at the point of death, 'Die in Peace'." The Community Teaching and Learning Center that Dr. Hungwa pioneered in Vandeikya has been named the *Dr. Joseph Hungwa Memorial Community Teaching and Learning Center*, and it will focus on offering programs that Dr. Hungwa yearned to see in his community.

In naming this program after our accomplished colleague, member, and mentor, Teachers Without Borders hopes to carry on the spirit of Dr. Hungwa through the work of training teachers in peace education.

# Dr. Joseph Hungwa Memorial Peace Education Program

## Introduction

Welcome to *The Dr. Joseph Hungwa Memorial Peace Education Program* for educators and community leaders! If you are reading this, you have already taken a big step towards empowering your students to create peaceful lives and peaceful futures. We hope that this resource can support you in your professional development and serve as a guide on your quest as a peace educator.

## Why Peace Education?

We are reaching a critical point in history when solving the problems of humankind has become a matter of our very survival. Finding sustainable solutions to these problems has never been more pressing, as population pressure, violence, and environmental degradation are on the rise. We are alive at a unique time in human history, a time that calls on humanity's creativity, ingenuity, and compassion to solve our greatest problems.

There are a myriad of approaches to try to solve these problems, but ultimately, the roots of these problems are related to human consciousness, worldview, and culture. Taking the cultural approach, our current predicaments are related to the culture of war and violence, which is a global human phenomenon permeating all aspects of life. In order to solve our problems, we must transform the culture of war and violence into a culture of peace and nonviolence, which is the goal of peace education.

According to the founding charter of UNESCO, "war begins in the minds of men". If this is true, then it is through changing our minds – our consciousness and our worldview, which are rooted in our culture – that transformation needs to occur in order to move from a culture of war to a culture of peace. Albert Einstein said, "The problems we have cannot be solved at the same level of thinking that created them." The goal of peace education is to raise our level of thinking to be able to solve these problems.

Education is the key factor affecting the way we see the world. While many factors affect our consciousness and worldview, such as our genetics, our family life, our religion, and our community, the one factor that is key is our formal schooling. Informal education through our parents, extended families, communities, media, and places of worship, has a profound impact on our worldview. School is where many of us spend most of our time as children, and if we can bring the knowledge, skills, and attitudes for creating a culture of peace into the formal curriculum and school life, imagine the change that we could make!

Peace education calls for a fundamental shift in our philosophy of education (Danesh, 2006, p. 73). While peace education can be taught as a subject, or as part of the “hidden curriculum”<sup>1</sup>, as peace educators we should be aiming for a total transformation of the curriculum to one with peace education as its foundation. The transformation from a culture of war to a culture of peace requires nothing less.

A total transformation of the curriculum, education system, or culture does not happen overnight, and can seem very daunting. However, integrating peace education principles into your classroom practice *can* happen overnight, and is a way you, as an educator, can make an important contribution to promoting a culture of peace for the world. In this guide, we have included simple ways for you to start immediately.

## Teachers as Peacemakers

At Teachers Without Borders, we value the role that teachers play in building peace in their communities. While people become teachers for many reasons, many people enter the teaching profession as a way to give back to their communities, to promote positive change, and to contribute to a better future for the children of the world. Whether or not you are familiar with peace education, it is likely that you already integrate peace education principles into your teaching, perhaps by being a role model of nonviolence for your students, by treating all students equally and fairly, with compassion, or by promoting democracy in your classroom. We applaud your efforts, and hope that this resource can help you build upon your skills as a peacemaker.

## Purpose

This program is intended to bring peace education to new audiences around the world. We acknowledge that there are many great peace education resources in existence, and by creating this resource, we were not trying to “reinvent the wheel.” We are attempting to bring peace education to the Teachers Without Borders community, and hope that our community members will share this resource with others, creating a domino effect for peace education.

This resource is not intended to be a definitive or all-encompassing introduction to peace education. It offers one approach. We hope that this resource will pique your interest, provide material to help you get started, and become a catalyst and contribute to the field by developing your own material and finding out what works in your setting. We encourage you to look at other peace education resources, and have tried to compile suggestions throughout this program.

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<sup>1</sup> The hidden curriculum is “the transmission of norms, values, and beliefs conveyed in both the formal educational content and the social interactions within these schools” (Giroux & Penna, 1983). However, peace education should never be *hidden*, and should rather be *explicit* about teaching the values of compassion, diversity, equality, and nonviolence (Cawagas, 2007).

## Who can use this resource?

This curriculum, while useful for anyone who is interested in learning about peace education, is intended to support school teachers worldwide in integrating peace education into their classrooms, schools, and communities. While peace education is a life-long learning process, and occurs in formal and informal settings, the setting of formal education provides a unique and critical opportunity for students to learn the knowledge, skills, and behavior necessary for a culture of peace.

The resource can be used for independent study or group training, and we have developed user guides to accompany both styles of study. Even if you are studying independently, we encourage you to try to find another teacher, either in your area, or perhaps across the globe with whom you can discuss the material. Teachers Without Borders would be happy to connect you with colleagues around the world using our online network.

## Call for Contributions

This resource is intended to be a living resource that we will change and adapt over time based on the feedback and experience of participants. As dialogue is one of the key principles of peace education, we encourage you to engage in dialogue with us and other practitioners. We encourage you to submit feedback, as well as any suggestions for additional methods, materials, or approaches that worked for you. We acknowledge that much of the material in this resource comes from North America and English-speaking countries, as this is what is most widely available at this time. As we seek to meet the needs of our diverse teaching community, your contributions can help us to meet these needs and contribute to the overall field of peace education.

At the end of each section, we have provided a questionnaire so that you can let us know what worked for you, what could be improved, and what you would like to see more of. We look forward to hearing from you!

## References

Cawagas, V. (2007). Pedagogical principles in educating for a culture of peace. In S. H. Toh & V. Cawagas (Eds.) *Cultivating Wisdom, Harvesting Peace*. Brisbane, Queensland: Multi-Faith Centre, Griffith University.

Giroux, H. & Penna, A. (1983). Social Education in the Classroom: The Dynamics of the Hidden Curriculum. In H. Giroux & D. Purpel, (Eds.), *The Hidden Curriculum and Moral Education*. Berkeley, California: McCutchan Publishing Corporation, p. 100–121.

## Self-Study User Guide

If you are completing this program on your own, you can proceed at your own pace and in the order you feel is best for you. The program has been designed to provide more theoretical and background information at the beginning, and more practical focus towards the end, although practical examples are interspersed throughout the program. While we hope that users will eventually read the program in its entirety, we encourage you to start in the place that is most relevant to you. You can always return to sections at a later time.

Many of the concepts introduced in Unit 1 reappear in the subsequent units. As a result, we encourage you to familiarize yourself with these concepts by completing Unit 1 in its entirety.

However, some aspects of the Scope of Peace Education in Unit 2 might be more relevant in your context than others, so you may wish to focus on these areas first, and return to other areas at a later time. One of the key principles of peace education is that learners understand what they need to know, and so we encourage you to take responsibility for your own learning path by selecting the sections of Unit 2 that are of greatest value in your context and for your own professional development.

### Structure

This program is divided into three units, which progress on a continuum from the theoretical to the practical. Unit 1 provides the history of peace education, a selection of definitions, an overview of the key thinkers in the peace education field, and the core concepts. This Unit is intended to demonstrate the foundation upon which peace education has grown.

The Core Concepts section is relevant not just to the field of peace education, but also to the peace and conflict studies field as a whole.

Unit 2, the Scope of Peace Education, reviews different approaches to peace education, or different lenses through which peace education can be viewed. All of the themes presented here are part of a holistic peace education program.

Unit 3 moves from theory to practice, addressing the pedagogical approaches to peace education and practical ways to introduce peace education into your classroom and community.

After Unit 3, we ask you to synthesize and apply in practice what you have learned in the course. This independent project is an opportunity for you to demonstrate mastery in the field of peace education by developing a tangible and practical resource that can be used to bring peace education to your classroom, school, or

community. Please note that the Certificate of Teaching Mastery in Peace Education will be given only to those candidates who successfully complete this project.

We hope that this project will provide you with a starting point for your journey as a peace educator and for the practical application of peace education in your context.

As an appendix, we have provided *Peace Lessons from Around the World* (Libresco & Balantic, 2006), a sample collection of peace education lessons. We have reviewed numerous resources in the field and have found this selection to be one of the best available. We hope that the lessons will support you as you begin to introduce peace education in your classroom.

## **Learning Objectives and Questions**

At the beginning of each section, we have included learning objectives and guiding questions. The learning objectives help to clarify the intention of the section. The guiding questions are meant to stimulate your thoughts before you begin. You may wish to take a moment at the beginning of each section to reflect on the Guiding Questions, perhaps by writing in a journal or discussing the questions with a colleague.

At the end of each section, there are Questions for Comprehension and Reflection to help you assess your learning. Again, we encourage you to contemplate these questions and perhaps write your answers in a journal so that you can track your progress. We also encourage you to revisit the Learning Objectives at the beginning of the section to see if you have met the intended objectives. Please note that if you are completing this program with an instructor/facilitator, you will be given a list of requirements for each section and unit.

After each Unit, we provide an evaluation tool to assess your understanding of the material. In Units 1 and 2, the evaluation tool is a short quiz. The final evaluation after Unit 3 is through the demonstration of mastery project, as discussed above.

We also encourage you to seek out other teachers to study with, either at your school, in your community, or online, if you have access to the internet.

We congratulate you on your efforts for professional development, and wish you the best on your path towards becoming a peace educator!

## **A Note for Online Users**

We have attempted to make this resource available for online and offline use, and have incorporated the most pertinent resources into the print version. However, if you are using this resource online, you have a multitude of other resources available at your fingertips. We have provided Additional Resources sections throughout the course, to direct you to sites where you can find more information and lesson plans.

As well, many of the items in the Reference sections are available online, and we encourage you to peruse the items that interest you. In the Appendices, we have provided a list of some of the best available peace education resources that complement this program. We hope that these will help expand your knowledge and understanding, and will provide additional practical components for applying peace education in your classroom.

Online users should also take advantage of the TWB online community of practice dedicated to Peace Education:

<http://groups.teacherswithoutborders.org/en/peace-education>

This space can be used for collaboration, discussion, sharing, learning, and exchanging of ideas related to peace education. It provides a valuable opportunity to meet others who are interested in the field or are taking the course, and can help to support your professional development. Please come join the discussion!

## Facilitator's Guide

This guide is intended for facilitators who are going to be using this guide to train a group of teachers.

This course serves as a guide for your peace education training. You can go through the course in its entirety in the order in which we have presented it. However, peace education, by nature, is highly contextual, and we highly recommend that you adapt the curriculum to serve your participants' needs.

As the facilitator, first you will need to familiarize yourself with the curriculum. Remember, *how* you teach is just as important as *what* you teach, and as this is one of the key principles of peace education, it is very important for you, as the facilitator, to embody this principle. Standing up in front of the group and lecturing about peace education is not peace education. Thus, we encourage you to familiarize yourself with the content, and also to truly internalize the key principles of peace education and integrate them into your facilitation style. Peace education is a constant, life-long learning process, and you will learn a lot as you facilitate.

The key principles include:

- **Equal (horizontal) teacher-learner relationship**, in which everyone teaches and learns simultaneously from one another. This includes valuing the knowledge and experience that all participants bring to the learning environment, and allowing all participants the opportunity to share their knowledge and experience. This also means remaining open to learning from others, and to remain flexible to new ideas.
- **Dialogue**, which means that conversation is encouraged throughout the program. This is in contrast to lecture, which is a common form of teaching. In peace education, we try to minimize lecture time, and encourage dialogue, in which all participants are engaged. A good facilitator steers the dialogue by posing meaningful questions, and by ensuring that all participants have the opportunity to speak. (See more below under General Considerations).
- **Self-reflection**, which means being introspective and curious about one's own nature, includes noticing one's own reactions, actions, and consequences of one's actions. Self-reflection should be encouraged both on the part of the facilitator and the part of the participants. For example, if you are having a conversation about discrimination, participants can reflect on questions such as, "Have I ever been discriminated against? Have I ever discriminated against someone else?" You could spend some time discussing this, or giving participants time to compose journal entries about the questions. Time for contemplation is important. Self-reflection should be an overall theme of this program, and the Guiding Questions and Reflective Questions in each section serve to guide this process.



- **Promoting inclusivity, diversity, and equality in the classroom.** These principles can manifest themselves in a variety of ways, and should always be considered by the facilitator. Inclusivity means promoting equal involvement of everyone regardless of age, sex, gender, ethnicity, etc. Very simply, it means to not leave anyone out. An example of inclusivity is treating men and women (or boys and girls) equally in the classroom. These principles are the foundation of peace education, and it is important that peace educators consider them at all times.

## Standards for Teacher Trainers in Peace Education

The following list of peace education standards for teacher educators can help guide you in designing your training (Carter, 2006):

1. Include peace education standards in course syllabi and content to clarify instructional goals.
2. Provide opportunities for pre-service teachers to identify, then examine, their awareness, views and biases.
3. Legitimize diverse viewpoints and enable students to express their own to develop their civil courage and public voices.
4. Build teachers-in-training's self-respect along with positive regard for diverse others as they develop their peace-building knowledge, skills and dispositions.
5. Study, model and teach alternative positions before taking a stance on an issue.
6. Facilitate and use lateral, creative and critical thinking processes.
7. Teach how to obtain information about, and then analyze, power relations that are evident in local to global interactions, including analysis of international relations as outcomes of economic systems and political domination, such as capitalism and imperialism.
8. Teach about how social structures and institutions that perpetuate systemic violence and societal conflicts such as poverty, racism, sexism and homophobia.
9. Make oppression evident to students, and denounce it.
10. Teach about multiple aspects of democratic citizenship including social, environmental, economic and political responsibilities for participation in a democracy.
11. Make clear the distinction between democracy and capitalism.
12. Illustrate how consumption practices and international policies affect human relations and the environment.
13. Develop the capacity to learn about and facilitate pro-active responses to conflicts, including contentious issues.
14. Develop tolerance for uncertainty with open processes, thereby allowing students to explore multiple ways of approaching tasks, including conflict resolution.

15. Encourage students to create social and environmental action projects in response to community, national and global conflicts.
16. Provide examples of and model proactive responses to conflict (e.g. be able to understand/legitimate other points of view with which you don't agree; decallage, uncertainty.)
17. Emphasize responsibility for peacebuilding and nonviolence in all settings by proactively addressing intrapersonal, interpersonal and systemic problems.
18. Persistently address the unresolved learning issues of teacher candidates, including use of positive conflict-management skills.
19. Recognize and affirm the use of peacebuilding and peacemaking strategies in the classes, field experiences and internships of a teacher-training program.
20. Extend support for teacher development, within and beyond initial credential training through individual as well as group reflection and research.
21. Document, evaluate and professionally share the successes and challenges of peace-focused teacher education.
22. Revise teacher-training approaches in response to examination of their outcomes

## General Considerations

### Set-up

The setting of peace education is important to consider. As a facilitator you might not have much control or choice about where the training is taking place. However, there are details that you can control that can promote a more equitable classroom setting. For example, if you are in a traditional classroom with a blackboard and rows of desks facing forward, consider making a circle with the desks, so that you are part of the circle rather than standing alone at the front. A small gesture like this can do a lot to promote dialogue and more equitable relationships in the classroom.

### Dialogue, Reflection, and Participation

Each activity and section should allow ample time for participants to engage in dialogue and reflection. Be sure that as you plan your time, you include time for discussion. One of your key tasks as the facilitator is to ensure that all participants have equal opportunity to participate. This does not necessarily mean that everyone will talk exactly the same amount – some people are more talkative, and some people participate more as listeners. However, it is your job to ensure that everyone has the *opportunity* to participate. This may mean politely cutting off someone who is occupying a lot of “air space.” If you have to do this, make sure you do it gently and without embarrassing the participant. For example, if someone is going off-topic, you can gently interrupt them and say, “Thank you for sharing, but I’m just going to steer us back on topic so that we can be sure to cover everything in our schedule. Perhaps we can talk more about this at the break or after class.” It also means providing the space for those who haven’t participated. You may take a moment and ask, “Is there anyone who hasn’t spoken yet who would like to say something?”

An important aspect for both dialogue and reflection is creating a safe learning environment. This means a place where participants feel physically and emotionally safe to share their experiences and thoughts. You, as a facilitator, have an important role to play in creating this environment. Icebreakers and warm-up activities, discussed below, can play an important role in building group trust and comfort. Setting group guidelines, also discussed below, helps to meet the needs of the participants by addressing what they need in order to feel comfortable and safe.

### **Break time**

Breaks can be important learning opportunities for participants. While sometimes seen as a “waste of time” when time and resources are limited, breaks provide informal opportunities for participants to talk about the program. We encourage you to provide ample breaks for your participants and encourage sharing drinks or meals as the situation permits.

### **Start of the course**

As you open the course, here are some suggestions for ways you can start:

#### **Icebreaker/Getting to know you game**

It is important for the participants to feel comfortable and to build a learning community. You may be facilitating a group that already knows each other well, or you may be facilitating a group of strangers. Either way, provide the opportunity for participants to get to know each other and energize the group. Here are a few examples of icebreakers you could use (Verdiani, 2005):

1. Start with your name and then ask the name of the person to your left. That person then says his/her name and asks the name of the next person and so on around the circle. Each person says their own name and then the name of the person next to them.
2. This activity is similar to the first, but ask the participants to think of an adjective that starts with the same letter as their name. They then introduce themselves by their name and their adjective (e.g. Sensible Sarah). Then continue as above.
3. The participants stand in a circle. The first person throws a ball (or other small object) to a person, saying their own name, and then giving the name of the person to whom they have thrown the ball. This continues, not around the circle but across the circle in any order. Nobody should be introduced more than once (i.e. they should not have the ball thrown to them more than once). Continue until every person has been introduced.
4. Give each participant a blank card and say “Write your name, school and your hobby on the card”. Put all the cards in a box and mix them up. Ask the participants to select a card and find the person who wrote it, introduce themselves, and find out

more about the person whose card they have. Ask participants to introduce the person whose card they have to the rest of the group.

## **Expectations**

In the first session, it is important to allow participants to voice their expectations of the course. You could do this as participants enroll, as part of the registration process. You could do this through brainstorming or discussion at the beginning of the first session. If you do not have time, you could have participants write their expectations on a piece of paper and collect them. Then, alter the course as needed based on the expectations and goals of the participants. You should also summarize the contributions and share them at the beginning of the next class.

## **Charter/Code of Conduct/Group Guidelines**

While you will be most likely giving this course to a group of adult education professionals, different people might have different expectations of how the group behaves and interacts. This is particularly relevant in regards to communication styles, as people coming from different backgrounds and cultures might have different expectations about what is appropriate and what learning looks like. We highly recommend that you take a few minutes during the first session to brainstorm as a group about a “Group Charter.” It is helpful to think of it as a charter, rather than “rules” that are to be abided by or broken. Once a charter is in place, the individual members will self-monitor, and remind each other if they are not following the guidelines. Allow the guidelines to come from the members rather than imposing them upon them. If the group is having trouble thinking of guidelines, you can make a suggestion (for example, “Only one person speaks at a time” or “no cell phones during class”), but try to allow the bulk of the guidelines to come from within the group. As discussed above, creating a charter like this is an important step in creating a safe learning environment. This is not only useful for this workshop, but will also be a useful exercise for educators to take to their classrooms and communities.

## **Group management**

Group management is only putting into practice the characteristics of an effective facilitator. The following principles come from the INEE Peace Education Facilitator’s Guide (Verdiani, 2005):

- Preparation is the key to avoiding problems. If you are not prepared, don’t expect the participants to respond positively.
- At the beginning of a session, there is a need to focus attention on the session. Greetings provide some of this focus and there are times when an ice breaker (introductory game) can also help to focus. This focus provides a motivation for the participants.
- Remember to vary your voice. Monotones are very boring. The participants will be more interested if your voice shows your enthusiasm and excitement for the lesson.

- Be sure that your body language is not aggressive. If you need to help somebody, never lean over the person (this is a very aggressive stance). Psychologically, it is much better to squat or sit down so that you are the same level as the participant. Try to face the same way that the participant is facing, but remember your peripheral vision so that you can still be aware of the rest of the group.
- Make contact with individual participants: learn names, make eye contact, and notice and comment on the positive things that they say and do.
- Listen! If you want a learner-centered program, it is even more essential to listen to the learners, not just when they talk to you but also when they talk to each other. You must listen to what is said and what is not said, and put yourself in the place of the learners to see why they would say the things they do (empathy).
- Don't give a general instruction to be quiet (e.g. 'sss', or 'quiet everybody'). Every person can safely assume that you are talking to someone else. Speak by name to the disruptive person if necessary, but it is generally more constructive to simply stop speaking and wait.
- Ask if there are questions and then wait. People do not always think quickly and should be allowed time. It is difficult to stay silent for thirty seconds – try it and see!
- Learn the art of asking questions. Asking the right questions is a key part of being an effective facilitator. The section on Peace Education as Pedagogy provides an introduction to Questioning Skills. We highly advise that you consult this section and apply it to your facilitating.

## Practice teaching

One of the benefits of learning as a group is that you have the opportunity to practice what you are learning. We strongly encourage you to have participants take turns teaching a lesson to the other group members. It might help to break the monotony of learning theory if each day or perhaps twice a day, you could have participants practice teaching. This will also help participants gain a better understanding of peace education in action, which is a key goal of the course.

## Action

As one of the key principles of peace education is turning reflection into action, you may wish to make a plan with your participants to take action in the community to implement a peace education project. This should be context-specific, and the idea should come from within the group of participants or local community. For example, you could hold a peace education event at a local public space following the training. This would be a great opportunity to take peace education beyond your school walls and into the wider world!

## Feedback

In order to help TWB continue to improve the course and tailor it to our participants' needs, we ask that you collect feedback from the participants (feedback forms will be provided by TWB, but are not included in this manual). Depending on the length of the course, you may wish to conduct your own feedback session mid-way and give the participants an opportunity to provide feedback as to how the course is going. For example, you could ask participants to write (anonymously) three things they really like about the course, and three things they would like to change or don't like. Another option would be to give the participants some time alone (for example, 15 minutes) to brainstorm about the "pluses and minuses" of the course so far. This would give you the opportunity as a facilitator to gauge where your participants are, and, if required, to alter and adapt things according to the needs of your participants. Remember, a key quality for a facilitator or trainer is to not take things personally!

## Support

It is very important to us that facilitators and trainers have all the support they need to use this course. We encourage you to provide us with your feedback.

If you have Internet capabilities, we also encourage you to look at the following resources produced by the Inter-Agency Network for Education in Emergencies:

[http://inesite.org/uploads/documents/store/subdoc\\_1\\_676\\_Manual\\_for\\_Training\\_of\\_Facilitators - 1.pdf](http://inesite.org/uploads/documents/store/subdoc_1_676_Manual_for_Training_of_Facilitators_-_1.pdf)

[http://inesite.org/uploads/documents/store/subdoc\\_1\\_676\\_Manual\\_for\\_Training\\_of\\_Facilitators - 2.pdf](http://inesite.org/uploads/documents/store/subdoc_1_676_Manual_for_Training_of_Facilitators_-_2.pdf)

[http://inesite.org/uploads/documents/store/subdoc\\_1\\_676\\_Manual\\_for\\_Training\\_of\\_Facilitators - 3.pdf](http://inesite.org/uploads/documents/store/subdoc_1_676_Manual_for_Training_of_Facilitators_-_3.pdf)

These manuals can provide additional support to facilitators in preparing for the course.

Thank you for your participation in the *Dr. Joseph Hungwa Memorial Peace Education Program*, and for helping us to bring Peace Education to a new audience!

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# UNIT 1

## History, Definitions, Key Thinkers, and Core Concepts

### Learning Objectives

At the end of this unit, the participants will:

- Understand the history of peace education
- Be able to define peace education
- Understand the philosophical underpinnings of peace education
- Understand key concepts related to peace education and the field of peace and conflict studies

### Guiding Questions

1. What is peace to you? Try to think of a definition, or brainstorm a list of words that you think of when you hear the word “peace.”
  2. What is the relationship between peace and education?
- 

### Introduction

In this Unit, we will look at the foundation and background of peace education – the history, definitions, major philosophers, and concepts that are central to the field. While this unit is largely theoretical, it lays the foundation for the more practical elements that come later in the course. Many of the concepts addressed in this unit are discussed throughout the course, so it is important to have a basic understanding in order to be able to understand later references to the topics first discussed in this unit. We hope that this section will highlight the importance of peace education, and inspire you to continue on the path of a peace educator.

However, before we can start talking about peace education, we must first think of peace. What is peace? As peace is a hypothetical construct, it is perhaps easier to identify what peace is not: conflict. Conflict is, from the Latin, “to clash or engage in a fight, a confrontation between one or more parties aspiring towards incompatible or competitive means or ends” (Miller, 2005, p.22). Conflict can manifest in many forms, ranging from the internal (within oneself), to the interpersonal, to communal, to the national and, finally, international.



How does peace relate to conflict? Peace is not the absence, nor the management, of conflict but rather the constructive prevention of conflict and promotion of human rights, equality, diversity, and compassion. Peace requires the employment of skills, values and attitudes that offer constructive alternatives to conflict. However, peace is not only characterized by the skills and values that encourage and implement conflict prevention and transformation, nor is it solely represented as the absence of war on the national level. Peace is equally present in a feeling of calmness and ease at the personal level.

What is the connection between peace and education? According to the UNESCO charter, “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”(UNESCO, 1945). If peace is something that can be learned, then it is the job of teachers to educate their students to be peacemakers. This is the task of peace education: to transform the minds of learners in order to build a peaceful world. The goal of this curriculum is to show you why this is important, and how to do it.

## References

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UNESCO. (1945). Constitution of the United Nations Educational, Scientific, and Cultural Organization. London. Retrieved from [http://www.icomos.org/unesco/unesco\\_constitution.html](http://www.icomos.org/unesco/unesco_constitution.html)

# 1. History of Peace Education

## Learning Objectives

At the end of this section, the participants will:

- Understand the roots of peace education and its modern development
- Identify key thinkers and theorists in peace education
- Discuss key trends in peace education

## Guiding Questions

As you read this section, consider the following questions:

- How did the historical events of the 20th century shape the peace education movement?
- What is missing from this history?

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*If I have seen further than others, it is by standing on the shoulders of giants.  
-Isaac Newton*

## The History of Peace Education

Peace education can be defined simply as “the process of teaching people about the threats of violence and strategies for peace,” and may take place inside or outside a classroom (Harris, 2008, p. 15). With this broad definition, the history of peace education is arguably as old as human history, as cultures throughout the world have learned - and then taught the next generation - how to live peacefully with others. Diverse religious and philosophical traditions have been a rich and influential source of peace learning, even though people have also promoted violence in the names of these traditions.

Peace education in its modern form, however, has its roots in academia and the field of peace studies. Peace education scholar Ian Harris describes this modern peace movement as beginning in nineteenth century Europe with many intellectual efforts to learn about violent conflict, evolving into socialist political thought, and spreading to the United States and elsewhere before World War I. Scholars then began to study war and started trying to educate the public about its dangers. More and more people tried to persuade each other and their governments to use mediation instead of war to solve international conflicts. For example, influenced by the progressive ideas of the American educational theorist John Dewey, many teachers across the United States began using progressive education to teach

their students about our common humanity in order to promote peaceful social progress (Harris, 2008, p. 16-17).

In the early 1900s, women became an especially active part of this modern peace education movement. At this time, peace educators began campaigning for social justice, arguing that poverty and inequality were causes of war. These campaigns were often led by women.

**Maria Montessori** is one example of an influential mid-20th century theorist who found new connections between peace and education. She linked teaching methodology to peace-building, hoping to help the next generation avoid the violence of authoritarianism. Other peace educators at that time, such as Herbert Read, began encouraging the use of art and students' creativity to promote peace, while others, such as **Paulo Freire**, focused on training students for critical analysis and reform of society.

International organizations, including various United Nations bodies, as well as many non-governmental organizations, have been growing in influence and importance since the end of World War I, and have contributed greatly to the movement to achieve global peace. Although the League of Nations failed, the establishment of the United Nations achieved new levels of global cooperation, norms, and ideals. The Charter of the United Nations has since served as inspiration for the development of peace education, as educators aspired to help in the global effort to “save succeeding generations from the scourge of war,” “to reaffirm faith in the ...dignity and worth of the human person [and] in the equal rights of men and women,” “to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained,” and “to promote social progress and better standards of life in larger freedom” (United Nations, 1945). With this mandate, the study and promotion of sustainable peace through education began to take on new urgency and sophistication to achieve these universal ideals.

**Peace studies** became a more serious academic subject soon after World War II. The threat of nuclear war throughout the Cold War encouraged many scholars to devote their studies to creating a sustainable peace. Since the 1980s in particular, peace education scholarship has developed in many directions. Some have emphasized minimizing masculine aggression, domestic violence, and militarism; others have sought to foster empathy and care in students; and many have argued that critical thinking and democratic pedagogy are vital.

With the **Convention on the Rights of the Child** (CRC), created in 1989, peace education and human rights education took on new importance, as this type of education came to be seen as a fundamental right that all children should have. As UNICEF scholar Susan Fountain writes, “It is significant that the framers of the CRC viewed the promotion of understanding, peace and tolerance through education as a fundamental right of all children, not an optional extra-curricular activity”. International organizations of all types, along with local teachers and communities, felt renewed pressure to provide peace

education to all students as part of their core studies; this provision became an explicit duty for everyone in society, and especially for those involved in formal education.

Since the 1990s, peace education scholarship from around the world has provided an even greater variety of perspectives on the practice and its goals. In documenting the implementation of peace education, scholars have found varying degrees of emphasis on positive or negative peace\*, on local or global peace, and subordinate or dominant status of students. Scholars have argued that the context of the peace education program has become one of the most important factors in shaping the form it takes. In other words, the content and emphasis of a given peace education program depends to a large extent on where it is taught. Some programs focus primarily on positive peace, while others may address negative peace.

Thus, peace education has evolved to emphasize local peace potentials and local traditions of conflict transformation. Teachers and others have shaped their programs to address the needs and goals of their communities. For example, some scholars have suggested *ubuntu* - an ethical philosophy of southern Africa that roughly translates to "I am because you are" - as a helpful component of peace education in parts of Africa.

The history of peace education, therefore, has various roots and has developed on various paths; nonetheless, every instance of peace education can be seen as part of a larger movement toward the creation of a more peaceful world.

Despite their differences in local context, peace education teachers have much in common. Many peace educators seek to promote some combination of the following ideals: human rights and the rights of the child, social justice and the minimization of structural violence, critical analysis and transformation of violent concepts and institutions, non-violent interpersonal and inter-communal conflict resolution, universal empathy, global familiarity, and peaceful coexistence with the environment. Around the world, teachers have drawn upon the work and research of international activists, scholars, and each other for ideas. At the same time, these peace educators' work continues to inspire further work and study concerning new possibilities for peace education.

Thus, the trend in recent history appears to be one of moving toward an expanding informal network of activists, scholars, teachers, and others that draw on each other's work to improve their understanding and promotion of peace. New participants join the movement every day, and peace education continues to evolve in its theory and in its practice.

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\* Positive peace is the presence of social justice and equality, and the absence of structural or indirect violence. Negative peace is defined as the absence of violence. In order to create negative peace, we must look for ways to reduce and eliminate violence.

## Questions for Comprehension and Reflection

1. What are the key historical trends of peace education?
2. This history, like all histories, is from one perspective. What is left out of this history of peace education?
3. Task: Learn about the history of peace education in your country or region by researching on the Internet, in the library, or by interviewing a local peace educator. Who have been the key figures in peace education? What organizations are working locally or regionally to promote peace education?
4. How can the above research help you incorporate peace education into your curriculum?

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## 2. Peace Education Definitions

### Learning Objectives

At the end of this section, the participants will:

- Understand different definitions of peace education
- Understand the breadth and scope of peace education
- Develop their preliminary definition of peace education

### Guiding Questions

As you read this section, consider the following questions:

- What peace education definition applies best to my context?
- Why do we need peace education?
- What makes peace education hard to define?

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*The ultimate goal of peace education is the formation of responsible, committed, and caring citizens who have integrated the values into everyday life and acquired the skills to advocate for them.*

*- Betty Reardon*

*Unless we teach children peace, someone else will teach them violence.*

*- Coleman McCarthy*

### Introduction: What is Peace Education?

Peace education as a concept and a field is difficult to accurately and comprehensively define. It encompasses so many different sub-topics, theories, and thinkers that a unifying definition has proved elusive. Consequently, as peace education has developed, evolving definitions have continued to emerge, and even today there are many different definitions of the concept. No one definition can be called correct, as no overarching authority of peace education exists; rather, the definition one chooses to adopt is a matter of personal preference. However, it is important to be aware of the various definitions and their implications for classroom practice before deciding which best fits one's own perception and practice of peace education. The following definitions are not a comprehensive collection – we are all free to define peace education in terms that reflect our values and contexts. This section attempts to present examples of the key types of definitions in order to help teachers formulate their own informed view on peace education.

## Definitions of Peace Education

As explained by Abebe, Gbesso, & Nyawalo (2006):

Peace education is a unifying and comprehensive concept that seeks to promote a holistic view of education. However, its relevance is inextricably part of and is highly dependent on contextual specificity. UNESCO literature states that Peace Education is more effective and meaningful when adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values. It should also be globally relevant. Given such a framework, it is hard to find a universally accepted definition. As such, Peace Education is characterized by its many definitions (p. 14).

### John Dewey

One of the key thinkers of the field, John Dewey (1923), defined peace education as a curriculum

... which will make it more difficult for the flames of hatred and suspicion to sweep over this country in the future, which indeed will make this impossible, because when children's minds are in the formative period we shall have fixed in them through the medium of the schools, feelings of respect and friendliness for the other nations and peoples of the world (p. 516).

Dewey's emphasis, developed in the midst of two World Wars, was on a sense of world patriotism and peaceful internationalism that would eliminate the horrific wars of his time, and his definition reflects that globalist theory.

### United Nations

The United Nations, even in its earliest years, voiced similar support for peace education as a catalyst for international respect and human rights, as described in its *Universal Declaration of Human Rights*:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace (United Nations General Assembly, 1948, p. 6).

### Skill development and action

More recently, numerous definitions focus on peace education as the development of skills that empower students to tackle real-world issues and thus actively create peace in the world. According to Fountain (1999),

Peace education in UNICEF refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable

children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (p. 1).

According to Abebe et. al. (2006),

Peace Education is process of developing knowledge, skills, attitudes, behaviors and values that enable learners to:

- Identify and understand sources of local and global issues and acquire positive and appropriate sensitivities to these problems
- Resolve conflicts and to attain justice in a non-violent way
- Live by universal standards of human rights and equity by appreciating cultural diversity, respect for the earth and for each other (p. 14).

### **Education *about* peace and *for* peace**

Other definitions emphasize the difference between learning *about* peace and learning *for* peace, thus incorporating both background knowledge and practical skills.

Peace Education means to learn about and to learn for peace. Learning about peace means obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what does 'peace' mean on each level anyway, what is my role in it, and how are the different levels connected? Learning for peace means learning the skills, attitudes and values that one needs in order to contribute to peace and help maintain it. For example, this means learning to deal with conflicts without the recourse to violence, learning to think creatively, learning to apply the methods of active non-violence or learning to deal with cultural differences in a constructive way (Space for Peace, 2010).

Peace education can be defined as: the transmission of knowledge about requirements of, the obstacles to, and possibilities for achieving and maintaining peace; training in skills for interpreting the knowledge; and the development of reflective and participatory capacities for applying the knowledge to overcome problems and achieve possibilities (Reardon, 2000, p. 399).

### **Scope**

Definitions can also differ in the level and scope of their focus, as some concentrate on the impacts of peace education on individuals, while others emphasize its impact on the world as a whole.

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-



operation and reverence for the human family and all life on our beautiful planet (Schmidt and Friedman, 1988, as cited in Abebe et. al., 2006, p. 14).

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures (R. D. Laing, 1978, as cited in Abebe, et. al., 2006, p. 14).

## **UNICEF**

As a final note, below is UNICEF's detailed outline of the many factors that peace education must take into account and incorporate.

Schooling and other educational experiences that reflect UNICEF's approach to peace education should:

- Function as 'zones of peace', where children are safe from conflict in the community;
- Uphold children's basic rights as enumerated in the CRC (Convention on the Rights of the Child);
- Develop a climate, within the school or other learning environment, that models peaceful and rights-respectful behavior in the relationships between all members of the school community: teachers, administrators, other staff, parents and children;
- Demonstrate the principles of equality and non-discrimination in administrative policies and practices;
- Draw on the knowledge of peace-building that already exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture;
- Handle conflicts - whether between children or between children and adults - in a non-violent manner that respects the rights and dignity of all involved;
- Integrate an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible;
- Provide a forum for the explicit discussion of values of peace and social justice;
- Use teaching and learning methods that promote participation, cooperation, problem-solving and respect for differences;
- Allow opportunities for children to put peace-making into practice, both in the educational setting and in the wider community;
- Provide opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights (Fountain, 1999, p. 5-6).

## Conclusion

The definitions above provide a general sampling of those available and utilized in the field of peace education today. Peace education is a holistic, interdisciplinary field that seeks to promote knowledge, skills, values, and attitudes for peace. In Unit 2, we will look at the scope of peace education, which encompasses the various disciplines that are included within the broad umbrella of peace education. While there is no single definition for peace education, this compilation shows the variety of ways that peace education can be defined.

## Questions for Comprehension and Reflection

1. What are the similarities and differences between the definitions? What are their strengths and weaknesses?
2. Why is it beneficial to have many definitions for peace education? Are there any drawbacks to not having one single agreed-upon definition?
3. Based on this introduction, what benefits can you imagine peace education bringing to your classroom, school, or community?
4. Task: If you have access to the Internet or books on peace education, seek other definitions that are not featured in this section.
5. Task: Based on these definitions, develop your own definition of peace education based on what resonates with you or what is most relevant or pressing in your community.
6. How will your own definition (or any one of the definitions included in this section) guide your classroom practice? What will have to change in your classroom? What will stay the same? How will this definition impact your students and their learning? How will your students benefit from it?

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## 3. Key Peace Education Thinkers

### Learning Objectives

At the end of this section, the participants will:

- Understand the contributions of John Dewey, Maria Montessori, and Paulo Freire to the field of peace education
- Describe the key pedagogical principles that each thinker offers to the field

### Guiding Questions

While reading this section, consider the following questions:

- John Dewey, Maria Montessori, and Paulo Freire did not necessarily call themselves "peace educators." What qualities make a peace educator? What are the qualities that characterize peace educators?
  - How could you apply the theories developed by these thinkers in your own classroom? Are you applying them already? If so, how?
  - What are the similarities and differences between Dewey, Montessori and Freire?
- 

### Introduction

Philosophies of peace education began as early as the world's major religions. Spiritual visionaries such as Buddha, Jesus, Baha'u'llah, Muhammad, and Lao Tse were also pioneers of peace education through the teaching of their doctrines of love and compassion. Later, important philosophical thinkers such as Immanuel Kant continued to develop a wider and deeper field of treatises on peace. However, peace education as a specific discipline did not gain momentum until the 20<sup>th</sup> century (Harris, 2002). Peace education in its modern form is a relatively new field which continues to grow and expand to this day, thanks to the contributions of a number of key thinkers throughout history.

**John Dewey, Maria Montessori, and Paulo Freire** are considered to be three major thinkers in the field of peace education. Though each a great intellectual in their own right, their work has in common a number of important ideas that have shaped the development of peace education. These commonalities include the concept of teachers as learners in a two-way partnership with their students, and an emphasis on the faculties of creativity, imagination, and critical thinking so that students can apply skills learned in the classroom to solve real-life problems. Dewey, Montessori, and Freire each believed in the power of education to empower students to fulfill their potentials and create peace.

In addition to these three major thinkers, there are many more scholars who have contributed significantly to the development of peace education. **Johan Galtung** is a Norwegian academic known for his contributions to peace education research and his framework of negative and positive peace\*, and overall contributions to the peace studies and peace research fields (Galtung, 1983). **Elise Boulding** was an influential thinker who emphasized peace education as a combination of thinking globally and acting locally (Morrison, 2008). **Birgit Brock-Utne** has also greatly impacted peace education by bringing a feminist perspective to the field. Other notable peace education thinkers include **Ian Harris, Herbert Read, Betty Reardon, and Jane Addams.**

The work of many of these key peace education theorists informs the content of this course, but we will focus on the main three thinkers below. The reason for the emphasis on these three is that their work, more than that of any other thinkers, is the most relevant to the philosophical underpinnings of peace education, and is important to understand in applying to classroom practice.

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\* Positive peace is the presence of social justice and equality, and the absence of structural or indirect violence. Negative peace is defined as the absence of violence. In order to create negative peace, we must look for ways to reduce and eliminate violence.

## 3.1 John Dewey

### Learning Objectives

At the end of this section, the participants will:

- Understand the main principles of John Dewey's educational philosophy
- Describe John Dewey's contribution to the field of peace education
- Understand how to apply John Dewey's ideas in the classroom

### Guiding Questions

As you read this section, consider the following questions:

- What is the relationship between democracy and education?
- How can the real-world issues of students be integrated into the curriculum?
- Is an incremental approach the best approach to social change?

---

*Education is a social process. Education is growth. Education is not a preparation for life; education is life itself.*  
- John Dewey

### Introduction

John Dewey (1859-1952) is one of the most prolific American philosophers and educational theorists. He is considered to be the founder of the Progressive Movement, a movement based on promoting societal change via incremental change rather than completely overhauling the system. He is best known for his work on education and democracy.

### Beliefs

#### Democracy and Education

John Dewey believed that the promise of humanity was limitless, and that the purpose of education was to provide people with the skills and knowledge to use this potential to be the best that they could be as individuals. However, he also believed that humanity had limitless potential in a less positive direction: the limitless potential to demoralize and promote violence. He saw this potential for harm in the problems of racism, ethnocentrism, in the class system that capitalism promoted, and also in the manner in which schools taught their students. According to Dewey, the solution to these problems was an education that promoted democracy and peace. The focus on democracy came from

the belief that democracy was the best model for the positive growth of individuals and society.

### **Creating Positive Environments for Learning**

Dewey's philosophy stresses the importance of viewing the classroom as a community centered on learning. Dewey believed that the role of teachers should not be limited to merely transferring information to their students. To be effective, teachers need to structure lessons in a manner that is engaging for the students. This requires that students play a key role in determining the areas they want to explore and concepts they want to learn. This also means that classrooms need to be structured around the idea that teachers and students are co-discoverers in the classroom.

In Dewey's philosophy of learning, the environment is a key element. He defined environment as curriculum, instructional methods, and physical setting. With regards to the curriculum, he believed that topics needed to be large enough to challenge the current conceptions of students, but also small enough for students to find familiarity in the topic. This was a difficult balance to strike, but the objective was that students would feel connected to the topic through the aspect of familiarity while still being challenged by new ideas and experiences. To make this possible, the teacher – in addition to being a teacher of his/her subject – needs to be also a learner. Teachers must constantly be aware of their students, both of their state in the present moment as well as their past growth and potential for future growth. This allowed teachers to incorporate past experiences of their students into their design of lessons. Learning, according to Dewey, should never be pre-packaged and should always be shaped around the needs and interests of the students. Additionally, the classroom environment needs to give children opportunities to explore on their own and through the appropriate structuring and guidance from their teachers.

### **Real-World Problems**

Another reason to use the experience of the students is to teach students how to solve genuine problems, which is the primary goal of education for democracy. Dewey felt that students should be taught how to see issues in the world and respond to them. Dewey strongly believed that learning in the real world allowed students to undergo a personal transformation.

Dewey believed that the democratic state was the most peaceful because it best draws out the capacity of individuals, and thus their abilities to contribute best to society. A good education would teach students the skills for effective communication and how to interact with others, which are essential skills for a peaceful democratic society. All of these areas will lead to a commitment to mutual engagement by all of those in society.

### **Peace Education**

When World War I broke out, Dewey saw the destruction that war could bring, and he began to focus his educational philosophy on the value of peace education. While his education for democracy was key to promoting peace, his new philosophy was distinctly

focused on promoting peace throughout the world. One of his main critiques of the education system of his time was that it focused on teaching nationalism and patriotism, which in turn promoted more wars. He proposed, instead, an internationalism that was not bound by patriotism.

He considered the teaching of history and geography to be the most important subjects through which to teach internationalism and peace. Teaching geography was designed to teach students about the world community's diverse cultures, habits, and occupations. The teaching of history should not, according to Dewey, be focused on dates and names, but rather should promote peace by providing students with knowledge of the past that contributes effectively to an understanding of the problems that exist in the present and could exist in the future. He argued that the domestic structures that promote war and inequalities needed to change in order for peace to emerge in the future.

Another key aspect of Dewey's peace curriculum was the idea of **world patriotism**. According to Dewey, two key ideas – that societies have distinctive differences between them, and that war was inevitable – were destructive and fanned the flames of hatred. To deconstruct these ideas, he promoted the idea of a global citizen through world patriotism. He also advocated a transnational perspective in which the best attributes of all societies came together to form a broader ideological base for the world. He wanted to prepare students to be part of a broader international society.

## **John Dewey in Action**

John Dewey's philosophy of education quickly became popular and served as the influence for many schools across the United States. However, many people and schools have interpreted Dewey incorrectly, thinking that Dewey advocated for children to do whatever they wish. On the contrary, a school that correctly uses Dewey's influence does not allow children limitless freedom with no guidance or consequences. Rather, teachers use students' interests and experiences to create relevant activities. Interdisciplinary and collaborative work is emphasized and information about each subject is supplemented by personal experiences of both teachers and students. The school, or community of learners, must function as a true democracy in which everyone works for the benefit of their community. This does not mean that teachers, administrators, and parents do not have leadership roles, but rather that they must work to incorporate students into all aspects of school life, including aspects traditionally reserved for teachers and administrators.

Dewey's peace education, when implemented well, focuses on the roles of teaching history and geography. When teaching these two subjects, teachers must be conscious to teach about various cultures and the similarities that exist between the cultures of the globe. Students should be taught how these cultures are relevant to their own lives. This can be seen through drawing connections between the students' culture(s) and the other culture being studied, or through investigating the influences of the different society on the lives of students. For example, in Nicaragua, where firecrackers are popular, teachers could teach that firecrackers were invented in China. This shows very simply the connections between

students in Nicaragua and people in China. With regards to history, teachers need to ensure that students can see how current events that impact their neighborhood or state or country, come from a certain historical trajectory. Students should also learn how to create and promote peaceful change to solve problems.

## Questions for Comprehension and Reflection

1. What are the key points of Dewey's educational philosophy?
2. How did Dewey contribute to the field of peace education?
3. How do you create a positive environment for learning in your classroom? Did this section on Dewey contribute to your understanding of how to build inclusive and democratic environments for learning?
4. Would you describe your classroom as democratic? Explain.

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## 3.2 Maria Montessori

### Learning Objectives

At the end of this section, the participants will:

- Understand the main principles of Maria Montessori's educational philosophy
- Describe Montessori's contribution to the field of peace education
- Understand how to apply Montessori's ideas in a classroom setting

### Guiding Questions

Before you read this section, consider the following questions:

- What does it mean to be a global citizen?
- What are the elements of a peaceful learning environment?
- How do the stages of human development affect the way peace education should be taught?

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*Establishing lasting peace is the work of education; all politics can do is keep us out of war.*  
- Maria Montessori

### Introduction

Maria Montessori (1870-1952) spent her youth and young adulthood in Italy. She initially trained to be a physician, which was revolutionary for a woman at that time. Her work as a physician led her into the study of education and teaching. Her work in peace education was influenced by the rise of fascism that she saw throughout Europe during the 1920s and 1930s. While her work today is most commonly referenced in education of young children, her pedagogy can be applied to those of all ages.

### Montessori's Philosophy

Peace is at the center of Montessori's philosophy. She believed that tolerance was not enough for the world to be peaceful – rather, respect for everything and everyone is needed. For this reason she promoted a global outlook and diversity in education. She believed that a global and diverse outlook, when combined with personal responsibility, would lead to peace. For this reason she is considered the founder of **Global Citizenship**. She promoted the respect of both the physical environment and human relationships. In her words, “Our principal concern must be to educate humanity – the human beings of all nations – in order to guide it toward seeking common goals” (Cossentino & Witcomb, 2007, p. 115). She viewed children as the hope and promise for mankind and therefore thought it was essential to invest in them to promote peace in the world.

Montessori promoted a specific way of investing in children to promote peace. The two key elements of her philosophy we will explore in the following sections are prepared environments and planes of development.

### **Prepared Environments**

Prepared environments are designed to give children freedom within limits, which supports the essential Montessori concepts of child-led and child-centered learning. Prepared environments should offer a wide range of choices and be aesthetically pleasing. Once the environment is prepared, students are given the freedom to learn what is interesting to them and to create their own understandings. This occurs through experimenting as well as learning from the actions of peers and teachers.

The process of individual and group exploration also teaches the students about imagination, which is key to Montessori's philosophy of self-discipline. Montessori believed that students needed to be self-disciplined, rather than receiving discipline from the outside, since at some point they will be on their own and will need this self-discipline in order to be successful and manage their own life, goals, plans, and relationships. According to Montessori, this process of individual and group exploration allows youth to learn from their own experiences, from their peers, and from their teachers.

### **Planes of Development**

Montessori believed in four planes of development that describe the child at various developmental periods. The four planes are:

1. The Age of Prudence (0-6 years old): Construction of the physical, concrete plane
2. The Age of Temperance (6-12 years old): Construction of the intelligence plane
3. The Age of Justice (12-18 years old): Construction of the social/moral plane
4. The Age of Fortitude (18-24 years old): Construction of the spiritual plane

Montessori believed that children have spiritual impulses that, when properly nurtured, bring about a powerful inner guide for peace and compassion. When work is at the right level for children and is fulfilling, children will be peaceful and content, and will develop their intellectual, social, and spiritual potential.

Each 6-year developmental plane is divided into 3-year cycles. Within each cycle, especially at younger ages, Montessori considered that children pass through a sensitive period, which must be cultivated by the educator through individual and group activities, to support self and group learning. These periods respond to various intellectual, social, and moral awakenings and the educators must cultivate that awakening.

### **Montessori and Positive Peace**

The purpose of Montessori's idea of peace education was to not simply stop war and violence (what is known as negative peace) but rather to promote positive peace. She

defined positive peace as the values that are important to humanity, such as justice and harmony. She wrote that “inherent in the very meaning of the word peace is the positive notion of constructive social reform” (Duckworth, 2008). Diversity is a key aspect of this positive peace since she promotes a world in which these values are defended and promoted for all people, regardless of individual differences.

## Montessori in Action

Montessori schools can be found around the world, and provide living examples of her vision of peace education in action. In Montessori schools, children typically begin the day with three hours of uninterrupted, self-directed work. Students engage in activities that are based on classification, sequencing, and exploration. The role of the teacher is not as a source of knowledge, but rather as a structural guide. Students are also involved in the design of field trips, which are an important part of the Montessori curriculum.

Another practical technique used in Montessori classrooms is the **Peace Rose** method of conflict resolution, which encourages children to solve conflicts independently and nonviolently. For this technique, teachers prepare a “Peace Rose,” which serves as a communication tool for the children who are in conflict. The teacher also designates a special place in the classroom for this object. The Peace Rose could be a flower in a vase, as it is in traditional Montessori classrooms, or it could be a similar object that is culturally relevant (for example, teachers could also use a rock, stick, or any other object. It is particularly helpful to use an object that symbolizes peace in your culture). When children are having a conflict, they are encouraged to get the Peace Rose and bring it to the other child to initiate a dialogue about resolving the conflict peacefully.

For example, imagine that one student, Mari, is kicking the back of the chair of another student, Ali. Ali would go get the Peace Rose, bring it to Mari, and say “I don’t like it when you kick the back of my chair.” Then, Ali would pass the Peace Rose to Mari. Mari would reply, “How can I make you feel better?” and pass the Rose back to Ali. Ali would reply, “You can tell me you’re sorry and stop kicking my chair.” Mari would then reply, “I’m sorry. I won’t kick your chair anymore.” Then, they would place their hands together on the Rose and say “We declare peace.”

This method is effective for promoting conflict resolution in the classroom. In order for this technique to be effective, there are certain guidelines that should be established for using the Peace Rose. For example, children should know that the Peace Rose should only be used for resolving conflicts in the classroom and should not be treated as a toy. Also, the child who initiates the discussion should be encouraged to use “I-statements,” phrases that begin with “I don’t like it when you ...” or “I feel angry when you ...”. The child who is given the Rose should respond “How can I make you feel better?” so that he or she can take an action that will improve the situation. The students also need to know that abusive or unkind language is not allowed when using the Peace Rose.

## Conclusion

Maria Montessori made important contributions to the field of peace education by promoting learner-centered pedagogy, diversity, and global citizenship. Montessori's methods of peace education are promoted worldwide at the schools bearing her name.

## Questions for Comprehension and Reflection

1. What are the key elements of Montessori's educational philosophy?
2. How did Montessori contribute to the field of peace education?
3. How does Montessori's philosophy compare with Dewey's philosophy? How are they similar? How are they different?
4. How can you apply Montessori's methods in your classroom? Do you agree with her methods? Which methods might work, and which might not? Why?
5. Task: If you live in an area with a Montessori school, arrange to visit the school to talk with the teachers, and possibly observe a class for a day to see Montessori practice in action.

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## 3.3 Paulo Freire

### Lesson Objectives

At the end of this lesson, the participants will:

- Understand the main principles of Freire's educational philosophy
- Describe Freire's contribution to the field of peace education
- Understand how to apply Freire's ideas in a classroom setting

### Guiding Questions

Before you read this section, consider the following questions:

- What does it mean to be oppressed? Do I experience oppression? How do my students experience oppression?
- What is my relationship with my students like? How can I describe it? How would my students describe it? What would they say about me?
- What is the relationship between what my students learn and their living reality? Is their learning situated in their life context, or is what they learn in school separate from this reality?

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*Any situation in which some individuals prevent others from engaging in the process of inquiry is one of violence. The means used are not important; to alienate human beings from their own decision-making is to change them into objects.*

*- Paulo Freire*

*Children are not vessels to be filled but lamps to be lit.*

*- Swami Chinmayananda*

### Introduction

Paulo Freire (1921-1997) was a Brazilian educator and pedagogue who is best known for his work in the field of **critical pedagogy** (see Critical Peace Education section). While there is no static definition of critical pedagogy, and while it has undergone many transformations since its inception, the term has traditionally referred to “educational theory and teaching and learning practices that are designed to raise learners' critical consciousness regarding oppressive social conditions” (Stevens, 2002).

In *Pedagogy of the Oppressed* (1972), his first and most famous book, Freire introduces his main concepts and theories, such as the relationship between the oppressed and the oppressors, the **banking system of education** versus problem-posing education, the student-teacher relationship, **praxis**, and **conscientization**, which are described below.

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When Freire's dialogic method of teaching was introduced in the seventies, it was rapidly embraced by peace educators (Reardon, 1999).

## Freire's Philosophy: Key Concepts

### The oppressed, the oppressors, and their relationship

According to Freire, the social order consists of oppressors and the oppressed, and the oppressors use education as a form of oppression to maintain unequal power relations. The unjust social relations between the oppressed and the oppressors result in the dehumanization of the oppressed, who must struggle to overcome this in order to restore their own humanity and that of the oppressors (Freire, 1972). The oppressed cannot be liberated by the oppressors, but rather by themselves and “by those who are in true solidarity with them” (1972, p. 45). True solidarity means struggling alongside the oppressed in order to transform reality for the liberation of all humanity, including the oppressors.

It is important to note that there are elements of oppressors and oppressed in everyone, and thus no one solely belongs to one group. Furthermore, usually in the struggle for liberation, the oppressed have a tendency to become oppressors themselves. Freire gives the following example: “It is a rare peasant who, once ‘promoted’ to overseer, does not become more of a tyrant towards his former comrades than the owner himself” (1972, p. 46). Thus it is common for the oppressed to become oppressors, and vice versa, resulting in an unending cycle of oppression of all.

Education, therefore, must take into account this power relation and should seek to end this cycle of oppression. The **pedagogy of the oppressed** is “a pedagogy that must be forged *with*, not *for*, the oppressed” (1972, p. 48). Through this pedagogy, oppression and its causes become objects of reflection by the oppressed, and from that reflection comes action towards liberation. Freire also emphasizes the dynamic nature of this pedagogy, and that it will be “made and remade” over the course of this process of reflection. A key component of this reflection is the realization that reality is not a static, unchangeable world, but rather “a limiting situation which they can transform” (1972, p. 49). This understanding is necessary for liberation, and is a motivating force for taking action.

According to Freire, the pedagogy of the oppressed has two stages:

In the first, the oppressed unveil the world of oppression and through the *praxis*\* commit themselves to its transformation. In the second stage, in which the reality of oppression has already been transformed, the pedagogy ceases to belong to the oppressed and becomes a pedagogy of all people in the process of permanent liberation (1972, p. 54).

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\* Praxis is defined by Freire as “reflection and action upon the world in order to transform it” (Freire, 1972).

The first stage deals with the consciousness of both the oppressed and the oppressors. The oppressor consciousness “tends to transform everything surrounding it into an object of domination” (1972, p. 58). The oppressed consciousness maintains a sense of fatalism, the resignation to the fate of being an object of domination by the oppressors, and the lack of awareness that the situation can be transformed. The oppressed are also likely to be attracted to the oppressor way of life, and to be self-deprecating and even violent to themselves or others of their group. The oppressed lack self-confidence, and have a “magical belief in the invulnerability and power of the oppressors” (1972, p. 64).

In order to transform this consciousness, critical dialogue is used as a tool. This dialogue must translate into action in order for it to be truly liberating. This process of consciousness transformation is called **conscientization**, or critical consciousness (see below).

### **The Banking System**

Freire's development of critical pedagogy stems from his critique of what he calls the **banking system** of education, which is found in educational settings throughout the world. In the banking system, the teacher is the owner of knowledge, and transmits this knowledge to students, who are seen as empty vessels who lack knowledge. This system, he argues, is an instrument of oppression, and is used to maintain the existing societal power relations. The characteristics of the banking system include:

- The teacher talks about reality as if it is “motionless, static, compartmentalized, and predictable”
- The teacher teaches and the students are taught (the teacher does not learn in this process)
- The teacher knows everything and the students know nothing
- The students receive, memorize, and repeat the “knowledge” that the teacher gives them (1972, p. 71-73).

By minimizing the creativity and critical thinking of the students, the banking system serves the oppressors by preventing the students from understanding or transforming reality.

Implicit in the banking system is the dichotomy between human beings and the world, which presupposes that human beings exist in the world and separate from it. The individual thus possesses an empty “mind” passively open to deposits of reality from the outside world (1972, p. 75). Therefore, the role of the educator in the banking system is to regulate the way reality “enters into” the students. Education also serves to indoctrinate the students to adapt to the world of oppression. Therefore, education itself becomes a form of oppression, and serves to maintain the existing social order.

Therefore, education for the struggle of liberation must involve the rejection of the banking system and the embracing of the student-teacher relationship, so that both are simultaneously teachers and students (1972, p. 72). In the banking system, the student-



teacher relationship is vertical, with the teacher in a position of power and superiority. To resolve this, a more horizontal relationship between teachers and students should be promoted, as both have knowledge to share, and both have the capacity and need to teach and learn.

### Problem-posing Education

Freire sees **problem-posing education** as the antithesis of the banking system, and through problem-posing education both teachers and students can achieve liberation. The key pedagogical principle of problem-posing education is dialogue between teachers and students. Through problem-posing education, the oppressed critically question reality, and engage in acts of cognition rather than transfers of information (1972, p. 79). In order for problem-posing education to occur, the student-teacher dichotomy must be resolved. The teacher is no longer the one who teaches, but is rather engaged in dialogue with the students, who in turn teach the teacher. Both teachers and students teach and learn through this process, which results in the critical examination of reality, and the realization of its dynamic, transformational nature.

According to Nina Wallerstein (1978), there are 5 stages of problem-posing education that can be remembered by the acronym **SHOWeD**: See, Happening, Our (lives), Why, and Do:

1. **See.** Have students describe what they see; observation
2. **Happening.** Define the problem(s)
3. **Our lives.** Share similar experiences
4. **Why?** Question why there's a problem
5. **Do.** Strategize what they can do about the problem (Schaffer, 1983).

These stages are not fixed, but can be used as a practical guide for teachers to engage their students on a path of critical inquiry and action.

### Praxis

**Praxis** is defined by Freire as “reflection and action upon the world in order to transform it” (1972, p. 51). Neither reflection nor action can stand alone in order to be truly transformative; both are necessary elements in the process of liberation. The quest for liberation “cannot be purely intellectual but must involve action; nor can it be limited to mere activism, but must include serious reflection: only then will it be a praxis” (1972, p. 65). Theory alone does not translate to action, and uninformed activism is ineffective. Thus praxis is the constant engagement in reflection and action with the goal of transformation and liberation.

### Conscientization

**Conscientization** is a term coined by Freire (in Portuguese, *conscientização*) that can be roughly translated into English as “critical consciousness”. Freire wrote extensively on this topic, including in the book *Education for Critical Consciousness* (1973). Critical consciousness, which is achieved through dialogue and praxis, is a heightened level of awareness that results in a greater ability to take action in the changing world.



## Freire in the classroom

How can Freireian ideas be applied to teacher education, and how can they be applied in the classroom? The following list of suggestions comes from *Educating the Educators: A Freireian Approach to the Crisis in Teacher Education* (Shor, 1987, p. 23-26).

1. **Dialogue teaching:** Teachers engage students in dialogue to increase student engagement and to prevent the banking method of 'teacher talk'.
2. **Critical literacy:** Going beyond the basic reading, writing, thinking, speaking, and listening habits, to engage learners in conceptual inquiry into self and society and into the discipline under study.
3. **Situated Pedagogy:** Teachers situate the learning within the students' cultures, environment, and real-life context. The goal is to integrate experiential materials with conceptual methods and academic subjects. This increases learners' interest in the subject, while also allowing them to engage with their reality and to critically analyze their own cultural context.
4. **Ethnography and Cross-cultural communications:** Teachers need to study the population that they are teaching. Particularly in diverse populations, teachers need an understanding of language and cultures, and how to address communications in teaching in a multicultural society.
5. **Change-agency:** Teachers need to study community analysis and models of community change in order to serve as egalitarian change agents. They need to understand the institutions in which they are working: the school organization, the school board or other governing body, community-school linkages, and other areas. This can also be understood as learning about the overarching structures in which they are teaching.
6. **Inequality in School and Society:** Teachers need to understand the inequalities both within the school and within the larger societal context.
7. **Performing skills:** Teachers can benefit from voice and drama training to enhance their ability to engage students through presentation and discussion-leading.

## Freire in Action: Theatre of the Oppressed

**Theatre of the Oppressed**, founded by Augusto Boal, is a movement based on applying the principles in Freire's *Pedagogy of the Oppressed* to the realm of theatre. Boal's theory was that traditional theater was oppressive, as the spectators were passive participants. In Theatre of the Oppressed, spectators are turned into "spect-actors" and are encouraged to actively participate in the theatrical event. The goal of Theatre of the Oppressed is the transformation of the actors, spect-actors, and ultimately, society.

According to the International Theatre of the Oppressed Organization,

The Theatre of the Oppressed is based upon the principle that all human relationships should be of a dialogic nature: among men and women, races, families, groups and nations, dialogue should prevail. In reality, all dialogues have the tendency to become monologues, which creates the relationship *oppressors - oppressed*. Acknowledging this reality, the main principle of Theatre of the Oppressed is to help restore dialogue among human beings (Declaration of Principles, n.d.).

Theatre of the Oppressed can take on many different forms. The most common method is called Forum Theatre, in which performers act out a short scene of interaction between victim and oppressor. After the scene is acted out, the spect-actors are invited to take turns on the stage, assuming the role of one of the performers, until someone finds a way to end the oppression (Hewitt, 2009).

The Theatre of the Oppressed can also be used to provide an opportunity and a “stage” for the spect-actors to act out the challenges and limitations that they encounter in their daily lives in their communities. For example, high school students who are concerned about lack of post-secondary education options in their community or region could express their worries and frustrations using this unique platform.

Theatre of the Oppressed thus uses techniques to actively engage participants in dialogue to liberate humanity. Please see the Appendix for a Sample Lesson on Theatre of the Oppressed.

## Conclusion

Paolo Freire had a substantial impact on peace education pedagogy and peace education as transformative practice. Freire's ideas contribute greatly to improving the student-teacher relationship and to using peace education as a tool for social change. Freire's philosophy has significant implications for both the classroom and for society.

## Questions for Comprehension and Reflection

1. What are the key principles of Freire's educational philosophy?
2. How did Freire contribute to the field of peace education?
3. How do Freire's ideas compare with the ideas of Montessori and Dewey? What are the similarities and differences?
4. What does a classroom look like when Freireian principles are being applied?
5. How can you establish a more horizontal relationship with your students? How can you balance the need for an equitable relationship with the need for discipline and authority in the classroom?

6. Are there ways in which you are using the banking system of education? If so, how can you transform banking methods to problem-posing education?
7. Is it possible to completely remove the banking system from education in your country or region? What would be some of the most challenging obstacles?

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\* Note: Several of Freire's books, including *Pedagogy of the Oppressed* and *Education for Critical Consciousness*, can be found on Google Books (<http://books.google.com>).

## 4. Core Concepts

### Introduction

As peace education is part of the broader fields of peace studies and the peace movement, concepts that are important in those fields are also important for peace education. In this chapter, we will take a closer look at a number of key concepts, including negative and positive peace, transformative practice, nonviolent resistance, and culture of peace. Each of these concepts is integral to peace education, and understanding these concepts is very important for a theoretical understanding of peace. It is equally important to move beyond a theoretical understanding of these concepts, and to be able to apply them to everyday life.

## 4.1 Negative and Positive Peace

### Learning Objectives

At the end of this section, the participants will:

- Be able to define the key terms of negative peace, positive peace, structural violence and cultural violence
- Be able to discuss the relevance of these terms to peace education and the broader field of peace studies

### Guiding Questions

Before you read this section, consider the following questions:

- What elements should be present in order for peace to occur? What elements should be absent for peace to occur?
- Are there different kinds of peace? Try to describe them.
- Is conflict always negative? Can you think of instances when conflict might be positive? Can you think of an example in your life where a conflict resulted in a positive outcome?

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*Peace, in the sense of the absence of war, is of little value to someone who is dying of hunger or cold. It will not remove the pain of torture inflicted on a prisoner of conscience. It does not comfort those who have lost their loved ones in floods caused by senseless deforestation in a neighboring country. Peace can only last where human rights are respected, where people are fed, and where individuals and nations are free.*

*- the XIVth Dalai Lama*

### Introduction

Is peace the absence of war, or is it more than that? Peace is sometimes equated with the absence of war. But think about a country today that is not at war. Would you describe that country as being peaceful? Are there still problems of physical violence? Are there issues of social inequality, injustice, or discrimination? Most likely, the answer is yes. These are the issues that renowned peace scholar Johan Galtung was trying to address when he developed the concepts of negative and positive peace.

Johan Galtung is one of the main theorists in peace and conflict studies. He introduced the concepts of **negative peace**, **positive peace**, **structural violence**, and many other key concepts. Galtung has written numerous books and journal publications, and is the founder of *Transcend International*, a network of organizations working in peace research,

education, action and media. Galtung's ideas have been highly influential in the field of peace education.

## Definitions

**Negative peace** is the absence of violence. In order to create negative peace, we must look for ways to reduce and eliminate violence. A cease-fire would be an example of an action for negative peace.

**Positive peace** is the presence of social justice and equality, and the absence of structural or indirect violence. It is characterized by the presence of harmonious social relations and the “integration of human society” (Galtung, 1964). In order to further understand positive peace, it is important to understand structural violence.

**Structural violence**, or indirect violence, is the result of social structures or institutions that prevent people from meeting their basic needs and accessing their basic human rights. Assefa describes this as “killing people without the use of the gun” (1993: 3). For example, hunger can be the result of structural violence, as economic and social systems may prevent people from being able to access adequate food supplies, particularly in societies where there are rich people with excess food supplies, and especially when public resources are diverted to other areas, such as military spending. Another example would be institutionalized racism or sexism.

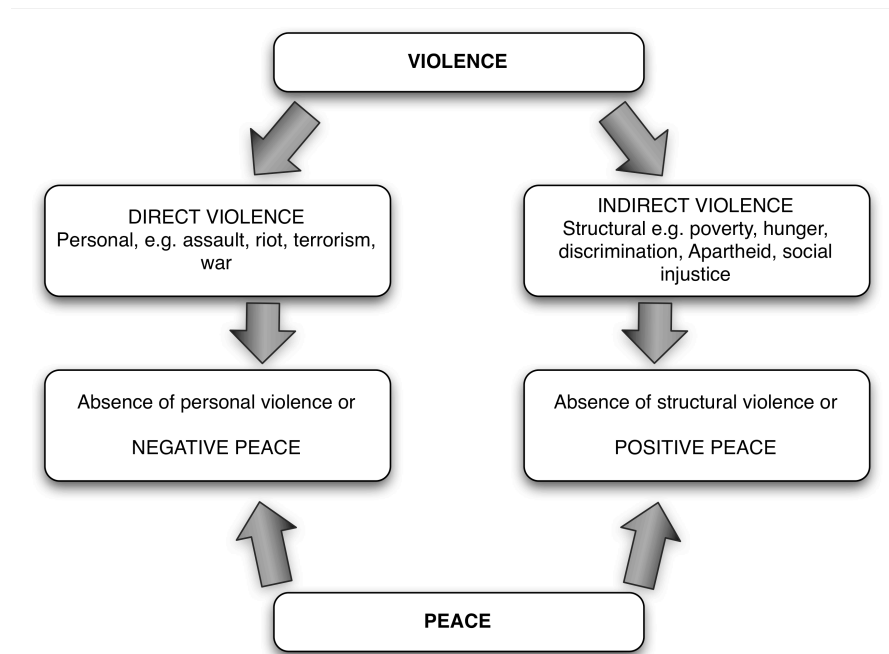


Figure 1: The Expanded Concept of Peace and Violence (Grewel, 2003, p.3)

**Cultural violence** refers to any aspect of culture which can be used to justify structural violence. Language, religion, ideology, and science are examples of parts of a culture that may mask structural violence, and even make it seem natural or right.

It is important to note that peace, whether negative or positive, does not necessarily mean the absence of conflict. Conflict itself is not an inherently negative occurrence, as through conflict, positive change and transformation may occur. What is important is that conflict is handled nonviolently and constructively. Turay and English (2008) express this idea clearly by saying, “conflict is a fact of life and a reality for all of us. How we deal with it is how we embody our understanding of peace and justice.”

## Implications for Peace Education

Peace education must distinguish between these different aspects of peace, and include both aspects in order to educate for a holistic conception of peace. In peace education, disarmament education and nonviolent conflict resolution education are forms of education for negative peace, as these forms of education seek to directly end or prevent violence and the use of force and weapons. However, disarmament education also goes beyond negative peace by promoting values for positive peace, and by exploring areas of structural violence relating to militarism, for example. Education for human rights, multiculturalism, social justice, ecological sustainability, and inner peace are examples of peace education for positive peace.

## Questions for comprehension and reflection

1. What is the relevance of the theories of negative peace, positive peace and structural violence to peace education?
2. Try to think of examples of negative peace and positive peace in your context. What local initiatives have there been to promote negative and/or positive peace?
3. Think of some examples of structural violence in your local, national, or regional context. Look at a local newspaper and see if there are any examples of structural violence.

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## **Additional Resources**

<http://www.transcend.org/> - Johan Galtung's network for peace and development



## 4.2 Peace Education as Transformative Practice

### Lesson Objectives

At the end of this section, the participants will:

- Be able to define transformative learning
- Be able to discuss the importance of transformative learning in peace education
- Understand how to implement transformative practice in the classroom

### Guiding Questions

As you read this section, consider the following questions:

- Why is peace education a transformative practice?
- In what ways does our society need to transform? How can individual transformation lead to societal transformation?
- Is education always transformative? If so, how so? If not, why not?

---

*You must be the change you wish to see in the world.*  
- Mahatma Gandhi

### Introduction

The essence of peace education is transformation – of the educator, the student, and, ultimately, society. The total transformation of society and the economic and social order is integral to peace, as our current economic and social order is rife with physical and structural violence (Turay and English, 2008). Creating a culture of peace requires a fundamental change in knowledge, attitudes, behavior, and worldview, which enables the learners to take action for a more peaceful world. Peace education thus seeks to play a role in this societal transformation.

### Transformative Learning

According to leading theorist Jack Mezirow (1997), **transformative learning** occurs when individuals change their frames of reference by critically reflecting on their assumptions and beliefs and consciously implementing plans that bring about new ways of defining their worlds. This can happen through critical thinking, which teachers can encourage through dialogue and questioning, and through more creative, emotional processes such as artistic activities. There is no single mode of transformative learning, and as different students learn best in different ways, it is best for teachers to use varied approaches to encourage perspective transformation.

Transformative learning is absolutely critical to the process of peace education. If we consider peace education as a practice for transforming society from a culture of war to a culture of peace, then it is implicit that our current worldview is embedded in the culture of war. Our knowledge, behaviors, and actions are influenced by this worldview, and must change in order to shift towards a culture of peace. Therefore, transformative learning is a necessary part of peace education.

Transformative learning is important for all involved, including teachers, for teachers need to internalize these concepts themselves in order to be able to effectively convey them to their students. To paraphrase the famous quote from Gandhi, we must be the change that we want to see in the world, and therefore, teachers must be the change that they want to see in their students.

The studies and research on peace education do not often concentrate on transformation (Turay and English, 2008). However, this element is important, as peace education “has been implicitly linked to transforming worldviews and to conscientization, which is expressly transformative and socially related” (Turay and English, 2008: 289). Thus, the transformative element in peace education deserves explicit attention and recognition (see section 3.3 on Paulo Freire for more on **conscientization**).

## Transformative Model of Peace Education

Turay and English (2008) proposed a new **Transformative Model of Peace Education** (TMPE), which includes five elements: Diversity, Participatory Learning, Globalized Perspectives, Indigenous Knowing and Spiritual Underpinnings.

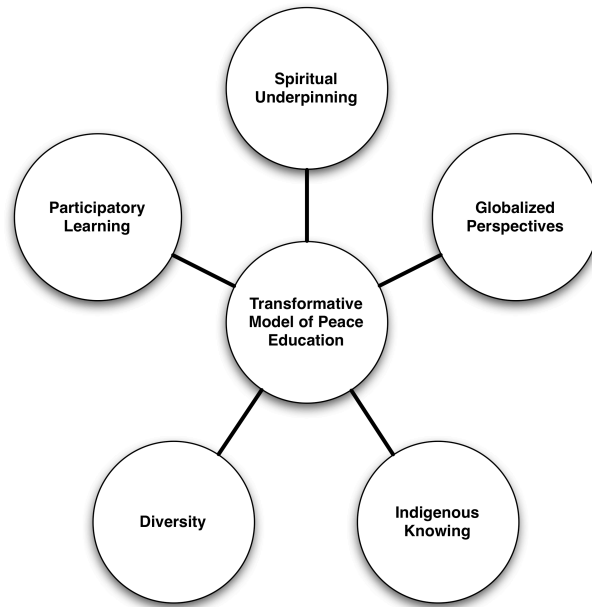
### Five Elements

#### Diversity

According to Turay and English, an effective model of peace education celebrates diversity and difference, and at the same time, acknowledges that core values such as respect, honor, and dialogue are universal. By engaging participants in a critical self-reflective process, the diversity element seeks to transform their worldviews about what constitutes diversity and what constitutes peace.

#### Participatory Learning

The guiding principle of participatory learning is that learners know what they need to learn and how they need to learn it. It is a process that includes the transformation of both the educator and the learners, and values the lived experience of all participants. Through the participatory learning process, community members name the problem, analyze its root causes, view the issue from a variety of perspectives, strategize options for addressing the root causes, and only then move to solutions.



**Figure 2: Transformative Model of Peace Education.**

### **Globalized Perspectives**

Incorporating globalized perspectives requires the teacher and learners to "negotiate the tension between the global and the local and to stress the larger sociocultural and economic sphere of which the participants are a part" (p. 295). The teacher should promote the ability to work across cultures, as well as the ability to see the linkages between immediate and so-called removed circumstances. An example of this is exploring how mass consumerism and gross consumption of oil contribute to conflicts.

### **Indigenous Knowing**

The indigenous knowing aspect of the model demands that the model be contextualized to the location where it is enacted. One important aspect is acknowledging that participants may have fluency in indigenous languages and ways of life that are not considered in many international standards of literacy. The transformative model, therefore, must be contextualized in the participants' location.

### **Spiritual Underpinnings**

In this context, spirituality is the search for meaning in life. Many people have religious and spiritual beliefs and values that are central to how they deal with conflict, and we need to acknowledge and incorporate these ideas into how we educate for peace. Furthermore, peace, like spirituality, should be a thread that runs across the whole of education – classroom, recreation, and one-on-one interactions.

## Implementing the Transformative Model of Peace Education

The following are the key principles for implementing the Transformative Model of Peace Education (Turay and English, 2008):

### **Phase 1: Beginning with the participants**

Assume that learners have knowledge and experience, and that their local context is a teaching tool that must be integrated into the educational experience.

### **Phase 2: Movement to emphasis on family and peace**

Peace educators gradually guide students from the personal to the family, local community, national, and global levels.

### **Phase 3: Movement to focus on the community or organizational perspective**

Define community, which can be a source of difficulty for some participants.

### **Phase 4: Movement to the global sphere**

Explore the connections from the global to the personal and vice versa.

The Transformative Model for Peace Education is thus a practical model for peace education as transformative practice, and can be used as a framework to guide classroom learning.

## Transformative Practice For Peace Educators

Effective peace educators understand that they themselves must begin the process of transformation in their own lives before engaging their students in this practice. Peace educators should develop a regular practice of personal reflection, and must employ critical thinking in their own lives in order to help students develop critical thinking skills. It is important to note that this transformation is a long-term process and need not happen overnight. Peace educators should constantly be seeking transformation, constantly questioning their personal assumptions and beliefs, and encourage their students to do the same.

The pedagogies used for peace education must therefore be pedagogies that promote transformation through critical thinking, reflection and action. Paulo Freire was influential in the development of peace education pedagogy, advocating for dialogue and critical reflection as tools for transformation. As noted above, transformative learning can occur on a more cognitive, rational level, or more artistic, emotional level, and thus pedagogies incorporating both modes of learning should be applied.

## Questions for Comprehension and Reflection

1. What is transformative learning and why is it important to peace education?
2. How can you bring transformative methods into your classroom? How would this transform the curriculum and impact the students? Be specific.

3. Critical self-awareness is an important part of transformative learning. What practices can you develop (such as journaling, teacher discussion group, etc.) that can support you in developing critical self-awareness? What can you do on a regular basis, even every day, to build your critical self-awareness?

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## 4.3 Nonviolent Resistance

### Learning Objectives

At the end of this section, the participants will:

- Be able to define nonviolent resistance
- Understand the key theories of nonviolent resistance
- Be able to discuss the key figures in nonviolent resistance movements
- Understand the relevance of nonviolent resistance to peace education
- Understand ways to apply nonviolence in the classroom

### Guiding Questions

Before reading this section, consider the following questions:

- Is there any time or any situation when violence is acceptable?
- Throughout history, revolutions have occurred by violent and nonviolent means. Which have been more successful? Is a violent revolution the only means to overthrow a violent regime?

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*Our nonviolence is as yet a mixed affair. It limps. Nevertheless, it is there and it continues to work like a leaven in a silent and invisible way, least understood by most. It is the only way.*  
- Mahatma Gandhi.

*A small group of thoughtful people could change the world. Indeed, it's the only thing that ever has.*  
- Margaret Mead

### Introduction

Nonviolence has been defined as “both an attitude and a course of action that seeks to build a community of caring” (Hermann, quoted in Gorsevski, 2004, p. 31). It is a philosophical system of thought as well as a practical framework for action. Though nonviolence has a significant and varied history, modern society has seen a re-emergence of this philosophy as a viable method for change.

Teaching nonviolence is a difficult task. Educators have to find a balance between the practical methods of nonviolence while simultaneously demonstrating the values inherent in nonviolence, such as democracy, human rights, and critical thinking.

The practical methods of nonviolent change can be demonstrated in the classroom by the retelling of the significant nonviolent success stories, of which there are many, but which rarely are found in traditional history books. Below we will examine one such case study.

Demonstrating the ideals of nonviolence can be challenging when we are confronted by a society which insists that violence must be met with violence to achieve peace.

## Key Figures in Nonviolent Resistance Movements

Over the course of the last century, there has been a significant development of nonviolent thought and philosophy, and several major charismatic political figures emerged. In this section, we will briefly consider and analyze the major figures in nonviolence, their influences, and the significant implications their theories and actions hold for nonviolence in the classroom.

### Mohandas K. Gandhi

Mohandas K. Gandhi, or Mahatma Gandhi, is the most recognizable figure of nonviolence, and is most widely known for his activism for India's independence from the British Empire. His life, political activism, and philosophy are examples of how to affect positive change nonviolently.

Gandhi was inspired by nonviolence far before his actions in India. His earliest exposure to nonviolence was in his correspondence with Leo Tolstoy, and through reading *Letters to a Hindi*. He proposed his earliest philosophy of **Satyagraha** – a Gujarati word translated as “truth-force” – in 1908. His early experiences would help formulate his principles which define modern nonviolent action.

Gandhi's actions in India, especially the Salt Satyagraha of 1930, are famous the world over. The Salt Satyagraha was a people's movement designed to encourage **nonviolent coercion**, which is a method of nonviolent change that removes the oppressor's basis of power. This movement alone did not create Indian independence, which took decades and a significant amount of struggle. However, it did provide a significant building block for the independence movement.

The following is an outline of the principles of Satyagraha, and how they were then applied to the Salt Satyagraha:

#### Truth

Satyagraha's moral basis was grounded in truth. To be binding, laws had to be truthful. All untruthful laws had to be resisted, though civilly—that is, by truthful means. Prior to the Salt Satyagraha, the Indian National Congress declared India independent. The Salt Satyagraha broke an untruthful law, as the British government had no right to impose their will.

### **Civil disobedience**

Civil disobedience is the active refusal to obey certain laws or demands of a government or international occupying force as form of nonviolent protest. In the Salt Satyagraha, the refusal to pay the salt tax imposed by the British colonial government was an act of civil disobedience.

### **Nonviolence**

Commitment to nonviolence was an essential component of civil disobedience. The commitment in question could be either moral or tactical, depending on the moral aptitude of the practitioner. Gandhi's aim was to actualize the suffering and injustice committed by the British against the Indian people; if violence was committed by both sides, only a polarization of the bases would occur and little gain would be made.

### **Moral fitness**

The practice of civil disobedience required a minimum degree of moral fitness, to be acquired by the exercise of such virtues as truthfulness, nonviolence, temperance, courage, fearlessness, and freedom from greed. This principle was designed to prepare the practitioners of Satyagraha to adhere to strict nonviolence in the face of severe oppression and violence.

### **Acceptance of consequences**

Practitioners of civil disobedience had to accept punishment for their disobedience voluntarily and without complaint. This willful submission to punishment may result in the polarization of world opinion.

### **Organized social work**

Finally, engagement in civil disobedience had to be complemented by engagement in organized social work, which ensured broad social support.

Notably, all of Gandhi's principles of Satyagraha are tactical, pragmatic principles. All of these have a direct application when attempting to create positive change.

### **Martin Luther King, Jr.**

Martin Luther King Jr. was a clergyman, activist, and prominent leader in the civil rights movement in the United States during the 1950s and 1960s. As King was deeply influenced by Gandhi's work, the principles of Satyagraha are evident in his political activism. His fundamentals principles of nonviolence proceed in a parallel fashion to Gandhi's. According to Moses (1997), these are King's propositions of nonviolence:

- Even though nonviolence is ordinarily portrayed as cowardly, it is not. Nonviolent action and a willingness to suffer, rather than inflict suffering, requires a greater amount of courage.
- The nonviolence protester does not seek to disgrace his opponent, but to seek his understanding and friendship. The most efficient change occurs when both sides work towards one goal.



- Nonviolence is directed towards evil, not towards those people committing the evil. Working against those people committing the evil only serves to further polarize the opposition and works against cooperation.
- Nonviolent resistance is a willingness to accept suffering without retaliating. This is parallel to Gandhi's proposition of accepting consequences. By accepting physical suffering, the nonviolent resistor actualizes the suffering an oppressor regularly inflicts. This is fundamental to changing popular opinion and removing support from an oppressor.
- God is always on the side of Truth. This is both a moral and tactical concept. To engage in a social transformation for reasons which are truthful will provide a solid moral basis and popular support will be more easily garnered.
- Nonviolent resistance prevents physical and emotional harm, and replaces hate with love. A continued influx of love will eventually erode societal institutions and practices which embody hate, anger, and violence.

## Gene Sharp

Gene Sharp, a leading theorist in the field of nonviolent change, mentions a number of practical considerations of nonviolence. Several significant conclusions about the viability of nonviolence emerge from his work.

Sharp classifies methods of nonviolent change into two distinct categories. He states that there are **Acts of Omission**, in which the protester omits an actions which he/she would normally perform. This includes boycotts and strikes. When the protester commits an act that he/she would not normally perform, such as a protest, these are **Acts of Commission**. Sharp mentions that the most pragmatic course of action is to pursue a method of change which combines these two forms (Sharp, 2005a, p. 249-250).

Sharp also discusses three possible outcomes from nonviolent change. Sharp classifies these as:

- **Conversion**, in which the authority or base of oppression has come to a new point of view due to the nonviolent protest, and social change is actualized;
- **Accommodation**, which is an intermediary conclusion, in which the authority has not lost his power or changed their mind, yet concedes to a degree to the demands of the nonviolent protesters; and,
- **Nonviolent Coercion**, which is a method of change in which the authority's base of power has been removed and no longer possesses the means to enforce an oppressive environment (Sharp, 2005b, p. 254).

According to Sharp, one of these outcomes must be met in order for nonviolent change to have been achieved. If one of these conclusions has not been reached, then nonviolent change has not occurred.

## Nonviolence in Pedagogy

Promoting nonviolence in pedagogy is done through the promotion of nonviolent behaviors. According to Ian Harris (2003), there are a number of ways in which educators may achieve this goal:

- Set up the classroom in a way that is respectful of all interests, concerns and needs. This can be a constructive process in which the students assist in the creation of their own constitution for the class.
- Use effective group technique which allows them to practice nonviolence. Allow students the opportunity to analyze their local situations and provide real, pragmatic responses to them - let them determine what behaviors, attitudes, or situations are unfair in their own community. Allow the students, cooperatively and in groups, to come up with a nonviolent solution to the problems they have identified.
- Allow for discourse on moral reasoning and explore argumentation. Allow the students to examine situation in which moral principles are involved - for example, the bombing of Hiroshima and Nagasaki, or the escalation of the arms race. Let the students determine which moral principles, if any, were used in these situations.
- Allow the student to explore all points of view for any topic. For example, in a history class this might be carried out by analyzing several primary documents detailing the struggles of oppositional sides, as well as several articles detailing world opinion. Exploring different perspectives allows for the student to have the most complete worldview. This teaches that the world is neither wholly wonderful nor wholly violent. Furthermore, it reinforces the idea that the world is beset by serious problems, yet allows for the serious proposal of nonviolent methods of change (p. 212-217).

Ultimately, educators have a civic duty to promote nonviolence as a viable method of social change. The rich history of positive nonviolent change worldwide demonstrates that nonviolence is emerging as the most successful method of societal change in the 21st century. Educators must utilize nonviolence in the classroom to ensure that this trend continues.

## Questions for Comprehension and Reflection

1. What are the key principles of nonviolent resistance?
2. What are the similarities between the philosophies of Gandhi, King, and Sharp? How are they different?

3. Task: Investigate a nonviolent resistance movement in your country or region. What techniques and strategies were used? Were they successful?
4. How can you bring nonviolent resistance into your classroom regardless of the subject you teach? How can you communicate this valuable concept to your students? How can you help them adopt this philosophy?

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## 4.4 Culture of Peace

### Learning Objectives

At the end of this section, the participants will:

- Be able to define a culture of war and a culture of peace
- Understand different conceptual frameworks of a culture of peace
- Be able to discuss peace at different levels in society, from the personal to the global

### Guiding Questions

Before reading this section, consider the following questions:

- What culture(s) do you identify with? What are the components of this culture? Try to think of visible elements (food, music, diet, art, etc.) as well as the less tangible (beliefs, values, customs, etc.).
- In what ways does your culture promote peace? Think of conflict resolution techniques, social norms, and values that help to create a peaceful society.
- How can we establish a model for all people to live in peace?

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*War is not inherent in human beings. We learn war and we learn peace. The culture of peace is something which is learned, just as violence is learned and war culture is learned.*  
- Elise Boulding

### Introduction

The desire, hope, and need for peace are universal and transcend all ages and places. Unfortunately, humanity has never established a clear culture of peace where everyone without exception is able to live in peace. If we look at culture as a way of life, it implies that a culture of peace means a peaceful way of living. The key challenge we face is how to establish a global model of living in peace, where all people live in peace with one another.

Peace education seeks to address this challenge. The field of Peace Education can be broadly defined as educating *for* a culture of peace. A culture of peace integrates concepts of both negative and positive peace, and involves the transformation of society from the current culture of war and violence to a culture of peace and nonviolence.

### What is the culture of war?

The culture of war is more than just a nation being at war; it is the physical and structural violence that permeates every aspect of culture, including language, interpersonal

relationships, power dynamics and one's relationship with nature. The culture of war manifests itself in a myriad of ways, and is often deeply entrenched in beliefs that can make it seem “normal” or “natural.” However, as culture is a human construct, the culture of war is human-made, and as such, can be equally dismantled and replaced with a culture of peace.

The following table (Adams, 2005) contrasts the culture of war and culture of peace.

Culture of War and Violence	Culture of Peace and Nonviolence
Belief in power that is based on force	Education for a culture of peace
Having an enemy	Understanding, tolerance and solidarity
Authoritarian governance	Democratic participation
Secrecy and propaganda	Free flow of information
Armament	Disarmament
Exploitation of people	Human rights
Exploitation of nature	Sustainable development
Male domination	Equality of women and men

**Figure 3: Cultures of War and Peace**

## Definitions of Culture of Peace

According to Adams (2005):

A culture of peace is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.

Another definition by Adams (1995) states that “a culture of peace consists of values, attitudes, behaviors and ways of life based on nonviolence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information and the full participation of women” (p. 16). A culture of peace includes eliminating

violence, but goes beyond this through promoting human rights, multiculturalism, solidarity, respect, and environmental stewardship from local to global levels.

A culture of peace is a process, rather than an end point, and a vision of moving all aspects of society towards peacefulness. It is not static, but rather dynamic, always changing based on how a community changes (Adams, 2009). When thinking of a culture of peace, it is useful to think of a spectrum, with a culture of war at one end and culture of peace at the other, and a multitude of possibilities and combinations in between.

We often talk about *cultivating* or *promoting* a culture of peace, as if it were something that is in constant, continuous development. This process does not mean that there will not be conflict. Diverse communities encounter conflict, and it is not the conflict itself that is negative, as conflict can create tension that leads to creative solutions that actually improve our lives; it is when we handle conflict violently that it becomes problematic. Thus, a culture of peace is a constantly evolving process of nonviolence and justice, in contrast to the current culture of war in which violence and injustice are pervasive.

It is important to note that there is not a singular concept of culture of peace, and the definition of a culture of peace must make room for cultural plurality. Groff and Smoker (1996) discuss the existence of different definitions for “culture” and “peace”, and how both of these terms independently can be hard to define. According to Brenes (2004), the values and principles of a culture of peace “can be expressed in diverse ways in different cultures” (p. 79). Wessells (1994) notes that “it would be culturally insensitive to prescribe an exact meaning of ‘culture of peace’” (p. 6). A culture of peace will perhaps look differently in each school or community, but will have universal overarching principles as outlined in the models below.

## **Culture of Peace Frameworks**

A number of different frameworks have been developed to define a culture of peace, including the UNESCO framework, Toh & Cawagas’s flower model (2002), and the Integral Model for Peace Education (Brenes, 2004). In order to fully define a culture of peace, it may be necessary to combine different aspects of these models, and depending on the context, some of these frameworks may be more relevant or useful. A combination of different frameworks is ideal for developing a concept of culture of peace for a particular context or setting. These frameworks are holistic and comprehensive, and have many overlapping and complementary components.

### **UNESCO**

According to the Programme of Action on a Culture of Peace, the United Nations defines a culture of peace as “a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations” (UNESCO, 2010). The UNESCO model is the most universally recognized and incorporates many aspects of a culture of peace.

The UN General Assembly (1999) declared action in the following areas necessary to transition to a culture of peace and nonviolence:

- 1) A culture of peace through education;
- 2) Democratic participation;
- 3) Human rights;
- 4) Sustainable development;
- 5) Equality between men and women;
- 6) Advancing understanding, tolerance and solidarity;
- 7) Supporting participatory communication and the free flow of information and knowledge, and
- 8) Promoting international peace and security.

The UNESCO framework uses an international lens, and thus is very applicable at the global level and for international contexts. However, it can also be used at the local or institutional level. For example, “international peace and security” could be translated as “local peace and security,” and local issues could be assessed and monitored. The UNESCO model lacks a personal conception of peace, such as inner peace/personal peace.

### **Flower Model**

The flower-shaped culture of peace model was developed by Virginia Cawagas and Swee-Hin Toh (2002). Toh was the recipient of the UNESCO Prize for Peace Education in 2000. This model has “educating for a culture of peace” at the center, and six petals for: 1) dismantling the culture of war; 2) promoting human rights and responsibilities; 3) living with justice and compassion; 4) building cultural respect, reconciliation and solidarity; 5) living in harmony with the earth, and 6) cultivating inner peace.

This model offers several notable contributions. First is the area of dismantling a culture of war, which most closely corresponds to promoting international peace and security in the UNESCO model. Ideally, in a culture of peace, international security would be equated with total disarmament. The flower model goes farther by explaining that real international peace and security will require dismantling the culture of war, ranging from disarmament at an international level, to nonviolent conflict resolution at micro levels, such as in communities and schools, as well as promoting attitudes and values of nonviolence. This petal includes disarmament education.

Secondly, the idea of “living in harmony with the earth” relates to “sustainable social and economic development,” but goes deeper by highlighting the need for a harmonious relationship with the environment. The word “development” has very different connotations and definitions, and the growth-centered approach to development is arguably the source of much environmental degradation. While these two themes imply similar ideas, the flower model emphasizes the need to live in a way that is not only sustainable, but in union with the natural world.





Figure 4: The Flower Model (Toh & Cawagas, 2002)

Finally, the inclusion of inner peace as a component to a culture of peace is an important addition of this model. The petal of inner peace is not in the UNESCO framework, and is a notable omission. The UNESCO framework touches on interpersonal relations, between people, but not intrapersonal relations, within one's self.

### Integral Model

Another model is the Integral Model for Peace Education, developed by the University for Peace and Central American governments during the first phase of the Culture of Peace and Democracy Program, from 1994 to 1996 (Brenes, 2004). The Integral Model is a mandala-shaped, person-centered framework, which incorporates the contexts of peace with oneself, with others, and with nature, at ethical, mental, emotional and action levels (Brenes, 2004, p. 83).

This model also emphasizes the importance of personal or inner peace, with respect to the body, heart and mind, and also includes more public spheres, and explicitly includes political and social participation, democratic participation, and a culture of democracy. Its approach to ecological peace is similar to that of the Flower Model (Toh & Cawagas, 2002), although it is more explicit in its definition because it explains that peace with nature encompasses ecological consciousness, biodiversity, and natural balance. Another interesting component of this model is that it explicitly includes health, which is unique to this model.



Figure 5: The Integral Model for Peace Education (Brenes, 2004)

The Integral Model includes principles from the Universal Declaration of Human Rights (1948) and the Earth Charter (1997), and takes an ecological sustainability-focused approach to a culture of peace. According to the Earth Charter preamble (1997), at this critical moment in Earth's history, "we must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace." The Earth Charter contains sixteen principles, guided by the following themes: respect and care for the community of life, ecological integrity, social and economic justice, and democracy, nonviolence and peace. Each of the sixteen themes is elaborated with more specific actions for how the principle translates into action. In the Earth Charter, the principle of universal responsibility goes beyond our relationship one another to include future generations and the biosphere (Brenes, 2004). The Earth Charter is also an excellent resource for Environmental Education (see Unit 2, Section 8).

## Culture of Peace at Different Levels: From the Individual to the Household to the World

While the UNESCO model takes an international approach, the Flower and Integral models incorporate personal peace or inner peace as critical components of a culture of peace. As the world is made up of billions of individuals, each individual can develop personal peace practices to create a sense of inner peace, which will then expand into their personal relationships and community, and out to the wider world. Equally, conditions at the global level have impacts on individuals. Thus, when thinking about a culture of peace, we need to consider both the micro (self) and macro (global) levels.

As individuals, we can develop personal peace and move beyond ourselves into our wider social circles. Since our global family is a collection and coalition of many smaller families, we must remember that in attempting to establish a global culture of peace, we need to establish a culture of peace at the family level, which can expand into a community culture of peace and eventually into a global culture of peace. The family unit varies culturally, from small nuclear families to extended families. A family culture of peace would mean having peaceful relationships with one's parents, siblings, spouses, children, and other relatives.

In creating a culture of peace, we need to establish values, attitudes, knowledge and actions at all levels of human relationships, starting with one's relationship to oneself, and extending to the family and wider community. In this way, all people will be able to learn the way of living in peace from their family, and will acquire the necessary values, knowledge and skills to be able to live in peace with other members of the wider society.

It should be noted that a culture of peace can be promoted at all levels at all times, and does not need to happen in a linear fashion. From the individual to the family level, peace extends outward into the local community. Local communities can develop initiatives to create a local culture of peace. This they can then extend beyond, regionally and to the world. In the section *Building a Culture of Peace in Your School*, in Unit 3, we will explore how to apply these principles to everyday life in your school, community, and beyond.

### Questions for Comprehension and Reflection

1. What are some examples of how the culture of war manifests itself in your life, community or country? What are some ways that you can take action to dismantle the culture of war?
2. Review the UNESCO, Flower, and Integral models for a culture of peace. What are the strengths and weaknesses of each model? Which one applies best to your community? Consider trying to develop your own model by integrating aspects from the different models or other aspects that are not included.
3. Think about the culture of peace in your life, from the personal level, to your family, to the regional, to the global. What are some ways that you can act now to promote

- a culture of peace at different levels? Make a list of different actions and commit to at least one practical, feasible action that you can start with today.
4. How can you ensure that your classroom practice and your curriculum promote the culture of peace? What will you do tomorrow to start that process or strengthen it?

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## Unit 1 Wrap-up

Congratulations! You have completed Unit 1. In this Unit, we have covered the foundational concepts of peace education, and set the stage for the practical units, which follow. Before progressing to Unit 2:

- Review the key concepts of Unit 1, and see if there is anything that you need to clarify or review.
- Take the quiz.
- Brainstorm questions that you have about peace education.
- Start making a list of ideas on how you can begin bringing peace education into your classroom.

# Unit 2: The Scope of Peace Education

## Unit Learning Objectives

At the end of this unit, the participants will:

- Understand the wide range of fields that peace education encompasses
- Understand the knowledge, values and skills that each field seeks to promote
- Understand concrete classroom applications for each field

## Unit Guiding Questions

As you read this unit, consider the following question:

- How can I integrate these themes into the curriculum that I currently use? How can I find “spaces” for peace education?

## Unit Introduction

As discussed in the Definitions section in Unit 1, the field of peace education is hard to define and encompasses many other fields. In this unit, we will explore some of the main fields that fall under the umbrella of peace education. Each section will explore the key theories, knowledge, values, and skills needed for the promotion of that field, and will include one example of a classroom lesson. The lessons are here to serve as a practical guide on how to implement peace education principles, as well as to help get your creative ideas flowing about how you can design your own lessons for your context. As peace education is by nature highly contextual and should deal with the reality of your students, it is important that you develop the confidence and the skills required to adapt existing lessons and create your own. Units 3 and 4 will address the practical applications of peace education in greater depth.

# 1. Education for Peace

## Lesson Objectives

At the end of this section, the participants will:

- Be able to distinguish between education *for* peace and education *about* peace
- Understand the key principles of the Education For Peace (EFP) program

## Guiding Question

As you read this section, consider the following question:

- What knowledge, skills, attitudes and behaviors are necessary for peace?

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*We must inoculate our children against militarism, by educating them in the spirit of pacifism... Our schoolbooks glorify war and conceal its horrors. They indoctrinate children with hatred. I would teach peace rather than war, love rather than hate.*

*- Albert Einstein*

## Education *for* and *about* peace

Education *for* peace and education *about* peace are two main approaches to peace education, and all peace education fields can be defined by one or both of these approaches.

**Education *for* peace** answers the question, “What skills, attitudes and knowledge do we need to develop to create peace?” According to Reardon (1999), education for peace is “education to create some of the preconditions for the achievement of peace” (p. 8). Education for peace involves developing values, skills and attitudes that are conducive to building peace. Peace education fields that would be considered part of education for peace include: international education (or global education, world studies), multicultural education, and environmental education.

For example, multicultural education involves developing attitudes, perspectives and knowledge that are necessary for people from different cultures to interact with each other on positive and constructive terms (Reardon, 1999). These attitudes and perceptions are prerequisites to having positive interactions. If, through multicultural education, a learner develops an attitude of openness and respect for other cultures, then later, when learning about another culture, the learner is more likely to approach the culture with an attitude of respect and openness, rather than fear or discrimination.

**Education *about* peace** answers the question “What is peace?” According to Reardon (1999), education about peace is “education for the development and practice of institutions and processes that comprise a peaceful social order” (p. 8). These approaches



include conflict resolution education, human rights education, and traditional peace studies (which tends to deal with nonviolence and the abolition of war), all of which are concerned with avoiding, reducing, or eliminating violence. Education about peace emphasizes knowledge and skills of peacemaking, and for this reason Reardon calls it “essential peace education” (p. 13). Without this knowledge, peace cannot be pursued or achieved.

Let's use an analogy: If we think of peace education as farming, then education for peace would be like tilling the field, fertilizing it with rich organic nutrients, and watering it so that the seeds can grow. It is preparing the seedbed. Education about peace would be the seeds, which can sprout and thrive on this well-prepared land. Education for peace is preparing the minds and hearts of learners through attitudes and perceptions, and education about peace is the knowledge that learners need to create a peaceful world.

Any field can be education *for* **and** *about* peace, depending on how the field is approached. Most fields of peace education use both approaches. Human rights education is education about peace when it addresses the knowledge of human rights documents, instruments, and the legal system. However, part of human rights education is also developing the attitudes to cultivate a sense of universal human dignity, and this would be education for peace. In the subsequent sections in this unit, we will look at the knowledge, skills, values, and attitudes for different fields of peace education.

## **Education For Peace (EFP) Program: Bosnia & Herzegovina**

Education for Peace (EFP) also refers to a specific program designed by faculty at Landegg International University in Switzerland. This program was initially implemented in primary and secondary schools in post-war Bosnia and Herzegovina. The key principles of the EFP program are:

- Training and support of teachers and staff;
- Integration of peace principles into every subject, every day;
- Cultivation of student creativity by encouraging students to express themselves in varied ways;
- Involvement of the community-at-large through regional peace events (Clarke-Habibi, 2005).

The goal of this program was to create a personal and collective worldview transformation for the students and the greater community, and to promote a culture of peace in a region that was deeply traumatized by years of civil war. According to Clarke-Habibi (2005), the effects were profound and involved transformation on all fronts, including enhancement of teaching and learning practices, inter-community relationships, the initiation of a culture of healing, increased political will for program expansion, and the creation of local-international bonds. The EFP program is a great example of a holistic peace education program that included the entire community.



## Sample Lesson

The following lesson is an example of educating for peace, as it promotes the values of sharing and cooperation in learners. As the lesson explains, cooperation and sharing are necessary elements for building peace.

### **The Sharing Game** (Reardon & Cabezudo, 2002)

The following exercise is intended to help learners better understand each other and to build relationships of trust and appreciation for others. Conflicts often occur when people lack understanding of others' perspectives. To avoid the escalation of conflict and to promote peace and nonviolence, cooperation is essential. Sharing and creating stories together is one way young children can begin to develop the skills and attitudes necessary for a culture of peace.

### **Source**

This learning unit was prepared by Meg Gardinier (2001) as part of the TC Peace Education Team at Teachers College, Columbia University.

### **Grade Level**

Elementary grades, 1 – 3

### **Materials**

Classroom

### **Methods**

Sharing; storytelling; cooperative learning; active listening and discussion

### **Concepts**

Sharing, peace, cooperation, nonviolence, appreciation of others

### **Objectives**

Students will

- Share stories about something special to them;
- Practice active listening skills;
- Work together with others in a creative activity;
- Develop and discuss ideas about peace.

Procedures (to be carried out over several class sessions):

### **Step 1**

Ask students to bring to class an object that is special to them such as a toy, a photo, a book, a

piece of clothing, a food, or any other item that they would like to show friends and classmates.

### **Step 2**

Explain the “rules” of the game to students:

- First, all students will have an opportunity to tell the class about their special objects.
- While a fellow student is sharing the story of his or her object, others in the class should be listening and giving full attention to that student. Everyone should listen very carefully, because they need to learn why the object is important to their classmate. Listening to each other is how people become friends.
- Next, students can be encouraged to ask questions to learn more about the special objects of others. The teacher can promote a discussion that enables students to learn about each other and the things that are special and important to each of their classmates.
- When the discussion indicates understanding of the importance their classmates attach to the objects, form groups of 3 students into “story teams.” Each story team will then use the objects they brought to create a story about peace.
- To end the game, all the peace stories will be shared with the whole class.

### **Step 3**

After these “rules” are explained, the teacher and students gather in a circle to hear the stories about students' special objects. Make sure everyone has a place in the circle and that all students can hear the person speaking. All students should have an equal amount of time to share the story of their special object.

### **Step 4**

When students have all shared, and their questions have been answered, the teacher can introduce the next part of the game. In a circle, ask students to discuss their thoughts and feelings about the stories they heard.

The teacher can explain that when people share with and listen to one another, as the class has just done, they are helping to make the world a more peaceful place. Fighting often starts when people stop listening to one another. By hearing the stories of others and creating new stories together, students can practice activities that

make peace possible.

#### Step 5

Next, ask students to form teams of 2 or 3 people to work together to create a story about peace. These peace stories should include their special objects in some way. For instance, if one student brought a picture of her mother and another student brought a favorite toy, these two students could create a story about a family that lives in peace and has lots of time to play. Or if one student brought a picture he drew and another brought a favorite food, together they could create a story about a peaceful town where artists and cooks bring each other gifts of drawings and food. The possibilities for stories are endless, and students should be encouraged to be as creative as they can.

The only “rule” is that all students in the team should help create the story.

#### Step 6

Once all the teams are ready to present their stories, form a circle with the whole class. Make sure that everyone is included in the circle and that all students can hear the person speaking.

#### Step 7

The teacher should allow time for all the stories to be shared. When the activity is complete, the class can talk about what they thought and felt about the stories. If students enjoyed listening to one another, sharing their stories, cooperating in teams, and being heard, encourage them to continue the “sharing game” at home and in other places. Remind them that sharing and cooperation are very important for creating a peaceful world.

## Questions for Comprehension and Reflection

1. What are the differences between education *for* peace and education *about* peace? Think of an example for each one.
2. Why is the sample lesson education for peace? Could it also be considered education about peace?
3. What kinds of things do learners need to *know* in order to foster peace? What *skills* and *values* do they need to have to embrace and promote peace?

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## 2. Critical Peace Education

### Lesson Objectives

At the end of this session, the participants will:

- Be able to define critical pedagogy and critical peace education
- Be able to describe the key principles of critical pedagogy and critical peace education
- Understand different ways to apply critical pedagogy and critical peace education in classroom practice

### Guiding Questions

Before you read this section, consider the following questions:

- What is the relationship between education and social action?
- Can education ever be neutral?
- As a teacher, what are some ways that you empower your students?

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*He who asks a question is a fool for five minutes; he who does not ask a question remains a fool forever.*  
- Chinese Proverb

*No problem can be solved by the same consciousness that created it. We need to see the world anew.*  
- Albert Einstein

### Introduction

Critical peace education is the result of applying **critical pedagogy** to the issues that concern the development or degradation of peace. These issues are often seen as the spheres of foreign and domestic policy, the decisions concerning societal institutions – any of which have an impact on the society, most notably schools, and the power dynamics within the country and outside of it. The lofty goal for such pedagogy is to create “a citizenry capable of genuine public thinking, political judgment, and social action”, as American political theorist Benjamin Barber (1984) has stated. It aims to build a population that can independently analyze their situation, and prevent situations of physical or structural violence, while simultaneously promoting equality, respect, sustainability, and other elements of positive peace.

Ultimately, the goal of critical peace education is to create a student that is empowered with both the skills and desire to engage in his/her local society and transform it into a more peaceful one. To this end, as educators we must stress two relevant aspects of critical peace education: the ways in which societies can degrade into violence, and the creation of the critical consciousness, or the ability to independently analyze a situation and develop unique, local solutions.

Through critical peace education, educators seek to empower students with critical knowledge and the desire to act so that they might independently evaluate societal institutions and transform society through this process.

## Theoretical Framework

Critical peace education and critical pedagogy are based upon a number of assumptions, such as:

- There is an inherent link between critical empowerment and social action.
- Critical empowerment consists of two tenets: understanding the dialectic process and the courage to use that process on local issues.
- Critical empowerment only assumes relevance when local issues are examined and studied.
- Critical discussion of local and global issues is necessary for social progress.

There are a few fundamental assumptions regarding critical peace education which define the field, separate from critical pedagogy. These are:

- To engage in social transformation, we must focus a critical lens upon societal institutions, domestic and foreign policy, and local and global power dynamics.
- Educators must emphasize multiple perspectives, which the students may use to critically analyze their local situation.
- As the citizenry must be capable of understanding and accepting the failings of their social institutions, critical peace education should involve a critique of present society in order to create positive change towards peace.

From this theoretical framework, we can understand that critical peace education is an application of critical pedagogy to the issues that concern the development or degradation of peace. The difference between critical peace education and critical pedagogy is one of concentration.

## Critical Pedagogy

### Definition

Any discussion of critical peace education cannot be divorced from critical pedagogy. **Critical pedagogy** is the method in which educators prepare their students to assess,

evaluate, and challenge conventional beliefs or norms through rational critique. The pedagogy contains two inherent methods: educators must develop the skills for the student to rationally assess any idea, and educators must also demonstrate to the student the relationship between empowerment and social transformation. Critical pedagogy has been broadly defined by critical pedagogue Ira Shor (1992) as:

Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional clichés, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse (p. 129).

Thus, critical pedagogy involves more than just *criticizing* society. It is also understanding why things are the way they are, how they came to be, and what can be done to change them.

## Relevance

Critical pedagogy is relevant because of the inherent link between the empowerment of the students and the task of **social transformation**. The impact of a critically empowered citizenry would be massive. Providing students with the skills to formulate critical and analytical thought as well as the values to engage and transform their local society has benefits anywhere. Social transformation can occur with any action - it may be the creation of a local gym for impoverished youth or action within a local government. However, critical pedagogy involves a process in which the actor finds cause or motivation through analytical thought, and then uses this thought to inform her actions. This relates to Freire's concept of **praxis**, through which learners constantly move between theory and practice by using analytical thought to guide their actions, then returning to analytical thought for reflection and to inform further action.

## Application

The application of critical pedagogy should be informed by the local situation. Instead of creating global content, educational scholars emphasize that to cultivate critical consciousness in students, educators must help students analyze their local situation. Educators must extrapolate local beliefs, theories, stories, experiences and histories and allow the students the safety to assess beliefs that might be central to their culture (Giroux, 1988, 1989). There can be no untouchable subject in the development of critical consciousness – all topics must be up for debate.

The ability to create such an environment in the classroom is dependent upon local issues. However, educators have developed a few methods in which critical thought is emphasized. A tool that must be used in any classroom where critical consciousness is the goal is the **dialectic process**, in which thesis and antithesis come together to create a modified conclusion. To apply a theoretical concept such as this in the classroom, educators must

first provide the student with a belief or philosophy that is generally accepted by their local culture.

For example:

*Belief: Canada is a peaceful, tolerant, and multiracial state.*

What must be done next must be done delicately: the teacher must contrast this viewpoint with another. However, evidence provided by the instructor cannot be in favor of one side or another. The instructor's bias must be removed from the classroom as much as possible. An example of such a critique may be:

*Critique: Canada's land reserve system results in a life of poverty for the aboriginal population.*

At this point, the instructor must remove herself from the situation and provide the students with the opportunity to formulate their own opinion regarding these two contrasting propositions. The resultant conclusion will be achieved through rational and analytical logic and well as research. This serves to promote both an understanding of the critical process and, when local issues are examined, it allows the students to construct their own understanding of the relationship between critique and social transformation.

## Critical Peace Education

Critical peace education is the result of applying critical pedagogy to realms and issues that concern the development or degradation of peace. Although the scholarly discourse in the field has not been widespread, several notable scholars have contributed to the theory. The work of **Paulo Freire**, as discussed in an earlier section, was influential in the development of critical pedagogy for peace education. The theoretical framework has been discussed by only a few – notably **Christoph Wulf** in the early 1970s and, more recently, **Lourdes Diaz Soto**. The impact of this theoretical framework, however, has been demonstrated by the works of Carl Mirra and Ken Montgomery, both of whom take critical peace education perspectives in their work, turning the ideas proposed into specific critiques which may be used as examples for critical pedagogues everywhere.

### Christoph Wulf

Christoph Wulf is a seminal figure in critical peace education. Wulf's theory revolves around tracing the roots of violence back to the original cause. At the time of Wulf's writing in the 1970s, more attention was regularly paid to the direct causes of violence, rather than an in-depth examination of societal institutions that can lead to structural violence. Wulf demonstrated the timeless **principle of interdependence**; that is to say, all things are with cause. The concepts central to Wulf's work were structural violence, organized peacelessness, and participation (Bajaj, 2008, p. 137-138).

There are a number of themes that emerge in Wulf's work that became central tenets of peace education - most notably that social and economic justice are necessary for

comprehensive peace. This principle emphasizes that local power dynamics, such as excessive discrepancies in power, tend to lead to negative peace or structural violence.

Wulf attempted to draw attention to the conditions in which peace deteriorates into violence. He has stated that “critical peace education stems from an explicit understanding of peace education as a criticism of society” (Bajaj, 2008, p. 138) Critical peace educators must foster in their students the ability to question and criticize their structural institutions and power dynamics in their contexts: local, regional, and global. We must be able to look back and see with clarity what has created violence in other societies, and we must ask if these conditions exist in our own society.

Two critical components of this education are now apparent: student comprehension of societal institutions and how power imbalances can create structural violence, and the creation of a critical consciousness in our students. The former is achieved through research, and the latter through critical pedagogy. This summation of these two becomes Critical Peace Education.

### **Lourdes Diaz Soto**

Lourdes Diaz Soto revived critical peace education in her 2005 work, *Power and Voice In Research With Children*. It should be noted that while Diaz Soto uses the same phrasing as Wulf, their ideas of what constitutes critical peace education vary. Diaz Soto defines her goal within the United States' domestic sphere, yet her principles of what should constitute critical peace education may be transferred globally. Diaz Soto (2005) defines that critical peace education should:

- Ensure that issues of power are central to collaborative dialogues.
- Recognize the need to pursue spiritual aspects of questions.
- Allow Friere's transformative pedagogy to guide the need for consciousness raising.
- Move beyond European colonizing lens while recognizing the need for a decolonizing lens.
- Realize the need for inclusivity, thereby driving us beyond identity politics.
- Implement needed community actions projects with a Participatory Action Research/feminist lens.
- Reach our Dreamspace for social justice with equitable economic distribution.
- Rely on Love as an inclusive alternative paradigm in solidarity transcending existing conditions and reality (p. 96).

These principles provide a number of considerations for critical peace educators, which they may demonstrate to their students so that the students might understand possible lenses of critique. Through this critique, questions arise, and answers are explored. Students and educators then have a framework of concepts that allow for in-depth analysis of complex topics – perhaps the most significant aspect of critical peace education.



## Best Practices

This critical perspective is what educators must focus on in critical peace education. Specific cases must be tailored for the local context; in the case of history, it must be the local narratives that are challenged so the criticisms assume a relevance to the students (Giroux, 1989, p. 146-150).

It may also empower students when a local widespread belief is challenged and critically analyzed. This can be done through a direct in-class examination of such a belief, when the instructor presents the belief and invites the students to work through specific case studies in groups. The instructor will ask the students to distill a narrative of whether or not the actions in the material provided support the belief. The critical process is then realized in the student.

However, such a process should not be used when attempting to create a critical peace consciousness, as the nature of the directed readings will necessarily lead towards the inclusion of the instructor's bias (Giroux, 1989, 138). The creation of a **critical consciousness** focused around peace demands that educators strike a balance between providing students with independence and focusing on issues that are key to peace. This is most effectively done by the introduction of a topic and all relevant resources, and then asking the students to research the topic in depth to arrive at their own point of view. The instructor should be indirectly involved only in the second stage, by directing the student towards resources concerning the issues selected by the student. It is absolutely essential that teachers do not provide a personal inclination towards one side or the other. The classroom must be a safe environment in which the student is allowed to come to any conclusion – even one the instructor disagrees with.

As instructors, we must be conscious of the political nature of critically addressing social issues. Though critical pedagogy does not necessitate difference from the status quo, often it materializes as such. However, Henry Giroux has noted that schools never exist as apolitical institutions; instead, through a series of funding, grants, teachings, and supported curriculum, often schools represent truth as the narrative of the dominant class. Instead of attempting an impossible apolitical perspective, critical educators attempt to demonstrate the inherent multi-sided nature of all situations, narratives, explanations, and truths. If students realize critical consciousness, then both sides should be examined (Giroux, 1989, p. 138-141).

## Example: Mathematics (Buxton, 1985)

The final subject to be addressed is the universality to which critical consciousness applies. It does not apply only to studies such as history or language; developing a critical consciousness can be done with any content. Mathematics is often seen as the field where it is very difficult to apply critical consciousness. The following example demonstrates applying critical consciousness to the simple task of memorizing the multiplication tables. This example is one of critical pedagogy, rather than specifically critical peace education. However, there is a very large demonstrable overlap between the two fields.



Empowerment and critical thought, though not focused on peace, still have echoes in social transformation.

x	1	2	3	4	5	6	7	8	9	10
1	1	2	3	4	5	6	7	8	9	10
2	2	4	6	8	10	12	14	16	18	20
3	3	6	9	12	15	18	21	24	27	30
4	4	8	12	16	20	24	28	32	36	40
5	5	10	15	20	25	30	35	40	45	50
6	6	12	18	24	30	36	42	48	54	60
7	7	14	21	28	35	42	49	56	63	70
8	8	16	24	32	40	48	56	64	72	80
9	9	18	27	36	45	54	63	72	81	90
10	10	20	30	40	50	60	70	80	90	100

As can be seen, the multiplication table has 100 squares to memorize. To memorize 100 products of all permutations between 10 different numbers is a momentous task, and not a good use of the student's time. To emphasize critical consciousness, we must ask the student which products they do not need to memorize. The student may critically analyze the situation and come to the following conclusions:

**Conclusion 1:**  $6 \times 7 = 42$  and  $7 \times 6 = 42$ ; half of this table repeats itself, with the exception of squares, and therefore does not need to be memorized. 55 products remain to be memorized.

**Conclusion 2:** There are a number of multiplication products that follow a pattern, and we only need to memorize the pattern. Examples of this are the  $\times 1$ ,  $\times 2$ ,  $\times 5$ ,  $\times 9$  and  $\times 10$  tables. There are 21 products that remain to be memorized.

**Conclusion 3:** Depending on the level of the student, they may

believe  $\times 3$  and  $\times 4$  tables are simple, and may be calculated on-the-spot. If this conclusion is made, then only 10 products remain to be memorized.

<b>x</b>	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>
<b>1</b>	<del>1</del>	<del>2</del>	<del>3</del>	<del>4</del>	<del>5</del>	<del>6</del>	<del>7</del>	<del>8</del>	<del>9</del>	<del>10</del>
<b>2</b>	2	4	6	8	10	12	14	16	18	20
<b>3</b>	3	6	9	12	15	18	21	24	27	30
<b>4</b>	4	8	12	16	20	24	28	32	36	40
<b>5</b>	5	10	15	20	25	30	35	40	45	50
<b>6</b>	6	12	18	24	30	<b>36</b>	<b>42</b>	<b>48</b>	<b>54</b>	60
<b>7</b>	7	14	21	28	35	42	<b>49</b>	<b>56</b>	<b>63</b>	70
<b>8</b>	8	16	24	32	40	48	56	<b>64</b>	<b>72</b>	80
<b>9</b>	9	18	27	36	45	54	63	72	<b>81</b>	90
<b>10</b>	<del>10</del>	<del>20</del>	<del>30</del>	<del>40</del>	<del>50</del>	<del>60</del>	<del>70</del>	<del>80</del>	<del>90</del>	<del>100</del>

{6x6, 6x7, 6x8, 6x9, 7x7, 7x8, 7x9, 8x8, 8x9, 9x9}

Allowing the students to come to these conclusions by providing the time for critically evaluating the material has value that far exceeds the value gained from strong numeracy skills. It also demonstrates that any material can be critically evaluated.

## Conclusion

From critical peace education, we must understand a few principles, rather than a few practices. Educators must come to realize that problems must be defined on a local basis; they must emphasize research and reason as the methods in which students formulate their own solutions. Finally, they must allow the student to create this understanding on his own. There are innumerable ways to create a critical consciousness in a student, as long as it is done in a way that is relevant to the student's context. As Henry Giroux has said, we

must do one thing – educators must argue and insist that schools function as a social form that expands human capability – on all fronts (Giroux, 1988, p. 237).

## Sample Lesson

The following learning activity is a device to encourage learning for responsible social action, and participation for civil society action campaigns for justice and peace, major educational goals for peace education (Reardon & Cabezudo, 2002).

### Source

Adapted from the New Zealand Foundation for Peace Studies, *Extending Perfect Relationships: A Selection of Activities for Classes and Groups of Secondary Age (ages 11-14)*, 1986, Auckland, p. 67.

### Grade Level and Subjects

Middle Grades 6-10; social studies, global issues, world cultures, current affairs

### Materials

Background study materials, materials on disarmament, etc., copies of the Hague Agenda, copies of The Staircase

### Methods

Positing alternatives, active dialogue

### Concepts

Citizen action, civil society, cooperation

### Objectives

Students will

- Understand the value of social responsibility
- Gain skills in devising and proposing alternative solutions to problems
- Enrich knowledge of practical possibilities for disarmament

### Procedures

1. Begin by introducing the topic of disarmament as the most promising route to the prevention of armed conflict and

war. Explain the concept of disarmament, explaining that disarmament will require more vigorous efforts and stronger institutions for nonviolent conflict resolution. Assign the Hague Agenda for homework reading.

2. What can be done to ease/solve the problems of armed conflict and war (or other global problems) that we are studying at the present? Consider the 50 points of the Hague Agenda. Which of these points or proposals could lead to disarmament? Follow the steps of the staircase below to consider the tiers of possible action. For each step, think about ways to achieve the given proposals you have identified or the broad social goal you would like to see realized.
3. Review the 50 Recommendations of the Hague Agenda, focusing special attention on the recommendations presented on the strand for "Disarmament and Human Security." Write the number of the recommendation in the stair level at which each might be most effectively pursued.
4. Students should then take time to consider the many alternatives and discuss the various levels of action, including all proposals.
5. Once these alternatives have been discussed and considered, plan action steps in which the students could be involved at each level. Explain the many developments to enhance peace and justice at the international level begin with steps taken by individuals and small groups of citizens; students can take action as global citizens that can ultimately lead to major global changes.

The Staircase:

◆ What can be done on the international level, e.g. by intergovernmental organizations like the United Nations? Response:
◆ What can be done by the NGOs, the national and international religious, political, and youth groups and other organizations to which we belong? Response:
◆ What can be done by our country? Response:
◆ What can be done by our local and national governments? Response:
◆ What can be done by our community? Response:
◆ What can be done by the local clubs or groups to which we belong? Response:
◆ What can be done by our school as a whole? Response:
◆ What can be done by our school class? Response:
◆ What can we do as individuals? Response:

## Questions for Comprehension and Reflection

- What are the key principles of critical pedagogy and critical peace education?
- Why is critical pedagogy important for peace education?
- What are some ways in which you can integrate critical peace education into your classroom practice? How can you promote critical thinking given your existing curricula? Be specific.

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## 3. Disarmament Education

### Lesson Objectives

At the end of this section, the participants will:

- Be able to define disarmament and disarmament education
- Understand the relevance of disarmament education within the field of peace education
- Discuss practical ways in which disarmament education can be implemented in the classroom

### Guiding Questions

Before you read this section, consider the following questions:

- What would a world without armaments look like? Would human security be possible in a disarmed world?
- What are the opportunity costs of military spending? If your country wasn't spending money on the military, what could it be using that money for?
- What are the connections between:
  - disarmament and human rights?
  - disarmament and the environment?
  - disarmament and social justice?

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*Preparedness for war is an incentive to war, and the only hope of permanent peace is the systematic and scientific disarmament of all the nations of the world.*  
- Anna Howard Shaw

### Introduction

Disarmament education is based on the idea that achieving disarmament is the primary institutional requirement to develop a culture of peace and establish the foundations for comprehensive human security (Reardon, 2002). The ultimate goal of disarmament education is “nothing less than general and complete disarmament” (Reardon, 2002, p. 21). Disarmament education is a key component for dismantling the culture of war (see Culture of Peace section).

The Report and Final Document of the World Congress on Disarmament Education describes disarmament as follows:

For the purposes of disarmament education, disarmament may be understood as any form of action aimed at limiting, controlling or reducing arms, including unilateral disarmament under effective international control. It may also be understood as a process aimed at transforming the current system of armed nation states into a new world order of planned unarmed peace in which war is no longer an instrument of national policy and peoples determine their own future and live in security based on justice and solidarity (UNESCO, Paris, 1980, Section A, para. 2).

The field of disarmament education arose in the 1950s and 1960s, in the aftermath of the atomic bomb attacks in Hiroshima and Nagasaki. At this time, disarmament education was primarily concerned with nuclear disarmament. According to Murakami (1993), peace education in Japan is still largely concerned with anti-nuclear education. As nuclear weapons are still a pressing global issue, nuclear disarmament is still a critical issue in disarmament education.

Other weapons should not be forgotten, however. Weapons of mass destruction, such as nuclear weapons, tend to receive the most international attention. Meanwhile, small and light weapons account for the vast majority of violence and illegal weapons trade in the world (Shah, 2007). Therefore disarmament education must go beyond education about weapons of mass destruction, and include weapons of all sizes, including guns, mines, and cluster bombs, just to name a few.

## **Education for and about disarmament**

Like all peace education, disarmament education can be education *for* or *about* disarmament. **Education for disarmament** involves developing the competencies necessary for education about disarmament. These competencies involve cultivating interest, critical thinking from acquired knowledge and informed decision-making. Furthermore, there are two key perceptual elements in disarmament education. First, students must perceive that disarmament is not only possible, but probable. This can be linked to Futures Education (see Section 10 of this Unit) as students try to imagine what a disarmed world would look like. Second, students must be able to see that the security of others – with whom they share the world – is valuable (Reardon, 2002). According to Reardon, “this predisposition is best developed at the elementary level in which the foundations of social values are laid” (2002, p. 24). This can be linked to Global Citizenship Education, Multicultural Education, and Human Rights Education, among others.

**Education about disarmament** encompasses the issues and problems of disarmament as well as actions required to build a world without arms. Education about disarmament includes topics such as armed conflicts, rising weapons-related expenditures, proliferation of weapons of mass destruction and conventional arms, and other threats that continue to challenge the foundations of international peace and security (United Nations, 2010). For example, a lesson on knowledge about disarmament might explore how military spending is linked to human rights violations when some citizens' basic human rights go unmet while military spending increases. Students could compare military spending

figures on health, education, food, etc. The lesson could involve soliciting possible actions that students could take in regards to this problem (for example, sending a letter to their government representative advocating for decreased military spending and increased spending on education).

## Context

Since disarmament is linked to so many other topics and themes, it can be easier to integrate it into existing curricula. Disarmament education can and should be placed in the broader field of peace education, and linked directly to other branches in the field, such as human rights, development, and environmental education. Disarmament education should include (or be part of a curriculum that includes) nonviolent conflict resolution and conflict transformation education, so that learners are prepared to address conflicts, which will inevitably arise, without the use of arms.

## Controversy

Disarmament education can be controversial, and may be challenging to integrate into the curriculum, depending on your school. As most nations have militaries, reducing military spending – let alone completely abolishing the military – can be a taboo topic. If you are a teacher in the public school system, even in a country where disarmament education might be frowned upon by the national government, you can still find ways to educate for disarmament, such as by teaching the value of human security for everyone and teaching critical thinking skills. You can look for “gaps” or “holes” where you can insert disarmament themes or questions. Even if disarmament is strictly against your government's national policy, you can still creatively find ways to implement disarmament education.

Disarmament education is an important area of peace education that is sometimes overlooked. While peace is more than just the absence of war, the absence of war is an absolutely necessary component of creating a culture of peace. Weapons are one of the greatest threats to peace in today's world, and weapons proliferation is a major source of structural violence when public funds are spent on weapons in lieu of food, health care, education, and nonviolent means of security.

## Sample Lesson

Note: If you are unable to obtain the resources suggested in this lesson plan, feel free to use any materials that are relevant and can be obtained locally.

**Disarmament Dictionary** (Reardon & Cabezudo, 2002)

This unit fulfills a number of standard learning purposes. First is the development of language

skills through the use of dictionaries and thesauruses to enhance children's vocabulary and creative use of language in expressing their own ideas. By examining the relationship between the micro (local) and macro (global) effects of small arms and light weapons, reasoning and relational skills will be enhanced. Creativity and expressive skills can be demonstrated through the use of artistic (drawing) and linguistic (speaking and writing) expression.



This learning unit is intended to develop an awareness of the threat that small arms and weapons pose to children locally and globally. These activities allow students the opportunity to actively identify and describe their concerns about the effects that guns and small arms have on children's lives in all regions of the world. This lesson is also intended to develop students' sense of civic and social responsibility by allowing them to take action in building public awareness about issues that concern and affect children. It is our intention that by using the Disarmament Dictionary as a learning tool to teach other students about disarmament and human security, these goals will be reached.

### Source

Norma T. Nemeš (2001) Teachers College, Columbia University. This unit was prepared for use in a teacher training workshop at Teachers College, Columbia University.

### Grade level and subjects

Elementary grades 3 – 5, and adaptable to other grades; language arts, social/global studies

### Materials

Dictionaries, thesaurus; construction paper, pencils, markers; magazine pictures illustrating youth and violence, small arms; possible readings for teacher's background and illustrations to use in the unit include:

- Turbulent Times, Prophetic Dreams: Art from Israeli & Palestinian Children. Harold Koplewicz, Gail Furman, and Robin Goodman. Devora Publishing; Printed in Israel, 2000.
- One Day We Had To Run: Refugee Children Tell Their Stories in Words and Paintings. Sybella Wilkes. Millbrook Trade, 1995; ISBN: 156294844X.
- The New York Times Magazine, June 10th 2001, "The Age of Anxiety," p. 36.

### Methods

Reading of children's books; viewing and making drawings; consulting dictionaries; preparing a dictionary; cooperative learning; communal sharing of learnings

### Objectives

1. Children will be encouraged to specify and reflect on the negative effects that guns, small

arms, and weapons have on children. Reflection will be based on an examination of a series of children's drawings and artwork from various world regions.

2. Students will analyze the effect that guns, small weapons and land mines have had on children's lives in various regions of the world and their own community by reading the recommended texts, viewing the drawings of children who are experiencing armed conflict directly.

3. Students will identify and describe the harmful effects that guns, small weapons, and land mines have on children's safety and security by listing adjectives and/or adverbs that describe the effects of guns and small weapons on societies and children's lives in particular.

### Procedures

NOTE: This learning unit would best be conducted over a period of two weeks of language arts classes.

1. Teacher presents *One Day We Had to Run*, or similar picture books with children's illustrations and stories. Read one story for each session. After each reading, pose the following questions or similar ones:

- a) What was the story about? Who were the people in the story? Were there any children of your age, or the ages of your sisters, brothers, or friends?
- b) What did you see in the pictures? Did you notice guns or other weapons in the pictures? How did the guns make you feel?
- c) Why do people have guns? What do guns do to people? d) How do you think the children who drew these pictures felt about guns? What happened to them because of the guns?
- d) Could the people using the guns have found other ways to do what they were trying to do? What other ways can you imagine?

2. Begin a discussion on the effects that guns, small weapons, and land mines have had on the children who illustrated the books and ask students to share their own ideas, experiences, and knowledge about guns, weapons, and war. Ask students how they learned what they know about such things.

3. Ask students to give identifying or descriptive words (adjectives and adverbs) to describe the mood and feeling found in the children's illustrations and their own feelings about the illustrations. If students are not familiar with adjectives and adverbs prior to conducting the lesson, explain the concept and technique of description, noting that they have been using adjectives and adverbs to describe what they saw and to express feelings.

4. Record children's responses on the board or newsprint, making a list of adjectives and adverbs to be used later in composing the Disarmament Dictionary.

5. Introduce and define the term "disarmament" to the children and elicit their reactions and responses as to how disarmament could contribute to children's safety and security. Ask them to think about what makes them feel safe and secure. Explain to the children that many people all over the world are working for disarmament as a way to create peace. Tell them about the United Nations Decade for a Culture of Peace and Nonviolence for the Children of the World (United Nations Document A/Res/53/25), ten years of activity to try to assure that they and all children can be secure and live in peace.

6. Introduce the activity of creating the Disarmament Dictionary to explain to other students why they think that the issue is an important one that other children need to learn about, too.

7. Announce that students, in groups, will be assigned a letter or group of letters from the alphabet and be asked to identify an adjective or adverb beginning with that letter. They will then be asked to construct a sentence using the adverb or adjective to describe their thoughts, feelings, or experiences related to small arms (such as

handguns) and/or related to how they threaten the security of children.

Students will use dictionaries and a thesaurus to locate and identify adjectives or adverbs from each letter of the alphabet that reflect or define the disarmament concept they would like to include in the Disarmament Dictionary. Students will list the words alphabetically, compose sentences using the words and articulating their ideas about guns, and illustrate one page in the Disarmament Dictionary to correspond to the letter(s) they were assigned.

8. Organize students into cooperative learning groups and assign several letters of the alphabet to each group. Each group will compose a section of the Disarmament Dictionary:

- Assuring that there are sentences and illustrations for every letter;
- Putting the letters, sentences and illustrations in alphabetical order; and
- Making a cover and a binder for their part of the dictionary.

9. If possible, make photocopies of the Disarmament Dictionary so each child may have one to keep, read again, and share with families and others.

10. Upon completion of the Disarmament Dictionary, students can plan activities to introduce their work to other students in the school. Some ideas include:

- A hall display of all the pages;
- A special assembly in which students present their drawings and sentences as skits;
- Visits to other classes to explain the problem of guns and ideas about disarmament by presenting their Disarmament Dictionary.

## Questions for Comprehension and Reflection

1. What are the key components of disarmament education?
2. Why is disarmament education an important component of peace education?
3. What are the challenges to implementing disarmament education in your context? How can you address these challenges? What are some ways you can imagine integrating disarmament education in your context?

4. Research the military spending in your country, and compare it with education, health care, or other types of government spending. If your country does not have a military, perhaps examine another country, or look at global figures.
5. How would you modify the sample lesson in this section for use with older children or in the context of a different subject?

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## Additional Resources

### The Hague Appeal for Peace

Excellent lesson plans on disarmament and other peace education issues, available online: <http://www.haguepeace.org/index.php?action=resources>

### Campaign for Nuclear Disarmament Peace Education Resources

online: <http://www.cnduk.org/index.php/information/peace-education/peace-education.html>

### UN Home Page for Disarmament Education

<http://www.un.org/disarmament/education/index.html>

### Addicted to War

A comic book about US militarism and the military-industrial complex; an ideal classroom resource for disarmament education: <http://www.addictedtowar.com/book.html>

## 4. Human Rights Education

### Lesson Objectives

At the end of this section, the participants will:

- Be able to define Human Rights Education (HRE)
- Describe the key principles of human rights education
- Understand the key documents related to human rights education
- Understand ways to integrate human rights education in the classroom

### Guiding Questions

Before you read this section, consider the following questions:

- Are human rights culturally relative? (Do they vary from culture to culture, or are they universal?)
- When you think of “human rights,” what first comes to mind?

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*If you want peace, work for justice.*  
- Pope Paul VI (1897-1978)

### Introduction: What is Human Rights Education?

According to the UN Office of the High Commissioner for Human Rights, Human Rights Education is defined as:

Training, dissemination, and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes directed to:

- a) the strengthening of respect for human rights and fundamental freedoms
  - b) the full development of the human personality and the sense of dignity
  - c) the promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups
  - d) the enabling of all persons to participate effectively in a free society.
- (United Nations, Office of the High Commissioner for Human Rights, 1997).

**The Universal Declaration of Human Rights (UDHR)** and related international conventions and treaties form the foundation of Human Rights Education (HRE). HRE seeks to promote knowledge of the rights within these treaties, ways to promote rights, and the mechanisms for handling rights violations. Learning *about* human rights is largely

cognitive, and includes human rights history, documents, and implementation mechanisms (Flowers, 2000).

HRE is more than just understanding rights, however. As mentioned above, HRE is education for the full human development and participation of all members of society. Reardon (1999) explains that the HRE field seeks to

- develop the general acceptance of human dignity as a fundamental principle to be observed throughout society;
- assure that all people are aware that they are endowed with rights that are universal, integral, and irrevocable, and;
- demonstrate the connection between human rights issues to a broad range of social problems (p. 15).

Therefore, human rights education is both **education for and about human rights**. When HRE is education *for* human rights, it promotes understanding and embraces the principles of human equality and dignity and the commitment to respect and protect the rights of all people (Flowers, 2000). This requires values such as understanding, tolerance, equality, and friendship. The objectives of education *for* human rights are more personal and include values clarification, attitude change, development of solidarity, and the skills for advocacy and action (Flowers, 2000). HRE is education *about* human rights when students are learning about the human rights treaties, mechanisms, terminology, and institutions.

Since HRE seeks to promote justice, it involves examining existing power imbalances and inequalities and seeking to address these through action. HRE, like all of peace education, is greatly influenced by the work of Paulo Freire and his pedagogies for ending the cycle of oppression. Freire's pedagogies are used widely in HRE. Exercises such as Power Mapping (explained below) can be used to examine power relations and find the source of imbalance, and windows of opportunity for action.

HRE emphasizes the reciprocal relationship between rights and responsibilities. We all have rights, and we also have the responsibility to exercise our own rights, as well as protect and promote the rights of others.

## **Human Rights Documents and Basic Principles**

Human rights documents and basic principles are the key component of knowledge development in HRE.

### **Universal Declaration of Human Rights (UDHR)**

The UDHR is the primary document of human rights education. It was adopted by the United Nations General Assembly in 1948 in the aftermath of the horrible human rights violations and atrocities that took place during World War II. It is important for peace educators to be familiar with this document and apply it practically to HRE. (Please see the Appendix for the full text).

According to Nancy Flowers (1999), the foundational principles of the UDHR include:

- **Equality**- Article 1 of the UDHR proclaims that “all human beings are born free and equal in dignity and rights”.
- **Universality** - Human rights are universal; they are based on certain moral and ethical values that are shared by all regions of the world. Governments and communities have the responsibility to recognize and uphold them. However, this does not mean that human rights cannot change or that they are experienced in the same way by all people.
- **Nondiscrimination** - Human rights apply equally to all people, regardless of any aspect of their identity or role.
- **Indivisibility** - Human rights should be addressed as an indivisible body, including civil, political, social, economic, cultural and collective rights.
- **Interdependence** - Human rights are connected, much like petals of one flower, or beads on one necklace. The rights of one person are connected to the rights of others. Violation of one right detracts from other rights. Conversely, promotion of one right supports other rights.
- **Responsibility** - responsibility falls upon governments and individuals. Governments have the responsibility to respect and protect the human rights of all citizens. Individuals also have the responsibility to uphold human rights, and to hold violators accountable (including governments and other institutions).

### **The Convention on the Rights of the Child (CRC)**

The Convention on the Rights of the Child (CRC) is the key human rights document, in addition to the UDHR, that explicitly outlines the rights of children (UN General Assembly, 1989). While the UDHR equally applies to children, children remain one of the most vulnerable groups in terms of rights violations. This is why a convention that explicitly states their rights was necessary. It is important for peace educators to be familiar with the complete text of this convention. (Please see the Appendix for the full text).

The Convention on the Rights of the Child can be divided into 3 categories: survival and development rights, protection rights, and participation rights. Survival and development rights ensure access to the resources, skills and contributions necessary for the full development of the child. Protection rights include protection from all forms of abuse, neglect, and cruelty. Participation rights protect children's right to free speech and right to participate in matters affecting their social, cultural, religious, political, and economic life.

The Convention on the Rights of the Child is an important tool in human rights education. It is very important for children to know and understand their own rights, and to begin to develop a sense of responsibility for the rights of others.

## Education as a Human Right

Education itself is a human right. The human right of education has three aspects: access, quality, and a respectful learning environment (UNESCO, 2007). First and foremost, everyone has the right to access education. Furthermore, everyone has a right to quality education, which includes a broad, inclusive, relevant curriculum and a healthy, child-friendly learning environment (UNESCO, 2007). Additionally, all learners have the right to respect in the learning environment. Using these principles and the other human rights principles as a framework for education is called the **human rights-based approach to education**. The goal of the human rights-based approach is “to assure every child a quality education that respects and promotes her or his right to dignity and optimum development” (UNESCO, 2007, p.1).

## Pedagogy Example: Power Mapping

Power mapping is an interesting tool that can be used to examine the power relations in a given situation. This exercise involves looking at a problem or issue, and examining the institutions and individuals connected to the issue, and the power relations between them. While this activity is probably most relevant to upper level learners, it could also be adapted for learners at earlier developmental phases.

For this exercise, you will need a white board/black board or large paper and markers. The idea is to start with a circle in the center, and then add each step moving outward in concentric circles.

1. Identify a key issue or problem that you would like to solve, or a person or institution that you think can solve the problem. Place this issue/person/entity in the center (on a flip chart, on a blackboard).
2. Identify the key institutions or associations related to that issue/person/entity; Place these institutions in a ring around the item in the center.
3. Map individuals associated with the institutions in #2. Place these individuals in a ring outside the second ring.
4. Map all other associations with the individuals in the second ring (for example, connections that group members might have to the individuals, etc.).
5. Determine power relations – draw lines connecting individuals and institutions that have relations to one another.
6. Target priority relationships – looking at the power relations, look at the paths that are easily accessible, or paths that have the most potential for impact.
7. Make an action plan.

This exercise helps learners to understand the interconnectedness of an issue, and helps to clarify the power relations that are operating. Furthermore, this exercise is very helpful in creating a strategic action plan. While this exercise is very useful for students, it is also very useful for adult learners. Try it out with a group of fellow teachers or community members!



## Sample Lesson

The following lesson for primary grades is an example for how to apply the CRC in the classroom.

### **The Convention is Essential to the Lives of Children** (Reardon & Cabezudo, 2002)

The Unit that follows introduces the Convention on the Rights of the Child and provides an opportunity to demonstrate how human rights issues relate to other world questions such as the health of the environment, and how symbols and folk art can express human experience and meaning. The tree of life is a wonderful metaphor for use in human rights education. Metaphors of living systems also help to introduce learners to holistic and ecological thinking. This Unit [and Unit 8] were designed by Susan Lechter, a Canadian graduate of Harvard University and Teachers College, Columbia University.”

#### **Source**

Quoted and adapted from Betty A. Reardon, *Educating for Human Dignity: Learning About Rights and Responsibilities*, Philadelphia: University of Pennsylvania Press, 1995, pp. 51-56.

#### **Grade level and subjects**

Elementary grades, 3 – 6; language arts, social studies, art

#### **Materials**

Newsprint, magic markers, a large piece of cardboard, assorted markers, colored construction paper; copies of the complete CRC can be found online ([www.unicef.org/crc/crc.htm](http://www.unicef.org/crc/crc.htm)) or ordered from the United Nations.

#### **Methods**

Defining and distinguishing between rights and needs; interpreting the articles of the Convention on the Rights of the Child (CRC)

#### **Concepts**

International conventions, principles, human rights, basic needs

#### **Objectives**

Students will acquire information about children’s rights through study of specific articles from the

Convention, and they will also be introduced to information about some obstacles to the fulfillment of these rights:

- Recognize some denials of the human rights of children, and participate in a group project aimed at helping to overcome these denials;
- Develop a sense of their own individual places in their world, and develop respect and concern for others around them and for children who are victims of unfortunate and dire circumstances.
- Learn to distinguish between wants and needs;
- Identify basic survival needs;
- Become acquainted with the principles and provisions of the CRC.

#### **Procedures**

1. Draw the Tree of Life on a large piece of cardboard and have students color it. The roots can represent the four basic needs of children outlined in the convention. Tell the children that the tree will not survive without having its basic needs fulfilled and protected, and neither will the children. Ask what trees need to survive and grow; note why trees are important to our life and the life of the planet. The future of the Earth depends a good deal on healthy trees and living forests. It also depends on healthy children and peaceful communities. Ask what children need to survive and grow. A theme to stress is that unless the children’s needs are fulfilled they cannot grow, learn, and develop. List the needs identified on newsprint and post them in the classroom.

The trunk is the entire CRC from which the branches, twigs and leaves grow. The branches may represent the basic principles of the Convention on the Rights of the Child. Explain that principles are ideas about what is good and important, guidelines for what needs to be done. The CRC extends these ideas out into the world for all to know, just as the branches extend the tree and its leaves into the air providing us with oxygen. When children enjoy health and wellbeing the whole community is better off, just as we have a healthier environment when there are lots of healthy trees.



The twigs can be the individual articles of the CRC. The teacher can select an appropriate number of the articles most relevant to the topics to be emphasized. Each leaf may represent a child in the class. This Tree of Life will be a symbol to draw on throughout the lessons to follow.

2. On separate pieces of large paper print a summary of each CRC article selected for class discussion. Divide the children into learning groups. Each group is to receive one summary. As you distribute them read each aloud to the entire class. Then allow a few minutes for the children to discuss the article while you pass out drawing paper. Ask the children to relate the needs they listed to the rights they have discussed. Write the number of the article stating the right next to the need it is intended to assure.

3. In small groups, students will do drawings representing one article of the CRC. Put the number of the article represented on each drawing, and put the drawings all around the classroom. The teachers will then put the number on a twig on the Tree of Life.

4. Announce that students will do drawings of the articles at the end of each lesson until all the articles are completed. Repeat this exercise until all articles studied are on the Tree of Life. Needs may be added to the list if others are discovered in discussing the rights.

Note: The children need not try to remember all the articles, but should discuss them so that their purposes are understood.

## Questions for Comprehension and Reflection

1. What are the key principles of human rights education?
2. What are the key principles of the Universal Declaration of Human Rights?
3. Why do the rights of children require the additional protection of the Convention on the Rights of the Child?
4. Sometimes human rights can seem very abstract to learners. What are some ways that you can make human rights a reality for your students?
5. Will you use the documents in this section to teach *about* peace, *for* peace, or both? How would incorporate these documents into your curriculum?

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## **Additional Resources**

### **Human Rights Education Associates**

<http://www.hrea.org>

This international organization has an extensive online database of peace education materials, and also offers online courses on HRE. They also have a listserv that educators can subscribe to.

### **Power Mapping Resources**

[http://www.bonner.org/resources/modules/modules\\_pdf/BonCurPowerMapping.pdf](http://www.bonner.org/resources/modules/modules_pdf/BonCurPowerMapping.pdf)

An informative, step-by-step guide to power mapping

<http://physiciansforhumanrights.org/students/toolbox/power-mapping.html>

Another power mapping tool

### **UNICEF - CRC**

<http://www.unicef.org/crc/> UNICEF web site on the CRC

### **Amnesty International**

<http://www.amnestyusa.org/educate/page.do?id=1102117> Amnesty International HRE site, with extensive resources for lesson planning

## 5. Global Citizenship Education

### Lesson Objectives

At the end of this section, the participants will:

- Be able to discuss the importance and relevance of global citizenship education
- Be able to describe the knowledge, values, and skills needed for global citizenship
- Understand how to practically implement global citizenship education in the classroom

### Guiding Questions

Before you read this section, consider the following questions:

- What does it mean to be a citizen (national or global)? What are the qualities, duties and responsibilities of a citizen?
- Why is the idea of global citizenship important today?

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*I have no country to fight for: my country is the earth, and I am a citizen of the world.*  
- Eugene V. Debs

*My country is the world; my countrymen are mankind.*  
- William Lloyd Garrison

### Introduction

Education for global citizenship has become increasingly important as the world has become more interconnected through globalization. However, this does not mean that education to promote global citizens is a new phenomenon that is inherently linked to the globalized world. The belief behind this education is that education which promotes nationalism or patriotism to a specific country is limiting, and can even be a source of conflict (see earlier section on John Dewey). Rather, children and adults should learn how to become citizens of the world. Global citizenship education incorporates elements such as environmental sustainability and social justice (Andrzejewski & Alessio, 1999), with skills such as nonviolent conflict resolution and critical awareness and respect, to shape students to be well-rounded and conscientious citizens of the world. This means that students will be able to understand the impacts of legislation and actions on populations around the world and want to work for change that promotes the greatest good for everyone, not simply for those of their nation.

## Key Theorists

### John Dewey (1859-1952)

One of the most important theorists in the area of education to promote global citizenship is John Dewey. John Dewey's plan for Peace Education was a result of the destruction that he saw during World War I, which he believed to be caused by rampant nationalism. Therefore, Dewey proposed an education that was designed to teach people to be global citizens rather than citizens of a specific nation. The traditional pedagogies that Dewey applied throughout his educational philosophy are important in his theory for educating global citizens as well. Please see the earlier section on John Dewey for more on his educational philosophy.

### Tsuneshaburo Makiguchi (1871-1944)

Makiguchi was also influential in developing a philosophy for global citizenship combined with education. Makiguchi was a Japanese citizen who was influenced by the period of modernization in Japan. He was a geography teacher and created Soka Gakkai, which is today the largest lay Buddhist organization in Japan and has 12 million members worldwide. He strongly believed that religion and education should serve to create happiness in the human population and therefore should serve the needs of human beings.

Makiguchi started his career as an educational reformer through his work in elementary schools, as a principal and a teacher. He took copious notes of his experiences, which eventually led to the creation of his doctrine, which he constructed with Jogai Toda, his disciple. During his time in the educational system he saw the change in the Japanese system towards a model that promoted militarism and blindly following of orders from superiors. Makiguchi believed that students and society accepted this change because they had previously been taught rote memorization and had not learned the skills necessary to think for themselves. This influenced his belief that education should equip the learner to conduct personal inquiry and research, and to answer questions of personal and societal interest. He believed that most of the changes that were occurring in Japan, which he saw as being detrimental, were a result of the people's belief that they had to blindly follow the emperor, regardless of what he said or proposed.

Much like Dewey, Makiguchi supported education that connected with the day-to-day realities of children. He believed that teachers should take on the role of guide or helper, rather than imparter of all knowledge. He strongly supported educational research to ensure that students were benefiting from the best tactics available. He also advocated for a shorter school day in which students would spend their afternoons engaged in meaningful community activities, such as apprenticeships or service work.

When Japan began to take offensive action against other countries in the region Makiguchi stood up in opposition. His opposition was based on his internal Buddhist beliefs as well as the idea that the culture of militarism was negatively impacting students and learning. In 1943 he was imprisoned for his opposition to the Japanese government. In 1945 he died in

a prison hospital. However, his work lived on through his disciple, Josei Toda, who was released from prison at the end of the war and continued his work through the Soka Gakkai International organization (Soka Gakkai International, 2010).

## **Core Ideas**

Global citizenship encompasses a multitude of ideas that span a large amount of ground. Oxfam has provided a comprehensive framework that outlines the knowledge, skills, and values/attitudes that global citizenship practices and ideologies promote. The aspects of each of these areas come from the Oxfam definition and are supplemented by information from other curricula.

From an educational psychology perspective, each of these areas has their own importance. Currently, many teachers follow a method which combines teaching knowledge and skills. Knowledge is important so that students have a contextual knowledge to use and understand the skills. However, without relevant skills students will not be able to use their knowledge in a meaningful and impactful way. Finally, moral education is incredibly important from an educational psychology perspective. Students need to learn and practice important values to ensure that they are able to transfer these ideas in future situations (Woolfolk, 2007).

## **Knowledge**

In Global Citizenship Education, students should develop knowledge in the following areas in order to have a greater understanding of what it means to be a citizen of the world.

## **Social Justice**

Social Justice is defined as promoting fairness, equality, and solidarity in an effort to create an egalitarian world. When focusing on this area students should develop understanding of inequalities that persist around the world, and what can be done to work towards equality.

The extent to which they understand this is somewhat dependent on their developmental level. According to Oxfam, social injustice is most directly linked to issues of income inequalities and poverty. However, social injustice is also linked to power relations, which may connect to poverty, and are not exclusively tied with wealth. Issues of social justice are good examples of the interconnected nature of the world.

## **Diversity**

Ideas about diversity relate to the recognition of the fact that there are similarities and differences between all people. Furthermore, understanding diversity requires the examination of prejudice and discrimination, how to combat these issues, and how students can ensure they live a life that is deeply committed to diversity throughout the world.

## **Globalization and interdependence**

Globalization and interdependence refer to the phenomena in which the world is becoming increasingly and more rapidly interconnected. While many debate whether or not these

are new phenomena, it is certainly an important one in present day. This interconnectedness impacts numerous aspects of life, such as economics, culture, politics, technology, and linguistics.

This interconnectedness also means that the world is interdependent. One manner in which this interdependence can be seen is via the number of countries who have been impacted by the economic collapse of 2008 that started in the United States. Education about this area looks at general power relations between various countries and specifically focuses on economic relations. The goal is to teach students about the various connections throughout the world and their impact on justice.

### **Sustainable development**

Sustainable development refers to meeting the needs of present generations, while preserving the environment to ensure the needs of future generations can also be met (Brudtland Commission, 1987). While sustainability can also refer to promoting sustainable relations around the world, this idea is incorporated into the other categories that have been explained. Therefore, students who learn about sustainable development focus on learning about living things and the relationships between humans and nature and, therefore, how humans can lead sustainable lifestyles.

### **Peace and conflict studies**

The field of peace and conflict studies aims to teach students about past conflicts, how they have been addressed, and how to resolve conflicts peacefully. Through this field, students are also taught the skills of peace building and conflict resolution and are encouraged to think through the various, complex realities that exist and complicate conflict resolution.

### **Skills**

In Global Citizenship Education, the following skills should be promoted:

#### **Critical thinking**

Critical thinking involves learning how to listen and ask questions. Students use these skills to then understand different viewpoints and biases that are present in everything they encounter. They then use these skills to critically evaluate issues that are important and multi-faceted. This skill is important to Paulo Freire, who believed that we must look critically at what is presented to us to see the influence of power relations. This skill is also important in the theory of Tsunesaburo Makiguchi, who believed that people needed to be educated global citizens to not blindly follow abusive governments.

#### **Debating**

Debating effectively requires the ability to express a view and to support that view with evidence. After students have mastered this skill, they can then move into participating in political processes, since they are now able to articulate their opinions and beliefs clearly. Since being a global citizen requires participation in political processes, this is a key skill that is required for meaningful and effective participation.

### **Challenging injustice and inequality**

In order to challenge injustice and inequality, students need to be able to recognize unfairness and the factors that perpetuate it. Once students are able to recognize the existence of inequality, then they must learn how to work to change it. Much like effective debating, this skill is key in order for students to become active participants. Therefore, students must learn not only what injustice is, but also what they can do about it so they can truly be active members of the global community.

### **Respect**

As a global citizen, one must develop respect, not only for people, but also for all things that are part of this earth. Students must first learn how to care for others and other things. When this has been mastered students must begin to think from the perspective of someone else. Finally, students should develop a personal lifestyle that emphasizes sustainability. Sustainability is typically, in today's world, thought of as an environmental concept. However, here the term is used to encompass all aspects of life. Students also must ensure that their relationships are sustainable, by ensuring that peaceful, non-violent relations are an aspect of everything they do. Students should develop skills to live in a way that is respectful to all life on the planet.

### **Cooperation and conflict resolution**

Cooperation and conflict resolution are necessary skills for students to solve problems in peaceful ways. Students start by learning about cooperation through sharing and how to include others in decisions. They prepare to accept the decisions of the majority even if they do not agree with what has been decided. Later, students should learn how to negotiate, mediate and resolve conflict peacefully. For more information on conflict resolution, please see the section on Conflict Resolution Education.

### **Values/Attitudes**

Global Citizenship Education explicitly seeks to promote the following values and attitudes:

#### **Identity and self-esteem**

Identity and self-esteem are necessary building blocks for open-mindedness and compassion. Only students who have a sense of personal worth and value will have the capacity to have the open mind that is needed for global citizenship. In Global Citizenship Education, teachers should allow students to explore the different facets of their identity, such as gender, race, ethnicity, nationality, and abilities. In understanding that their own identity is made up of many different facets, they will be less likely to perpetuate stereotypes, or create a sense of "us vs. them" that is often a source of conflict, as they will have a better understanding that each person belongs to many different groups in society.

#### **Empathy**

Empathy is learned gradually by first focusing on concern for those they intimately know, and moving this outward to concern for all people around the world. This leads to a sense of the common humanity that unites us all. By cultivating this sense of empathy for those around the world, students will be effective global citizens.



## **Belief that everyone can make a difference**

Without the belief that everyone can make a difference students will simply become disenchanted by what they have learned in the other areas, and may feel disempowered to take action. Therefore, students need to believe that they can do something to change what they have learned about. To achieve this, students must learn to make mistakes and recover from them. They must also learn that all actions have consequences. They should also learn to take a position on global issues, and finally take action based on their beliefs and opinions.

## **Ideas in Practice**

### **Teaching Global Citizenship at Various Developmental Levels**

As with any educational practice it is important to make sure that the developmental levels of your students are understood and respected. Education for global citizenship is appropriate for all developmental levels. The Oxfam curriculum defines the following age groups: younger than five, 5-7, 7-11, 11-14, 14-16 and 16+. Within each developmental level, as defined by age, students learn different concepts. For example, in the category “Belief that everyone can make a difference,” students who are younger than 5 learn about making mistakes. It is not until students are older that they are considered ready to learn to take positions of global issues and act on these beliefs.

### **Teaching Controversial Issues**

Many of the issues presented when teaching education for global citizenship will be controversial. This is essential, since students need to learn how to navigate in the real world and to build their own opinions. However, teaching controversial issues is not easy. Before teaching a controversial issue, you should address several considerations. First, as a teacher you must always be prepared for a controversial discussion to arise, even if you yourself do not believe the issue to be controversial. You should have some classroom guidelines that establish respect and positive conversations for all circumstances. Second, as a teacher you need to decide what role you wish to take. There are various roles you can play, such as presenting your own opinion, presenting all options or being the devil’s advocate. Therefore, you need to be prepared to adjust your role to the present situation. Finally, teachers need to ensure that they avoid didacticism and telling their students what is right or wrong. Activities that open up discussion, such as the use of photos, or that promote the skills necessary for informed discussion, are good choices to ensure that all students can share their opinions.

## **Sample Lessons**

### **Oxfam (2006)**

Education for Global Citizenship can be integrated into all areas of the curriculum. The following activities develop some of the skills and values that are central to Global Citizenship. They can be adapted for use in many different curriculum

areas with a wide range of age groups and ability levels. Although they are used here to examine particular issues, they could be used to extend pupils’ thinking about many other issues associated with Global Citizenship.



### Using photographs (Foundation stage/Early years)

Visual representations are integral in how we form our attitudes towards other cultures. Therefore, activities that use photographs can be important for teaching diversity, respect, challenging stereotypes and supporting empathy. The following is a list of activities that can be done with photographs.

1) **Changing situations:** This activity asks children to say what they think is happening in a photograph as well as before and after the picture. Teachers should encourage students to use evidence from the picture to justify what they say.

2) **Putting yourself in the picture:** As its name says, children need to put themselves into the scene of the picture. This can be done orally or by creating a visual representation. In taking part of this process students should notice similarities between themselves and those in the photograph.

3) **Beyond the frame:** In this activity students are asked to extend the photograph. The photo is placed in the middle of a large piece of paper. Students are then asked to, working together, determine and draw what is happening around the photo.

4) **Links and commonalities:** Show the children a picture of someone in another country. Ask them to think of all the commonalities and links between their lives and the life of the person in the picture.

### Water for all: from local to global thinking (age 7+)

The purpose of this activity is to promote the skills of communication and critical thinking as well as to make global issues real for students. First students will be asked to think about how they use water in their daily lives and to then imagine that they no longer have water. Students should think about how this would impact them. Ensure that students are thinking broadly and see the relationships between the various areas, such as how the lack of water can lead to diseases. Students can then, in groups, work through various consequence chains, based on not having water.

### Investigating Conflict, Interrogating the Media (Ages 11+)

This activity teaches students about conflict and the media while promoting critical thinking skills. To start students need to watch or listen to a news programme that shows a conflict. All students can be exposed to the same program or find their own programs. Students should think about how the conflict, heroism and neutrality are portrayed. When thinking about the program students should also determine which statements are facts vs. opinions, what is the point of the news piece, what is the language used and what messages does it portray and who has a voice and who does not.

Useful websites for news sources:

<http://allafrica.com>

<http://www.newslink.org>

<http://www.newsdirectory.com>

<http://www.worldpress.org>

### Letter/Email Exchange

A great way to promote global citizenship is to get to know students from around the world. One way to do this is through a letter or email exchange. If you live in the US or a country where Peace Corps Volunteers serve, you can become involved in the World Wise Schools Program (<http://www.peacecorps.gov/wws>), which links schools in the US to schools where Peace Corps operates. There are also many internet portals that allow students from schools across the world to interact with one another. You can also seek to develop a relationship with a sister school on your own, and build a relationship between your classes.

### Get Global! (Price, 2003)

The following activities are from Get Global!, a global citizenship education curriculum for secondary students. The entire resource is available at:

[http://www.oxfam.org.uk/education/resources/get\\_global/files/section\\_one\\_get\\_global\\_steps\\_english.pdf](http://www.oxfam.org.uk/education/resources/get_global/files/section_one_get_global_steps_english.pdf)

### Activity 1: Ideal futures - An activity for exploring perceptions of the world

Think about how you would like yourself/your school/local area/country/world to look in ten years' time. Consider the characteristics of good citizens. What would there be in the world that there is not now? Present the ideas on posters or maps in writing or drawings.

### **Activity 2: Mapping our world - An activity for exploring perceptions of the world**

Think of ways of representing school, and draw symbols to illustrate this, e.g., something that represents learning. Place the symbols on a space on the wall or floor. Each student draws a symbol to represent where they live and places it on the wall or floor in relation to the school. Draw symbols to represent places outside of the local area which students have connections with, e.g. places visited or other countries where friends or family live. Place these in relation to the school. When the map is complete explain each symbol and ask questions like:

What did we talk about? What did we learn? What else can be added?

How is the map useful? Who owns the map?

### **Activity 3: Influencing people - An activity for exploring and analyzing influence**

Discuss what influence means, i.e. affecting the way someone thinks and behaves. Draw a spider diagram of the people who influence you, e.g. individuals such as parents or friends, and groups such as pop groups, organizations. Write their name in the middle of a piece of paper and draw lines linking their name to other people's names. The length of the line represents how much the person influences them. A short line represents a lot of influence because it is nearer to them, and a long line represents less influence because it is further away from them. Write how each person influences you along each line, e.g. My mum

influences me by telling me to eat properly. Draw a second spider diagram of people who you influence, with those you influence most nearest to the center, and those you influence least further away from the center. Compare the two spider diagrams considering the similarities and differences, e.g. whether the people who influence you are the same people you influence. Compare each other's spider diagrams, e.g. whether everyone has the same amount of influence. Consider how the people on your spider diagrams may influence each other, and draw labeled lines showing how. It will begin to look like a spider's web. It is also possible to act out this activity.

### **Activity 4: Local to global power - An activity for exploring and analyzing influence and power at local and global levels**

Discuss the difference between influence and power. Think of people who influence you and people who have power over you at local, national and global levels. Present conclusions by drawing a Chappati (Venn) diagram or by sticking post-it notes on large circles on the wall or floor. Calculate the proportion of people who have influence, and the number who have power over you at local, national and global levels. Discuss the findings and whether or not it is what you expected. Are there any names in the overlapping circles? What does this mean? Repeat the activity focusing on people you have influence over and people you have power over. Add this to the Chappati diagram using a different color pen. Make a key.

## **Questions for Comprehension and Reflection**

1. What are the core ideas of global citizenship education?
2. Why is global citizenship education important for peace?
3. Are you a global citizen? What do you mean when you say that about yourself? What do you do to ensure that this description applies to you?
4. How can you ensure that your students become global citizens? What changes, if any, would this require to your classroom practice and/or the curriculum you teach?

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## 6. Multicultural Education

### Learning Objectives

At the end of this section, the participants will:

- Be able to define key terms relating to multicultural education
- Understand the key principles of multicultural education
- Understand ways to integrate multicultural education into classroom practice by developing lesson plans for their classrooms

### Guiding Questions

Before you read this section, consider the following questions:

- What is culture? What are the visible elements of culture? Are there hidden elements, and if so, what are they?
- What are some elements of your culture that came from other cultures? Have you adopted another culture's practices into your own life?
- What are some stereotypes that are common about people from your culture? What are some stereotypes that you commonly hear in your culture about other cultures?
- How can we educate in a way that increases cultural understanding, tolerance, solidarity, and respect?

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*Peace is not unity in similarity but unity in diversity, in the comparison and conciliation of differences.*

*- Mikhail Gorbachev*

### Introduction

In today's globalized world, diverse cultures increasingly come into contact with one another, with numerous cultures living in the same space. This diversity allows for great learning opportunities, as people share different practices that others can enjoy, appreciate and learn from. However, it can also lead to conflict when there is a lack of tolerance or understanding. How can we educate in a way that increases cultural understanding, tolerance, solidarity, and respect? Multicultural education seeks to address this question.

### Multiculturalism

According to Parekh (1999), **multiculturalism** is best viewed as a way of viewing human life, and includes three central insights:

1. Human beings are culturally embedded (they grow up and live within a culturally structured world and organize their lives and social relations in terms of a culturally derived system of meaning and significance),
2. Different cultures represent different systems of meaning and visions of the good life, and
3. Every culture is internally plural and reflects a continuing conversation between its different traditions and strands of thought.

Multiculturalism can be viewed within the spectrum of philosophies of **assimilation** and **integration**. With assimilation, minority cultures are absorbed into the majority culture to the point where the minority culture loses its identity. This is a one-way approach, where the minority cultures need to adapt to the majority culture. This is exemplified in the “melting pot” metaphor of American immigration doctrine, which encourages immigrants to “melt” into American culture through assimilation. If you imagine adding spices into soup in a pot, the spices will be blended into the soup, so that perhaps they are not visible or distinguishable. This is how minority cultures are absorbed into the majority culture with assimilation. While the minority culture may add certain characteristics to the majority culture, it is absorbed by the majority culture.

With **integration**, the minority cultures are still visible within the majority culture, and there is a two-way approach of social interaction through which minority and majority cultures take action to facilitate integration. This is exemplified by the “cultural mosaic” metaphor used in Canada, which brings the image of many different cultures living harmoniously in one place to create a diverse whole. With this metaphor, the minority cultures maintain distinguishable characteristics and are able to retain their identities within the majority culture. In this case, the minority cultures make up the greater whole, like small pieces of different colored glass make up a mosaic.

According to Modood (2005), multiculturalism differs from integration because it recognizes the social reality of groups - for example, the sense of solidarity with people of similar origin, faith, or language. Multiculturalism also acknowledges the diverse identities of each individual. For example, individuals belong to many different cultures, depending on their ethnicity, race, religion, language, national identity, gender, sexuality, ability, socioeconomic status, etc. Each individual has the potential to identify with multiple cultural identities and therefore is not limited to their “piece of glass” within the mosaic.

## Principles and Goals of Multicultural Education

Multicultural education seeks to develop the attitudes, perspectives, and the knowledge required for people of different cultural backgrounds and traditions to interact with one another on positive and constructive terms (Reardon, 1999).

The principles of multicultural education include:

- The theory of cultural pluralism;

- Ideals of social justice and the end of racism, sexism, and other forms of prejudice and discrimination;
- Affirmations of culture in the teaching and learning process; and
- Visions of educational equity and excellence leading to high levels of academic learning for all children and youth (Quezada & Romo, 2004, p. 4).

The objectives of multicultural education are cognitive and attitudinal:

- Cognitive – to develop detailed knowledge of one or more other cultures as a means to comprehend that there are various ways to be human and experience the world
- Attitudinal – to develop **tolerance** of ways of life different from one's own, **respect** for the integrity of other cultures, and **appreciation** of the positive potential for cultural diversity (Reardon, 1999).

Through developing knowledge about another culture, students begin to understand the myriad of ways there are to be human, and come to realize that their way of living is not “correct” or “better” than other ways, but is simply part of the diverse spectrum of humanity. As they learn about other cultures, they become tolerant of other ways of life, develop respect for other ways of life, and appreciate the positive aspects of diversity.

When we think of culture, we often think of the “4 Ds”: Dance, Diet, Dialect and Dress. These elements – a culture's food, music, language, and clothing – are often the focus of cross-cultural learning. However, these are just the tip of the cultural iceberg. While these elements are often the most visible and well known, there are many elements of a culture that remain invisible, below the surface, much like the larger body of an iceberg. These hidden elements include values, attitudes, customs, and beliefs. While the “4 Ds” are an important part of culture, and are also an important way to get learners interested in other cultures, it is important in multicultural education that teachers go beyond this superficial level, and reach deeper levels of cultural understanding.

## Role of Multiculturalism in Peace Education

The role of multiculturalism in peace education is two-fold. First, multicultural education is meant to instill and develop a sense of respect and appreciation for differences, whether they are cultural, religious, linguistic, or otherwise. Second, multicultural education promotes the right to education for all students. Using the inclusive perspective of multiculturalism, the hope is that no child is excluded from receiving a fair and equal education.

Multicultural education is also strongly linked to human rights education, as it teaches respect for other cultures, which should lead to respect for the fundamental humanity of all people (Reardon, 1999). This respect helps to mitigate discrimination, prejudices and racism, and leads the learners to understand that all people should be treated equally regardless of cultural, religious, or ethnic differences.

## Key Concepts Related to Multicultural Education

Here are some key concepts related to multicultural education. As you read, think about why these concepts are important to multicultural education. Also think of ways in which you can encourage students to reflect on these concepts.

**Bias** – subjective opinion or predisposition. A bias does not have to be based on fact, but rather may come from cultural conceptions of otherness. *Cultural bias* is interpreting and judging phenomena in terms particular to one's own culture.

**Prejudice** – prejudgement; a preconceived notion or belief made without reason. According to Jones (2000), prejudice is differential assumptions about the abilities, motives, and intentions of others according to some characteristic (ethnicity, race, gender, ability, sexuality, etc). Bias and prejudice are sometimes used synonymously.

**Discrimination** – behavior that results in the unequal treatment of people because they are members of a particular group. According to Jones (2000), discrimination is differential actions towards others according to a characteristic (ethnicity, race, gender, ability, sexuality, etc.). Note that the difference between prejudice and discrimination is largely in action; prejudice is largely a mental process (which may manifest verbally), whereas discrimination manifests as behavior and action.

**Stereotype** – a standardized set of ideas that represent an oversimplified depiction of a particular group (ethnic, racial, gender, etc.).

**Ethnocentrism** – thinking that one's own group is superior to others; judging other groups as inferior to one's own; making false assumptions about others based on own limited experience (Barger, 2008). Barger argues that we are all ethnocentric, as we all make assumptions about others based on our own limited experience. The problem with ethnocentrism is that it leads to misunderstanding others and can involve false negative (or false positive) judgments. An example of a false negative judgment would be judging another culture as being “lazy” for having a different (or seemingly different) attitude towards work than one's own culture. An example of a false positive judgment would be to idealize or glamorize another culture, such as someone from a city thinking that people in the countryside enjoy a better lifestyle because they are “free of the stresses of modern society,” while not taking into consideration the many stresses of the rural way of life, such as crop instability, or food security.

What can we do about ethnocentrism, stereotypes, and bias? The first step is to recognize that we do not understand, and that we are falsely assuming something. According to Barger (2008), one of the most effective means of recognizing our own ethnocentrism is to watch for our immediate reactions (thoughts such as “that doesn't make sense” or “that's wrong,” feeling offended, confused). Once you realize that you are not understanding, you can seek understanding by taking a respectful attitude and inquiring into the meaning and function of a particular context.



**Relativism** - relativism usually means not judging others and accepting them as equals (Barger, 2008). Cultural relativism is often debated on issues related to human rights and gender equality. For example, are human rights culturally relative? Do they depend upon the culture that you come from, or are they universal? Is gender equality culturally relative, or culturally dependent? According to Barger, the real issue of relativism is “at what point is one group justified in intervening in the behavior of another group?” (2008, p. 8).

**Racism** has to do with prejudice, based on differences in race, in combination with power dynamics. “Race” is not biological or scientific, but rather is a social and political construct which characterizes people based on physical characteristics (skin colour, shape of eyes, texture of hair, body size, physique, etc). Unequal power relations are at the center of racism. Jones (2000) identifies three types of racism:

- **Institutional racism** – differential access to the goods, services and opportunities of society by race. Institutional racism may be legalized and manifest as disadvantage, and may structural, codified in institutions. If this is the case, there may not be an identifiable perpetrator.
- **Personally-mediated racism** – prejudice and discrimination, where prejudice means differential assumptions about the abilities, motives, and intentions of others according to their race, and discrimination means differential actions towards others according to their race. This is what most people think of when they hear the word “racism”; personally-mediated racism may be intentional or unintentional;
- **Internalized racism** – acceptance by members of the stigmatized races of negative messages about their own abilities and intrinsic worth; reflects systems of privilege and societal values; erodes individual sense of value and undermines collective action.

Jones argues that the key to addressing all forms of racism is through eliminating institutional racism, which will lead to the subsequent elimination of the other forms.

## Anti-racism Education

One of the roots of multicultural education is anti-racism education. As defined by Sefa Dei (1997), anti-racism education is an action-oriented strategy for institutional, systemic change to address racism and the interlocking systems of social oppression. The purpose of anti-racism education is to create a just and humane society for the wellbeing of all people. Power relations are at the center of the discourse. Anti-racism goes beyond individual prejudices to examine how racist ideas are entrenched and supported in institutional structures.

Sefa Dei (1997) outlines ten basic principles of anti-racism education:

1. Examining the social effects of “race”;



2. Understanding all forms of social oppression, such as oppression based on gender, class, and sexuality;
3. Understanding white male power and privilege and the rationality for dominance in society;
4. Acknowledging the subjugation of knowledge and experience of subordinated groups in education systems;
5. Providing for a holistic understanding and appreciation of the human experience;
6. Discussing notions of identity, and how identity is linked to schooling;
7. Confronting the challenges of diversity and difference via appropriate pedagogy;
8. Acknowledging/Understanding the traditional role of the educational system in perpetuating inequalities;
9. Understanding school problems within material and ideological circumstances;
10. Promoting student-teacher-parent-community relations based on the important role that family and/or home environment plays in the student's education.

Anti-racism education thus overlaps with multicultural education and human rights education, and is a key component of peace education efforts.

## The Integrative Theory of Peace

A theory relevant to the field of multicultural education is the **The Integrative Theory of Peace (ITP)**, which is “based on the concept that peace is, at once, a psychological, social, political, ethical and spiritual state with its expressions in intrapersonal, interpersonal, intergroup, international, and global areas of human life” (Danesh, 2006, p. 55).

The Integrative Theory of Peace includes four tenets:

1. Peace is a psychosocial and political as well as a moral and spiritual condition.
2. Peace is the main expression of a **unity-based worldview**.
3. The unity-based worldview is the prerequisite for creating both a culture of peace and a **culture of healing**.
4. A comprehensive, integrated and lifelong education within the framework of peace is the most effective approach for a transformation from the conflict-based meta-categories of survival-based and identity-based worldviews to the meta-category of unity-based worldview (Danesh, 2006).

Danesh (2006) describes three different kinds of worldviews: survival-based, identity-based, and unity-based. The survival-based worldview is normal during infancy and childhood and corresponds to agrarian and pre-industrial periods of development. Unequal power relations and use of force are common manifestations of this worldview, and it requires conformity, blind obedience, and passive resignation. This worldview is not conducive to peace, as it tends to concentrate wealth and power, and results in disadvantage for large segments of the population.

The identity-based worldview corresponds to the coming-of-age of an individual or society, and is typically characterized by increased democracy. However, this phase is also characterized by extreme competition and power struggle, and an individualistic “survival of the fittest” mentality. Both the survival-based and identity-based worldviews are conflict-based worldviews, in which conflict is seen as an inevitable part of human existence.

With the unity-based worldview, a new level of consciousness is reached and humanity becomes aware of its fundamental oneness. In this worldview “society operates according to the principle of unity in diversity” (Danesh, 2006, p. 68). The unity-based worldview supports the equality of all members of society through a cooperative power structure.

The unity worldview encompasses a different view of conflict. While other worldviews hold that conflict is an inherent part of being human, the unity worldview proposes that once unity is established, conflicts are often prevented or easily resolved (Danesh, 2006). Danesh draws the analogy of health in the human body - the unity worldview would be a process of creating health, rather than trying to eliminate the symptoms of a disease (p. 69). Thus, within the unity worldview, conflict is not inevitable, it is preventable.

Ultimately, “peace is achieved when both the oneness and the diversity of humanity are safeguarded and celebrated” (Danesh, 2006, p. 69). The celebration of unity through diversity is precisely the goal of multicultural education. Furthermore, the Integrative Theory of Peace brings to light the important question of whether conflict is actually an inherent part of human existence, or if it is truly a matter of worldview.

## **Challenges of Multicultural Education**

A key component of multicultural education is achieving the balance between accepting differences and working towards unification. Similarities are often turned to and emphasized in order to bring people together and promote solidarity. Incorporating differences becomes complicated when the focus is too intensely on sameness. Focusing strictly on similarities can be problematic since it promotes the idea that we can only work with those who are similar to us. It can also promote a false idea of homogeneity, if differences are ignored. Therefore, it is important for teachers to take the more difficult road and discuss how differences play out and how students can be accepting of differences.

Another key issue is finding the balance between tolerance and control. In pluralistic societies with large immigrant populations, there is a wide assortment of beliefs, cultures, religions, and traditions. Sometimes these cultural aspects blend well together, but other times they are in opposition to one another. Similarly, there is generally one culture that is seen as the majority or dominant group. While individual freedom is accepted and encouraged, it is not absolute; boundaries exist that limit personal choices, especially when they challenge the common good or when they do not coincide with the beliefs and values

of the majority. In short, finding the balance between tolerance and control is a large part of any discussion of multiculturalism.

## Sample Lesson

### Diversity and Discrimination (Reardon & Cabezudo, 2002, p. 24-26)

The following exercise is intended to help learners better understand the relationship between difference and discrimination, and to consider that the presence of diversity, an important part of a culture of peace, need not lead to discrimination on the basis of difference.

#### Source

Adapted from Sanaa Osseiran, et al., *Handbook Resource and Teaching Material in Conflict Resolution, Education for Human Rights, Peace, and Democracy*, published by the Educational Centre for Research and Development (ERCD), Beirut, Lebanon, in collaboration with the International Peace Research Association (IPRA) and UNESCO, 1994, p. 48.

#### Grade level and subjects

Middle grades, 6-8; social studies, history, current affairs

#### Materials

Chalk and chalk board

#### Methods

Brainstorming; group discussion

#### Concepts

Justice, diversity, ethnicity, discrimination, human rights, tolerance

#### Objectives

Students will:

- Expand understanding of the meaning of diversity, the meaning of discrimination, and the difference between them
- Be exposed to real examples from daily life in order to apply and analyze related issues

#### Procedures

1. Teacher writes the word “diversity” on the board, asks participants to say simply and briefly what this word means for them. Explain that this is a brainstorm activity, in which students can share all ideas and responses without being judged
2. Teacher notes responses in order on the board without making any comment or analysis.
3. Teacher proceeds to the classification of the answers according to their similarity or disparity so as to illustrate various concepts related to “diversity.”
4. Teacher leads discussion to distinguish between diversity and discrimination. Try to define further the meaning of diversity by giving instances and explaining the difference between the word/concept and that of discrimination. Elaborate how diversity is disparity, either natural or social, between two or more matters, or two or more things. Discrimination is adding to diversity some sort of social inequality and judgment of the social value and worth of the various diverse matters/things.
5. Work with the class as a whole to explore how diversity can be a source of enrichment. Discuss the ways in which discrimination, on the other hand, is in many instances a source of injustice and violence. While diversity incorporates natural differences (similar to ecological systems and the notion of bio-diversity as ecological balance), discrimination is socially manipulated and created by people to benefit some while hurting others.
6. If desired, explore with the class what diversity without discrimination would look like in their lives and communities. What could be done to begin to create such an image?

## Questions for Comprehension and Reflection

1. What are the key principles of multicultural education?
2. Why is multicultural understanding a necessary component for promoting peace?
3. When you think about your own experience with people from other ethnic groups and with attitudes expressed about relations with other countries, what examples come to your mind where you may have imposed your own views and feelings about life on their experience?
4. Look at Step 6 of the Sample Lesson. Try this exercise for your community, envisioning what a diverse community without discrimination would look like, and some possible actions to take towards this vision.
5. How do the cognitive and attitudinal objectives of multicultural education manifest themselves in your classroom?
6. Do you celebrate the individual backgrounds and stories of your students? If so, how? If not, how can you bring their lives and identities into your classroom?

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## 7. Gender and Peace Education

### Lesson Objectives

At the end of this section, the participants will:

- Be able to define gender
- Be able to discuss the importance of gender in peace education
- Understand different ways to integrate gender into classroom practice
- Develop specific lesson plans that focus on gender

### Guiding Questions

Before you read this section, consider the following questions

- What does gender mean to you? How do gender roles play out in your life?
- In your culture, are there assigned gender roles for men and women? If so, what are they?

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*Riddle: A father and son are in a car accident. The father dies on impact, and the son is rushed to the hospital. In the operating room, the surgeon looks at the boy and says, "I can't operate on him. He's my son."  
How can this be true?*

*(Answer is found at the end of the section)*

*The only way to solve the problem of women's subordination is to change people's mindset and to plant the new idea of gender equality into every mind.*

*- Qingrong Ma*

### Introduction

**Gender** can be defined as

the social differences and relations between men and women which are learned, vary widely among societies and cultures, and change over time [...] They condition which activities, tasks and responsibilities are perceived as male and female. Gender roles are affected by age, class, race, ethnicity and religion, and by the geographical, economic and political environment (International Labor Office, 2000).

The concept of gender must be differentiated from that of sex: sex is a purely biological description, while gender connotes socially constructed categories.

Gender is an important consideration in the context of peace education for a number of reasons. The most fundamental of these reasons is that women's empowerment and equality in all spheres is absolutely necessary in order to achieve a sustainable peace. As affirmed by the UN's Beijing Declaration, "local, national, regional and global peace is attainable and is inextricably linked with the advancement of women, who are a fundamental force for leadership, conflict resolution and the promotion of lasting peace at all levels" (United Nations, 1995).

The implications of gender on peace education are many and diverse. First, society must recognize the potential of women as peace-builders, and actively promote their inclusion in peace-making processes. Second, violence against women, which is one of the most common forms of violence worldwide, must be eliminated, with awareness education about the issue as the first step towards this goal. Finally, societal consciousness of gender inequalities and discrimination against women in all spheres must be raised so that these issues can be recognized and addressed. The differences in the socialization of boys versus girls and gender equality in education are especially relevant topics under this category. A key aspect of UNESCO's campaign to foster a worldwide culture of peace is to "ensure equality between women and men," thus affirming that gender is an important consideration with regards to peace education (UNESCO, 2000). There are many ways in which teachers can incorporate gender-informed peace education into their classrooms, which we will explore in more detail below.

## **Women as Peacebuilders**

History has demonstrated that women, in both an individual and group capacity, are extremely effective as peace-builders. This is not to say that men are not also peacemakers, nor that women are never violent, but rather that the achievements of women in this capacity are often overlooked and merit further attention. However, the inequalities between men and women that still prevail in our societies limit the impact of women in creating a culture of peace to much less than their true potential. According to Brock-Utne (2009):

Even though women frequently build the backbone of peace organizations, they are seldom given credit for their work. They are mostly made invisible in history books which frequently are "his - story" books, describing the development of violent conflicts or wars started by men. Conflicts which are solved non-violently or the work for peace, especially the work of women for peace, do not find their way into history books. This naturally has consequences for peace education. It is difficult to educate about peace when the textbooks youngsters are required to read are mostly on war (p. 215).

The capacity of women as peacemakers must be recognized and promoted in governments, in nonprofit organizations, and in international relations, as well as in the classroom. The UN has stated its support for the active engagement of women in the peace process in numerous official resolutions and declarations, and now it remains for the world to follow

through (United Nations, 1985, 2000). Teachers can further this goal in their classrooms by discussing the peace processes throughout history and not just the role of wars. Teachers should also make sure that the role of women throughout history is not omitted. One possible exercise for students might be to research women's perspectives from a certain historical period, if these are not portrayed in their history textbook.

## Violence Against Women

The term “violence against women” refers to “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women” (United Nations, 1994). The continuing worldwide prevalence of such violence remains a significant obstacle to building a lasting peace, as women living in fear of gender-based violence cannot achieve true equality.

Not only is violence against women an unacceptable act in itself, but according to the UN (1994), it is also

a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women, and violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men.

Violence against women both causes inequality and is caused by inequality. According to Brock-Utne (2009), “the unequal power between men and women is considered to be the main reason for violence against women” (p. 206). **Gender-based violence** is the most brutal and overt form of the inequality that is present in all spheres of society. Thus, a crucial part of peace education must be the dissemination of information about the widespread occurrence of such violence and its negative impacts on women and on progress toward creating a culture of peace.

An important consideration when thinking about violence against women is the effect of the media on social perceptions of women and acceptable behavior towards women. The media as a whole tend to perpetuate negative stereotypes of women, and an important step in gender-informed peace education is to recognize this trend and develop awareness about it. Kempadoo, Maxwell, and Smith (2001) describe this media bias as follows:

There is a link between media images of women and incidences of violence against women. Products from liquor to cars are sold using women's bodies: women are shown primarily responsible for the home and family. What does this say about women? What message is the media sending when it constantly juxtaposes sex and violence? Women are beaten and raped in movies, popular songs emphasize women's bodies as objects to be used and abused. [...] Negative media images are harmful in a society where violence against women is increasing. The danger is that violence against women is becoming accepted as the norm (p. 9).



Someone who is conscious of the bias present in the media's representation of women is less likely to be subconsciously socialized or conditioned by the images they see, and more likely to protest the injustices in the media that negatively impact women. Popular culture must evolve to promote gender justice and equality rather than violence and abusive behavior towards women.

In the classroom, there are many ways in which a teacher can work to further this goal. For instance, the teacher should choose pieces of literature, film, and media carefully and in consideration of how these sources might portray women in a negative way. If use of a biased source proves necessary, this provides a wonderful opportunity for a lesson on gender stereotypes and violence and to raise students' awareness of their own, often unconscious, behaviors that enable the status quo to continue.

Another way in which the teacher can help eliminate violence against women is to ensure that his/her own classroom is free of violence. Aside from the obvious ban on physical violence, disparaging remarks and comments that enforce unwanted gender stereotypes should also not be tolerated. This rule should apply to interactions between all students, but especially between boys and girls.

## **Gender Inequalities and Socialization**

In world society today significant inequalities between men and women persist, ranging from gender-based violence and outright bias, to tradition-supported discrimination, to unconscious differences in behavior towards men versus women. Peace education can have a positive impact on eradicating these inequalities by raising awareness of the existence of discrimination in everyday life, and by inspiring action to eliminate these inequalities.

The differences between society's treatment of men and its treatment of women are often so customary that they have become ingrained in the collective mindset as perfectly normal and correct. However, if we stop and reexamine these behaviors, it becomes evident that many of the differences in society's attitudes towards men versus women are neither positive nor conducive to building a culture of peace. Consider something as basic as the toys girls and boys commonly play with: for girls it might be pretty dolls, while for boys it might be miniature soldiers. This divide begs the question: "To what extent are girls and boys in our society being socialized equally or differently when it comes to learning how to care, empathize with others and engage in or endure violent behavior?" (Brock-Utne, 2009, p. 205).

Issues of war and peace have become highly genderized, so much so that associating warfare with men has become a rarely-questioned norm. According to Brock-Utne (2009),

All over the world there are more men than women in the military. This fact probably has a pre-socializing effect on boys. In countries with compulsory military service, this service is normally compulsory for boys only. [...] This socialization may



explain why women are more likely than men to support conscientious objectors, to be against war toys and against war (p. 209).

In striving to educate for peace, we must take these societal norms into account and actively try to counteract them. If young boys focus on the heroics of war in their youthful games, they build an easy familiarity with violence that fails to recognize the true gravity and horror that battle entails. Violent media images, electronic games, and toys only reinforce such inaccurate conceptions that emphasize war instead of peace. Even something as basic as a history book tends to place the focus on battles rather than resolutions. As noted earlier, it is difficult to educate for peace when textbooks are mostly about war. Thus teachers as peace-builders must make an active effort to draw students' attention to achievements of peace rather than of war.

## **Promoting Gender Equality in the Classroom**

The following are some suggestions for teachers to promote gender equality in their classrooms.

### **Self-reflection**

The first step for teachers wanting to counteract this trend of unequal socialization is to become aware of the gender stereotypes that they (perhaps unconsciously) perpetuate. If teachers are conscious of their own perceptions of gender, they will be able to make an active effort not to recreate them in the classroom.

### **Challenge students' ideas of gender roles**

Similarly, in the context of any class assignment or discussion, the teacher can challenge students' ideas about gender roles and inspire them to think critically about the origins of these inequalities.

### **Include women's perspectives in history**

Another way in which teachers can proactively support gender equality and peace is by emphasizing the role of women, since many textbooks tend to center more on men. Similarly, teachers can shift the focus to the peace-building processes of history rather than the typical emphasis on wars. Both women and peace are often underrepresented in history textbooks.

### **Use gender-neutral language**

Teachers should also try to use gender-neutral language (which is easier in some languages than others). For example, using "police officer" instead of "policeman." While the teacher should use gender-neutral language as much as possible, the teacher should also teach about gender neutrality in language, and why using gender-biased language perpetuates inequalities.

## Gender Equitable Education

Although discrimination against girls and women exists in all spheres of society, possibly the most important areas with respect to our focus on peace education is inequality in education. Data shows that enrollment rates of girls are significantly lower than those of boys in both primary and secondary school (UNGEI, 2010, p. 12-13). Girls have less than equal access to education for various reasons, including traditional gender roles, financial limitations, cultural considerations, and early marriage or pregnancy. All these obstacles must be addressed before equal enrollment can be reached.

However, “achieving gender parity (equal numbers of boys and girls) in school is just one step towards gender equality in and through education. While parity is a quantitative concept, equality is a qualitative one” (Wilson, 2003, p. 3). With progress being made toward equal access to education for girls and boys, there now remains the more difficult task of creating education that is truly gender equitable. According to Oxfam (2005),

The content and delivery of education [...] can reflect and reproduce gender inequalities. Girls’ and boys’ learning and interaction with each other, and the teacher, are influenced by ways of teaching, the content of the curriculum, and relations within the classroom (p. i).

Teachers thus have a central role to play in fostering increased gender equality in society, and can do this by making sure that their classrooms are environments that teach and reinforce positive gender relations.

The classroom can be the starting point for fostering gender equality as a step towards a comprehensive culture of peace. As mentioned in the section above with regards to history, curriculum content must reflect gender equality. A second example would be to ensure that students in a Language Arts class read an equal number of novels by men and women authors, with a mixture of male and female protagonists.

The classroom must also be an environment that enforces gender equality. There should be no difference in the type of work assigned to boys and girls, and the same standards and expectations must apply to all students. In terms of achieving gender parity in schools, teachers can act as advocates for girls to continue their education, both through encouraging their female students and through discussing the issue with the students’ parents, if necessary.

## Sample Lesson

### **Women, Peace, and Security (Reardon & Cabezudo, 2002)**

During the summer and fall of 2000, a small group of NGO members active in women’s concerns at the United Nations developed and pursued a strategy to persuade the Security Council to hold

an open debate (a session on a general topic that constitutes a threat to peace and security rather than a particular or specific conflict or crisis) on the role of women in peace and security policy formation, conflict resolution and prevention, and global security. The session was convened in October 2000. This unit is based on key extracts

from the resolution adopted by the Security Council at the conclusion of this special session. These extracts appear on the following pages as a handout. (Copies of the full text of S.C. Resolution 1325 are available from the Hague Appeal for Peace and online at <http://www.peacewomen.org/un/sc/1325.html>.)

### Source

This unit was designed by the authors of Learning to Abolish War.

### Grade levels and subjects

Secondary grades, 10 - 12; history, civics, social studies, world problems/global issues, human rights, gender studies

### Materials

The handout excerpt of United Nations Security Council Resolution 1325 (pages 122-123), or the full document (available online at [www.peacewomen.org](http://www.peacewomen.org))

### Methods

Research and presentation of reports; critical analysis and discussion; role playing; proposing alternatives

### Concepts

Gender, security, peace, international diplomacy, civil society

### Objectives

Students will:

- Become acquainted with the functioning of the United Nations, including procedures and documentation;
- Learn about women's strategies for peace and peacebuilding;
- Analyze the relationship between representations of gender and conflict in the media;
- Demonstrate understanding of the different ways that conflict and war affect men and women.

### Procedures

#### Activity 1

1. Assign the extracts as reading to be done outside class.
2. At the next class session read the extracts (or have students read aloud one paragraph each)
3. After a paragraph has been read, discuss it, asking such questions as:

- a. What problem or obstacle to peace and women's participation in conflict resolution and/or security policy making is likely to have inspired this paragraph?
- b. What particular lines of action would the United Nations have to pursue to overcome the problems and obstacles and achieve the aim embraced in the paragraph?
- c. What actions can NGOs (non-governmental organizations) and citizens take to assure the implementation of the aims expressed in the paragraph?
- d. Are there actions students might take?

#### Activity 2

1. Provide a list of the international legal instruments relevant to the Resolution. For instance:
  - Geneva Conventions of 1949 and the Protocols of 1949
  - Refugee Convention of 1951 and the Protocol of 1967
  - Declaration on the Elimination of Violence Against Women (1993)
  - Convention on the Elimination of All Forms of Discrimination Against Women (1979) and the Optional Protocol of 1999

NOTE: For these and other relevant international legal instruments, visit [www.un.org/rights/](http://www.un.org/rights/).

2. Form research groups. Assign one convention to each group to read, study, and discuss and then report to the entire class their responses to the following questions to enable them to analyze the relevance of the instrument to the problems and aims reflected in United Nations Security Council Resolution 1325.
3. What are the purposes of the Convention?
4. What types of problems are likely to have led to the drafting and adopting of the convention?
5. To what goals and recommendations of United Nations Security Council Resolution 1325 might this convention apply?
6. What provisions of the convention would be most relevant?
7. Who should be aware of this convention if it were to help achieve the aims of 1325?
8. What should ordinary citizens know about the convention?

#### Activity 3

1. Assign a news media project having each student identify a news development related to armed conflict.
2. See how it is reported in various media. Assess the probable gender dimensions of the conflict.
  - a. How is it affecting men and women differently?
  - b. Do women have special needs as a result of the conflict? What are they?
  - c. Are these needs being adequately met? Who is attempting to meet them? Are there other agencies that should be involved?
3. Are the gendered aspects of the conflict presented in the media? Is the presentation adequate to the problems?
4. Draft a letter to some of the media you have reviewed giving your opinion on the gender coverage and your suggestions for changing or improving it.
5. Read the letter in class. Using well-reasoned arguments, try to persuade your classmates to sign it with you and mail the letter to the media.

#### Activity 4

1. Assign readings on women's peace activities and discuss reports in class. (Materials are available from Women's International Tribune Center, 777 UN Plaza, NYC 10017; [www.peacewomen.org](http://www.peacewomen.org), a project of the Women's International League for Peace and Freedom; UNIFEM; United Nations; UNESCO, Paris; and International Alert, London.)
2. Weave the following topics into the discussion:
  - a. Individual perspectives and motivations;
  - b. Styles of peace actions women pursue and why such actions might have been chosen;
  - c. Particular constraints and advantages for women's effectiveness in the pursuit of peace.

#### Handout

Excerpt from: UNITED NATIONS RESOLUTION (S/RES/1325) Adopted by the Security Council on 31 October 2000  
(Preamble omitted)

#### The Security Council

1. Urges Member States to ensure increased representation of women at all decision-

- making levels in national, regional, and international institutions and mechanisms for the prevention, management, and resolution of conflict;
2. Encourages the Secretary General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decision-making levels in conflict resolution and peace processes;
3. Urges the Secretary General to appoint more women as special representatives and envoys...;
4. Further urges the Secretary General to seek to expand the role and contribution of women in United Nations field-based operations, and especially among military observers, civilian police, human rights and humanitarian personnel;
5. Expresses its willingness to incorporate a gender perspective into peacekeeping operations, and urges the Secretary General to ensure that, where appropriate, field operations include a gender component;
6. Requests the Secretary General to provide to Member States training guidelines and materials on the protection, rights, and the particular needs of women...;
7. Urges Member States to increase their voluntary financial, technical, and logistical support for gender-sensitive training efforts...;
8. Calls on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia:
  - a. The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration, and post-conflict reconstruction;
  - b. Measures that support local women's processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements;
  - c. Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police, and the judiciary;
9. Calls upon all parties to armed conflict to respect fully international law applicable to the rights and protection of women and girls...;

10. Calls on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict;
11. Emphasizes the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against humanity, and war crimes including those relating to sexual and other violence against women and girls;
12. Calls upon all parties to armed conflict to respect the civilian and humanitarian character of refugee camps and settlements, and to take into account the particular needs of women and girls...;
13. Encourages all those involved in the planning for disarmament, demobilization and reintegration to consider the different needs of female and male ex-combatants and to take into account the needs of their dependents.
14. Reaffirms its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to give consideration to their potential impact on the civilian population, bearing in mind the special needs of women and girls, in order to consider appropriate humanitarian exemptions;
15. Expresses its willingness to ensure that Security Council missions take into account gender considerations and the rights of women, including through consultation with local and international women's groups;
16. Invites the Secretary-General to carry out a study on the impact of armed conflict on women and girls, the role of women in peace-building, and the gender dimensions of peace processes and conflict resolution, and further invites him to submit a report to the Security Council on the results of this study and to make this available to all Member States of the United Nations;
17. Requests the Secretary-General, where appropriate, to include in his reporting to the Security Council progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls;
18. Decides to remain actively seized of the matter.

## Questions for Comprehension and Reflection

1. What is gender? What is the difference between sex and gender?
2. Why is gender inequality relevant to peace education?
3. What are some ways that gender inequalities are perpetuated?
4. How can you integrate gender issues into your classroom practice? Be specific.
5. How are girls and boys socialized differently in your culture? Is there a relationship between this socialization, peace, and violence? What role can the classroom play in promoting gender equality?
6. How do you ensure that your classroom is a gender-inclusive environment? What are some of the things you do or avoid doing to achieve this?

*Answer to the Riddle: The surgeon is his mother. Often times, when people first hear the riddle, they might say things such as "the boy was adopted," or think of other ways that the surgeon could be his father. This riddle demonstrates our own gender bias, as many people first think of a man in the role of surgeon, or other prestigious positions.*

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## Additional Resources

### The Girl Effect

<http://www.girleffect.org/video> - Interesting Video that promotes/emphasizes education for girls.

Interesting book on the potential of women in context of international development:

Kristof, N.D. & WuDunn, S. (2009). *Half the sky: Turning oppression into opportunity for women worldwide*. New York: Vintage Books.

## 8. Environmental Education

### Learning Objectives

At the end of this section, the participants will:

- Be able to define environmental education
- Be able to discuss the connections between environmental education, social justice, and peace education
- Understand different approaches to environmental education
- Be able to develop lesson plans that focus on environmental education and integrate into existing curricula

### Guiding Questions

Before you read this section, consider the following questions:

- What are the key environmental issues in the area where you live?
- How has the environment changed since you were a child?

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*To cherish what remains of the Earth and to foster its renewal is our only legitimate hope of survival.*

*- Wendell Berry*

*Who hears the rippling of rivers will not utterly despair of anything.*

*- Henry David Thoreau -1817-1862*

### Introduction

**Environmental education** is based on ecological thinking and respect for all life on the planet. Peace education supports a holistic appreciation for the value of life and the interdependence of all living systems. Additionally, environmental education is part of peace education since peace education recognizes that peace cannot exist without environmental sustainability and respect for the earth. Some of the many ways in which this relationship can be seen is in wars that are fought over increasingly scarce natural resources, and how pollution disproportionately impacts those with the fewest resources.

The modern environmental education movement, which gained significant momentum in the late 1960s and early 1970s, stems from Nature Study and Conservation Education. The movement comes from the success of Rachel Carson's text, *Silent Spring*, which focuses on



the fear of radiation fallout and general concern for health, both of the planet and its residents.

Much has been written about the theories and applications of environmental education and it is beyond the scope of this section to give a detailed account. Rather, the focus will be on the relation between environmental education, social justice and peace education. Relevant and usable examples will also be offered.

## Definitions

A basic, but nonetheless encompassing, definition of environmental education was offered some 40 years ago by William B. Stapp et al (1969):

Environmental Education is aimed at producing a citizenry that is knowledgeable concerning the biophysical environment and its associated problems, aware of how to help solve these problems and motivated to work toward their solution.

Later, two more detailed definitions came forth from the Belgrade Working Conference on Environmental Education in 1975 and the Tbilisi Intergovernmental Conference on Environmental Education in 1977 (Stapp, 1997).

According to the Belgrade Working Conference (1975),

Environmental Education should be an integral part of the educational process, aimed at practical problems of an interdisciplinary character, build a sense of values, and contribute to public well-being. Its focus should reside mainly in the initiative of the learners and their involvement in action and guided by both the immediate and future subjects of concern.

According to the Tbilisi Conference (1977),

Environmental Education is a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems and has the attitudes, motivation, knowledge, commitment and skills to work individually and collectively towards solutions of current problems and the prevention of new ones.

Often, when people think of environmental education, they think of sciences such as biology and ecology. Environmental education includes, but is not limited to, these elements. For example, environmental issues always have social and political elements, and thus can just as easily be integrated into social studies or civics classes. It is important to note the interdisciplinary nature of environmental education, and that it can be integrated into all subject areas.



## Key Declarations

Environmental education has its basis in various international declarations. Four central documents are the Stockholm Declaration, the Tbilisi Declaration, the Rio Declaration, and the Earth Charter.

### The Stockholm Declaration (1972)

This document is key in environmental history as it was the first international document to recognize the right to a healthy environment as a basic right of all people. This right is the basis for environmental education, which also works from the premise that all people are entitled to a healthy environment.

### The Tbilisi Declaration (1977)

This declaration was a result of the first U.N. conference about environmental education. The declaration notes that environmental education is key for the protection of the world's environmental resources and balanced development. The Tbilisi Conference endorses goals, objectives, and guiding principles for environmental education.

#### Goals

According to the Tbilisi Conference, the *goals* of environmental education are:

- To foster clear awareness of, and concern about, economic, social, political, and ecological interdependence in urban and rural areas;
- To provide every person with opportunities to acquire the knowledge, values, attitudes, commitment, and skills needed to protect and improve the environment; and
- To create new patterns of behavior of individuals, groups, and society as a whole towards the environment.

#### Objectives

According to the Tbilisi Conference, the *objectives* of environmental education are:

- **Awareness** – to help social groups and individuals acquire an awareness of and sensitivity to the total environment and its allied problems.
- **Knowledge** – to help social groups and individuals gain a variety of experiences in, and acquire a basic understanding of, the environment and its associated problems.
- **Attitudes** – to help social groups and individuals acquire a set of values and feelings of concern for the environment and the motivation for actively participating in environmental improvement and protection.
- **Skills** – to help social groups and individuals acquire the skills for identifying and solving environmental problems.
- **Participation** – to provide social groups and individuals with an opportunity to be actively involved at all levels in working toward resolution of environmental problems.

## Guiding principles

According to the **Tbilisi Declaration**, environmental education should:

- Consider the environment in its totality—natural and built, technological and social (economic, political, cultural-historical, ethical, esthetic);
- Be a continuous lifelong process, beginning at the preschool level and continuing through all formal and nonformal stages;
- Be interdisciplinary in its approach, drawing on the specific content of each discipline in making possible a holistic and balanced perspective;
- Examine major environmental issues from local, national, regional, and international points of view so that students receive insights into environmental conditions in other geographical areas;
- Focus on current and potential environmental situations while taking into account the historical perspective;
- Promote the value and necessity of local, national, and international cooperation in the prevention and solution of environmental problems;
- Explicitly consider environmental aspects in plans for development and growth;
- Enable learners to have a role in planning their learning experiences and provide an opportunity for making decisions and accepting their consequences;
- Relate environmental sensitivity, knowledge, problem-solving skills, and values clarification to every age, but with special emphasis on environmental sensitivity to the learner's own community in early years;
- Help learners discover the symptoms and real causes of environmental problems;
- Emphasize the complexity of environmental problems and thus the need to develop critical thinking and problem-solving skills;
- Utilize diverse learning environments and a broad array of educational approaches to teaching, learning about and from the environment with due stress on practical activities and first-hand experience.

## The Rio Declaration (1992)

In June 1992, The United Nations Conference on Environment and Development was held in Rio de Janeiro, Brazil, and produced the Rio Declaration. The Rio Declaration provided an important opportunity for youth activism and education relating to the environment, including a Children's Hearing, which was conducted by The Voice of Children International Campaign, a Norwegian youth organization. The Children's Hearing provided youth with the opportunity to question and appeal to world leaders regarding issues of the environment and development.

## The Earth Charter (1997)

The ideas behind the Earth Charter were being discussed around the time of the Rio Summit, but it was not until the Rio+5 Summit that the charter was formally drafted, and not until 2002 at the World Summit on Sustainable Development in Johannesburg that the Earth Charter was formally recognized. The Earth Charter is an approach to a culture of peace that centers on environmental sustainability.

The Earth Charter consists of 16 principles that are outlined under the following categories:

1. Respect and care for the community of life;
2. Ecological integrity;
3. Social and economic justice;
4. Democracy, nonviolence and peace.

The Earth Charter demonstrates the interconnectedness between environmental issues, social justice, peace and democracy. The Charter can serve as an excellent educational tool in the classroom.

## **Environmental Education and Social Justice**

Environmental education, in its general goal of environmental justice, has in many ways been falsely separated from, and even pitted against, social justice movements. Many have contested that environmentalists fail to acknowledge the importance of social needs and inversely, that social justice advocates fail to recognize the importance of environmental justice, with particular emphasis on the disregard of the value of preserving the environment simply in its own right, apart from its utilitarian value. However, more recently (and historically for many indigenous communities) there has been increasing awareness that this polarization and duality is an inaccurate representation of our interconnected reality. In truth, environmental and social justice are intrinsically linked and mutually beneficial. Moreover, environmental education and social justice education are supportive of the same goals put forth by peace education.

To further elucidate this relationship, we must consider that the health of the natural world and human communities are never separate. Additionally, access to and control over natural resources is a leading cause of conflict, violence, and warfare (Amster, 2009). Michael Klare (2002) observes in his book *Resource Wars*: “Conflict over valuable resources – and the power and wealth they confer – has become an increasingly prominent feature of the global landscape [and] has posed a significant and growing threat to peace” (p. ix). Oppressed communities are in general disproportionately affected by environmental degradation/injustice, which, in turn, tend to sustain climates of poverty and violence. Environmental injustice, social injustice and violence are thus cyclical phenomena.

By the same token, environmental justice, social justice and peace are also cyclically connected. Perhaps in the consideration of political and peace topics, it is useful to consider Aldo Leopold’s (1949) land ethic ideas: “A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise” (p. 240). Humanity’s shared destiny in relation to the health of the environment may very well create opportunities for peace building as Carius (2006) illustrates:

As a mechanism for peace, the environment has some useful, perhaps even unique qualities that are well suited for peacebuilding and conflict resolution. Environmental problems ignore political borders. They require a long-term perspective, encourage participation by local and non-governmental organizations, help build administrative, economic and social capacities for action and facilitate the creation of commonalities that transcend the polarization caused by economic relations. As environmental cooperation develops and societal and political stakeholders are systematically integrated in negotiation processes to protect natural goods, a simultaneous thrust is given to building trust, initiating cooperative action and encouraging the creation of a common regional identity emerging from sharing resources. (p. 11)

## **Examples of Environmental Social Justice Movements**

The synthesis of environmental and social justice can be seen in a variety of movements including the Zapatista movement in Mexico, the Confederation of Indigenous Nationalities of Ecuador (CONAIE) and Nobel Peace Prize winner Wangari Maathai's Green Belt Movement. The Zapatistas have connected their fight for autonomy and justice with the fight against land degradation caused by neo-liberalism. CONAIE demands various cultural rights, such as bilingual education and culturally appropriate healthcare, while also seeing these rights as closely tied to land rights and the preservation of biodiversity. CONAIE supports and has helped establish the idea of the "rights of nature" wherein no productive activity can threaten the cycles and structures of nature (Denvir & Riofrancos, 2008). The Green Belt Movement planted tens of millions of trees across Africa to slow down deforestation, carried out projects to preserve biodiversity, educated people about their environment, and promoted the rights of women and girls. Maathai clearly saw the connection between local environmental degradation (specifically deforestation), poverty, and gender inequality. She stated, "The environment is very important in the aspects of peace because when we destroy our resources and our resources become scarce, we fight over that" (BBC News, 2004).

These are only representative examples of movements that have connected environmental justice, social justice, and peace. Another excellent example of this connection is illustrated by the various situations and movements that surround the issues of access to water and of water scarcity around the world.

## **Case Study: Water**

All life is interconnected by water. Water cannot be confined to a particular environmental, social, or economic category. Issues surrounding water are inherently interdisciplinary. Here is only a brief list of the environmental and social justice topics that can relate to water: water-borne disease; water treatment; health impacts of synthetic contaminants in water; water as a human right; public/private ownership; environmental and social impacts of bottled water industry; scarcity and over-consumption; dams; water

conservation; pollution; species loss; our collective and individual relationship with water and the Earth.

In our contemporary world, a central question in the water crisis that is connected to both environmental and social justice is whether water is to be treated as a commodity or a basic right. This is a crucial question because the ownership, management, and treatment of water are intricately connected to who and what gets to live. Therefore, issues related to water are of primary importance to peace and justice.

## Sample Lesson

The documentary *FLOW: For the Love of Water*, has an accompanying curriculum that can be used for environmental education. If you are unable to obtain a copy of the movie, you can still use this lesson, with some modifications. What follows are several examples from the FLOW curriculum, developed by Rachel Ellis.

### From Reflection To Action

#### Ages

9-12

#### Approximate Time

1.5 hrs.

#### Essential Questions

What do I love about water? What does a friendship with nature look like? How can we create and implement a local action project?

#### Student Objectives

1. I can explain what I love about water.
2. I can discuss what I think a friendship with nature looks like.
3. I can create with my classmates a plan of action for a water project in my community.

#### Anticipatory Set

“What do we love about water? Let’s brainstorm all the ways we love and enjoy water. (ex. love drinking water, taking a bath, swimming, the rain, the snow, going to a lake or river, the feeling of water, etc.)” Create a class brainstorm list.

#### Learning Activity (1)

Input/Guided Practice

“While there are many things that we may love about water, water is in danger in many ways. In many parts of the world it is polluted, drying up,

unsafe to drink, and/or being ‘bought’ by companies who sell it and (sometimes) take it away from people. I want us to consider, to think about, how we treat our water here. Does anyone know about water in this area? Is some of it polluted, scarce and/or owned by a private company?” Brief class discussion.

“We’re going to watch two clips from a film about water. We’ll talk as a class after each one.” Show Ch. 18. “Let’s think about what this clip meant. Let’s answer some of its questions (Discuss each question): ‘How can you buy or sell the sky? The warmth of the land?’ ‘Can you own the freshness of the air and the sparkle of the water?’ ‘What does it mean for the Earth to be sacred?’ ‘Do we think that we are part of the Earth and it is part of us?’ ‘How is the Earth treated like an enemy instead of a brother?’ ‘How can the Earth be kidnapped from children?’ ‘Should anyone own water?’ ‘Is owning water different than other things, like owning a cup or a bag or a pen?’

Show Ch. 22. “Let’s think about this quote from this clip: ‘How much are we taking from the nature? Today we are taking, taking everything from the nature. But we are not giving to the nature. So this is the relationship, your life, your lifestyle, can survive with the friendship with nature.’ (Singh) Let’s discuss these questions: What does it mean to be friends with nature? What examples can we think of where we are friends with nature?”

“With both of the clips we’ve discussed today, let’s go back to what we talked about what we love about water. (Refer back to brainstorm from beginning) Now let’s brainstorm ways or actions we can take that are ways of treating water like a brother, treating the Earth as sacred and having a

friendship with nature. We can think about it this way too: What sort of actions can we take to show that we love water and want to have it around so that we can enjoy it?" Create a class brainstorm list.

### **Modeling**

Take part in the discussion with students and model introspective thought and discussion

### **Closure**

"What actions from our list can each of us do? Better yet, what action can we take on as a class project?" Begin formulating an action project plan.

### **Assessment**

Discussion contributions; Brainstorm contributions

### **Materials**

pens/pencils; paper for brainstorm list

### **Next**

Formulate a plan and start a local action project.

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## **Is Water a Human Right?**

### **Ages**

9-12

### **Approximate Time**

1 hr.

### **Essential Questions**

What is a universal human right? Why are they important? Should water be a universal human right?

### **Student Objectives**

1. I can describe and discuss human rights and why they are important.
2. I can consider whether or not water should be a human right.
3. I can create a poem, story, song, or drawing about human rights and describe whether or not I think water should be one.

### **Anticipatory Set**

"What are the common things, for every human being that we need to survive?" Brainstorm as a class. (Food, water, shelter...)

### **Learning Activity (1)**

#### **Input/Guided Practice**

"Has anyone ever heard of 'The Declaration of Human Rights'? Does anyone know what it is? What do you think it might be? What exactly is a 'right'?" (Short share out) "The Declaration of Human Rights was created about 60 years ago. It was the first set of universal rights – which means it was created for all human beings – that was adopted at the global level. This means that many nations throughout the world agreed on it. Why do you think this might be an important thing?" (Share out) "The Declaration encompasses many, many things. We're going to focus on the parts that talk about those basic needs we just discussed. Let's look at this part of it (have handouts or large enough text so students can read along): 'Article 25 – (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.' What does this mean?" (from: <http://www.un.org/en/documents/udhr/>) (Break it down and discuss)

"Now, this touched on a few of those basic needs we talked about, like food and housing. Did it mention water? (No) There is actually nowhere in the Declaration of Human Rights that specifically mentions water. But we all need water to survive right? Did you know that we are about 70% water? It's one of those common things for all human beings and actually for all life forms. So let's start to think—should water be in there? Think about that as we watch this chapter from a film about water." Show Ch. 10

#### **Check for Understanding/Guided Practice**

"Can a few people summarize the information from this chapter?" (Share out then address/discuss some or all of the following in order to clarify further): "I'm wondering, do you think about where your water comes from? Water is scarce, we're running out. We're mistreating it. Can we see any of this here in this area? So this is kind of stupid because we need water for survival. Then, here's probably a new piece of information: private companies know that we're running out



and think that water should be bought in order for it to be used more efficiently. (Plus they can likely make money off of it.) Water is a \$400 billion global industry. That's a lot! Has anyone ever thought about whether their water came from a private company or a public company? What's the difference? Should someone be able to make money from selling you water? The movie compares water and air. Do we charge for air? No. Should we charge for water?"

"So more importantly, I want to direct us back to the idea of a human right. The movie addressed a lot of things, but in general, it showed that water is scarce and that there are certain companies that want to control peoples' access to water. They want water to be a 'need' instead of a 'right.' If water is a 'need' it can be sold and owned like any other good. Like your pencil. If it's a 'right' it's more protected as something that should be available to everyone, even if they can't pay for it. Do you want it to be a need or a right? What would you do if you couldn't get clean drinking water? (Or how have you felt when you couldn't?) Do you think that this is something that should be in the Declaration of Human Rights? Why?" Discuss as a class.

### Closure

"With the information we learned about human rights and water, I want you to create a poem, story, song, or drawing about the human rights we covered today, why you think they are important and whether or not you think water should be added."

### Assessment

Class discussion responses; individual poem, story, etc. about human rights

### Materials

pens/pencils; paper; colored pencils/crayons

### Next

Get involved with Article 31: Check out Extra Features-Call to Resistance-Sтивен Starr: Article 31; sign Article 31; further research on the Declaration of Human Rights; further research on rights guaranteed by your nation; potential action project: create a class poster project on human rights; educate your community/school about human rights and/or the right to water.

Check out these resources:

<http://www.article31.org/> ;

<http://blip.tv/file/1583990>

## Questions for Comprehension and Reflection

1. What are the key principles of environmental education?
2. What is the relationship between environmental education and social justice?
3. Choose an environmental issue from your local or regional context (for example, water pollution, desertification, etc.). Examine the social justice issues that are related to this issue. Why should your students be given opportunities to discuss this in the classroom?
4. Using the same issue, develop a peace education lesson plan that would work well in the context of the subject/curriculum you are teaching.

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## Additional Resources

### Books

**The Challenge for Africa** - (New York: Pantheon, 2009) - written by Wangari Maathai

**Unbowed: A Memoir** - (New York: Alfred A. Knopf, 2006) - In *Unbowed*, Wangari Maathai offers an inspiring message of hope and prosperity through self-sufficiency. (Lessons could be written to use when reading this book.)

### Videos

[http://www.youtube.com/watch?v=Se12y9hSOM0&feature=player\\_embedded](http://www.youtube.com/watch?v=Se12y9hSOM0&feature=player_embedded) - on bottled water

<http://www.storyofstuff.com/> - on consumerism; teacher's curriculum coming soon

### Internet Resources

#### Facing the Future

<http://www.facingthefuture.org/> - many free downloads that address global issues including environmental issues which can be used alone or in conjunction with purchased textbook - does require permission to use for commercial purposes - may need to get their permission to use materials not accessible on the internet

#### Environmental Protection Agency

<http://www.epa.gov/teachers/> - extensive resources for teachers (also contains links to other environmental programs)

#### The Globe Program

[http://www.globe.gov/about\\_globe/globe\\_program](http://www.globe.gov/about_globe/globe_program) - global environmental studies approach

#### Global Footprint Network

<http://www.footprintnetwork.org/en/index.php/GFN> - great site for building awareness of personal and national impact on the environment

#### FLOW: For the Love of Water

<http://www.scribd.com/doc/5561012/Flow-Press-Kit> - documentary *Flow* - info on global issue of water availability.

<http://www.flowthefilm.com/about> - additional information on documentary *Flow*



**Green Belt Movement**

<http://www.greenbeltmovement.org/>- website of Wangari Maathai and her green belt movement. Useful for students to explore what is being done in Kenya to promote peace through environmental stewardship.

Article on what is the Green Belt Movement - <http://greenbeltmovement.org/a.php?id=178>  
Wangari Maathai has written many books and articles that could be used in the classroom.

## 9. Conflict Resolution Education

### Learning Objectives

At the end of this section, the participants will:

- Understand the core competencies for conflict resolution
- Understand the root causes of conflict
- Be able to suggest conflict resolution strategies
- Be able to use conflict resolution in the classroom
- Be able to develop a lesson plan that incorporates the principles of Conflict Resolution Education

### Guiding Questions

Before you read this section, consider the following questions:

- How is conflict in our personal lives the same or different from conflict on a global level?
- How can conflict have a positive outcome?
- Is conflict an inevitable part of human existence?
- What are the traditional means of conflict resolution in your culture?

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*Disagreements must be settled, not by force, not by deceit or trickery, but rather in the only manner which is worthy of the dignity of man, i.e., by a mutual assessment of the reasons on both sides of the dispute, by a mature and objective investigation of the situation, and by an equitable reconciliation of differences of opinion.*

*- Pope John XXIII, Pacem in Terris*

*An eye for an eye makes the whole world blind.*

*- Mahatma Gandhi*

### Introduction

Conflict arises when basic physical and psychological needs are not met. Conflict in and of itself is neither negative nor positive. However, the response to conflict determines whether there is a constructive or destructive outcome. In order to live peacefully it is important that individuals develop an understanding of the causes of conflict and the guidelines for conflict resolution.

## Causes of conflict

There are three main causes of conflict. Often, one or more reason is present making the conflict more difficult to address.

- **Unmet psychological needs** such as a sense of belonging, a feeling of recognition and respect, an opportunity to make choices and an atmosphere of enjoyment.
- **Limited resources** - often disputes around resources also involve unmet psychological needs. Both need to be addressed and resolved so conflict will not occur again.
- **Different values** – this cause of conflict is more difficult to resolve. This type of conflict is most easily resolved if sides are able to understand and respect each other’s differences.

## Responses to Conflict

According to Crawford and Bodine (1996) there are 3 ways to respond to conflict: soft, hard and principled. The first two ways typically result in a lose-lose or win-lose outcome. The principled way to conflict produces a win-win situation. This approach emphasizes cooperative interaction by means of “skilled, active and empathic” listening. There is also mutual understanding to different perspectives, and when needs and interests of both parties are addressed.

## Problem-Solving Processes

According to Crawford and Bodine (1996), there are three structured problem-solving processes: negotiation, mediation and consensus decision making.

- **Negotiation** – parties meet face to face and attempt to resolve their differences without outside assistance.
- **Mediation** – parties meet face to face but are assisted by a neutral third party to find a resolution to their conflict.
- **Consensus Decision Making** – a group process whereby all parties collaborate by devising a plan that all members can agree upon. They may or may not be assisted by an outside party.

According to Crawford and Bodine, further success of conflict resolution is based on understanding of four principles:

1. Separate people from the problem,
2. Focus on interests, not positions,
3. Invent options for mutual gain, and
4. Use objective criteria” (p.10).

## Conflict Resolution Education and Educational Approaches

Since conflict is part of everyday life, our task as peace educators is to find constructive, creative, nonviolent ways for students to solve conflicts in a peaceful manner. This is the primary goal of conflict resolution education. According to Reardon (1999), “Conflict resolution education comprises efforts to impart knowledge and understanding of conflict processes, the distinctions between constructive and destructive processes, so that the constructive processes may prevail over the destructive” (p. 15).

According to CRETE (2010), conflict resolution education teaches social and emotional competencies to children and adults to help them handle conflict more constructively, build healthy relationships, and create constructive communities. As a field, it overlaps with violence prevention, positive youth development, social and emotional learning, and law-related education.

The core competencies for conflict resolution education are:

- Emotional awareness
- Empathy and perspective-taking
- Emotional management
- Problem solving
- Communication (listening, mediation, negotiation)
- Effective decision making (CRETE, 2010).

The most widespread form of conflict resolution education is skills training in dealing with conflicts at school and in the everyday life of students (Reardon, 1999). Key skills include peer mediation, nonviolent communication, and active listening. These skills can be taught through a variety of approaches and formats.

One such format is the **Process Curriculum Approach** in which students learn about conflict resolution as part of a separate course or distinct curriculum or a daily lesson plan. A second approach is a **Mediation Program Approach** in which students are trained “in the mediation process in order to provide neutral third-party facilitation to assist those in conflict to reach a resolution” (Crawford & Bodine, 1996).

**The Peaceable Classroom Approach** is a whole-classroom methodology in which “conflict resolution education is incorporated into the core subjects of the curriculum and into classroom management strategies” (Crawford & Bodine, 1996). Although direct training in conflict resolution skills is also important, the more holistic Peaceable Classroom approach is the most consistent with the values of peace education, and the most effective at fostering a true culture of peace. “In peaceable classrooms, youth learn to take responsibility for their actions and develop a sense of connectedness to others and their environment” (Crawford & Bodine, 1996, p. 33).

The Peaceable Classroom Approach can be extended beyond just the classroom to the Peaceable School Approach which encompasses the entire school and its daily operations. While most Conflict Resolution Education programs focus on how to handle immediate conflict in the classroom, more recently efforts have been made for longer-range, transformative solutions that address root causes such as structures, fundamental social norms, or political values that play into conflict formations (Reardon, 1999). While some conflict is inevitable, a great deal of conflict could be avoided if there had initially been greater effort to ensure understanding. Conflict may not always be avoided, but by developing an attitude of respect and willingness to understand, we can work to reduce it.

## Classroom Activities

There are many ways to integrate Conflict Resolution Education into the daily curriculum. For example, in a Language Arts class, students could analyze stories to identify the causes of conflicts and possible ways for resolving them. In Physical Education class, you could discuss the differences between competitive and cooperative games, play an example of each type, and have students reflect together afterwards. For further examples of lesson plans, please see the list of resources below.

## Sample Lesson

### How Conflicts Happen and Change: Using Children's Literature (Reardon & Cabezudo, 2002)

Conflicts begin and develop. They may escalate into violence. They may be solved in a way that positively transforms the relationship of the disputants. Or the provocations may be dissipated, preventing problems from growing into conflicts.

The complexity of conflict situations provides multiple opportunities before, during, and after conflicts to build and rebuild peaceful relationships. We have an obligation to provide our students with examples of quality fiction and nonfiction writing at all times. Ideally, literature should be used as the instrument for the conflict analysis. This enables teachers to choose stories written in their own language(s) and from their own cultures. It also enriches the learning unit by employing both storytelling and personal student writing.

The conflict process is a framework for the study, resolution, and transformation of conflict. Although we try to define the particular stages or phases in which we might find ourselves in a conflict, the stages often overlap in the conflict process. There is a constant interweaving, as in all

processes, that is not linear or circular. Conflicts are dynamic, with many dimensions that continuously influence one another. Each phase and component, as it changes, causes changes in the others.

For example, when relationships improve, problems that previously seemed impossible may become solvable. These characteristics should be presented and explained when teaching about conflict.

In preparing to use this material, the concepts of prevention, resolution, and transformation, noted in the Hague Agenda, can be defined and connected to the sub-concepts and stages of conflict described in Chapter 2, Book 1 of Learning to Abolish War.

### Source

This learning unit was prepared by Janet Gerson and Jill Strauss (2001) for a teacher training workshop at Teachers College, Columbia University. The authors note that, because conflict process emphasizes the dynamic, organic nature of conflict, it is often best understood in active terms in which the students' actions determine the learning.

### Grade Level and Subjects

Elementary grades, 3 – 6; conflict resolution, reading, language arts

### Materials

A story recounting a disagreement, dispute, or break in a relationship (one example is: “The Tree House” by Lois Lawry, in *The Big Book for Peace*, Ann Durell and Marilyn Sachs, eds. New York: Dutton Children’s Books, 1990). Other materials include paper and pencil for each student.

### Methods

Reading; reflection; large and small group discussion

### Concepts

Conflict process in stages: anticipating, analyzing, problem-solving—reframing the conflict, assessing options for resolution, planning for change, reconciling, and building positive relationships

### Objectives

Students will:

- Learn stages of conflict process;
- Develop creative questions to discover possible nonviolent actions and outcomes for a conflict;
- Envision and plan actions for positive responses to conflict.

### Procedures

#### Part 1: Our Own Experience of Conflict

0. Provide a clear conceptual definition of conflict.
1. Ask students about conflicts they experienced using the questions in procedure 4 that are correlated with some of the stages and concepts of the conflict process.
2. Tell the students that you will be asking them to write about one of their experiences.
3. Present the following questions to introduce the conflict process:  
(NOTE: The stages of the conflict process are indicated in parenthesis for the teacher.)  
“Do you remember a conflict . . .”
  - a) when you hoped not to have a conflict? (Stage: anticipation)
  - b) when the conflict was over, you thought of a way to handle differences better? (Stages: anticipation, conflict prevention)

c) when you worried about not getting along well with someone who is important to you (Stage: anticipation), and thought ahead how to make a situation work out well? (Stages: analysis, problem-solving)

d) when you felt unclear and did not understand the situation and tried to figure out what was happening? (Stage: analysis)

e) that was solved? (Stage: problem-solving)

f) when you asked for help to solve the conflict from a mediator, a religious leader, a teacher or someone older in your family?

(Stage: seeking mechanisms for managing conflict)

g) when you thought about what to do next? (Stage: planning for change)

h) when you wanted to make changes in the way you got along with the one(s) with whom you were in conflict or in the way you handled conflict? (Stage: planning for change)

i) when the relationship was better after the conflict? (Stage: reconciliation)

j) when the conflict was over, you thought of a better way to handle differences? (Stage: construction of positive relationships)

5. Outline the stages of the conflict process on the blackboard and relate them to the responses to the questions in Step 4.
6. Next, ask the students to write about a conflict experience and read their accounts in class.
7. Then ask what aspect/stages of the conflict process they experienced. Help the students to understand the meaning of the stages of the conflict process by connecting them with their own experiences.
8. Reflect together on the different ways you can experience and resolve conflicts.

#### Part Two: Using a Story to Think About How to Deal With Conflict

1. Divide the students into small groups of 4-5. Tell them that they will be listening to a story about a conflict. Ask them to pay attention to their feelings as things happen in the story, and see if they can identify stages of the conflict process.
2. Read aloud “The Tree House” or a similar children’s story recounting a conflict. Stop reading at the moment before the characters resolve their conflict.
3. Ask students to think about how they felt about the characters’ actions. Tell the students to use

their feelings, and what they remember of the conflict process, to answer the questions below in their small groups. Each group should pick one person to take notes and another to plan to report to the whole class.

NOTE: It may be necessary to adapt the following questions to the actual story read.  
How might the story end so that the girls make up (reconcile) and their friendship becomes better? (Stage: construct positive relationships)  
What could the girls have done differently to prevent the conflict in the first place? (Stages: anticipation, analysis)

What might they do differently in the future?  
(Stage: planning for change)

4. Ask students to share their ideas with the whole class. Record the ideas on the blackboard.

5. Read the end of the story. Compare the outcome of the story to the ideas recorded on the blackboard. Ask students to consider this ending in relation to conflict process stages and their own suggestions. Ask students to think about how the ideas might apply to their own conflicts.

6. Reflect on and answer any questions about the conflict process and the stages that are part of it.

## Questions for Comprehension and Reflection

1. What are some conflicts in your everyday life and how can you resolve them peacefully?
2. Is conflict necessarily bad, or is there a positive side to conflict?
3. Are students in your school familiar with conflict resolution strategies? What kind of support or guidance do they receive when they find themselves in conflict situations? Who is/should be responsible for this kind of support and guidance?
4. What are some of the issues that are most likely to cause conflict in your community or school? How are these conflicts usually addressed?
5. How can you incorporate the core competencies of Conflict Resolution Education in your school or classroom? Be specific.
6. Is your classroom a Peaceable Classroom? If not, how can it become one? What steps would you have to take to achieve this? If your classroom already possesses some of the characteristics of a Peaceable Classroom, please describe how you accomplished this.

## References

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## Additional Resources

### **Beyond Intractability**

<http://msct.beyondintractability.org>

This website has an excellent 12 Unit curriculum on conflict resolution unit for middle school students which begins with “What is conflict?” to “What is reconciliation”. Too extensive to duplicate here.

### **Conflict Resolution Education Guide**

*Conflict Resolution Education: A Guide to Implementing Programs in Schools, Youth-Serving Organizations, and Community and Juvenile Justice Settings.* <http://www.ncjrs.gov/pdffiles/conflic.pdf>

This paper fully outlines the Peaceable Classroom/School approach to CRE, and provides numerous examples of how CRE can be integrated into daily lessons.

### **Conflict Resolution Education Connection**

<http://www.crededucation.org/>

Site dedicated to CRE that provides extensive examples of lesson plans and strategies for teaching conflict resolution.

### **Educators for Social Responsibility**

<http://www.esrnational.org/otc/>

This organization's online teacher center offers specific lesson plans specified by grade level and related to conflict resolution, building community, understanding others, and other similar topics.

### **Search for Common Ground**

[http://www.sfcg.org/resources/resources\\_home.html](http://www.sfcg.org/resources/resources_home.html)

This organization focuses on conflict transformation and its web site contains extensive resources on basic information about conflict, as well as training resources.

### **Seeds of Peace**

<http://www.seedsofpeace.org/>

Although your school will not be able to participate directly in the Seeds for Peace program, this organization's efforts at conflict resolution among youth in some of the world's most volatile areas can serve as both an inspiration and a model for students and programs in your community.

### **Waging Peace In Our Schools (Lantieri & Patti, 1998)**

The book *Waging Peace In Our Schools* is an excellent resource for conflict resolution education. The book outlines a project called the Resolving Conflict Creatively Program, which was developed in the New York City public school system. This program involved the whole school in reducing conflicts and solving conflicts in constructive ways. The program involved training in conflict resolution skills, training of peer mediators to solve problems between students, and active listening training.



# 10. Futures Education

## Lesson Objectives

At the end of this section, the participants will:

- Be able to define Futures Education
- Understand the role of Futures Education in Peace Education
- Understand ways to integrate Futures Education into classroom practice

## Guiding Questions

Before you read this section, consider the following questions:

- Once we have learned about issues and problems relating to the culture of war, what can we do about it?
- How can we create a peaceful future?
- What do you imagine the future to be like in twenty years? Fifty years? One hundred years? One thousand years?
- Develop specific lesson plans to bring key aspects of Futures Education into their classroom practice.

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*For tomorrow belongs to the people who prepare for it today.  
- African proverb*

*Thinking about how the world might be and envisioning a society characterized by justice are the essence of conceptualizing the conditions that comprise positive peace. If we are to educate for peace, both teachers and students need to have some notion of the transformed world we are educating for.  
- Betty Reardon*

## Introduction

**Futures Education** focuses on solutions and actions, as opposed to other issue-based educations (such as anti-racist education or sexist education), which primarily focus on understanding the nature of contemporary local-global issues (Hicks, 2004). While all peace education initiatives seek to promote action as the final outcome, Futures Education does so more explicitly. Futures Education encourages students to explore the range of solutions for issues, which can lead to a growing sense of empowerment, and encourage the first steps in responsible global citizenship (Hicks, 2004).

Futures Education is unique in that it is studying something that does not yet exist, except in imaginations and projections. However, studying the future is absolutely critical to informing our actions in the present, and thus can have a very real, immediate impact. Both Hicks (2004) and Haavelsrud (1996) use similar models of spatial and temporal dimensions, that show how the past, present, and future are in a continuous dialectical relationship, and operate at individual to global levels (see Figure 6). Hicks (2004) notes that “futures studies is substantively different from the other issue-based educations because its prime concern is not one particular issue but rather a key aspect of the temporal dimension itself” (p. 175). This characteristic allows futures education to be applied across disciplines.

The spatial and temporal dimensions

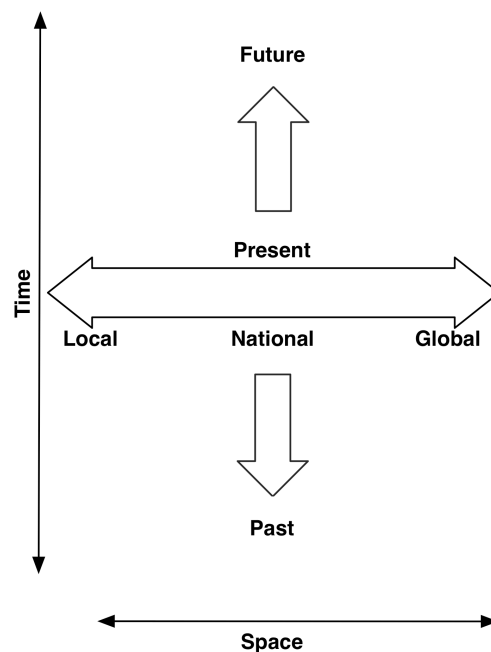


Figure 6: Hick's spatial-temporal model (2010)

While Futures Education is in itself its own discipline and field, it is important to note that in peace education, the future should always be a consideration. This is particularly relevant as action is always a goal of peace education, and in order to formulate appropriate actions, we must have a vision of the kind of future we are trying to create. Thus, while Futures Education can be its own field of study, it can and should be incorporated into every field of study.

Education, according to Alvin Toffler (1974), is preparation for the future. Thus, the very act of education is implicitly related to the future by preparing learners to enter and shape the future world. Peace education, in preparing learners to act upon the world in a peaceful way, must incorporate learning that encourages learners to imagine possible peaceful futures and ways to get there.

## The Futures Field

The futures field is comprised of three interrelated strands:

- **Futures research** – includes trend extrapolation, social and economic forecasting, global modeling;
- **Futures studies** – the academic field of enquiry into futures and future-related issues;
- **Futures education** – the application of futures ideas in formal and informal education (Hicks, 2004, p. 167).

Influential work in Futures Education was carried out by Dutch sociologist, Fred Polak, and American peace researcher, activist, and sociologist, Elise Boulding. Fred Polak argued that the “potent images of the future can act like a magnet, drawing society towards its envisioned future” (Hicks, 2004). This theory illustrates the importance of envisioning positive futures, and implies the detrimental effects of negative images of the future. Boulding largely based her work on Polak's book *The image of the future* (1972), which Boulding translated from Dutch to English. David Hicks (2004, 2008) is one of the predominant voices in futures education today.

## The Future in Education

According to research by Gough (1990), the future is often missing from discourse in education, and when it is included, it often falls into one of three categories:

- **Tacit futures** – assumed but never brought out into the open;
- **Token futures** – clichés and stereotypes that are often presented in a rhetorical manner;
- **Taken for granted futures** – when a future is described as something we cannot alter.

Futures Education, in contrast, seeks to explicitly talk about the future, bringing it out into the open, and explore various ideas about what the future could be. Cliches, stereotypes, and “taken for granted futures” should still be explored in a critical light, and alternatives should be imagined.

## Aims of Futures Education

According to Hicks (2008), the aims of Futures Education are for educators and learners to:

- Develop a more future-orientated perspective both on their own lives and events in the wider world;
- Identify and envision alternative futures which are just and sustainable;
- Exercise critical thinking skills and the creative imagination more effectively;
- Participate in more thoughtful and informed decision making in the present;

- Engage in active and responsible citizenship, both in the local, national and global community, and on behalf of present and future generations (p. 78).

Futures education is thus within the scope of peace education, which has similar aims and methods of teaching. Futures education can be used to stimulate creativity, critical thinking, and participatory learning methods, with the result being actions that help create a more just, sustainable, peaceful world.

## Futures Education Pedagogies

One of the key pedagogies in futures education are futures workshops, which were initially developed by Robert Jungk in the 1960s and later by Warren Ziegler and Elise Boulding in the US in the 1970s and 1980s (Hicks, 2004). Jungk's workshops have four phases:

1. **Critique** – complaints and criticism about the immediate problem are collected;
2. **Fantasy** – various processes, such as brainstorming, are used to generate “utopian schemes” that might resolve the problem;
3. **Implementation** – the most popular suggestions for action are identified and checked for practicality;
4. **Follow-up** – detailed action plans are reviewed and finalized (Hicks, 2004).

The workshops developed by Boulding, which have similar yet unique activities, have the following steps:

1. **Wish list** – individuals identify what they most hope to see in their preferred future as an aid to imagining;
2. **Childhood memory** – an example of holding an image in the imagination. The idea behind this step is an “imagination warm-up”. By asking students to think of a childhood memory, which everyone has, and then holding this image in their imagination, the participants begin to engage their imaginations in a way that is very relatable for everyone. In asking students to think of a memory, which really happened, they are still engaging their imagination about something that happened, by imagining who was there, what was happening, colors, smells, sounds, etc. Through this process, the participants begin to engage their imaginations, and are thus “warmed up” to begin imagining about the future.
3. **Stepping into the future** – a guided visualization to “see” details of their preferred future. The facilitator guides learners through the process of imagining their ideal of the future.
4. **Sharing images** – in small groups, depicting images on paper. In this step, students work together in small groups, sharing their images of the future and using artistic expression or words to express the image.
5. **World construction** – developing shared scenarios between group members. Through this process, in small groups the participants see how their preferred futures can be linked together as part of one unified preferred future.

6. **Action planning** – the specific steps needed to work towards the chosen future (Hicks, 2004). How can the preferred future(s) be achieved? Using the wish list, images, and world construction, participants brainstorm concrete steps to make their ideal future a reality.

While Futures Education can be applied in the classroom as a course or field of study, educators can also consider applying a **futures perspective** or **dimension**. This would involve explicitly incorporating ideas of the future - such as through imaging exercises - in all aspects of study.

Furthermore, children's perception of the future varies developmentally, and thus their conception of time (particularly with young children) should be considered when planning activities with a futures perspective.

## Sample Lesson

### Cora's Vision (Reardon & Cabezudo, 2002)

One of the most effective pedagogical tools of peace education is futures “imaging” or imagining transformations of the world that embody the conditions of peace and justice that motivate the 50 recommended steps toward a culture of peace outlined in the Hague Agenda. Peace educators have long understood the need to cultivate the “moral imagination” of learners, so as to enable them to see peace as an actual condition of a preferred and possible future. The educational task then becomes the designing and imparting of the learning required to bring about the changes that can make the possible future a probable one. This learning unit provides teachers with a sample of an exercise in futures visioning to be adapted to their own pedagogical purposes.

#### Source

“Vision for Women in the 21st Century” was the substance of the closing statement of the Plenary of the Court of Women delivered by Cora Weiss, President of the Hague Appeal for Peace, on March 7, 2001, in Capetown, South Africa.

#### Grade Level and Subjects

Grades 8-12; social studies, gender issues, current affairs

#### Materials

Copies of “Vision for Women in the 21st Century” as it appears at the end of this unit; copies of the Hague Agenda; newsprint or blackboards

#### Methods

Discussion; analyzing text; envisioning a culture of peace; planning transitional strategies for change; brainstorming possible actions to be taken; identifying new learning required to carry out change process

#### Concepts

Culture of peace, gender justice, social change action

#### Objectives

Students will

- Describe the world conditions they believe would characterize a culture of peace;
- Outline the main world changes required to achieve such conditions;
- Identify actions to be taken by individual citizens, civil society organizations, and governmental institutions to achieve the changes;
- Designate what they will need to learn to participate effectively in the change process;
- Consider the relationships between gender and peace.

#### Procedures

**Step 1:** Distribute the text, “Vision for Women in the 21st Century.” Ask students to read and respond to any of the questions embedded in the text.

**Step 2:** Next, form four small groups to discuss the potential consequences of the numbered questions. Assign one question to each group.

**Step 3:** Have the groups report their responses outlining the consequences that would occur should the change be brought about.

**Step 4:** Ask students to return to their groups to plan actions to bring about the changes they found desirable. Review the 50 points of the Hague Agenda to see if some of the recommendations would be appropriate and effective.

**Step 5:** Ask the groups to describe their own dreams of a culture of peace and how to achieve them.

**Step 6:** After the whole class discusses and compares dreams and action plans, ask what they need to learn to work for peace.

**Step 7:** Make a list of learning objectives for peace activists.

#### Handout

##### Vision for Women in the 21st Century

I dream  
Not day dreams  
Nor nightmare dreams  
Not impossible dreams  
I dream, "what if" dreams  
What if AIDS were only a verb? As, "She aids her aging parents."  
What if the people fighting pharmaceutical companies and people for peace and justice would support each other? It would multiply our numbers and our strength.  
What if the nearly one billion guns and small arms that are in uncontrolled circulation used to kill nearly 6 million people a year – more than die from malaria and HIV – what if they were all destroyed?  
What if the arms trade were taxed, or stopped? (Question #1)  
What if children went to school and learned a new skill? Reading, writing, arithmetic, and reconciliation?  
What if peace were learned? I dream that peace education is integrated into all school curricula.

What if we all learned nonviolent approaches to conflict? What if nuclear weapons were all abolished? (Question #2)

What if half the candidates running for office at every level in every country were women? (Question #3) I dream that the women of East Timor are half the members of parliament, half the new government.

What if women were at every negotiating table? (Question #4) Women, my friends, are the glue that hold societies together.

I dream that human rights are never separated from peace and justice.

I dream – what if everyone understood the 50 points of the Hague Agenda for Peace and Justice for the 21st Century? It's a way to get from a culture of violence to a culture of peace.

I dream that every child reads and understands the Universal Declaration of Human Rights and the Convention on the Rights of the Child.

I dream the results of the Tokyo Women's Tribunal for the Trial of Japanese Sexual Slavery be known to all people.

I dream that no country is allowed to have a military budget that is larger than its health and education budgets combined.

I dream that women never settle for token numbers anywhere, anymore.

Men have run the world since the beginning of time, and from the point of view of violence, illiteracy, poverty, racism, and gender inequality – they have failed.

So I dream that one day women and men will share power, and that both will run the show.

I dream that the resolution that women wrote and was unanimously adopted by the Security Council, #1325, is fully implemented, and that we see, as a result, women involved fully and equally in all peace processes. \*

What if, just as slavery, colonialism, and apartheid have been abolished, so, too, war is abolished? Our laws and our taxes would no longer support men to make weapons and train young people to go to war to kill and destroy.

I dream of peace and justice. I dream women will make it happen.

\* Copies of SC Resolution 1325 are available from the Hague Appeal for Peace or online at <http://www.peacewomen.org/un/sc/1325.html>.

## Questions for Comprehension and Reflection

1. What are the key principles of Futures Education?
2. How does Futures Education contribute to the overall field of Peace Education?
3. What is your personal vision of the future? For yourself? For your local community? For the world?
4. What is the stereotype or cliché view of the future in your culture or region?
5. Are your students given opportunities to envision and work towards alternative futures? If not, how can you change this in your classroom? If such opportunities exist, please explain what they are.
6. Which of the Futures Education pedagogies are you most interested in using in your classroom? How would they impact student learning? How would you incorporate them into your existing practice and curriculum? Give examples.

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## Additional Resources

- World Futures Studies Federation [www.wfsf.org](http://www.wfsf.org)  
WSFS Pedagogical Resources <http://wfsf.merlot.org/index.html>  
David Hicks, Teaching for a Better World <http://www.teaching4abetterworld.co.uk/>

## Unit 2 Wrap-Up

Congratulations! You have completed Unit 2 on the Scope of Peace Education. In Unit 2 we looked at the different fields that are part of the broader field of peace education. A holistic peace education program should include elements from all of these fields.

Before progressing to Unit 3:

- Review the key concepts in this unit.
- Take the quiz.
- Are there any fields not included here that you can imagine as part of a comprehensive community, school, or classroom peace education program? If so, what are they?
- What areas studied in this unit will be easy to integrate into your classroom teaching? What areas do you see as potentially challenging? Why?
- Start a list of specific ideas to engage your students in learning *about* and *for* peace.



# **UNIT 3: From Theory to Practice. Towards a Peaceful Classroom, School and Community.**

## **Unit 3 Introduction**

The focus of Unit 3 is pedagogy and classroom practice. We start by looking at peace education as pedagogy, and examine important characteristics and skills of a peace educator. We then examine different approaches to peace education. Finally, we review the major subject areas taught in most classrooms around the world, and provide suggestions for ways you could implement peace education in these areas. While we provide many examples that can be directly applied, we hope that Unit 3 also provides inspiration for you to develop your own teaching approaches to peace education for your context.

# 1. Peace Education as Pedagogy

## Lesson Objective

At the end of this session, the participants will:

- Understand form, content, and structure and the importance of considering each in peace education
- Understand the importance of pedagogy in peace education
- Be able to discuss the key pedagogical principles of peace education
- Apply key pedagogical principles of peace education in their classrooms

## Guiding Questions

Before you read this section, consider the following questions:

- What approaches do I use in my classroom? Do I use many different ones or rely on a few key ones? Try to make a “pedagogy inventory” of your teaching style.
- What is the relationship between *where* I teach and *how* I teach?

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## Introduction: Form, Content, and Structure

In peace education, *how* we teach is just as important as *what* we teach. Pedagogy is the **form** that peace education takes, and it consists of the teaching approaches and methods used by peace educators. Pedagogy answers the question *how*. In every educational setting, peace educators should consider the content, structure, and form in which they are teaching. The pedagogical principles of peace education can be used in any area of teaching. The form of peace education includes pedagogy, but is also more than just the teaching methods used. It also includes elements such as the student-teacher relationship and communication style.

The **content** is *what* is being taught and studied. The content may vary, but should be related to the students' lives. The educator should guide the students in making connections between the content, their own lives, and possible contradictions.

The **structure** is the educational setting, answering the question *where*, but it is more than just the physical environment. For example, if one is teaching in a formal school setting, the physical space is one component. Other components might include the administration, the rules and regulations of the school, the curriculum (for example, if there is a mandatory curriculum that must be followed), policies, etc.

According to Haavelsrud (1996), there is a dialectical relationship between the form and content, in which the “form determines the content and the content determines the form”

(p. 39). Haavelsrud further points out that this relationship is particularly important in peace education because the content is not always known, but is rather produced through the process of education (1996).

Form, content and structure should be considered in all educational situations. Here, we will focus on the form, or pedagogy, of peace education.

Most teachers may not have as much control over the content and structure in which they teach. The area where you have the most control is the form. Thus, if you find it difficult to integrate peace education content into your classroom, you can start with form – the how of teaching – which can be applied to any educational setting.

## Peace Education Pedagogy

Peace education pedagogy can be used in all subjects and areas of teaching. While different themes of peace education, such as human rights or multiculturalism, can be taught as subjects themselves, these themes can also be integrated into other subject areas (for example, integrating human rights lessons into a math or social science class). The pedagogy of peace education can be applied in any area, subject or discipline.

The pedagogy used in peace education is inextricably linked to the content. For example, if the teacher stands in front of a classroom lecturing about peace, this would not be peace education. This is because this type of practice relies on the oppressive, banking-style methods criticized by Paulo Freire (see earlier section on Freire for more on the banking system).

## Key Pedagogical Principles of Peace Education

Virginia Cawagas (2007) has identified four key pedagogical principles in peace education:

1. **Holism:** Demonstrating that all issues are interrelated, multidimensional, and dynamic. Holism stands in sharp contrast to the fragmented way in which school subjects are often taught. A holistic vision allows us to see the complex relationships of different issues. A holistic vision involves looking at the temporal (past, present, future, and how they interrelate) and spatial dimensions (from micro to macro, and across sectors of society) of an issue.
2. **Values formation:** Cawagas writes, “Realizing that all knowledge is never free of values, educating for a culture of peace needs to be explicit about its preferred values such as compassion, justice, equity, gender- fairness, caring for life, sharing, reconciliation, integrity, hope and non-violence” (p. 302). Peace education involves teaching for these values in all educational interventions.
3. **Dialogue:** According to Cawagas, “a *dialogical* approach cultivates a more horizontal teacher-learner relationship in which both dialogically educate and learn from each

other” (p. 303). Dialogue is a key component of peace education pedagogy. In addition to class discussion, Cawagas suggests the following tools for dialogic pedagogy:

- Guest speakers: For example, invite street children to a class to talk about their lives;
  - Web charting: Make a web chart using a theme (in a circle in the center), and sub-themes connected to the center, and draw connections;
  - Role-play: Have students act out a cross-cultural conflict;
  - Simulation: Simulate a small-arms convention for a lesson on disarmament; have students play different roles, such as that of an arms dealer, arms buyer, protester, etc.;
  - Singing;
  - Painting;
  - Poetry;
  - Small group discussion.
4. **Critical empowerment:** Cawagas writes that “in critical empowerment, learners engage in a personal struggle to develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and non-violence” (p. 304). Thus, through critical empowerment, learners develop a deeper understanding of problems, and are also empowered to take action to solve these problems. Critical empowerment also requires an understanding of power; in a system of inequitable power relations, empowerment involves reconstructing this system to one of more equitable, horizontal relations.

In the later section, called Teaching and Learning Approaches, we will explore examples of different types of peace education pedagogy.

## Questions for Comprehension and Reflection

1. What are the key pedagogical principles of peace education?
2. Describe the content, form, and structure of your teaching.
3. How can you use peace education pedagogy even when not directly using peace education content? Give an example.
4. How can you integrate peace education pedagogy into all of your teaching? What would it look like from the students’ point of view?
5. Which key pedagogical principles are you most likely to adopt in your classroom? Explain.

## References

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# 1.1 Attributes of a Peace Educator

## Lesson Objectives

At the end of this section, the participants will:

- Be able to discuss the qualities that are important for a peace educator

## Guiding Questions

Before you read this section, consider the following questions:

- What are the attributes of a peacemaker? Think of famous peacemakers (Mahatma Gandhi, Mother Teresa, Nelson Mandela). What characteristics did they have that made them peacebuilders?
- What are the attributes of a peace educator? Make a list before you continue.
- What skills does a peace educator need? Brainstorm before you continue.

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## Attributes of a Peace Educator

Peace educators must internalize the concepts they are teaching to their students. This does not mean that as a teacher, you need to be a “finished product” of perfect peace knowledge, skills, and attitudes. On the contrary, peace education is inherently a process of **life-long learning**, and we are all students that are perpetually seeking greater knowledge and understanding. It does mean, however, that you should be constantly trying to “practice what you preach,” and constantly self-reflecting on the alignment of your teaching and your actions and behavior, and honestly acknowledging your limitations. This is perhaps the most important attribute of a peace educator.

Successful peace educators possess an array of attributes. The following list is not an exhaustive checklist; it is rather a list of attributes that are frequently observed in peace educators. Before you read this list, be sure that you have answered the guiding questions above as best you can.

The attributes of an effective peace educator include:

1. The teacher is a responsible global citizen and has a vision for positive change in the future. S/he believes that education is for positive/constructive change.
2. The teacher is motivated by a desire to serve and is actively involved in the community where s/he teaches.
3. The teacher is a life-long learner.

4. The teacher is “both a transmitter and transformer of cultures.” The teacher transmits his/her own culture but is also critical and reflective to be an agent of change and understanding of other cultures.
5. The teacher's relationships with students and faculty must nurture peace via the creation of a community.
6. The teacher must be aware of racism, sexism or any other form of discrimination that may occur in the classroom and both how s/he perpetuates it and how other students perpetuate it.
7. The teacher uses constructive criticism to help his/her students grow.
8. The teacher knows all of the learners as individuals and responds effectively to their differences with a caring attitude.
9. The teacher creates an environment in which the students are free to inquire by creating questions that address issues. The teacher is the poser of questions rather than the answerer.
10. The teacher is constantly reflective about his/her own teaching methodologies.
11. The teacher knows and uses the skills for communication and conflict resolution to build a community.
12. The teacher utilizes cooperative learning.
13. The teacher is able to elicit discussion from the students.
14. The teacher motivates and inspires his/her students.
15. The teacher is joyful and positive; promoting hope.
16. The teacher is passionate and compassionate.
17. The teacher is gentle and fair.
18. The teacher is comfortable using personal stories to connect to the learning (Navarro-Castro & Nario-Galace, 2008).

## **Standards for Peace Educators**

The following is a list of standard skills that teachers of peace education should demonstrate (Carter, 2006):

1. Facilitate student construction of their concepts of peace and positive processes for increasing it, based on their collective experiences and new information.
2. Integrate positive contact with, as well as information about, diverse cultures in the local region and afar to overcome ignorance, misinformation and stereotypes.
3. Accommodate cultural norms of students including their diverse learning styles.
4. Engage in cross-cultural communication with multicultural school participants, including families, thereby modeling acceptance, accommodation and celebration of diversity through pluralism.
5. Demonstrate positive regard for all students, regardless of their misbehaviors, to convey unconditional care and respect for them as valuable people.
6. Use compassionate and equitable communication in dialogic facilitation of classroom management.
7. Train students through modeling of dispositions and skills that develop peace, including the practice of nonviolence before and during conflicts.

8. Create a nurturing “school-home” environment which nourishes and provides a safe place for communication about concerns related to violence.
9. Listen to families’ ideas of how peace can be developed in the classroom and school and then collaborate with them in the facilitation of their suggestions.
10. Use strategies that support peaceful interaction with the self and all people, including restorative practices in post-conflict situations.
11. Model action for peace development on and beyond the campus, thereby demonstrating a community norm of social justice.
12. Cultivate and support the student’s responsibility for their own peaceful-problem solving while you stay aware of, and responsive to, their needs.
13. Integrate across multiple subject areas information about past, present as well as future peace developments and strategies.
14. Create and support venues for expressing current and future peace development.
15. Show appreciation for all student achievements in, and aspirations for, peace.
16. Attend to and teach ecological care of the physical environment, including sustainable use of its resources.
17. Teach about socially and environmentally responsible consumerism and the conflicts which result from exploitation of producers and laborers.
18. Teach about power relations in current events as well as history to help students recognize sources of structural violence.
19. Facilitate student examination of militarism and its impact on the social order.
20. Teach students to critically evaluate sources, perspectives and evidence provided in information they have access to while enabling them to recognize the types of information they do not have, but need, to develop clear understanding of spoken and written presentations.
21. Enable students’ discussions of controversy and unresolved problems locally and globally, thereby cultivating their intellectual and communicative skills for comprehending and analyzing conflicts.

## Questions for Reflection

1. Compare the list you made at the beginning of this section to the list presented above. What were the similarities and differences?
2. Compare yourself to the attributes on the list. What are your strengths as a peace educator? What are your potential weaknesses? Choose one or two attributes that you feel you are lacking, and explain how you will go about making those attributes part of your professional identity.
3. Review the list of standard skills for teachers of peace education. What skills do you already have? What skills do you need to improve upon? Again, choose one or two skills that you are lacking and explain how you will work towards acquiring them.

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## 1.2 Effective Communication<sup>1</sup>

### Lesson Objectives

At the end of this section, the participants will:

- Be able to describe effective communication
- Be able to describe the principles of nonviolent communication
- Understand skills for effective communication and why this is important for peace education

### Guiding questions

- How well do you listen to your students? How do you know that you are listening well?
- Did you listen to the news this morning? What were the top news stories?

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*To listen well, is as powerful a means of influence as to talk well, and is as essential to all true conversation.*

*- Chinese Proverb*

### Introduction

After listening to the news in the morning, most people generally cannot remember more than one or two news items. This is generally because people are listening passively and not actively. Too often when we are teaching, students listen the same way. Communication is a two-way process between the speaker and listeners. As such, effective communication encompasses both speaking and listening. It is important for peace educators to develop effective peaceful communication skills and to teach our students these same skills.

Conflict is often a result of miscommunication. This is particularly common in cross-cultural settings, as communication varies greatly from culture to culture. It is absolutely critical for peace educators to communicate effectively, and to understand the dynamics of communication in order to help their students develop the same crucial skills for peaceful communication.

As a peace education teacher you have a responsibility to demonstrate the skills and values associated with constructive and peaceful living. **Peaceful communication** is a way for you to be a peacemaker in every aspect of your life. It is a tool you can use in the classroom

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<sup>1</sup> Note: Parts of this section were adapted from the INEE Peace Education Programme (Verdiani, 2005)

and teach to your students so that they, too, become powerful communicators. It is also something you can integrate into your daily life for peaceful living in your home and community.

## Listening

To listen well is the first skill that you, a teacher, should have, as this is how you come to really understand the learners in your care. Many teachers assume that the skill of listening should be a skill for the learner, not the teacher. But if this is true, how does the teacher know when the children understand? Listening to the teacher is only one side; the teacher must also listen to the learners. By listening to them, the teacher knows what is understood and what problems the learners are having. The teacher can then help them to learn more effectively.

Failing to listen effectively and with empathy to people on the other side of a conflict often makes matters much worse, so this skill is needed as a tool of peace.

**Active listening** involves attentively listening to the speaker, using body language to show that you are listening, and then paraphrasing what you heard the speaker say. The use of body language is culturally relative. In some cultures, gestures like eye contact can indicate listening, but in others, these gestures may not be appropriate. Paraphrasing is using your own words to summarize what the speaker said. This is not intended to show agreement, but to show that you understand what the speaker is saying. All of these skills are an art, and require practice.

## One-way vs. Two-way communication

Many of the attributes associated with peace education are elements of communication.

**Open communication** – where people are honest, where they listen and where they try to understand the other person’s point of view – is one of the cornerstones of peace. This sort of communication can happen only when both sides involved in communicating are willing to try.

Many conflicts arise because of one-way communication, which is when one person dominates as the speaker, and the other person does not have the opportunity to speak. This is unfortunate when we consider that much of the communication in schools is one way, proceeding from the teacher to the student. We need to look at the effectiveness of one-way communication and see if perhaps we can improve the situation.

**Two-way communication** – when both participants are active speakers and listeners is also necessary for peaceful interaction between people. People have a responsibility to listen carefully, to communicate clearly, and to clarify points and summarize information so that the communication is clear and precise.

## Speaking

As peace educators, we must “practice what we preach”, and when we are teaching peace, this includes the way we speak. We need to be aware of the language we use and the manner in which we speak, so that not only are we effective communicators, but that we also convey the principles of equality, dignity, multicultural solidarity, and nonviolence through our speech.

We should be aware of **violent language** that we use, such as idioms from our language that have violent messages within. Often, these are metaphors, idioms, or hyperboles, but even if the meaning is changed, it is important for us to examine our languages and look for the violence embedded within. For example, “I wanted to kill my friend when she did that!” This expression in English is a hyperbole used to convey shame and embarrassment. The speaker does not literally want to kill her friend. However, notice that the language is violent, and there are other ways to express this that do not conjure violent images.

**Swearing** is another way that language can be overly harsh. It is unlikely that, as a school teacher, you would ever swear in your classroom. However, it is likely that you will overhear students using inappropriate language at recess or when they think you cannot hear them. It is very important that you speak with your students about the connection between peace, including inner peace, and the language they use in their daily lives, and that you do not shy away from these conversations.

We should also be careful to use **gender-neutral language** in speech in the classroom. Gender-neutral language is inclusive, which is one of the values we are trying to promote with peace education. (Please see the section on Gender for more on gender-neutral language).

## Nonviolent Communication

**Nonviolent Communication (NVC)** is a system of communication based on the principles of nonviolence and compassion. Nonviolent communication is particularly useful when solving conflicts, and can be a great method to teach your students peer mediation. The Nonviolent Communication process involves four components (Rosenberg, 2003):

Stage	Explanation	Example of phrase
Observations	The concrete actions that affect our well-being that we observe without judgement.	When you....
Feelings	How we feel in relation to what we observe.	....I feel....
Needs	The needs, values, desires, etc. that create our feelings.	...because my need for ___ is not being met....
Requests	The concrete actions we request in order to enrich our lives.	Would you be willing to....?

**Figure 7: The Nonviolent Communication process (Rosenberg, 2003)**

Nonviolent Communication requires both expressing honestly and receiving empathically through the four components. It also requires the speakers to take ownership of their

feelings. For example, “You make me angry!” is a broad generalization, and no one can *make* anyone feel anything. By expressing the way you feel in regards to a specific action (“I feel angry when you ...”), you are empowering yourself by taking ownership of your feelings. An observation that is free of judgment is also less likely to result in defensiveness in the listener.

## **Case Study: Council**

The Council form of compassionate communication is based on the commonalities of dialogic practices across cultures. One of the essences of the practice of Council is bridging people and communities through good communication practices: listening and speaking from the heart, which is the way of Council. According to the Ojai Foundation (2010),

Council is the practice of speaking and listening from the heart. Through compassionate, heartfelt expression and empathic, non-judgmental listening, Council inspires a non-hierarchical form of deep communication that reveals a group's vision and purpose.

The Council is described by the Center for Council Training in Israel (2010):

The basic practice of council is simple. A group of people sits in a circle. The circle format engenders a sense of equality and since the facilitator is also a participant rather than a lecture or a teacher, everyone has the feeling of “being in the same boat”. A talking piece is passed from person to person in the circle and one at a time people speak, each one has a voice, speaking from the heart, and all the others listen.

## **Council In Schools**

In Southern California, the Ojai Foundation runs a Council In Schools program, which brings the Council technique to schools throughout the Los Angeles Unified School District. Through this program, teachers are given an orientation to the Council followed by a more in-depth training. They are then paired with experienced mentors who help them apply the way of Council in their classrooms. Council is more than just a communication technique. It is a holistic practice and way of being that fosters a paradigm shift towards compassionate, equitable relationships, and that encourages compassionate communication as a tool for bringing out the highest potential in the group.

## **Amutat Maagal Hakshava: Council Training Israel (Hammer, 2010)**

In Israel, a non-profit called Amutat Ma’agal Hakshavah (“Listening Circles”) has been bringing the Council program to schools and teachers, and has focused specifically on bringing Arab and Jewish children together in dialogue. There are many cities of mixed Arab – Jewish population in Israel: Jerusalem, Acco, Haifa, Ramla, Jaffa, Maalot-Tarshiha, and more. These populations rarely mix, and often are at odds with each other. So, how do you bridge this divide between children, break down the barriers of prejudice, mistrust, and language that are instilled from a very young age? How do you begin to create a shared society where separation is the norm?

The aim of this program is to teach the way of Council as a basis for creating a common language of listening and speaking from the heart, in order to bridge cultures, create connections, working relationships, and friendships where none were possible before.

This successful pilot program was carried out between 2008-2010 with two schools in Acco: two classes of 4<sup>th</sup> grade students learned and practiced the basis of Council, and after twelve separate meetings, the children met in mixed circles of Council for two meetings the first year, and then met a number of times over the second year. The program ran during a year of extreme tension in the city, with city-wide riots between Arabs and Jews and during the Gaza War. This was the only program that succeeded during this period. The children met, discovered each other, played together during recesses, spoke honestly with each other, and listened deeply to each others' stories.

Staff trainings are important to the program: if the teachers can speak authentically, the children will, too. If the teachers distrust the approach, the children will feel it. So, the teachers from two schools together receive a short introductory training, experience Council, and are taught the rudiments of facilitation. They are paired with professional facilitators for the first year.

The children are then given a series of ten Councils in their classes, experience learning the "language of council", its intentions, story, ceremony, and games. When they become familiarized with this, it is time to bring them together with the other group of children. If there is a language barrier, translation is used and more games are included. The children discover that they know how to communicate with one another from the start, through story, authentic speaking, and deep listening skills they have acquired. They see and discover each other as they truly are and not as the stereotypes developed by society. They develop friendship and camaraderie.

This case study demonstrates the significant role that communication plays in fostering peace. In order to promote peace in the world, it is important that we develop peaceful communication practices, and encourage dialogue among different groups.

Teachers who are interested in implementing Council in their classrooms, should participate in Council training. However, if you live in an area where this is not possible, you can start by reading *The Way of the Council* and by practicing with your friends and family. For more information on Council, see the Additional Resources section below.

## **Sample Activities for Effective Communication**

It is essential to practice effective communication in your everyday life. It is even more essential for teachers who are teaching effective communication.

These activities are intended to help participants practice communication skills, and to demonstrate communication skills. If you are studying in a group, try these activities as a group. If you are studying alone, you can try these activities with a friend or with your

students. As discussed above, it is very important that peace educators develop effective, peaceful communication skills, so the more you practice, the better!

## Telephone

This game is best played with a group of people. In this game, one person thinks of a phrase or story, and whispers it to the first person in the line. That person listens, then repeats to the next person in line, and so on until everyone has heard the story. Finally the person at the end of the line repeats the story to the group. Usually, the story has changed dramatically by the time it reaches the other end. This activity can also be done as a race in teams, if you have a large number of participants. This game often demonstrates how we communicate – both listen and speak – ineffectively.

## Active listening with a partner

Pair off the participants so that they are with people they do not know.

Call them A and B. Give the As five minutes to tell a story (perhaps about their childhood or something that has happened in their life) and then give another five minutes to the Bs to tell a story. They must not take notes, but they can ask questions. Ask some of the 'As' to tell the stories told by their partners back to the large group. Ask the partners if the stories are accurate. Do the same thing with the 'Bs' and ask if the stories are accurate.

## One-way/two-way communication activity

1. Ask for four volunteers.
2. Send two out of the room and show the picture of geometric shapes (for example, a rectangle with a circle inside) to the other two. Remind them not to show their picture to anybody. Ask for one of them to wait for the second part of the exercise. Invite one of the other volunteers back inside.
3. Explain that they are going to draw what the other person tells them. They cannot ask any questions (this is 'one-way communication'). The 'instructor' (the participant with the drawing) stands behind the flipchart (or with his/her back to the board). The 'instructor' describes the picture to the participant at the flip chart (the 'artist'). The 'artist' draws the picture based on the instructions given. If you are using a flip chart, turn to a new page. If you are using a board, ensure that you can reproduce the drawing and then clean the board.
4. Ask the second 'instructor' to come forward and bring in the second volunteer from outside. This time the instructor can watch what the artist is doing and make comments on it, and the artist should ask questions (two way communication).
5. When the drawing is completed, compare the two drawings (redraw the first drawing if necessary). Ask the volunteers how they felt when they were either instructing or drawing. Show the participants the original drawing. Ask the group which drawing is the most accurate. Discuss why this is so. Then discuss the following questions:
  - What are the advantages of one-way communication?
  - What are the disadvantages?

- What are the advantages of two-way communication?
- What are the disadvantages?
- What responsibilities do we have if we are going to use one-way communication?
- Why do we use one-way communication when two-way communication is proven to be more effective?

## Sample Lesson

Learning How to Listen (Reardon & Cabezudo, 2002)

Listening skills are important in all human relationships and absolutely essential to preventing and solving conflict. The development of good listening skills should be a priority goal of all education, especially civics education and education for peace. The guidelines on the following page, by Ron Kraybill of Eastern Mennonite University (USA) provide the basis for developing such skills.

### Source

This material was adapted from a handout from the Annual Meeting of the Peace Studies Association in the United States.

### Grade level and subjects

Secondary grades, 10-12; Any subject where discussion and verbal exchange is used in class.

### Materials

Brief descriptions of conflicts, or situations that may produce conflicts, involving two opposing parties or persons

### Concepts

Constructive communication; respect for opposing perspectives and opinions

### Objectives

Students will:

- Learn to create a supportive environment that helps people relax and focus on issues
- Develop rapport and trust with both parties in a disagreement or conflict
- Practice conveying empathy and respect for each person, regardless of their beliefs, words or conduct
- Demonstrate an ability to state clearly the basic problems that need to be resolved in

terms of problems and issues, not personalities

### Procedures

Step 1: Distribute the guidelines (handout) to the class.

Step 2: After these have been read carefully, ask if students need any clarifications

Step 3: Once assured that the class understands the guidelines, form groups of 3 students per group to practice listening skills.

Step 4: Give each group a brief conflict description. Ask two students to select positions, the perspectives from which they will speak, and designate one student as a mediator. (Prepare the conflicts so that they can recount one issue or problems with two opposing positions on the conflict. These can be real or hypothetical).

Step 5: Direct those who are taking a position to present their cases to the mediator and the mediator to listen to each speaker, following the guidelines.

Step 6: Announce 12 minutes for the first round, allowing 4 minutes for each to present a position, and 4 minutes for the mediator to question, summarize, and have the conflicting parties agree on the summary.

Step 7: Direct the groups to explain conflict situations with other groups.

Step 8: Then repeat the process.

Step 9: Do one more exchange of conflicts and repeat the process so that all 3 students in every group have performed the mediator role.

Step 10: Debrief, raising questions about what the students learned in the process and what they need to try to develop further to be good listeners and potentially good mediators.

Step 11: Stress that, to prevent the escalation of conflicts in all spheres of life, active, attentive listening must be practiced.

### Handout

Guidelines for Effective Listening



#### Four Ways to Listen Effectively

1. Use your body to say "I'm listening":
  - frequent eye contact
  - nodding the head
  - body oriented toward the speaker (head, arms, legs)
  - say "yeah," "uh-huh," "I see," etc.
2. Use "echo responses," repeating a word or phrase spoken by the speaker. This unobtrusively focuses attention of the speaker on things that may be unclear to you. Echo responses allow you to direct the flow of conversation without major interruptions.
3. "Paraphrase" or restate what the speaker has said in your own words. This is a crucial skill that requires practice.
  - a. Focus on the speaker. "You..."
  - b. Include both facts and feelings. Body language and tone of voice will clue you to feelings.
- c. A paraphrase contains no hint of judgment or evaluation, but describes sympathetically.
  - "So you believe very strongly that..."
  - "The way you see it then..."
  - "You were very unhappy when he..."
  - "You felt quite angry with your neighbor in that situation..."
  - "If I'm understanding you correctly, you..."
4. Summarize the basic viewpoints of the speaker as you've heard them. A summary is an extended restatement of the key points of information offered by the speaker. Use the summary to focus each party's statement in terms of issues and solvable problems, instead of personalities. In the final summary, obtain the agreement of the speaker that you have summarized both accurately and completely.

## Questions for Comprehension and Reflection

1. What skills are needed for effective communication?
2. What are the steps of the nonviolent communication process?
3. Can you think of other elements that might be needed for peaceful communication?
4. How can you incorporate what you learned here into your classroom practice? Be specific. What would be the benefit to your students?

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## **Additional Resources**

### **Nonviolent Communication**

The Center for Nonviolent Communication: <http://www.cnvc.org/>

It is beyond the scope of this program to provide in-depth NVC training. We highly recommend that you visit the Center for NVC web site, where you will find extensive resources. In addition, we recommend reading Marshall Rosenberg's book on NVC (cited above).

### **Council**

The Way of Council by Jack Zimmerman and Virginia Coyle.

This is quintessential reading for anyone who wants to practice the Council way.

The Ojai Foundation

<http://www.ojaifoundation.org/>

Amutat Ma'agal Hakshavah (Council Israel)

<http://www.hakshava.org>

or write: Aura Hammer [aurahammer@gmail.com](mailto:aurahammer@gmail.com)

## 1.3 The Art of Asking Questions<sup>2</sup>

### Lesson Objectives

At the end of this section, the participants will:

- Understand the importance of asking skillful questions in peace education
- Understand different ways to think about asking questions

### Guiding Questions

- What are the characteristics of a “good question?” Think of the last time someone asked you a good question. What was it?

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*If I had an hour to solve a problem and my life depended on the solution, I would spend the first 55 minutes determining the proper question to ask, for once I know the proper question, I could solve the problem in less than five minutes.*

*- Albert Einstein*

### Introduction

Questioning skills are vital to effective teaching, and are particularly important to solving the societal challenges that peace education seeks to address. As a teacher, you should be able to lead the students to learn what you want them to learn by asking the right questions. Furthermore, teaching your students how to ask effective questions is a core part of critical pedagogy.

According to Vogt, Brown and Isaacs (2003),

Questions open the door to dialogue and discovery. They are an invitation to creativity and breakthrough thinking. Questions can lead to movement and action on key issues; by generating creative insights, they can ignite change (p. 4).

### The Art of Powerful Questions

Not all questions are created equal, however. Some questions will lead to a dead end (which, in itself, can be a learning process), whereas other questions can lead to life-changing realizations. According to Vogt et al (2003), powerful question:

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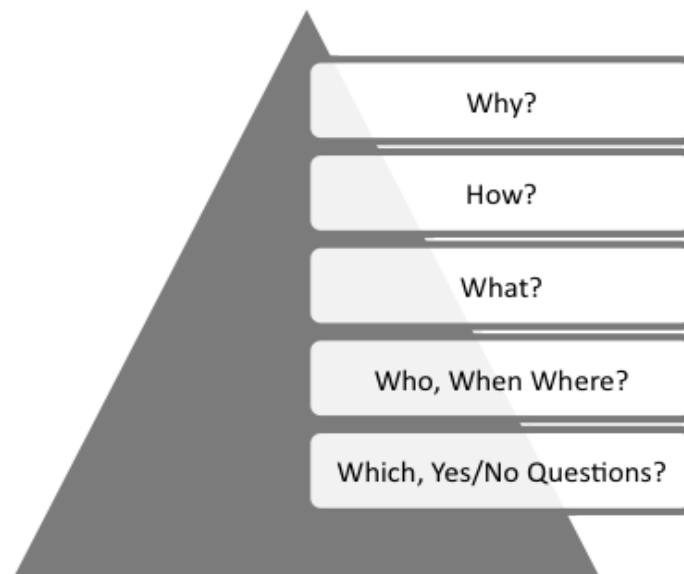
<sup>2</sup> Note: Parts of this section were adapted from the INEE Peace Education Programme (Verdiani, 2005)

- Generates curiosity in the listener
- Stimulates reflective conversation
- Is thought-provoking
- Surfaces underlying assumptions
- Invites creativity and new possibilities
- Generates energy and forward movement
- Channels attention and focuses inquiry
- Stays with participants
- Touches a deep meaning
- Evokes more questions (p. 7).

Three key components to creating powerful questions are construction, scope, and assumptions (Vogt et al, 2003).

### Construction

**Construction** refers to the actual linguistic wording of the questions, which can impact its effectiveness. When asked, people rank the following question words from most powerful to least powerful as follows:



**Figure 8: Question Pyramid**

Think of the very simple difference in asking a question such as “Do you like your job?” (which will elicit a yes/no response), compared to “Why do you like your job?” which gives the respondent more opportunity for reflection and possibility for deeper thinking in their response. This does not mean that yes/no questions are not important. In this example, it might be appropriate to ask someone *if* they like their job before asking *why*. While all questions can be valuable, it is important for peace educators to be thoughtful and artful in asking questions.

## Scope

The **scope** of a question can be narrow or broad, depending on how it is asked. A narrower scope is often easier in terms of devising an action plan. For example, the question, “How can we create a peaceful world?” is a rather daunting question for anyone, and can result in great hopelessness and apathy as learners realize all that needs to be done. However, a more specific question, such as “What are some actions we can take to create a more peaceful classroom?” becomes much more tangible, as learners can immediately think of simple actions that can be taken.

## Assumptions

The third element in creating a powerful question is bringing awareness to the **assumptions** that are implicit in the question. For example, the question, “How can we create a more peaceful classroom?” assumes that creating a peaceful classroom is a desirable goal for the people who are answering the question. Vogel et al (2003) provide the example:

So, contrast the question, ‘What did we do wrong and who is responsible?’ with ‘What can we learn from what’s happened and what possibilities do we now see?’ The first question assumes error and blame; it is a safe bet that whoever is responding will feel defensive. The second question encourages reflection and is much more likely than the first query to stimulate learning (p. 5).

Furthermore, examining hidden assumptions and beliefs is a key part of critical education and peace education. We should examine implicit assumptions as much as possible, in ourselves (“Why do I believe what I believe?”), about what we read and learn (“What are the assumptions in this news headline/textbook?”), and in regards to our culture, which is an important way to uncover our own ethnocentricities.

## Closed vs. Open Questions

(This section has been adapted from the INEE Peace Education Programme, Verdiani, 2005)

Another way to think about questions is whether they are closed or open. **Closed questions** are those where there is a definite correct answer. If you are reviewing content, you can ask closed questions. They request one answer which is either right or wrong. (e.g.  $3 + 2 = ?$ ).

Closed questions:

- Have a single correct answer
- Rely on knowledge and comprehension

However, if the question is “What number combinations equal 5?”, then what is the answer? The answers then may go to infinity depending on how well the child understands the concept of numbers. Many teachers assume that the answer they have in mind is the

only correct answer, and often this is not so. There may be many correct answers. This question is an **open question** because there are many answers, each one of which may be correct.

In an examination, we tend to ask mostly closed questions to see if the child has the required knowledge, but often these are the only questions that we ask. Open questions do not have a single correct answer. They ask the student to think, to understand, to analyze, to synthesize and to evaluate. These are higher-level cognitive skills and very important in peace education. Sometimes teachers ask what sounds like an open question but they treat it as a closed question (i.e. they want the answer that they have in mind). This is called “Guess what the teacher wants to hear”, and it is a very unfair game to play. If you do play this game (whether you know it or not), then sooner or later the learners will not respond to questions at all as they cannot be sure of guessing correctly.

For example, a question such as “What do you think would happen if ...?” is only truly open if the student is encouraged to say what they think will happen. If the teacher is sure that only one thing that happens is acceptable and accepts an answer that agrees with his/her own answer, then the question is actually closed.

Open questions are those that have a variety of answers (not a list of answers). Open questions are those where we try to find out if the child understands, if the child can put together two pieces of information to come up with an answer, if the child can discover an answer that is not expressly written in the book. Open questions involve higher levels of cognition such as analysis, synthesis and evaluation.

In peace education, where we are trying to develop attitudes and values, it is not enough to know that the student can reproduce what has been taught. If the children cannot understand, how will they discover that a statement may have bias? If they cannot understand and put together pieces of information, how will they solve problems, taking into account all the factors? If they cannot evaluate, how will they be able to judge fairly?

## **Appreciative Inquiry**

A process that may be useful in your classroom and your professional development as a peace educator is called Appreciative Inquiry. It was developed by David Cooperrider and his colleagues at Case Western University.

According to Cooperrider and Whitney (2001), appreciative inquiry

is about the coevolutionary search for the best in people, their organizations, and the relevant world around them. In its broadest focus, it involves systematic discovery of what gives “life” to a living system when it is most alive, most effective, and most constructively capable in economic, ecological, and human terms (p. 3).

With most problem solving efforts, the focus is on what isn't working and how to fix it. With Appreciative Inquiry, the focus is on what is working and how to leverage it (Vogel, et. al, 2003). Cooperrider's research has shown that human systems tend to grow towards what they persistently ask questions about. Thus, by asking questions about positive possibilities, the system should tend to grow in the direction of possibility, rather than problem.

The Appreciative Inquiry Process follows the basic assumption that "an organization is a mystery to be embraced," and follows the 4-D cycle, as shown in Figure 9:

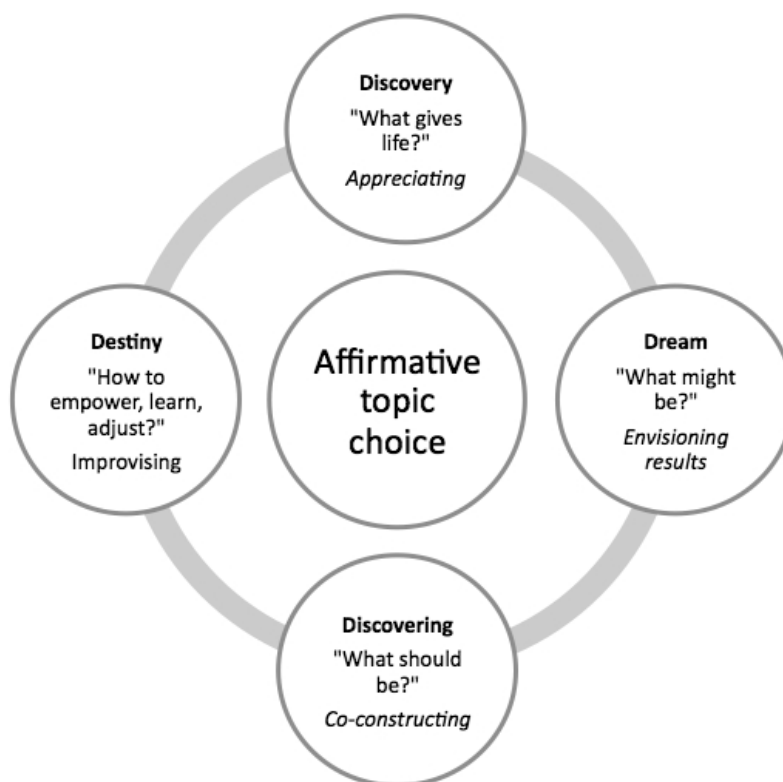


Figure 9: Appreciative Inquiry 4-D Cycle (Cooperrider & Whitney, 2001)

## Reflective Questions for Asking Questions

Here are some questions you might ask yourself as you begin to explore the art and architecture of powerful questions. They are based on pioneering work with questions being done by the Public Conversations Project, a group that helps create constructive dialogue on divisive public issues.

- Is this question relevant to the real life and real work of the people who will be exploring it?
- Is this a genuine question—a question to which I/we really don't know the answer?

- What “work” do I want this question to do? That is, what kind of conversation, meanings, and feelings do I imagine this question will evoke in those who will be exploring it?
- Is this question likely to invite fresh thinking/feeling? Is it familiar enough to be recognizable and relevant—and different enough to call forward a new response?
- What assumptions or beliefs are embedded in the way this question is constructed?
- Is this question likely to generate hope, imagination, engagement, creative action, and new possibilities or is it likely to increase a focus on past problems and obstacles?
- Does this question leave room for new and different questions to be raised as the initial question is explored?

(Adapted from Sally Ann Roth, Public Conversations Project c. 1998, as cited in Vogt, et. al, 2003).

## Questions for Comprehension and Reflection

1. What are the key components to consider when developing a question?
2. Write your own question for comprehension and reflection for this section, using the techniques discussed above. Then, answer it.
3. What plays a more dominant role in your classroom: questions or answers? Why? Are you happy with this assessment? Why? Why not?
4. Give examples of Powerful Questions that you ask students in the course of your teaching? Are students given opportunities to ask such questions in your classroom?
5. Develop a short lesson plan that focuses on engaging students in addressing and developing open questions.

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## Additional Resources

For more on Appreciative Inquiry, including multilingual resources, visit: <http://appreciativeinquiry.case.edu>

## 2. Teaching and Learning Approaches

### Lesson Objectives

At the end of this section, the participants will:

- Understand the key concepts of experiential education, holistic education, participatory education, cooperative learning, service learning, and how they apply to peace education
- Understand practical ways to apply these approaches into their classroom

### Guiding Questions

Before you read this section, consider the following questions:

- What are some teaching approaches that you already use that could be useful in peace education?
- Think of a time you engaged in community service or volunteer work. What did you learn? What did you gain from the experience? How did it contribute to your community?
- Have you ever been involved in a collaborative project or involved your students in an activity that was based on collaborative work?

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*Tell me and I will forget. Show me and I may remember. Involve me and I will understand.*  
- Chinese Proverb

### Introduction: What is Experiential Education?

**Experiential education** is a broad term that encompasses the learning approaches that will be addressed in this section as well as many others such as constructivism and outdoor education. The proverb above is key to experiential education since it promotes active involvement in learning, in contrast to other less participatory methods. Experiential education is based on intentionally engaging learners in direct experience, which is followed by reflection. The goal of experiential education is to gain knowledge and skills as well as to give students the forum to clarify their personal values. Experiential education does not need to take place within the classroom or even within a traditional school structure. Coaches, camp counselors, therapists and corporate team builders can all be experiential educators. Experiential education is strongly based on the philosophies of John Dewey, Maria Montessori and Paulo Freire. It can take on different forms such as holistic, participatory, cooperative, and service learning, which will be explored in greater detail below.



## The Principles of Experiential Education

1. Experiences should be carefully chosen as they need to support reflection, critical analysis and synthesis.
2. The experience must require learner initiative and accountability. Therefore, the learner is active in posing questions, investigating, experimenting and in general in shaping the learning experience.
3. Learners must be engaged not simply intellectually but also socially, emotionally, spiritually and/or physically.
4. Relationships are key to experiential education (the relationship to one's self, to others and to the world).
5. Learning is a personal process and provides the basis for future experiences.
6. The outcomes of the educational experience can never be completely predicted and therefore learners can learn just as much from mistakes as they can from success.
7. Spontaneous opportunities for learning are just as important as pre-planned activities.
8. The educator must work to set up appropriate experiences and problems, create boundaries and ensure safety. The educator must also be wary of his/her personal biases that impact the learner.

## How to Apply Experiential Education: Four Methods

We will now look at four types of experiential education: Holistic Education, Participatory Education, Cooperative Learning, and Service Learning.

### Holistic Education

Holistic world views in general are characterized by comprehension of the parts of something (individuals, individual learning experiences) as intimately interconnected and explicable only by reference to the whole (the greater world). Holistic education is based on relationships and connections. Holistic educators believe that both interpersonal and intrapersonal aspects of education are incredibly important.

Holistic education is key to peace education since it looks at the relationships between all aspects of life. Peace does not and cannot exist in a vacuum and, therefore, individual aspects of peace cannot be isolated. Holistic approaches to education recognize this and work to incorporate all aspects of peace. For holistic educators the term “relationships” refers to one's relationship with one's self, other human beings, animals, nature and ideas.

Since relationships are key, students need to form a relationship with their curriculum and what they learn in school. To achieve this relationship holistic educators believe in promoting connections between the curriculum and the lives of students. Due to the centrality of these two ideas, relationships and connections, holistic educators believe that everything is interconnected. Therefore, students must learn how to see connections between everything they learn in school and out of school.

Holistic educators and philosophers are largely critical of the contemporary education system throughout the world. One of their biggest critiques is that the current system does not incorporate the entire student. Holistic educators believe that education today only focuses on the mind, while a true education must focus on the mind, body and spirit since all of these aspects are connected and influence each other.

One model of holistic education in practice is seen in the Waldorf Educational System. Waldorf education was developed by Rudolph Steiner in 1919 and has the goal of engaging the head, the hands and the heart of children in a developmentally appropriate manner. Waldorf schools believe that the physical environment is important for learning and therefore decorate their schools in a colorful and pleasing manner. Teachers also evaluate students using haikus that express each student's strengths and weaknesses, which may or may not have anything to do with traditional academic areas. Holistic educators use experiential education through the creation of environments for experimentation (see section on Maria Montessori) as well as through lots of time spent interacting with nature.

### **Participatory Education**

Participatory Education is an educational model in which students are given an equal voice with their instructors or leaders in determining curriculum and activities. All participants are active in defining their own needs as well as their own desires. Beyond simply defining these goals, all participants work to implement them and then to evaluate the process that they used to achieve said goals. The overall purpose of participatory education is defined as improving one's own life as well as the lives of others in the world by promoting justice and equality. As such, participatory education is a methodology that fits the methods of peace education.

### **Role plays and Simulations**

In classroom settings, the most common way in which participatory education is enacted is through role playing and simulation. Role plays and simulations work to pique students' curiosity. When students are in role they learn how to ask important and thoughtful questions and to use this to critically analyze situations. Simulations are particularly useful when they are designed and selected by students, and present a holistic picture of the situation that is being depicted. Simulations and role play can sometimes be daunting for teachers. Therefore, below we compiled some suggestions on how to make this task somewhat easier.

Research conducted regarding simulations has identified several elements as key to success. For teachers who design their own simulations, five elements have been determined as key for planning: target audience, instructor control, duration of the simulation, the goals of the simulation and how students will debrief the activity. Additionally, the objectives should be clear, both in what the teacher wants the students to learn and what the students are supposed to achieve during the simulation. Furthermore, all students should be actively engaged. It has been found that simulations

are effective when they teach students skills for future professions, empathy, or how to navigate intercultural interactions and promote intercultural understanding.

### Preparing for the Simulation

Paul Dosh, a professor of Political Science and Latin American Studies at Macalester College (MN, United States), uses simulations successfully in all of his courses. He provides his students with the following guidelines when they are preparing for a simulation. These guidelines ensure that students are as prepared as possible for their role. Preparation is key for simulations, since students need to understand the material before they can participate in a simulation. Additionally, students cannot simply prepare by knowing the information; they also must understand how the simulation will operate and how their character would respond to specific situations. By putting themselves in character and thinking about specific situations that might arise, students are also working on learning the specifics of the situation that is being simulated. The following are his guidelines (Dosh, 2010):

- Review your notes on readings and discussions relevant to the simulation.
- Find out specifics about your character if possible and understand the specifics of the situation.
- Put together a brief introductory statement for the beginning of the simulation. Depending on your role, this may be brief or lengthy, passionate or not, autobiographical or not, goal-oriented or not, etc. (This is specific to the structure of a simulation which provides brief introductory statements. However, even in simulations that don't have this component it can be helpful for students to think about how their character would introduce themselves to the situation).

### Tips for Getting into Character

- Make lists of things your character likes and dislikes (be sure to include the names of other characters in role-play). Make the lists big so you have an opinion on as many things as possible. When you make choices, seek to *increase* conflict and make the story more interesting. This goes against our normal sensibilities, but in this setting, conflict is desirable.
- List 10 positive adjectives about your character. This is especially important if you are playing a character with whom you do not agree ideologically.
- Refrain from moral judgment about your character.
- What is your status and power relative to everyone else in the game? The point of the exercise is not for you to “win,” but for you to do a good job playing your character. Who are you afraid of? Who do you have power over? In our game, your character may end up “losing,” but if you acted your character to the fullest than this is not a bad thing.
- What do you want? What are the consequences if you don't get it? How far will you go?
- Avoid advertising your “true colors,” especially in your introductory remarks. Think about what your character would actually say in public.”

### Challenges with simulations

Many teachers shy away from simulations since preparing one can appear daunting both due to its complicated interactions and because of the time commitment needed to make a successful simulation. However, the studies stress that good simulations do not need to be time intensive and in fact many good simulations already exist and can simply be modified for the needs of the teacher. Additionally, a simple simulation can be just as effective as a complicated one.

### Example: Simulations in US High School History Class (Smith, 2010)

Chris Smith is a high school social studies teacher in Vermont in the United States. He also uses simulations in his courses. He believes that the hardest aspect of planning a simulation is finding some way to keep all students occupied and actively engaged in the simulation. With different roles in the simulation, it is almost inevitable that you will create a situation in which a few students have significantly more to do and more power than the rest of the students. This is not necessarily bad, since simulations are designed to represent real world situations, in which power dynamics are not even. However, to address this the teacher needs to design the simulation in a way that gives everyone a specific task and role.

An example that Smith gives from his US History course involves labor relations in the U.S. in the early 20th Century. This time period was defined by fights for labor rights, using strikes and unionizing, throughout industrial cities of the United States. In this simulation the majority of students are general laborers. They are given an in-depth story of their personal history to help them react to specific situations. However, a few students have roles that are more powerful, such as the head of the factory or the spokesperson for the union. Therefore, Smith has to work to ensure that the students who have powerful roles do not dominate in their participation in the simulation, since this will lead to boredom and lack of involvement from the rest of the students.

### Assessment

Thinking about assessment is also a key aspect of conducting a simulation. Some suggestions for how to assess students in a simulation are:

1. **Self-Reflection papers:** Self-reflection gives students the opportunity to explain their understanding of key concepts from the simulation as well as to discuss how the information from the simulation applies to other areas of their study and/or life. Students, especially those at higher levels, can also discuss if the construction of the simulation itself was valid.
2. **Peer Evaluation** is a useful tool when the simulation consists mostly of group work, since it gives a fuller perspective of the students' work.
3. **Portfolios** are incredibly popular as a tool of authentic assessment, or assessment that emulates real-life conditions. Therefore, they fit perfectly with simulations, which revolves around creating real-life situations within the classroom. Portfolios work best when the

simulation is one that occurs over a long period of time, as they allow student growth and change to be seen.

4. **Post-tests and grading participation** represent more traditional methods of student assessment. Students can be assessed based on their participation in the simulation itself as well as their preparation for the simulation. With regards to post-tests, students should be tested on areas of comprehension that the teacher hoped to teach via the simulation. The post-test can be for a grade but it can often more effectively be a mechanism by which the teacher identifies his/her success in imparting the concepts that he/she wished to share with the students.

#### **Participatory Learning - Conclusion**

Currently, there is a debate about whether or not simulations teach the academic areas that they are intended for. There seems to be no evidence that students learn academic concepts better through simulations. However, there is strong evidence that students learn empathy and decision-making skills through simulations.

From the perspective of peace education, simulations teach and promote skills that are essential to peace education. Simulations have been shown to strongly increase student enjoyment and engagement with the material, which is more important in peace education than test scores.

Participatory education is very much connected to the philosophies and practices that have been put forth throughout this peace education curriculum since it works to connect the real life of the student to the educational experience to make the education relevant in the students' lives.

#### **Cooperative Learning**

Cooperative learning can be a great way to teach all students, as well as to engage in some of the key aspects of Peace Education. Cooperative learning has been used as a successful tool in teaching conflict resolution as well as dealing with racial and/or ethnic tensions within a school.

Cooperative learning is learning in a group in an environment that emphasizes working together rather than competition or individualism. However, simply placing students in groups or conducting group projects does not ensure cooperative learning. True cooperative learning has five tenets that guarantee that students are actually working in a manner that promotes cooperation, rather than simply localizing the competition to a group level (Woolfolk, 2007). These tenets are:

1. Personal interdependence,
2. Individual accountability,
3. Group processing,
4. Social skills and
5. Face-to-face interactions.

Personal interdependence means that each member of the group is dependent on the other members of the group to get the knowledge that he or she wants. This is because the situation is structured so that each member of the group has something unique to share that contributes to the knowledge of the rest of the group. However, if members are not held accountable individually (the second tenet), then some members will choose not to do their work, making the system unfair for those who do work. Therefore, teachers have to strike a balance between these two forces to create an environment where everyone is interdependent but judged on his or her own contributions and merit.

The next three tenets ensure that all members of the group actually work together. Therefore, the group must process the results together (tenet 3) to ensure that they are logical and that they achieve the aim of the group/project. Additionally, in group processing, the group members must work together to evaluate their processes and member contributions. Group members should work to determine what they appreciate from other members and what has not been so effective for the overall group process (this should not be phrased in a way that is personally attacking, since that would defeat the purpose of cooperative learning). The activity must also work to build social skills (tenet 4), not simply academic ones. Some of these skills are problem solving, trust building, and leadership. Finally, the majority of the work needs to happen in a face-to-face environment (tenet 5), which allows students to ask questions and make connections as a group.

### **Cooperative Learning and Peace Education**

Cooperative learning is important in peace education due to the values that it promotes. Some of these values include:

- **A Commitment to the Common Good:** This value arises since individuals work to contribute to the benefit of all collaborators. To be successful one also needs to work towards the success of fellow classmates. Therefore, students learn to care about the learning of their classmates, not just their own. This also contributes to values of teamwork and civic responsibility in which one needs to believe that the common good is more important than the individual good in achieving success.
- **Worth:** Cooperative learning teaches that the worth of others and self-worth are both unconditional. The worth of others comes from the fact that in cooperative learning, learners see that each person has something unique to contribute and that this is key to the success of the entire group. Additionally, self-worth comes from the fact that one's contributions are considered valuable to the group. Through cooperative learning difference is valued and cherished rather than shunned or ridiculed.
- **Motivation:** Cooperative learning places importance on intrinsic motivation. Since no one wins or loses, the goal of students is focused on learning rather than competition.



## **Techniques for Cooperative Learning**

There are numerous ways to ensure cooperative learning. The following is a list of some techniques that have proven successful. However, this list is not exhaustive and instructors are encouraged to think of other manners to incorporate cooperative learning into their classroom.

### **The Jigsaw Method (Aronson, 2002)**

In 1971 Elliot Aronson conducted a study that implemented a methodology for cooperative learning that he referred to as the jigsaw method. In the jigsaw method, students are placed in groups. Then each student is assigned one chapter to read (or one movie to watch, one painting to view, etc.). For example, if students are placed in groups of 4, then there will be four different chapters to read and one member of each group will read each chapter. No two members of the same group will read the same chapter. After gathering their information, students meet with everyone else who read the same chapter and form what is called a mastery group. Mastery groups allow the students to clarify and further their knowledge from what they read. Then the students return to their original groups. Each original group will have one person for each chapter. Each student will share what they learned from their individual chapter. Therefore, all students will have gained the knowledge from their peers. They will be held responsible, as individuals, for all of the knowledge, and therefore are reliant on their group to ensure individual success. In his study, Aronson conducted a jigsaw in a classroom in a recently integrated school in Austin, Texas that was experiencing high racial tension. Aronson found that students placed in the jigsaw groups learned to see what all of their classmates had to offer and were less competitive with their classmates. This was effective in limiting the racial tensions that were occurring in the classroom. This strategy was significantly more effective than rules imposed by the teacher.

### **Think-Pair-Share**

In this method students are given a question by their instructor. They are given some time (varying depending on the question) to think about their answer. They then find a partner and they each share what they thought of on their own (individual accountability). Next, they work together to come up with a joint answer. Finally, the pairs share their answers with other pairs, in larger groups or with the entire class.

### **Circle the Sage**

In this technique the instructor starts by polling students to see who has special knowledge to share that is relevant to what the teacher wants the students to learn. For example, if the students are learning about foreign countries, the teacher might poll to see who has traveled outside of the country. If the students are learning about dividing fractions, the teacher might ask which students were able to solve the hardest dividing fractions problem from the homework the night before. The students with the special knowledge are referred to as the sages and are given a group of students (all from different teams) to talk through their special knowledge. When the students feel that they have learned the information that the sage has to impart they return to their original teams. They each explain what they

learned from their sages and work together to address discrepancies and to form a common answer.

### **Three-Step Interview**

In this technique students are also placed in teams. In the first step students choose a partner and interview him or her using clarifying questions about the lesson. Next, the partners reverse the roles. Finally, the responses are shared with the full team.

### **Round Robin Brainstorming**

To achieve this, the class is broken into groups that are ideally 4 to 6 students and one person is designated as the recorder. The instructor poses a question that does not simply have one answer and students are given “think time” to think about how they will answer. Next, students share their responses, within their group, in a round robin style (taking turns, until each member has had a turn). The recorder writes down all of the answers.

### **Three-Minute Review**

In this activity, the instructor, at any point during classroom activities, stops and gives teams three minutes to both review what has happened up to that point in the class and to ask and answer each other's clarifying questions.

### **Numbered Heads Together**

Each member of a team is given a number. The instructor poses various questions and the groups work together to answer them. Then the instructor randomly chooses a number to call. Each person with that number, from each group, then answers the question.

### **Teach Pair Solo**

This is the opposite of the Think-Pair-Share. First, students work on problems as a team. They then keep working on similar problems, but with just one partner, and finally on their own. The goal of this activity is that the group provides scaffolding for students to work together to solve problems beyond their ability. Then, with practice, they will be able to work on the problem on their own.

## **Service Learning**

*“The best way to find yourself is to lose yourself in the service of others”  
- Mahatma Gandhi*

The key philosophers whose work provides the foundation for this program on peace education have all supported the incorporating real-life into classroom experiences. One way in which this can be achieved is through service learning. Learn and Serve America defines service learning as an educational strategy that integrates community service with instruction and reflection. It is integral to the success of this strategy that the community service is meaningful and is truly integrated with the instruction and reflection. If community service is seen as something that is done only on certain community service days, it will not be as powerful as service that is part of an ongoing effort to connect the



classroom and the community. The service and the education need to be given equal importance and cannot be separated. According to Learn and Serve America,

If school students collect trash out of an urban streambed, they are providing a service to the community as volunteers; a service that is highly valued and important. On the other hand, when school students collect trash from an urban streambed, then analyze what they found and possible sources so they can share the results with residents of the neighborhood along with suggestions for reducing pollution, they are engaging in service-learning.

Service learning thus takes the community service ethos a step further and engages students in applying critical thinking skills, reflection, and analysis to take action to improve their communities.

### **Why Service Learning?**

Service learning projects are easy to integrate into the curriculum for students from preschool through university level and beyond, and they are wonderful opportunities for students to expand their horizons while also helping their community. In the United States, service learning has been shown to improve academic performance, school attendance, and the concept of responsibility. Effective service learning is also cooperative and promotes teamwork, addresses complex problems in their context, promotes learning where there are no right answers, and challenges students emotionally and academically to think about their values and assumptions (What Is Service Learning, n.d.). Most importantly, service learning allows students of all ages to realize the importance of helping others, and it provides an opportunity for students to expand their world view and actively work to build a culture of peace in their communities.

### **How to Use Service Learning**

According to Robert Sigmon (1979), there are three principles that guide service learning. The first principle is that those served should control what services are provided. This principle works to ensure that services being rendered are actually needed and wanted by the community. The second principle is that those being served become better able to serve and be served by their own actions. The final principle is that those who serve are also learners and have significant control over what is expected to be learned.

In 1989, the Principles of Good Practice in Service-Learning (Honnet & Poulsen, 1989) were developed in consultation with 70 organizations interested in service and learning. These principles, which serve as excellent guidelines, state that the essential components of good practice in service learning are when the project:

1. Engages people in responsible and challenging actions for the common good.
2. Provides structured opportunities for students to reflect critically on their service experience.
3. Articulates clear service and learning goals for everyone involved.
4. Allows for those with needs to define those needs.

5. Clarifies the responsibilities of each person and organization involved.
6. Matches service providers and service needs through a process that recognizes changing circumstances.
7. Needs genuine, active, and sustained organizational commitment.
8. Includes training, supervision, monitoring, support, recognition, and evaluation to meet service and learning goals.
9. Insures that the time commitment for service and learning is flexible, appropriate, and in the best interests of all involved.
10. Is committed to program participation by and with diverse populations.

Service learning can be an incredibly powerful tool, but its power significantly weakens when it is not used correctly. Therefore, teachers need to take into account all of these considerations, which will maximize the possibility of a positive experience for all involved.

Many schools already have community service requirements in place for their students. These requirements often take the form of school-wide community service days or a requisite number of service hours to be completed individually each semester. As mentioned above, these forms of community service do not embody service learning because they encourage students to view community service either as an isolated, infrequent event, or as an unsavory obligation to be fulfilled in a hodge-podge manner. Service learning is most effective when it takes the form of a more long-term or involved project that also involves elements of complementary education and reflection. Projects that are designed and carried out as a class, with the teacher's guidance and personal reflection, are often more meaningful. A system that requires individual service hours could also be effective, but it would need to stipulate that all hours be completed with one project or organization, and that the student turn in a reflection paper/project at the end of their volunteer work in order to fulfill the requirement.

### **Example of Service Learning: Peace First**

One excellent program that supports service learning in the United States is Peace First. The program was started in the 1990s as a response to the high homicide rates in urban areas in the United States. The idea behind the program is that youth should be problem-solvers rather than victims. The curriculum requires that the students meet once a week for an entire school year. Students spend the first semester learning developmentally appropriate skills that relate to peace building. They then spend the second semester working on a service project. This is a project that is designed by the group of students to address what they consider to be an issue in the community.

One example of a community service project carried out by Peace First second graders in Boston was to create a joke book for sick children in the local hospital. Another project, carried out by Peace First Kindergartners in New York, was to build a sculpture out of all of the non-reusable lunch trays from one day at the school. They used this display to demonstrate to the school administration the importance of having reusable lunch trays. The Peace First program is successful because it allows the students to identify needs

in their communities and authentically determine ways to address these problems. Additionally, the learning that took place in the first semester is directly tied to the service action in which the students participated in the second semester.

## Questions for Comprehension and Reflection

1. Of the methods discussed above, which one sounds the most useful in your context? What can you imagine immediately applying in your classroom? How would you apply it?
2. Construct a role-play or simulation involving a local issue. Explain how this approach would engage the students and provide a more meaningful and effective learning experience than learning the same concepts from a textbook.
3. Think of a Service Learning project that could be developed in your community. What would it be? How would your students and the community benefit? What exactly would your students learn?

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## Additional Resources

### Cooperative Learning

The Cooperative Learning Center, University of Minnesota

<http://www.co-operation.org/>

### Participatory Learning

Simulations and Role Play

The American Political Science Association.

[http://www.apsanet.org/content\\_65119.cfm](http://www.apsanet.org/content_65119.cfm)

### Service Learning

University of North Carolina Service Learning Pedagogy Resource:

<http://www.unc.edu/apples/faculty/2009%20Faculty%20Guide.doc>

Learn and Serve

<http://www.learnandserve.gov/>

A U.S. government organization site that houses many resources regarding service learning. For teachers from the United States, the federal government also provides grants for service learning programs. Learn and Serve also maintains a database of service learning ideas and curricular examples at the following address:

<http://www.servicelearning.org/service-learning-ideas-and-curricular-examples-slice>

Giraffe Club

<http://www.giraffe.org/the-giraffe-heroes-program/training-tomorrows-heroes/>

An organization dedicated to encouraging individuals (“giraffes”) who “stick their necks out” to help others. The giraffe club's program can be applied to classrooms of all levels, and has been very successfully used even with elementary school children.

National Youth Leadership Council

<http://www.nylc.org/>

Organization that promotes service learning. The website contains all sorts of resources about service learning, including a library of project examples.

National Service-Learning Partnership

[http://nslp.convio.net/site/PageServer?pagename=TR\\_teaching](http://nslp.convio.net/site/PageServer?pagename=TR_teaching)

Online network that has compiled links to a plethora of service learning project examples, as well as ideas and resources concerning the reflection and assessment aspects of service learning.

Peace First

<http://www.peacefirst.org/site/>

## 3. Beyond Classroom Walls: Building a Culture of Peace in Your School and Community

### Guiding Questions

As you read this section, think of the following questions:

- What is the current culture of peace at my school?
  - What would the ideal culture of peace be like at my school?
  - What are some strategies that I can use to help promote a culture of peace?
  - What are the challenges to a culture of peace in my school or community?
  - How can my school be a catalyst for building a culture of peace in the greater community?
- 

*War is not inherent in human beings. We learn war and we learn peace. The culture of peace is something which is learned, just as violence is learned and war culture is learned.*

*- Elise Boulding*

### Introduction

While implementing peace education is an important step towards building a culture of peace, our efforts should not simply stop inside the classroom. The goal is not just to learn about peace, but to build a *culture* of peace. In order to truly promote a culture of peace, we must go beyond the classroom walls and extend this effort to our entire school, community, and the wider world. Although our peace education efforts might start in our classroom, we should try to get the whole school and community involved.

According to the United Nations, "The Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations" (UNESCO, 2010). Building a culture of peace in your school means striving to manifest peace education in action and behavior in daily life. A key component of peace education is modeling these values, attitudes, behaviors and ways of life, by turning knowledge and theory into action.

When students are exposed to peace education, the way they are engaged in learning should reflect the values that this education imparts. For this reason, it is essential to not only teach about peace within the classroom but to also create a culture of peace in the school. This means that all of the values that have been defined throughout this curriculum must be incorporated into activities and interactions throughout the school. Below are various techniques for how to build a culture of peace in your school, and examples of how

schools have created a culture of peace effectively, which can help guide you in determining how to implement such a culture in your classroom and in your school.

Please note that although this curriculum separates the process for building a culture of peace into stages of assessment, vision, and strategies, in practice these stages do not need to take place in a linear fashion.

Teaching a culture of peace does not mean teaching students to eschew violence by avoiding disagreements and conflict. Rather, teaching a culture of peace is about teaching students self-inquiry, mindfulness, and relationship-building, in spite of disagreements and/or conflict.

## Seeking Support

Perhaps you are taking this course as part of a school-wide effort to integrate peace education, and your school is already trying to make peace education a school-wide effort. Or perhaps you are taking this course independently, and may be the only teacher in your school who is learning about peace education. Either way, to be a catalyst for change in our schools, we need to seek out allies who can help us promote a culture of peace – other teachers, administrators, or even parents. Building a culture of peace is not something that we can do alone. It takes the help of others.

One idea is to make “Building A Culture of Peace” a classroom project or theme for the school year. You can do projects throughout the year – for example, use a hallway at school for a peace education poster gallery, or put on a performance of Theater of the Oppressed. Use your classroom as a demonstration and, the end of the year, propose that the whole school take on this initiative. Through your efforts, you can demonstrate the success of this project, and garner the support of others in your school community.

Alternatively, you can start right away by seeking the support of other teachers or administrators. You can share this resource with them, and perhaps form a study circle or discussion group. The sooner you can get support, the faster the culture of peace will grow.

## Culture of Peace Assessment: Where Are We Now?

An important step in creating a culture of peace in the school is to assess the current culture of peace. In his book *World Peace Through the Town Hall*, David Adams (2009) explains how culture of peace assessment can be carried out at the local level. He provides a comprehensive framework which can be adapted and applied to school settings. Adams (2009) emphasizes the importance of the assessment process as being **community-driven** and **community-educating**. This means that the assessment process should be led by community members and inclusive of all community members. Through this process all community members will come to a greater understanding about a culture of peace. In a school setting, this means that all members - students, teachers, administrators, non-

academic staff, parents - should be involved in assessing the current culture and envisioning what an ideal culture of peace would look like.

The first step in culture of peace assessment is defining the culture of peace. You should try to answer the question: *What is it that we are aiming for?* The earlier section on culture of peace explores several different frameworks that can be used to guide community members towards a culture of peace concept for their setting. Adams (2009) advocates for using the UNESCO model for a universally-accepted approach and applicability. For example, in order to adapt the UNESCO model to the school context, the area of international peace and security could be changed to local peace and security. As this process is educative, it is important for the community to understand the concepts of a culture of peace, and to define a culture of peace as relevant to them.

Once you have determined the framework or definition for a culture of peace, you can use an assessment tool to guide your inquiry to the question *Where are we now?* Possible tools include questionnaires, art projects, class discussions, and focus groups. Here are some examples of questionnaires that can be used to assess the culture of peace. The questions outlined below can also be used in other types of assessment formats.

1) Canadian Centres for Teaching Peace have developed a culture of peace assessment tool that can be used to develop assessment indicators. This tool can be used on its own, or it can be used to develop indicators, which would then be used in another questionnaire or data collection method.

2) Another questionnaire strategy is to take your school's "temperature" on peace, human rights, multiculturalism, or any of the other sub-categories within this peace curriculum. The University for Minnesota Human Rights Center has developed a human rights temperature questionnaire. There is a questionnaire in which students, teachers, staff, administrators and parents/guardians are asked to assess (on a scale of 1 to 4) if various rights from the Universal Declaration of Human Rights (UDHR) are part of their school's culture. These questions can be easily adapted to relate to any other area of peace education as well as to the reality of your school.

3) You can also develop your own survey or assessment method, based on your community's definition of a culture of peace. At the end of this section there are some sample questions to assess a culture of peace. These questions address the values, attitudes, modes of behavior and ways of life referred to in the UNESCO definition of a culture of peace.

These questions are addressed to community members. However, the questionnaire could be adapted for different groups of the community that would have commonalities in their experience, for example, students, teachers, staff, parents, etc.

While these questions are in the form of a questionnaire, this is just one way that community members can be involved in the assessment. Some people prefer to participate



in writing, as perhaps they communicate most effectively in writing. Others prefer anonymity. However, additional methodologies should be included, such as interviews, art projects, group discussions or focus groups. These questions could serve as a guide for interviews or discussion. In a culture of peace assessment, using different modes of assessment allows community members to participate in different ways, and would strengthen the overall assessment process.

The question categories are based on the UNESCO culture of peace framework (category 8 is changed from “international peace and security” to “local peace and security”). The main strength of this framework is that it is the most universally recognized, as it was developed by the United Nations. However, as a community, you may wish to include additional components used in other models. Please see the Culture of Peace section for additional models.

It should be noted that a culture of peace is a constant process, and thus requires continuous (perhaps annual) assessment in order to progress. If such an assessment is carried out annually, you can monitor your progress towards a culture of peace, and adopt policies and programs that strengthen the areas that are already strong, and support the areas where the culture of peace may be weaker.

### **Culture of Peace Vision: Where Do We Want To Go?**

After completing the first step of culture of peace assessment, the community should envision what an ideal culture of peace would look like. Techniques used in Futures Education could be used to guide the community towards a collective vision of a culture of peace. For example, you could hold a one-day workshop through which community members would envision an ideal culture of peace. Questions about each area of a culture of peace could guide the workshop:

- What would education look like under a culture of peace?
- What would our school look like if sustainable development principles (such as those in the Earth Charter) were integrated?
- What would our school look like if human rights were respected and promoted across the community?
- What would our school look like with perfect gender equality?
- What would our school look like with participatory communication and a free flow of information? What would community-wide communication look like in a culture of peace? What would interpersonal communication look like in a culture of peace?
- What would our school look like if understanding, tolerance, and solidarity were integrated?
- What would our school look like with increased democratic participation?
- What would our school look like with increased local peace, security, and safety?



These questions can also be expanded to encourage students to envision what a culture of peace in their community beyond school walls would look like (i.e. family, town, city, country).

The arts could be used as a creative technique to envision the culture of peace. For example, you could ask students to draw a picture of what the culture of peace would look like, and then ask students to share their drawings and talk about them.

## **Strategies for a Culture of Peace in Your School**

Once you have established where you are on the culture of peace spectrum and where you want to go, you need to develop strategies for how to progress towards a culture of peace. Here are some suggestions for how to promote a culture of peace in your school. A culture of peace can be promoted in many ways, and you should be as creative as possible.

One idea for the overall promotion of a culture of peace would be to highlight one culture of peace area per month, and to focus activities on that area for the month (for example, you could use March as Gender Equality month, in conjunction with International Women's Day).

### 1. Education

- Integrate peace education pedagogies in all subject areas.
- Allow lots of space for student-led activities, dialogue.
- Ensure that the materials learned are applied to students' lives.
- Incorporate service learning, experiential learning.
- Create a balanced, equal relationship between all community members, and all community members value the knowledge of others.
- Develop a school charter/classroom charter with the students that adheres to the culture of peace principles, and that everyone can agree to.

### 2. Sustainable Economic and Social Development

- Develop a school-wide sustainable development policy, including, but not limited to, recycling.
- Celebrate Earth Day (April 22) and World Environment Day (June 5).
- Start an Environment Club.
- Integrate the Earth Charter into the curriculum (<http://www.earthcharterinaction.org/content/pages/Read-the-Charter.html>).

### 3. Human Rights

- Celebrate International Human Rights Day (December 10).
- Ensure that your school is accessible to people of different abilities.

- Promote free speech in conjunction with participatory information and the free flow of information.
- Hold workshops/events on diversity, equality, discrimination, and other human rights-related themes.
- Incorporate the Convention on the Rights of the Child (CRC) into the curriculum (see Appendix).

#### 4. Equality between men and women

- Celebrate International Women’s Day (March 8).
- Mainstream gender equality in the curriculum.
- Ensure that girls are receiving equal access to education and resources (for example, if you live in an area where girls’ enrollment is low, work towards increasing girls’ enrollment).
- Promote gender equality in staff (such as gender parity, equal pay).

#### 5. Democratic participation

- Encourage democratic decision-making at all levels of the school (i.e, student body, have student representatives on committees).
- Promote the democratic participation of students in their learning process.
- Take a field trip to local government offices for students to learn about the democratic process in action in their community.

#### 6. Participatory communication and the free flow of information

- Develop varied methods of communication within your school (web site, newsletter, announcements, radio broadcasts, etc, depending on the media available in your area).
- Promote student involvement in communications, such as through a student web site, newsletter, newspaper, radio show, etc.
- Integrate nonviolent communication training and skill-building for all community members.

#### 7. Understanding, tolerance and solidarity

- Integrate multicultural understanding programs as part of the curriculum or extracurricular activities.
- Promote solidarity by finding a “sister school” in another part of the world (can be done through a pen pal exchange between students, or if computers are accessible, online).
- Integrate anti-racism education into the curriculum.

#### 8. Local peace and security

- Celebrate International Day of Peace (September 21).

- Visit <http://peaceoneday.org/en/education> for lesson plans from Peace One Day.
- Integrate nonviolent conflict resolution training for all community members.
- Develop a school-wide peer mediation program.

## **Culture of Peace Examples from Around the World**

### **Northern Ireland and the Middle East**

Reports from the United Nations that focus on creating a culture of peace emphasize the importance of placing students together who are typically separated by society. This can be through giving girls and boys equal opportunities or by placing students from groups that are in conflict (example: Israelis and Palestinians) in the same location. The idea is that when students work together within a school setting they will create a peace that will emanate into the larger society. The United Nations recommends that any projects in which students must work together (see the Cooperative Learning section for more on how to work together) can promote a culture of peace. These activities can range from planting trees together or to planning trips, especially to areas that experience conflict (whether that conflict is completely different or incredibly similar to what the students experience in their home community). One example can be seen in a group of youth from Northern Ireland (both Protestant and Catholic youth) who traveled to the Middle East to meet with Arab and Israeli youth and share experiences and solutions to the violence that they see in their lives (Global Youth Solidarity Fund and Programme, 2006).

### **Senegal**

Oxfam International has funded a successful program for teaching peace education to elementary school students in Senegal (Hufstader, 2007). In this program, creating a culture of peace within the school happens when the students are actively integrated into the structure of the school. A student government body, which includes a minister of human rights, helps organize activities that promote peace within the school culture. School administrators and instructors, as well as peer mediators, also intervene when disagreements turn violent (in language or in actions) and work with all parties to develop a solution.

### **Mexico**

Throughout Latin America, with the help of UNESCO, schools have taken on programs to promote a culture of peace to address the juvenile violence that exists throughout the region. In Mexico, a primary school adopted a program which incorporated creating a culture of peace among its student body and also ensuring that the parents understood and worked with the culture of peace (UNESCO Santiago, 2001). The students and their parents worked with various peace concepts for a period of time via reflections, drawings, games, lectures and analysis. The school had great success in incorporating the values of peace into both the educational and the broader community. A school in Aguascalientes, Mexico implemented school-wide workshops to discuss the human right of education for all, especially ensuring that marginalized communities had access. Through these workshops

students also created an environment in which their opinions were listened to and valued and in which students grew to value civic participation as an integral aspect of both their education and their future.

### **Norway**

In Norway some schools have used music to create cross-cultural peace (Skylstad, 2000). Norway has a large immigrant population (mostly refugees and asylum seekers), and experiences tensions related to the heterogeneous population. Therefore, some schools decided to adopt inter-ethnic musical programs to promote a culture of peace within their schools. Music is an example of an activity that works well because it requires students from various backgrounds to work together. When students work together to create music they create something that is greater than what they could have done alone. They also bond and improve social skills. Research of inter-ethnic music programs in Norway shows that they were incredibly successful in promoting a culture of peace within the schools where they were implemented.

### **Rwanda**

In the aftermath of the genocide in Rwanda, many NGOs have taken up the cause of promoting a culture of peace, both within the schools and outside the formal education system (Institut fur Friedenspadagogik, 2010). These programs focus on creating structures that promote justice and national reconstruction. The programs are also currently moving towards incorporating more aspects of communication and conflict resolution skills. These education programs have been important in rebuilding Rwanda as a society based in peace, rather than conflict.

## **Challenges to Creating a Culture of Peace and How To Address Them (Wells, 2003)**

### **Materials and Time Constraints**

One problem that peace educators encounter is that traditional textbooks or other materials ignore the contributions of peace makers and the ideas of peace. Most history books focus on battles and conflict, not peace. Additionally, school curricula may require teachers to focus on violent parts of human history. This entire curriculum is designed to provide teachers with the resources needed to help address the lack of books and information. With regards to curriculum, teachers must work to be creative in determining how to connect peace to what the students are learning. The Advocates for Human Rights have shown great success in connecting their human rights curricula to various State Standards. To see how they have achieved this, visit their website at <http://www.mnadvocates.org/>.

### **Basic Needs**

One of the biggest impediments to all education is when students' basic needs – such as access to adequate, nutritious food, clean water and basic safety - are not met. This can be especially true for peace education since violence is a common result of poverty, and

poverty is often the result of structural violence (see Negative and Positive Peace). When students encounter barriers to fulfilling their basic needs, teachers must work to empower students.

Within peace education, teachers can work with students to create change regarding the situations that they face. The Living Values Education Program (LVEP) was started to teach peace to children in refugee camps (Tillman, 2001). Tillman (2001) describes this program as it was implemented in a Karen refugee camp. There were concerns expressed that teaching peace to the refugees would encourage them to choose nonviolence, which could endanger their lives. Therefore, peace education in the context of violence was framed with regards to rebuilding the country when the conflict was over. The LVEP program trained teachers to go and teach a culture of peace to the members of their camps. The teachers were trained to lead children in reflection activities in a safe environment and to experience peace, love and respect within the classroom. The students also discussed conflict and how it comes about, both from their personal perspectives and international perspectives.

### **Internal/Inner/Personal Peace**

As mentioned above, peace is often neglected in education. However, internal or spiritual peace is ignored to a greater extent, even sometimes within the field of peace education. Therefore, teachers must ensure that they are approaching their students with a holistic perspective so that students learn the importance of internal peace as well as external peace. Both the Flower model and the Integral model (see Culture of Peace section) include personal or inner peace as components to a culture of peace. Some techniques for the promotion of internal peace include: journaling; time for reflection (individually, in pairs or as a group); silent period/meditation; breathing exercises; art; yoga. The techniques used should be culturally appropriate for the setting in which you are teaching. However, as different techniques resonate with different people, you should expose students to as many different techniques as possible, and then perhaps set aside "personal peace" time, during which students could elect to engage in their preferred method of practicing personal peace. Furthermore, students should be encouraged to practice personal peace throughout their days and their lives, not just during the designated practice time. Incorporating these practices will create a more peaceful classroom environment.

### **Beyond School Walls**

While building a culture of peace in your school is the first step, it is important that this project does not just stop at the school walls, but rather extend to the greater community. Many of the projects listed above included the participation of members of the wider community. Once you have started to build a comprehensive culture of peace program at your school, you can begin to extend this program to the outside community. However, this does not have to be a linear process, and the sooner you can include the wider community, the better.

One way to start is to create a Peace Zone around the school, perhaps using a one-block or two-block (100-200 meter) radius. A peace zone would be more than a weapons-free zone, but rather a zone where nonviolence, justice, equality, and environmental sustainability are promoted.

The school can also use service learning opportunities to introduce culture of peace principles to the community. For example, the school could host a community event for promoting human rights or environmental sustainability, or students could promote international understanding and solidarity by holding a fundraiser for a marginalized or at-risk community. There are many ways that the school can be a catalyst and model for a community culture of peace - the only limit is your creativity!

## Peace Education in Nonformal and Informal Sectors

Peace education is not just for the formal education sector. Although this program has focused on peace education for primary and secondary formal school settings, peace education can also happen in the nonformal and informal settings, and this is important for building a community culture of peace, and bringing peace education to all community members.

**Nonformal education** refers to education that explicitly occurs outside the formal school system. For example, this could include computing classes at a local library, language classes at a language center, or music classes at a cultural center. In nonformal education, the educating itself is still explicit, but it takes place outside the realm of state-supported schooling. An example of nonformal peace education in your community might be offering a workshop for adults on peace education (see suggestions below).

**Informal education** refers to education that takes place outside of the formal and nonformal sectors, and is education that is neither intentional nor planned. Perhaps the three most common realms of informal education are the family, peers, and the media. It is important not to underestimate the power of the informal sector in education. Educators should always be thinking of ways to engage the informal sector. For example, you could issue a press release to attract the local media to your peace education efforts, and this exposure would in turn educate the local community about peace education. You could also try to partner with a local radio station to interview you and your students about peace education.

## Adult Education

As peace education is intended to be a path for life-long learning, it is important to consider the role of adult education in building a community culture of peace. While formal education plays an important role in values formation and skillbuilding for peace, children may return to their homes where they witness physical or verbal violence. Whenever possible, the parents of the children should be consulted and included in the curriculum. There are a few ways this can be done. One way would be to hold workshops, either in the

evenings or on the weekends, for parents to develop similar skills to those that their children are being taught. Another way would be to create a peace education newsletter, which would serve as a means to inform the parents, and could also be a form of empowerment for the students by putting the newsletter design in their hands. You could also start a parents peace education study group that would be parent-run. There are many ways that the parents can be included and, ultimately, you should think about different ways that you can engage parents in supporting their children's peace education.

What about the other adults in the community who do not have school-aged children? Eventually, it would be ideal to include programs that are available to all community members. The Inter-Agency Network for Education in Emergencies has developed a peace education community manual which is available for free online ([http://ineesite.org/uploads/documents/store/subdoc\\_1\\_676\\_Facilitators\\_Manual\\_for\\_Community\\_Workshops.pdf](http://ineesite.org/uploads/documents/store/subdoc_1_676_Facilitators_Manual_for_Community_Workshops.pdf)). While it might be beyond the scope of your work to take on community initiatives, you could speak with other members of the community who might be able to support such a program.

## **Peace Education and Educating Cities**

In order for peace education to truly take hold in the minds and hearts of students, it needs to be a community effort. One approach would be applying the principles of Educating Cities to your city, town or village. The goal of Educating Cities movement is to turn the city into a total intentional, positive learning environment, with the aim of promoting the development of all its inhabitants. This is based on the idea that all cities have the capacity to be educating, but often they educate in negative ways. The principles of Educating Cities include:

- Investing in education so as to allow each individual to develop to their fullest potential as a human being;
- Promoting the conditions for full equality so that everyone can feel respected, and everyone can enter into dialogue with others;
- Unifying these factors so that city by city we can create a true knowledge society that can allow everyone to achieve their potential (International Association of Educating Cities, 1990).

In applying peace education principles to this concept, the city would make an intentional effort to promote peace education at all levels of society, and to make education the lens through which the city views itself.

## **Conclusion**

Ultimately, the goal of peace education should be the transformation of society to a culture of peace, which will require the education and participation of all members of society. By expanding the culture of peace beyond your school walls, you can build a movement within your community and beyond to the wider world.



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## Culture of Peace Assessment – Sample Questions

### 1. Education

- Do community members develop knowledge about peace?
- Do community members value peace?
- Do community members develop skills for peace in the classroom (i.e., nonviolent communication, conflict resolution, etc.)?
- Do community members behave peacefully in the classroom? In common areas?
- How are peace education principles integrated across the curriculum?
- Are peace education pedagogies used?
- What is the student-teacher relationship like?



## 2. Sustainable Economic and Social Development

- Do community members learn about sustainable development?
- Do community members value sustainable development?
- Do community members develop skills for living sustainable development?
- Do community members behave in ways that promote sustainable development?

## 3. Human Rights

- Do community members develop knowledge about human rights?
- Do community members value human rights?
- Do community members develop skills to promote human rights?
- Do community members behave in ways that promote their own human rights? the rights of others?

## 4. Equality between men and women

- Do community members develop knowledge about gender equality?
- Do community members value gender equality?
- Do community members develop skills to promote gender equality?
- Do community members behave in ways that promote gender equality?

## 5. Democratic participation

- Do community members develop knowledge about democratic participation?
- Do community members value gender democratic participation?
- Do community members develop skills to promote democratic participation?
- Do community members have the opportunity to participate democratically in decisions that affect them?

## 6. Participatory communication and the free flow of information

- Do community members develop knowledge about democratic participation?
- Do community members value gender democratic participation?
- Do community members develop skills to promote democratic participation?
- Do community members have the opportunity to participate democratically in decisions that affect them?

## 7. Understanding, tolerance\* and solidarity

- Do community members develop knowledge about understanding? tolerance? solidarity?
- Do community members value understanding? tolerance? solidarity?
- Do community members develop skills to promote understanding? tolerance? solidarity?
- Do community members behave in ways that promote understanding? tolerance? solidarity?

## 8. Local peace and security

- Do community members develop knowledge to promote local peace and security (i.e., conflict resolution, knowledge about safety)?
- Do community members value local peace, security, and safety?
- Do members develop skills to promote local peace, security, and safety (i.e, conflict resolution skills, safety skills)?
- Do members behave in ways that promote local peace, security and safety?

\*You may wish to change the term “tolerance” to “respect” or “acceptance”. Sometimes “tolerance” may have a negative connotation (i.e., to put up with something). In any case, all of the terms used in these questions should be clearly defined and/or changed as relevant to the community.

## Unit 3 Wrap-Up

Congratulations! You have completed Unit 3 and are very close to finishing this professional development program on peace education. The final step involves demonstrating your mastery of this field by developing a practical resource that can be used to bring peace education to your classroom, school, or community.

Before you begin that creative process, you can prepare by reviewing the contents of Unit 3:

- Take a moment to reflect on the pedagogies and practices presented in this unit and think about how you can implement them in your classroom.
- Think of any questions you have about peace education and how to put it into practice. Discuss the questions with your study group, your colleagues, or the program facilitator.

## Peace Lessons from Around the World

### Introduction

*Peace Lessons From Around the World* is a compilation of lesson plans published by the Hague Appeal for Peace for the Global Campaign for Peace Education. As the title suggests, these lessons come from peace educators across the globe and provide excellent examples of peace education lesson plans for all ages, grade levels, settings, and cultures. We have extensively researched the available resources in peace education, and feel that this selection of lessons provides the holistic, transformative approach that is central to peace education. These lessons can serve as a practical guide for implementing peace education in your classroom right now. By trying these lessons out with your students, you can see what works in your context, and begin to build your own peace education lesson plans.

We would like to extend our deepest gratitude to the Hague Appeal for Peace for making this resource available to teachers around the world, and we hope that our distribution of the resource will bring peace education into more teachers' hands.

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- 7 Preface *Kader Asmal*
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## STRAND I ROOTS OF WAR / CULTURE OF PEACE

### LESSON I ELEMENTS OF A PEACEFUL SOCIETY

#### INTRODUCTION

Peace education seeks to enable learners to envision a range of possibilities that could lead from a culture of war and violence to a culture of peace. One widely used method to encourage such envisioning is posing an inquiry into the characteristics of peace. This lesson from a society, deeply affected by a violent cultural practice in which direct retribution was more common than justice through law, poses such an inquiry to inspire students to imagine a culture of peace.

**Key Question** What is necessary for a peaceful society?

#### Background

In Albania, violence is evidenced through blood feuds, or acts of revenge. If a person kills another person, the family of the victim is obliged to kill a male member (females were spared) of the murderer's family. During the dictatorship that ruled Albania from 1945-1990, the state executed all those engaged in blood feuding.

Although blood feuding was officially outlawed in 1990, its roots are deep and widespread throughout Albania. Blood feuding re-emerged in 1997 after economic and political crises. Blood feuding causes fear: many children and women remain in their homes immobilized and, as a result, children did not attend school for years.

Efforts are being made to educate students about nonviolence and human rights via peace education programs. This lesson lays a foundation for students to explore the elements necessary to create a peaceful society.

**Age Range** Secondary school students

**Materials** Blackboard, Handouts

**Duration** 45 minutes

**Objectives** Students will be able to:

- Describe elements of a peaceful society
- Analyze and interpret quotes about the nature of peace
- Design a proposal that outlines the criteria nations should adopt to achieve a peaceful society

**Introductory Activity** Ask students to:

- Describe elements of a peaceful society
- Share descriptions with a partner, and develop a new joint description
- Share descriptions as a class; create a class description on chart paper

#### Focus Statement to Students

We have just generated a description of a peaceful society. In this lesson, we will examine a variety of conceptions of peace from activists who have been working for peace much of their lives. By the end of the lesson, you should be able to assess the conceptions of peace presented and develop a new conception of peace that you will re-examine throughout the course of the year.

#### Development

Distribute handout.

Students will work in groups to analyze and interpret quotes about peace in order to generate a list of elements necessary for a peaceful society.

Class discussion should be guided by the following questions:

- *To what extent is peace the absence of war?*
- *To what extent does injustice affect peace?*
- *To what extent does the distribution of resources affect peace?*
- *To what extent does inequality affect peace?*
- *To what extent does distribution of power affect peace?*
- *What is necessary for a peaceful society?*

#### Assessment

In pairs, write a proposal for the United Nations that outlines the criteria that nations should adopt to achieve a peaceful society. Share proposals with class.

#### References

- Declaration and Programme of Action on a Culture of Peace, United Nations Resolution A/53/243: <http://decade-culture-of-peace.org/resolutions/resA-53-243B.html>
- Culture of Peace Decade: <http://decade-culture-of-peace.org/>

**Source** Inspired by Gvetjan Veshaj (Robert Gjedia), Researcher and In-Service Teacher Trainer, Albanian Institute for Pedagogical Studies





HANDOUT I 1-1  
**CONCEPTIONS OF PEACE**

**Directions** Read each quote and list elements necessary for a peaceful society.

**Quotes**

- 1 YOU CANNOT SIMULTANEOUSLY PREVENT AND PREPARE FOR WAR.
- 2 WAR CANNOT BE HUMANIZED. IT CAN ONLY BE ABOLISHED.  
*-Albert Einstein (1879-1955) physicist, anti-war activist, awarded the Nobel Prize in Physics in 1922*
- 3 ALL HUMANITY IS ONE UNDIVIDED AND INDIVISIBLE FAMILY, AND EACH ONE OF US IS RESPONSIBLE FOR THE MISDEEDS OF ALL OTHERS.
- 4 THERE IS NO WAY TO PEACE. PEACE IS THE WAY.  
*-Mahatma Gandhi (1869-1948) Indian leader of satyagraha, theory and practice of nonviolent resistance. He led the peaceful Indian resistance to British rule.*
- 5 IF YOU ARE NEUTRAL IN SITUATIONS OF INJUSTICE, YOU HAVE CHOSEN THE SIDE OF THE OPPRESSOR.
- 6 IF THE WORLD COULD END APARTHEID THE WORLD CAN END WAR.  
*-Archbishop (Ret.) Desmond Tutu (1931- ) Johannesburg, South Africa, founder of the Truth and Reconciliation Commission, awarded the Nobel Peace Prize in 1984.*
- 7 THE GOOD WE SECURE FOR OURSELVES IS PRECARIOUS AND UNCERTAIN UNTIL IT IS SECURED FOR ALL OF US AND INCORPORATED INTO OUR COMMON LIFE.  
*-Jane Addams (1860-1935) founder of the social settlement Hull House in Chicago in 1919. The first president of the Women's International League for Peace and Freedom, she was awarded the Nobel Peace Prize in 1931*
- 8 THERE IS NO TRUST MORE SACRED THAN THE ONE THE WORLD HOLDS WITH CHILDREN. THERE IS NO DUTY MORE IMPORTANT THAN ENSURING THAT THEIR RIGHTS ARE RESPECTED, THAT THEIR WELFARE IS PROTECTED, THAT THEIR LIVES ARE FREE FROM FEAR AND WANT AND THAT THEY GROW UP IN PEACE.  
*Kofi A. Annan, (1938- ) Secretary-General of the United Nations.*
- 9 PEACE BEGINS WHEN THE HUNGRY ARE FED.  
*-Anonymous*
- 10 IN SEPARATENESS LIES THE WORLD'S GREAT MISERY; IN COMPASSION LIES THE WORLD'S TRUE STRENGTH.  
*-The Buddha. Founder of the Buddhist philosophy, born around 565 B.C. in Nepal. Buddha means "enlightened one".*

**Elements necessary for a peaceful society**

**Quotes**

- 11 WARS MAKE POOR TOOLS FOR CARVING OUT PEACEFUL TOMORROWS.  
*-Martin Luther King, Jr. (1929-1968) U.S. Christian Minister and leader of the U.S. civil rights movement, awarded the Nobel Peace Prize in 1964.*
- 12 IT IS NOT POWER THAT CORRUPTS, BUT FEAR. FEAR OF LOSING POWER CORRUPTS THOSE WHO WIELD IT AND FEAR OF THE SCOURGE OF POWER CORRUPTS THOSE WHO ARE SUBJECT TO IT.  
*-Aung San Suu Kyi (1945- ) Leader of the democracy movement in Burma, awarded the Nobel Peace Prize in 1991. She was the democratically elected President, and in a *coup d'etat* was arrested and remains under house arrest.*
- 13 IT ISN'T ENOUGH TO TALK ABOUT PEACE. ONE MUST BELIEVE IN IT. AND IT ISN'T ENOUGH TO BELIEVE IN IT. ONE MUST WORK AT IT.  
*-Eleanor Roosevelt (1884-1962), American human rights activist, stateswoman, journalist, educator, author, diplomat; First Lady of the United States (1933-1945). She chaired the committee that drafted and approved the UN Universal Declaration of Human Rights.*
- 14 THE PACIFIST'S TASK TODAY IS TO FIND A METHOD OF HELPING AND HEALING WHICH PROVIDES A REVOLUTIONARY CONSTRUCTIVE SUBSTITUTE FOR WAR.  
*-Vera Brittain, (1893-1970) Pacifist, best known for her book *Testament of Youth*, in which she tells the story of her harrowing experiences in the First World War.*
- 15 PEACE IS NOT THE PRODUCT OF A VICTORY OR A COMMAND. IT HAS NO FINISHING LINE, NO FINAL DEADLINE, NO FIXED DEFINITION OF ACHIEVEMENT. PEACE IS A NEVER-ENDING PROCESS, THE WORK OF MANY DECISIONS.  
*-Oscar Arias (1941- ) Born in the United States. President of Costa Rica from 1986-1990, mediated a peace agreement in Nicaragua and received the Nobel Peace Prize in 1987. Re-elected President in January 2006.*
- 16 FOR THE CONCEPT OF A WAR-FREE WORLD TO BECOME UNIVERSALLY ACCEPTED AND CONSCIOUSLY ADOPTED BY MAKING WAR ILLEGAL, A PROCESS OF EDUCATION WILL BE REQUIRED AT ALL LEVELS; EDUCATION FOR PEACE, EDUCATION FOR WORLD CITIZENSHIP. WAR IS NOT AN INHERENT ELEMENT IN HUMAN SOCIETY.  
*-Sir Józef Rotblat (1908-2005), Polish-born British physicist, Nobel Peace Prize 1995 for his efforts towards nuclear disarmament. One of the most prominent critics of the nuclear arms race, he signed the Russell-Einstein Manifesto in 1955 and was knighted in 1998.*

**Elements necessary for a peaceful society**

**WHAT ARE THE FACTORS THAT HAVE THE GREATEST EFFECT ON PEACE?**



HANDOUT I 1-2  
UNITED NATIONS PROPOSAL

**Directions** In your role as peace activist, write a proposal to the United Nations outlining the criteria nations should pledge to adopt to achieve a peaceful society.

**Proposal**

**To** Secretary-General Kofi Annan  
United Nations, NY 10017, USA

**From** \_\_\_\_\_

**Subject** Criteria for a Peaceful Society

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**STRAND I ROOTS OF WAR / CULTURE OF PEACE**

**LESSON 2 STRUCTURAL VIOLENCE: BARRIER TO PEACE?**

**INTRODUCTION**

The root causes of war are deep, varied and systematically interrelated. Peace education focuses on the interrelationships among the various causes, identifying them as forms of violence (i.e. avoidable harm.) This lesson introduces the concept of “structural violence”, a term used by peace researchers and peace educators to characterize the avoidable harm of deprivation and economic oppression suffered by many throughout the world.

**Key Question** Can there be genuine peace in a world without an equitable distribution of wealth??

**Background**

Robert Gilman (founder of the Context Institute, one of the first NGOs to focus directly on sustainability) poses the question above because he recognizes that the human tendency toward and preparations for open warfare are certainly the most spectacular obstacles to peace, but are not the only challenges we face. For much of the world’s population, hunger, not war, is the pressing issue, and it is hard to imagine a genuine peace that did not overcome our current global pattern of extensive poverty in the midst of plenty.

Hunger and poverty are two prime examples of what is described as “structural violence”, that is, in-built violence that exists in the inequalities of societal structures; where gross power imbalances inevitably lead to substantial differences in people’s chances of life. Uneven resource distribution, access to medical supplies, hygiene, education, income and of course political power are a result of structural violence (Gilman, 1997).

**Age Range** Secondary school students

**Materials** Handouts, web and data resources

**Duration** 3 days

- Objectives** Students will be able to:
- Identify countries currently experiencing direct violence
  - Analyze data regarding distribution of wealth in those countries
  - Explain the causal relationship between structural violence and direct violence
  - Evaluate the extent to which there can be genuine peace with inequitable distribution of wealth

### Introductory Activity

Ask students to name nations or regions experiencing violent conflicts. Brainstorm root causes of these conflicts. (Students may say some of the following: ethnic/religious differences, border disputes, competition for resources—possibly ignoring the structural violence examined in this lesson.)

### Focus Statement to Students

You have just identified some of the more obvious causes of violent conflict. Today we will explore some of the structural causes of violent conflict. By the end of the lesson, you should be able to discuss the relationship between structural violence and direct violence.

### Development

Write “structural violence” on the board and ask students what they think it means.

After they list possible aspects and examples of structural violence, supply them with Gilman’s definition: *In-built violence that exists in the inequalities of societal structures...uneven resource distribution, access to medical supplies, hygiene, education, income...*

Discussion should be guided by the following questions:

- How can these inequities be considered “violence”?
- Do any of these structural forms of violence play a role in the examples of direct violence s you gave at the beginning of the lesson?

Using the handout, students will investigate a case study of a country (Afghanistan) experiencing violence today and in the recent past.

Working in groups, students will either select or be assigned a nation that recently experienced violent conflict (e.g., Rwanda, Sudan, Iraq, Haiti, Kosovo, East Timor). Each group will research quality-of-life data for its country, and prepare a presentation for the class.

- How significant is structural violence?
- How does one measure the impact of injustice?
- To what extent does structural violence contribute to direct violence?
- Can there be genuine peace in a world with inequitable distribution of wealth?

### Assessment

Use the data from class presentations on countries experiencing violence to write an essay answering the question, “Can there be genuine peace in a world with inequitable distribution of wealth”?

### References

- Gilman, R. (1997). “Structural Violence”, Context 4: Foundations of Peace, Context Institute, p. 8. [www.context.org/ICLIB/IC04/Gilman1.htm](http://www.context.org/ICLIB/IC04/Gilman1.htm).
- United Nations CyberSchoolBus [www.cyberschoolbus.un.org/infonation3/menu/advanced.asp](http://www.cyberschoolbus.un.org/infonation3/menu/advanced.asp).

**Source** Inspired by Gvetjan Veshaj (Robert Gjedia), Researcher and In-Service Teacher Trainer, Albanian Institute for Pedagogical Studies



### HANDOUT I 2-1

#### A COMPARISON OF ECONOMIC AND SOCIAL DATA: AFGHANISTAN AND NORWAY

Afghanistan was selected as an example of a country that has undergone and continues to undergo violent conflict. Norway was selected simply as a point of comparison.

Criteria	Afghanistan	Norway	Your Nation
GDP per capita (in US \$)	98	37,783	
Telephone Lines per 100 people	0.1	72	
Water Availability - cubic meters per capita	2,421	85,560	
Education Expenditure as percentage of GNPs	1.64	6.76	
Infant Mortality Rate per 1000 births	162	5	
Fertility Rate (avg. number of children born per woman)	6.8	1.8	

- Which statistics give you the greatest insight into the quality of people’s lives? Why?
- What other statistics would help you understand the quality of people’s lives?
- To what extent can any of these statistics be considered indices of structural violence in Afghanistan?
- Add statistics from your own country to the chart in the space provided. See [www.cyberschoolbus.un.org/infonation3/menu/advanced.asp](http://www.cyberschoolbus.un.org/infonation3/menu/advanced.asp)
- Assess the quality of life in your own country.
- To what extent does structural violence exist in your own country?

## STRAND I ROOTS OF WAR / CULTURE OF PEACE

### LESSON 3 THE SEVILLE STATEMENT AND THE SCIENCE OF HOPE

#### INTRODUCTION

In defining violence as avoidable harm, peace education challenges the assumption of the inevitability of violence and its utility as a means to achieve human purposes, such as protecting nations and resolving conflict. If learners are to study alternatives to violence effectively and responsibly, they will need to explore and assess those assumptions. This lesson offers such an exploration

**Key Question** To what extent is the abolition of war possible?

#### Background

To enable us to transcend the culture of war and violence we need, among other things, to examine assumptions that promote this culture. One such assumption is that violence and war are inherent in human nature and, therefore, they are inevitable. This notion must be examined because it is used to justify violence and war as natural methods of conflict-resolution.

Public opinion polls have found that 60 percent of the US population (Marullo and Hlavacek, 1994), and 55 percent of students in Finland believe that war is inherent in human nature (Ridicki, 1999). Similarly, in the Philippines, over 60 percent of student-respondents doubted that wars could be avoided (Castro, 1990).

"The Seville Statement on Violence" (UNESCO, Spain, 1986), which was endorsed by UNESCO, repudiates this notion about the biological and genetic basis of war and violence. The Seville Statement asserts that rather than being a natural or biological state of affairs, war is a social event that can be explained by social factors. Supporters of this statement believe that wars can be prevented by creating social conditions that make wars less likely to happen.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** 45 minutes

**Objectives** Students will be able to:

- List arguments in the nature-nurture debate regarding causes of violence
- Read the Seville Statement and identify arguments opposing the notion that violence is inherent in human nature

**Introductory Activity** Ask students to:

Write the statement below on the board. Ask students to explain in writing why they agree or disagree with the statement:

*"Violence is inherent in our human nature".*

Poll the students, and discuss their reactions, recording their arguments on the board.

Share with students that the scientific community has, for the most part, rejected biological determinism and emphasized nurture in the nature-nurture debate.

#### Focus Statement to Students

We have just discussed the roots of violent behavior. Today, we will discuss the feasibility of preventing war based on the scientific consensus regarding human nature. By the end of the lesson, you should be able to apply these arguments to another situation involving violence.

#### Development

Have the class read the *Seville Statement on Violence*, answering the corresponding questions. Lead a class discussion based on the students' responses.

#### Assessment

Select one of the violent issues in society that you identified in our discussion (bullying, gangs, domestic violence, child abuse). Use the reasoning of the *Seville Statement* as a model to create your own statement on the issue of violence you have selected.

#### References

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- Castro, Loreta (1990). "Students' Concepts of Peace and Attitudes toward Peace Issues: Implications for Peace Education in the Social Studies Curriculum," a doctoral dissertation.
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- UNESCO Education Portal: [http://portal.unesco.org/education/en/ev.php-URL\\_ID=42332&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=42332&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- UNESCO Seville Statement: [http://portal.unesco.org/education/en/ev.php-URL\\_ID=3247&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=3247&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- Zinn, Howard (January 2006). "After the War". *The Progressive*. [www.progressive.org/mag\\_zinn0106](http://www.progressive.org/mag_zinn0106)

**Source** Adapted from a unit by Loreta Castro, Director, Center for Peace Education, Miriam College, Philippines





HANDOUT I 3-1

## THE SEVILLE STATEMENT ON VIOLENCE ADOPTED BY UNESCO IN 1986, SPAIN

**Directions** Read the Seville statement below and answer the questions.

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war...we, the undersigned scholars from around the world and from relevant sciences, have met and arrived at the following Statement on Violence. In it, we challenge a number of alleged biological findings that have been used, even by some in our disciplines, to justify violence and war. Because the alleged findings have contributed to an atmosphere of pessimism in our time, we submit that the open, considered rejection of these misstatements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new and has been made since the advent of modern science. For example, the theory of evolution has been used to justify not only war, but also genocide, colonialism, and suppression of the weak....

We state our position in the form of five propositions....

### FIRST PROPOSITION

**It is scientifically incorrect** to say that we have inherited a tendency to make war from our animal ancestors. Although fighting occurs widely throughout animal species, only a few cases of destructive intraspecies fighting between organised groups have ever been reported among naturally living species, and none of these involve the use of tools designed to be weapons. Normal predatory feeding upon other species cannot be equated with intraspecies violence. Warfare is a peculiarly human phenomenon and does not occur in other animals.

The fact that warfare has changed so radically over time indicates that it is a product of culture. Its biological connection is primarily through language which makes possible the co-ordination of groups, the transmission of technology, and the use of tools. War is biologically possible, but it is not inevitable, as evidenced by its variation in occurrence and nature over time and space. There are cultures which have not engaged in war for centuries, and there are cultures which have engaged in war frequently at some times and not at others.

### SECOND PROPOSITION

**It is scientifically incorrect** to say that war or any other violent behaviour is genetically programmed into our human nature. While genes are involved at all levels of nervous system function, they provide a developmental potential that can be actualised only in conjunction with the ecological and social environment. While individuals vary in their predispositions to be affected by their experience, it is the interaction between their genetic endowment and conditions of nurture that determines their personalities. Except for rare pathologies, the genes do not produce individuals necessarily predisposed to violence. Neither do they determine the opposite. While genes are co-involved in establishing our behavioural capacities, they do not by themselves specify the outcome.

### THIRD PROPOSITION

**It is scientifically incorrect** to say that in the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour. In all well-studied species, status within the group is achieved by the ability to co-operate and to fulfill social functions relevant to the structure of that group. 'Dominance' involves social bondings and affiliations; it is not simply a matter of the possession and use of superior physical power, although it does involve aggressive behaviours. Where genetic selection for aggressive behaviour has been artificially instituted in animals, it has rapidly succeeded in producing hyper-aggressive individuals; this indicates that aggression was not maximally selected under natural conditions.

When such experimentally created hyper-aggressive animals are present in a social group, they either disrupt its social structure or are driven out. Violence is neither in our evolutionary legacy nor in our genes.

### FOURTH PROPOSITION

**It is scientifically incorrect** to say that humans have a 'violent brain'. While we do have the neural apparatus to act violently, it is not automatically activated by internal or external stimuli. Like higher primates and unlike other animals, our higher neural processes filter such stimuli before they can be acted upon. How we act is shaped by how we have been conditioned and socialised. There is nothing in our neurophysiology that compels us to react violently.

### FIFTH PROPOSITION

**It is scientifically incorrect** to say that war is caused by 'instinct' or any single motivation. The emergence of modern warfare has been a journey from the primacy of emotional and motivational factors, sometimes called 'instincts', to the primacy of cognitive factors. Modern war involves institutional use of personal characteristics such as obedience, suggestibility, and idealism; social skills such as language, and rational considerations such as cost-calculation, planning, and information processing. The technology of modern war has exaggerated traits associated with violence both in the training of actual combatants and in the preparation of support for war in the general population. As a result of this exaggeration, such traits are often mistaken as the causes rather than the consequences of the process.

### CONCLUSION

We conclude that biology does not condemn humanity to war, and that humanity can be freed from the bondage of biological pessimism and empowered with confidence to undertake the transformative tasks needed in this International Year of Peace and in the years to come. Although these tasks are mainly institutional and collective, they also rest upon the consciousness of individual participants for whom pessimism and optimism are crucial factors. Just as 'wars begin in the minds of men,' peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us.

**QUESTIONS**

What is the principal argument for each of the five propositions and what is the strongest supporting information for each argument?

**PROPOSITION 1**

ARGUMENT \_\_\_\_\_  
\_\_\_\_\_

SUPPORTING INFORMATION \_\_\_\_\_  
\_\_\_\_\_

**PROPOSITION 2**

ARGUMENT \_\_\_\_\_  
\_\_\_\_\_

SUPPORTING INFORMATION \_\_\_\_\_  
\_\_\_\_\_

**PROPOSITION 3**

ARGUMENT \_\_\_\_\_  
\_\_\_\_\_

SUPPORTING INFORMATION \_\_\_\_\_  
\_\_\_\_\_

**PROPOSITION 4**

ARGUMENT \_\_\_\_\_  
\_\_\_\_\_

SUPPORTING INFORMATION \_\_\_\_\_  
\_\_\_\_\_

**PROPOSITION 5**

ARGUMENT \_\_\_\_\_  
\_\_\_\_\_

SUPPORTING INFORMATION \_\_\_\_\_  
\_\_\_\_\_

- What is meant by the final phrase in the document, “Just as ‘wars begin in the minds of men,’ peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us”?
- Do you agree with the conclusion? If so, what can you do, as an individual to prevent war?
- List examples of violence in your school, community, country where the principles of this statement are applicable.



HANDOUT I 3-2  
**APPLYING THE SEVILLE STATEMENT**

**Directions** Select an example of violence from your school, community, or country that needs to be addressed (bullying, gangs, domestic violence, child abuse). Use the reasoning of the Seville Statement as a model to create your own statement on the violent issue you have selected.

**Statement on the Prevention of Violence in** \_\_\_\_\_  
YOUR COMMUNITY HERE

**Introduction** (Explain the nature of the problem.)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Propositions** (In at least two propositions, explain the extent to which your problem is caused by human actions as opposed to genetics.)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Conclusion** (Discuss the extent to which your community has cause for hope in solving this type of violence.)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## STRAND I ROOTS OF WAR / CULTURE OF PEACE

### LESSON 4 TELEVISION VIOLENCE

#### INTRODUCTION

Popular culture is characterized by many indicators of the pervasiveness of the culture of war and violence. Violence in entertainment media and the claim that it desensitizes societies, especially children and youth to the actual use of violent force, has long been a concern of peace education. Lamentably, this characteristic of popular culture is found in most world regions. So, it is an important area of inquiry and reflection for peace education globally. The following lesson is based on an inquiry into the problem as conducted in Cambodia.

**Key Question** Does television violence undermine peace?

#### Background

Cambodians survived nearly three decades of armed conflict under the Khmer Rouge. As many became destitute in the wake of the conflict, some sought ways to appear well-off. Owning a television set or two became a symbol of economic status to many Cambodians. Some believed that watching TV meant they would learn something good and more “advanced”, since TV programs were from developed countries such as the USA, Australia and New Zealand.

Television violence is rampant in Cambodia. Television can be a powerful influence in developing value systems and shaping behavior. This lesson attempts to increase awareness of TV violence in order to encourage active analysis of what young people are watching.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** several days

**Objectives** Students will be able to:

- Discuss the impact of watching violence on television and how it can influence thought and behavior
- Collect and analyze data on violence from popular television programs geared for young people
- Design a plan of action to reduce the prevalence of violence in television programs geared for young people

#### Introductory Activity

Ask students questions regarding incidences of violence on some of their favorite programs.

- *On average, how many hours of television do you watch per week?*
- *Do you think there is too much violence on children’s television shows?*
- *How do you define “violence”?*
- *What kinds of violence do you see on television? (e.g., swearing, hitting, use of guns, yelling, threats, etc.)*
- *Are you ever bothered by the amount and types of violence you see on television?*

#### Focus Statement to Students

You have just begun to think about the prevalence of violence on television. Over the next few days, you will research some children’s shows to compile and analyze data about actual violence on television. By the end of the lesson, you should be able to make recommendations regarding television programming.

#### Development

Students will select and watch three episodes of a television show popular with young people. They will use the research guide handout to record incidences of violence. They will discuss their results with the class and explore the following question:

*How might young people be affected by viewing these programs on a regular basis?*

Distribute reading handout: *Violence on Television—What do Children Learn?* Discuss questions as a class. Invite students to conduct further research on the topic.

#### Assessment

Have students develop a plan of action for reducing violence on television. (This plan might include a letter-writing campaign, contacting advertisers, contacting networks, making informational posters and handouts.)

The plan of action must include:

- The raw data the students collected
- Data from the reading and other research
- Their recommendations for legislation, programming and viewing habits

#### References

- Vicaría de la Solidaridad has documentations and video on the theme of violence on television (Spanish): [www.vicariadelasolidaridad.cl/](http://www.vicariadelasolidaridad.cl/)
- Media Awareness Network, For Teachers (English): [www.media-awareness.ca/english/teachers/index.cfm](http://www.media-awareness.ca/english/teachers/index.cfm)
- United Nations Interregional Crime and Justice Research on Television Violence (26 articles/papers in various languages): [www.unicri.it/wwk/documentation/lmsdb.php?kw\\_=MEDIA%20VIOLENCE](http://www.unicri.it/wwk/documentation/lmsdb.php?kw_=MEDIA%20VIOLENCE)

**Source** Inspired by Thavory Huot, Former Coordinator of Peace and Disarmament Education Project, Phnom Penh, Cambodia



HANDOUT I 4-1  
RESEARCH GUIDE-TELEVISION VIOLENCE

**Directions** Select a television program popular with young people. Watch three episodes of the show and record data in the chart below.

NAME OF SHOW \_\_\_\_\_

TYPE OF SHOW \_\_\_\_\_

DAY AND TIME OF SHOW \_\_\_\_\_

Type of Violence	Tally of Occurrences	Comments
Yelling		
Swearing		
Threatening		
Bullying		
Hitting		
Kidnapping		
Using Weapons		
Physical Assault		
Killing		
Bombing		

- How would you characterize your results? Did they surprise you?
- How might young people be affected by viewing these programs on a regular basis?



HANDOUT I 4-2  
VIOLENCE ON TELEVISION – WHAT DO CHILDREN LEARN?

Reading<sup>1</sup>

*Violent programs on television lead to aggressive behavior by children and teenagers who watch those programs.*

That's the word from a 1982 report by the National Institute of Mental Health, a report that confirmed and extended an earlier study done by the Surgeon General. As a result of these and other research findings, the American Psychological Association passed a resolution in February 1985 informing broadcasters and the public of the potential dangers that viewing violence on television can have for children.

**What Does the Research Show?**

Psychological research has shown three major effects of seeing violence on television:

- Children may become less sensitive to the pain & suffering of others
- Children may be more fearful of the world around them
- Children may be more likely to behave in aggressive or harmful ways toward others

Children who watch a lot of TV are less aroused by violent scenes than are those who only watch a little; in other words, they're less bothered by violence in general, and less likely to see anything wrong with it. One example: in several studies, those who watched a violent—rather than a nonviolent—program were slower to intervene or call for help when, a little later, they saw younger children fighting or playing destructively.

Studies by George Gerbner, Ph.D., at the University of Pennsylvania, have shown that children's TV shows contain about twenty violent acts each hour, and also that children who watch a lot of television are more likely to think that the world is a mean and dangerous place.

Children often behave differently after they've been watching violent programs on TV. In one study done at Pennsylvania State University, about one hundred preschool children were observed both before and after watching television; some watched cartoons containing a lot of aggressive and violent acts, and others watched shows with violence. The researchers noticed real differences between the kids who watched the violent shows and those who watched nonviolent ones.

Comments / Questions / Notes

<sup>1</sup> [www.apa.org/pubinfo/violence.html](http://www.apa.org/pubinfo/violence.html)

Reading

Comments / Questions / Notes

'Children who watch the violent shows, even 'just funny' cartoons, were more likely to hit out at their playmates, argue, disobey class rules, leave tasks unfinished, and were less willing to wait for things than those who watched the nonviolent programs', says Aletha Huston, Ph.D., now at the University of Kansas.

Real-Life Studies

Findings from the laboratory are further supported by field studies which have shown the long-range effects of televised violence. Leonard Eron, Ph.D., and his associates at the University of Illinois, found that children who watched many hours of TV violence when they were in elementary school tended to also show a higher level of aggressive behavior when they became teenagers. By observing these youngsters until they were 30 years old, Dr. Eron found that the ones who'd watched a lot of TV when they were eight years old were more likely to be arrested and prosecuted for criminal acts as adults.

A Continuing Debate

In spite of this accumulated evidence, broadcasters and scientists continue to debate the link between viewing TV violence and children's aggressive behavior. Some broadcasters believe that there is not enough evidence to prove that TV violence is harmful. But scientists who have studied this issue say that there is a link between TV violence and aggression, and in 1992, the American Psychological Association's Task Force on Television and Society published a report that confirms this view. The report, entitled "Big World, Small Screen: The Role of Television in American Society", shows that the harmful effects of TV violence do exist.

- What do psychologists see as the major effects of young people viewing violence on television?
- Does the research persuade you?
- If television violence can make young people more aggressive, what are the implications for society?
- Can television violence undermine peace?



STRAND II INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS

LESSON I INTERNATIONAL LAW AND PREVENTION OF WAR

INTRODUCTION

For centuries humans have pursued the idea that law might keep peace and maintain justice among nations—as it does within nations—and become the means to limit, avoid and eliminate armed conflict. The concept of abolishing war calls for substituting the force of law for the law of force. Peace through law is the ideal that inspires many practical proposals for institutional change to assure human rights and peace.

As a major requirement for the abolition of war the *Hague Agenda for Peace and Justice for the 21st Century* places much emphasis on strengthening international law and institutions, such as those intended to protect and fulfill human rights like the International Criminal Court, which tries those who have committed war crimes, crimes against humanity or genocide, and the International Court of Justice that resolves disputes between nations. Peace Education has emphasized knowledge of human rights standards and principles, and institutions of international law, as fundamental to preparation for global citizenship. The following lesson provides an introduction to the basic forms and functions of international law with which all global citizens should be familiar.

**Key Question** To what extent can international law effectively prevent war and promote peace?

Background

International law used to be known as "the law of nations". As early as the Fourteenth century B.C., Pharaoh Rameses II of Egypt concluded a Treaty of Peace, Alliance and Extradition with the King of Cheta, a neighboring kingdom. For many centuries thereafter, the law of nations dealt mainly with such things as non-aggression pacts (peace), promises of two or more nations to band together against other nations (alliances) and promises of one state to surrender to another state persons wanted for crimes by that other state (extradition). The law of nations also regulated commercial transactions between states as well as the protection afforded to ambassadors and other diplomats; in other words anything that one state was ready to concede to another on a reciprocal basis ("I'll scratch your back if you'll scratch mine".)

It was not until the end of the eighteenth century that the law of nations came to be called international law and not until the twentieth century that it began to be regarded as a kind of super-law regulating not only relations between states but also the rights and duties of individual citizens in relation to governments, their own as well as those of other countries. But because

international law is more difficult to enforce than domestic law, some people believe that it is not real law, but only a set of moral principles which states are free to observe or disregard as they please. That this is not true is shown by the controversy raging over the Iraq war, both as to whether the war itself is legal and as to whether the treatment of prisoners taken by the United States in Afghanistan and Iraq violates international law.

In fact, the law of war is one of the most important components of international law. It has two parts. Because the Romans were among the greatest lawgivers in history, both parts are known by their Latin names. The first, the law about going to war, is called *ius ad bellum*. The second, the law about what is permitted and what is forbidden when you are in a war, is called *ius in bello*.

In 1928, a few years after the end of World War I, the leading countries of the world got together and signed a treaty in which they promised to give up war as an instrument of national policy. Known as the Kellogg-Briand Pact, after the American and French foreign ministers, it is still in force. In 1945, at the end of the Second World War, fifty-one countries signed the Charter of the United Nations, which—again—was to end all wars, but—again—did not achieve that objective.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** 2 days

**Objectives** Students will be able to:

- Discuss whether or not war can be prevented
- Discuss the role of international law in the prevention of war
- Examine and assess past international efforts to prevent war
- Apply existing international charters to the prevention of current/potential wars

#### Introductory Activity

Put the following discussion question on the board:

*Is it possible to prevent war?*

Have students read the Kellogg-Briand Pact handout and answer the questions.

#### Focus Statement to Students

We have just discussed whether it is realistic to think war can be prevented. In this lesson, we will examine different international efforts to do just that. By the end of the lesson, you should be able to apply one of these international instruments to a current/potential conflict.

#### Development

Students will analyze the United Nations charter regarding the prevention of war. Students will compare this to the Kellogg-Briand Pact they read in the introduction.

#### Assessment

Students will select current areas in conflict or threatened by conflict to research (Iraq, North Korea, Darfur, Iran, etc.). Students will prepare a brief presentation to be made to a model UN. They must identify the nature of the conflict, and assume the role of United Nations delegates who, using the charter, will make recommendations regarding what should be done in response to threats to the peace, breaches of the peace, and acts of aggression in each of the areas.

#### References

- International Law and Peace, a paper by Judge Christopher Gregory Weeramantry, former Vice President of the International Court of Justice and John Burroughs, Executive Director of the Lawyers Committee on Nuclear Policy. (see [www.haguepeace.org](http://www.haguepeace.org))
- United Nations, Millennium Summit Multilateral Treaty Framework, July 2000, [www.un.org/millennium/law/treaties.htm](http://www.un.org/millennium/law/treaties.htm), Summaries and Status of the Core Group of 25 Multilateral Treaties. See also the International Law website of the United Nations, [www.un.org/law](http://www.un.org/law), with links to the International Court of Justice, the International Criminal Court and the International Criminal Tribunals for Rwanda and the former Yugoslavia.
- Parry and Grant, *Encyclopaedic Dictionary of International Law* (Most law libraries will have this).
- The American Society of International Law is the leading international law institution in the world. Its website, [www.asil.org](http://www.asil.org), has more information than any student or teacher could possibly use. See, e.g., Asil's Electronic Information System for International Law, [www.eisil.org](http://www.eisil.org).
- The International Law Association, [www.ila-hq.org/html/layout\\_about.htm](http://www.ila-hq.org/html/layout_about.htm), has 50 national and regional branches throughout the world. Some of these may be helpful to teachers in providing materials or speakers in various countries.
- Full text Kellogg-Briand Pact: [www.yale.edu/lawweb/avalon/kbpact/kbpact.htm](http://www.yale.edu/lawweb/avalon/kbpact/kbpact.htm)
- For an ample biography on women in international law, see [www.lib.uchicago.edu/~llou/women.html](http://www.lib.uchicago.edu/~llou/women.html)
- The North Atlantic Charter, signed in 1949: [www.nato.int/docu/basicxt/treaty.htm](http://www.nato.int/docu/basicxt/treaty.htm)
- Geneva Convention relative to the Protection of Civilian Persons in Time of War (1949): [www.unhchr.ch/html/menu3/b/92.htm](http://www.unhchr.ch/html/menu3/b/92.htm)
- Summary of United Nations Agreements on Human Rights: [www.hrweb.org/legal/undocs.html](http://www.hrweb.org/legal/undocs.html)

**Source** Adapted from Peter Weiss, international lawyer, President of the Lawyers Committee on Nuclear Policy and Vice President of the Center for Constitutional Rights.





HANDOUT II 1-1  
**KELLOGG-BRIAND PACT 1928<sup>1</sup>**

Whereas a Treaty between the President of the United States Of America, the President of the German Reich, His Majesty the King of the Belgians [and many other nations]...providing for the renunciation of war as an instrument of national policy, was concluded and signed by their respective Plenipotentiaries at Paris on the twenty-seventh day of August, one thousand nine hundred and twenty-eight...

**Article 1**

The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it, as an instrument of national policy in their relations with one another.

**Article 2**

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

**Article 3**

The present Treaty shall be ratified by the High Contracting Parties named in the Preamble in accordance with their respective constitutional requirements, and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

**Questions**

- 1 Some modern heads of state have proclaimed that “national security” trumps everything, including domestic and international law. What is “national security”?
- 2 What is the goal of the Kellogg-Briand Pact?
- 3 Why would this treaty be agreed upon in 1928?
- 4 To what extent does this treaty have “teeth”? Are there any penalties for transgressors? Any means to raise an army to respond to aggressors?
- 5 The preamble states that any country that violates it shall be denied its benefits. What are those benefits?
- 6 Based on your knowledge of world history, was this treaty effective?
- 7 Can you think of a more effective way to enforce the provisions of the treaty? What would you add if you had the power to do so?
- 8 Is it possible to outlaw war?

<sup>1</sup> Excerpted from [www.yale.edu/lawweb/avalon/imt/kbpact.htm](http://www.yale.edu/lawweb/avalon/imt/kbpact.htm)



HANDOUT II 1-2  
**CHARTER OF THE UNITED NATIONS-1945<sup>2</sup>**

**Directions** As you read excerpts from the United Nations Charter below, underline the goals of the UN and sanctions that it will take with respect to threats to peace, breaches of peace, and acts of aggression. Answer the questions at the end of the reading.

**PREAMBLE**

**We the Peoples of the United Nations Determined**

- to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and
- to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and
- to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and
- to promote social progress and better standards of life in larger freedom,

**And for these Ends**

- to practice tolerance and live together in peace with one another as good neighbors, and
- to unite our strength to maintain international peace and security, and
- to ensure by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and
- to employ international machinery for the promotion of the economic and social advancement of all peoples,

**CHAPTER I – PURPOSES AND PRINCIPLES**

**Article 1**

The Purposes of the United Nations are:

- 1 To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;
- 2 To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;
- 3 To achieve international cooperation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and
- 4 To be a center for harmonizing the actions of nations in the attainment of these common ends.

<sup>2</sup> Excerpted from [www.unhcr.ch/html/menu3/b/ch-cont.htm](http://www.unhcr.ch/html/menu3/b/ch-cont.htm)

**Article 2**

The Organization and its Members, in pursuit of the Purposes stated in Article 1, shall act in accordance with the following Principles.

- 1 The Organization is based on the principle of the sovereign equality of all its Members.
- 2 All Members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfill in good faith the obligations assumed by them in accordance with the present Charter.
- 3 All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.
- 4 All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.
- 5 All Members shall give the United Nations every assistance in any action it takes in accordance with the present Charter, and shall refrain from giving assistance to any state against which the United Nations is taking preventive or enforcement action.
- 6 The Organization shall ensure that states which are not Members of the United Nations act in accordance with these Principles so far as may be necessary for the maintenance of international peace and security.
- 7 Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII. Charter of the United Nations.

**CHAPTER VII – ACTION WITH RESPECT TO THREATS TO THE PEACE, BREACHES OF THE PEACE, AND ACTS OF AGGRESSION**

**Article 39**

The Security Council shall determine the existence of any threat to the peace, breach of the peace, or act of aggression and shall make recommendations, or decide what measures shall be taken in accordance with Articles 41 and 42, to maintain or restore international peace and security.

**Article 40**

In order to prevent an aggravation of the situation, the Security Council may, before making the recommendations or deciding upon the measures provided for in Article 39, call upon the parties concerned to comply with such provisional measures as it deems necessary or desirable. Such provisional measures shall be without prejudice to the rights, claims, or position of the parties concerned. The Security Council shall duly take account of failure to comply with such provisional measures.

**Article 41**

The Security Council may decide what measures not involving the use of armed force are to be employed to give effect to its decisions, and it may call upon the Members of the United Nations to apply such measures. These may include complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio, and other means of communication, and the severance of diplomatic relations.

**Article 42**

Should the Security Council consider that measures provided for in Article 41 would be inadequate or have proved to be inadequate, it may take such action by air, sea, or land forces as may be necessary to maintain or restore international peace and security. Such action may include demonstrations, blockade, and other operations by air, sea, or land forces of Members of the United Nations.

**Article 43**

- 1 All Members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements, armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security.
- 2 Such agreement or agreements shall govern the numbers and types of forces, their degree of readiness and general location, and the nature of the facilities and assistance to be provided.
- 3 The agreement or agreements shall be negotiated as soon as possible on the initiative of the Security Council. They shall be concluded between the Security Council and Members or between the Security Council and groups of Members, and shall be subject to ratification by the signatory states in accordance with their respective constitutional processes.

**Article 44**

When the Security Council has decided to use force it shall, before calling upon a Member not represented on it to provide armed forces in fulfillment of the obligations assumed under Article 43, invite that Member, if the Member so desires, to participate in the decisions of the Security Council concerning the employment of contingents of that Member's armed forces.





**Article 45**

In order to enable the United Nations to take urgent military measures Members shall hold immediately available national air-force contingents for combined international enforcement action. The strength and degree of readiness of these contingents and plans for their combined action shall be determined, within the limits laid down in the special agreement or agreements referred to in Article 43, by the Security Council with the assistance of the Military Staff Committee.

**Article 46**

Plans for the application of armed force shall be made by the Security Council with the assistance of the Military Staff Committee.

**Article 47**

- 1 There shall be established a Military Staff Committee to advise and assist the Security Council on all questions relating to the Security Council's military requirements for the maintenance of international peace and security, the employment and command of forces placed at its disposal, the regulation of armaments, and possible disarmament.
- 2 The Military Staff Committee shall consist of the Chiefs of Staff of the permanent members of the Security Council or their representatives. Any Member of the United Nations not permanently represented on the Committee shall be invited by the Committee to be associated with it when the efficient discharge of the Committee's responsibilities requires the participation of that Member in its work.
- 3 The Military Staff Committee shall be responsible under the Security Council for the strategic direction of any armed forces placed at the disposal of the Security Council. Questions relating to the command of such forces shall be worked out subsequently.
- 4 The Military Staff Committee, with the authorization of the Security Council and after consultation with appropriate regional agencies, may establish regional subcommittees.

**Article 48**

- 1 The action required to carry out the decisions of the Security Council for the maintenance of international peace and security shall be taken by all the Members of the United Nations or by some of them, as the Security Council may determine.
- 2 Such decisions shall be carried out by the Members of the United Nations directly and through their action in the appropriate international agencies of which they are members.

**Article 49**

The Members of the United Nations shall join in affording mutual assistance in carrying out the measures decided upon by the Security Council.

**Article 50**

If preventive or enforcement measures against any state are taken by the Security Council, any other state, whether a Member of the United Nations or not, which finds itself confronted with special economic problems arising from the carrying out of those measures shall have the right to consult the Security Council with regard to a solution of those problems.

**Article 51**

Nothing in the present Charter shall impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations, until the Security Council has taken measures necessary to maintain international peace and security. Measures taken by Members in the exercise of this right of self-defense shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council under the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security.

**Questions**

- 1 The preamble of the Charter of the United Nations says "We the Peoples of the United Nations Determined to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained...". Who are "We the Peoples"? Does this sentence mean that international law does not have to be obeyed until the right "conditions" have been established?
- 2 Article 2(4) of the UN Charter obliges all members to refrain from "the threat or use of force against the territorial integrity or political independence of any state". Give some examples of the threat or use of force against the political independence of a state.
- 3 Article 42 of the UN Charter gives the Security Council the right to use military force "necessary to maintain or restore international peace and security". How have the "blue berets", as the UN peacekeepers are called, succeeded in implementing this article?
- 4 Article 51 states that nothing in the Charter shall "impair the inherent right of individual or collective self-defense if an armed attack occurs against a Member of the United Nations". Can this be reconciled with the theory of preemptive war, i.e. one fought before an armed attack actually occurs, which has been used to justify the Iraq war? Again, if you could put more teeth into the Charter's attempt to bring about a world without war, what would they be?



## STRAND II INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS

### LESSON II EVALUATING WOMEN'S RIGHTS

#### INTRODUCTION

In advocating the abolition of war, the *Hague Agenda for Peace and Justice for the 21st Century* established essential links between human rights and peace. It points to inequality as antithetical to peace, and calls for gender justice to overcome the serious obstacle to peace inherent in the inequality between women and men. The Fourth World Conference on Women called special attention to this relationship in its conclusions and recommendations, The Beijing Platform for Action (1995). The Vienna World Conference on Human Rights produced a Declaration on the Elimination of All Forms of Violence against Women (1993). The Mid-International Decade on Women in Copenhagen resulted in the Convention on the Elimination of All Forms of Discrimination against Women (1979). These and other international landmarks in the movement toward gender equality, including Security Council Resolution 1325 on Women, Peace and Security (2000) referred to here, have influenced national laws and policies, but as this lesson from India indicates, the combined struggles for gender equality and peace are yet to have achieved their common goals of a just and peaceful world order. The holistic perspective of peace education calls for examination of the relationship between gender equality and peace.

**Key Question** To what extent have the promises of official documents of countries and world organizations been translated into reality with respect to women's rights?

#### Background

In 1947, India won independence from British occupation, bringing promise to Indian women of a society where women and men would have an equal voice and equal opportunities. Women celebrated great achievements as well as suffered great oppression. These contrasting realities reflect the complex disparities in education, wealth and social customs that existed before independence and continue to exist today.

Many Indian women struggle with limited education, restricted freedom of expression and strict prohibitions against inter-marrying because of caste and religion in accordance with Hindu caste structures, Muslim and Christian doctrine, and tribal customary laws. Nearly 23% more men enroll in school (62:48 men: women) and men earn 62% more income than women (US\$3,820 for men: US\$ 1,442 for women).<sup>1</sup> Reducing the educational and economic differential between men and women creates the potential for personal and professional growth for all members of society.

<sup>1</sup> The Gender-Related Development Index Human Development Report 2004

Provisions exist in the Indian Constitution and under UN Security Council Resolution 1325 that support gender equality. Resolution 1325, in particular, advocates for a gender perspective in conflict prevention, the protection of women's human rights, and women's full and equal participation in all peace processes. Women's equal participation across all spheres of society can greatly contribute to improved social conditions by increasing creativity and productivity of all family and community members.

"Evaluating Women's Rights" is an example of how League in Friendship Endeavour (LIFE) introduces peace education to build a culture of peace. By having students analyze official documents, this lesson emphasizes the gap between laws and resolutions and the reality of women's lives.

**Age Range** Secondary school students

**Materials** Handouts, a copy of your country's Constitution

**Duration** 2-3 days

**Objectives** Students will be able to:

- Read and analyze Sarojini Naidu's quote to identify her concerns about addressing rights for women
- Compare and contrast the rights of women delineated in the Indian Constitution with the reality of lives of women in India
- Evaluate the extent to which the promise of official documents has been translated into reality with respect to women's rights in your country
- Evaluate the extent to which the promise of United Nations Resolution 1325, which urges its member states to ensure the full inclusion of women in all aspects of international peace and security processes, has been realized

#### Introductory Activity

Ask students to read Sarojini Naidu's quote on handout. Sarojini Naidu (1879-1949) is considered a pioneer of the women's movement in pre-independent India. She was president of the Indian National Congress and later became the first woman governor in free India.

#### Focus Statement to Students

You have just identified Naidu's concern about the gap between the promise of official documents and reality. Today we will investigate the extent to which her concerns were recognized in India with respect to women's rights. By the end of this lesson, you should be able to assess the validity of this concern with respect to women's rights in your own country.

#### Development

Have students examine selected articles from the Indian Constitution to identify basic rights in India. Then compare these written protections with the data in handout II 2-3 to see the extent to which women's rights are actually being protected.

### Assessment

Analyze your own country's Constitution and other legal documents to see how women's rights are protected. Compare these protections with data describing the actual status of women in your country.

- Does your country have a Constitution or Bill of Rights and, if so, is there protection for women in these instruments or in other state legislation?
- Are there conflicting laws i.e., state or religious laws governing the rights of women?
- Are there any suggestions you would make to your government to ensure the rights of women in your country?

Write a newspaper article that highlights the correlation between the promise of equality and the reality of women's lives.

### Follow-Up

**Note to teacher** Below is information regarding an international resolution on women, peace and security. You may wish to explore the issues raised in this lesson on a more macro level. Share the information below with your students. Discuss the extent to which women have been integrated into the international peace and security processes.

In October 2000, the United Nations Security Council unanimously adopted Resolution 1325 on Women, Peace and Security, urging its member states to ensure the full inclusion of women in all aspects of international peace and security processes. Resolution 1325 is the most comprehensive UN resolution to date on the role of women in peace-building activities.

The resolution calls for action in four areas related to women and peacekeeping:

- Participation of women in conflict-prevention and -resolution
- Integration of gender perspectives in peacekeeping missions
- Protection of women and girls in conflict zones
- Mainstreaming of gender sensitization in UN reporting and implementation systems

Resolution 1325 recognizes that those most negatively affected by war and conflict are civilians—particularly women and children—and acknowledges that this is a threat to peace and security. The resolution also acknowledges the critical role women can play in preventing and resolving conflicts and in building peace. Consequently, the Security Council urges member states to include more women at all levels of decision-making and field operations related to conflict-resolution. It asks the Secretary-General and member states to include a gender perspective in peacekeeping operations, both on and off the ground, and to provide training on the protection, rights, and needs of women in post-conflict reconstruction.

The resolution not only calls for action within the UN but also urges all parties involved in conflict-resolution to adopt a gender-conscious approach during disarmament, demobilization, and reintegration. The policy statement stresses the responsibility of all actors to protect women from gender-based violence, especially rape, and to prosecute those guilty of perpetrating such crimes. It also calls for the support of women-led peace initiatives and indigenous approaches to conflict-resolution.

The Secretary-General is responsible for the implementation of Resolution 1325 with the mandate to investigate and communicate to all members the impact of armed conflict on women and girls, the overall gender implications of conflict-resolution, and the pivotal role that women undertake in international peace-building efforts.

### References

- UN Resolution 1325 on Women, Peace and Security (2000): [www.un.org/events/res\\_1325e.pdf](http://www.un.org/events/res_1325e.pdf) / and [www.peacewomen.org/un/sc/1325.html](http://www.peacewomen.org/un/sc/1325.html)
- Beijing Platform for Action (1995): [www.aworc.org/bpfa/res/bpfa-tool.htm](http://www.aworc.org/bpfa/res/bpfa-tool.htm)
- Convention on the Elimination of All Forms of Discrimination Against Women (1979): [www.un.org/womenwatch/daw/cedaw/](http://www.un.org/womenwatch/daw/cedaw/)
- National Policy for the Empowerment of Women 2001 – India (specifically the 73rd-74th Amendment): [www.logos-net.net/ilo/150\\_base/en/init/ind\\_2.htm](http://www.logos-net.net/ilo/150_base/en/init/ind_2.htm)
- National Resource Center for Women: <http://nrcw.nic.in>
- Declaration on the Elimination of Violence against Women, proclaimed by General Assembly resolution 48/104 of 20 December 1993: [www.ohchr.org/english/law/eliminationvaw.htm](http://www.ohchr.org/english/law/eliminationvaw.htm)
- Amnesty International's Campaign: Stop Violence Against Women: [www.amnesty.org.uk/svaw/](http://www.amnesty.org.uk/svaw/)
- International Day to End Violence Against Women, November 25, established by the United Nations: [www.un.org/womenwatch/daw/news/vawd.html](http://www.un.org/womenwatch/daw/news/vawd.html)

**Source** Inspired by the League in Friendship Endeavour (LIFE), Pirbo-lipik, Bank Tinali, Itanagar, Arunachal Pradesh, India





HANDOUT II 2-1  
SAROJINI NAIDU

**Directions** Select a television program popular with young people. Watch three episodes of the show and record data in the chart below.

Read the quote below and answer the questions that follow.

Sarojini Naidu (1879-1949) is considered a pioneer of the women's movement in pre-independent India. She was president of the Indian National Congress and later became the first woman governor in free India.

FROM A LETTER WRITTEN TO GOPAL KRISHNA GOKHALE, INDIAN NATIONALIST, ON DECEMBER 24, 1914.

"Oh we want a new breed of men before India can be cleansed of her disease. We want deeper sincerity of motive, a greater courage in speech and earnestness in action. We want men who love this country and are full of yearning to serve and succor their brothers and not to further aid in their degradation by insincerity and self-seeking...how tired I am of death, of the reiterated resolutions that have become almost meaningless by lip repetition: uncorroborated by the heart's conviction and unstained by practical action...."

**Questions**

- 1 Who was Sarojini Naidu?
- 2 What did she mean when she wrote, "we want a new breed of men before India can be cleansed of her disease"?
- 3 What does she mean when she says, "how tired I am of death, of the reiterated resolutions that have become almost meaningless by lip repetition"?
- 4 Do you think her concerns about the effectiveness of resolutions could be applicable to other nations?
- 5 Based on her letter, what do you think she feared regarding the conditions of women in India?



HANDOUT II 2-2  
EXCERPTS FROM THE INDIAN CONSTITUTION

**Articles for the Protection of Women**

**In Your Own Words**

**Article 14. Equality before law**

The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

**Article 15. Prohibition of discrimination on grounds of religion, race, caste, sex, or place of birth**

- 1 The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth...
- 2 No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to (a) access to shops, public restaurants, hotels and places of public entertainment; or (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.
- 3 Nothing in this article shall prevent the State from making any special provision for women and children.
- 4 Nothing in this article...shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

**Article 16. Equality of opportunity in matters of public employment**

Steps have to be taken by the government to improve the lot of the weaker sections of society and to prevent the exploitation of women and flowing from this basic right against exploitation and to be empowered are laws like the Dowry Prohibition Act, Maternity Benefits Act, laws for sexual harassment, special exceptions in the law for rape and sexual assault, Medical Termination of Pregnancy Act for abortion, cruelty or domestic violence under criminal law.

Articles for the Protection of Women

In Your Own Words

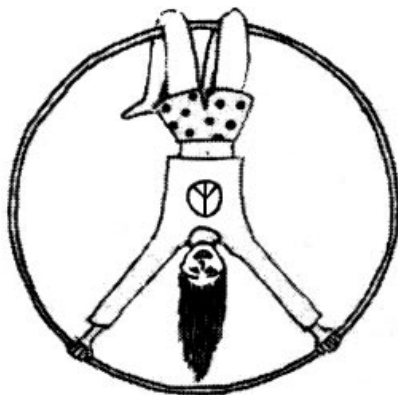
Article 21. Protection of life and personal liberty

No person shall be deprived of his life or personal liberty except according to procedure established by law.

Article 23. Prohibition of traffic in human beings and forced labour

<sup>1</sup> Trafficking of human beings and beggars and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

<sup>2</sup> Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them. Protective bodies against exploitation include: Constitution of National Human Rights Commission, Minority Commission, National Commission for Women.



HANDOUT II 2-3  
STATISTICS OF WOMEN IN INDIA<sup>1</sup>

Population

- Total population: 1.03 billion (2001)
- Population of women: 496 million
- Population of men: 534 million
- Percentage of women in the population: 47.8%
- Percentage of men in the population: 52.2%
- Women generally make up 51% of a nation's population

Health: (1998-99)

- Infant Mortality for all of India: 540 deaths per 1,00,000 live births
- Infant Mortality in Rural areas: 619 deaths per 1,00,000 live births
- Infant Mortality in Urban areas: 267 deaths per 1,00,000 live births
- Percentage of births with a skilled attendant present: 43% (1995-2001)
- Maternal Mortality Rates in India are 100 times those of developed countries and significantly higher than developing countries like Sri Lanka, Vietnam and Cuba

Education and Employment

- For every 100 literate men, there are 61 literate women
- For every 100 boys enrolled in primary school, there are 83 girls enrolled (1995-1999)
- For every 100 boys enrolled in secondary school, there are 66 girls enrolled (1995-1999)
- The percentage of women working has risen from 13% in 1987 to 25% in 2001
- The percentage of women in senior management in India is 3%
- 90% of working women feel that they would continue working if their employers provided onsite child care

Government | Women hold

- Less than 8% of Parliamentary seats
- less than 6% of Cabinet positions
- less than 4% of seats in High Courts and the Supreme Court

Violence

- In India every 26 minutes, a woman is molested
- In India every 34 minutes, a woman is raped
- In India every 42 minutes, an incident of sexual harassment takes place
- In India every 43 minutes, a woman is kidnapped
- In India every 93 minutes, a woman is killed

Questions

- <sup>1</sup> Draw conclusions about the position of women in India based on the statistics.
- <sup>2</sup> Write 3 questions that this data raises in your mind about the position of women in India.
- <sup>3</sup> Based on this data and your previous analysis of the Indian Constitution, discuss the extent to which the promise of the Constitution has been realized.

<sup>1</sup> From: [www.indianngos.com/issue/women/statistics/](http://www.indianngos.com/issue/women/statistics/)



## STRAND II INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS

### LESSON III IS THERE A HUMAN RIGHT TO SUSTAINABLE DEVELOPMENT?

#### INTRODUCTION

The Global Campaign for Peace Education advocates a holistic view of peace, comprehending the multiple forms of violence that cause human deprivation and suffering, often leading to armed violence. Some peace educators argue that destruction of the environment and over-use of scarce resources is one such form of violence, and that there is a significant relationship between sustaining the environment and striving for peace. War does incalculable damage to the environment. Destruction of the environment has resulted in climate problems, damaged human health and eroded the economies of communities that depend on good soil and healthy forests. International law has been applied to these problems in such agreements as the Kyoto Protocols. However, most of the efforts to preserve the environment have been undertaken by citizens at the community and national levels. Peace derives from human conditions of well-being that depend on meeting needs through development while sustaining an environment conducive to human health. These relationships were recognized in the awarding of the 2004 Nobel Peace Prize to Wangari Maathai. Her work is the basis of this lesson.

**Key Question** How could we use resources to preserve the environment and fulfill economic and social rights?

#### Background

Wangari Maathai is a pioneering Kenyan woman who drew upon practical, indigenous customs to sustain the environment, empower women, and improve communities in Kenya, across Africa and the world. Wangari Maathai is the first African woman to be recognized as a Nobel laureate, and the first environmentalist to be the recipient of the Nobel Peace Prize

She helped found the Green Belt Movement, a grassroots, non-governmental organization (NGO) based in Kenya that focuses on environmental conservation, community development, and capacity-building. GBM involves women's groups in planting trees to conserve the environment, and empower themselves by improving their quality of life. Through GBM, Wangari Maathai has helped women plant more than 30 million trees on their farms and in school and church compounds across Kenya. Maathai has pioneered a unique holistic community-based approach to development, combining environmental education and empowerment of civil society, especially women.

<sup>1</sup> GBM: [www.greenbeltmovement.org](http://www.greenbeltmovement.org)

**Age Range** Secondary school students

**Materials** Handouts, UN Declaration of Human Rights

**Duration** 3 days

**Objectives** Students will be able to:

- Define "sustainable development"
- Read and analyze Wangari Maathai's Nobel Prize speech
- Discuss the links between human rights and sustainable development
- Research a problem that hinders sustainable development
- Write a speech recommending solutions to achieve sustainable development

#### Introductory Activity

Write the quote below on the board. Ask students about its meaning and application for our world today.

*"The Earth provides enough to satisfy everyone's needs, but not for everyone's greed".*

-Mahatma Gandhi

#### Focus Statement to Students

We just discussed the role of needs and wants in the availability of resources. Today, we will examine how people work to protect resources for the future. By the end of the lesson, you will propose your own plan to ensure resources will be available to meet the needs of people in the future.

#### Development

Put the term, "sustainable development", on the board. Ask students what they think it means; then provide them with the following definition.

SUSTAINABLE DEVELOPMENT IS DEVELOPMENT THAT MEETS THE NEEDS OF THE PRESENT WITHOUT COMPROMISING THE ABILITY OF FUTURE GENERATIONS TO MEET THEIR OWN NEEDS.

Distribute handout Wangari Maathai's Nobel Peace Prize Acceptance Speech, 2004. Discuss questions as a class. (Refer to UN Declaration of Human Rights in Appendix.)

#### Assessment

Students will read the UN Report on Sustainable Development.

In pairs, they will select a problem and write a speech, using Maathai's speech as their guide. Speeches should address:

- The nature and scope of the problem (worldwide or nation-specific)
- The link between the problem and sustainable development
- The link between the problem and human rights
- Your recommended solutions to achieve sustainable development based on the International Covenant on Economic, Social and Cultural Rights and the Earth Charter

Students will deliver their speeches to the class.

### References

- United Nations Environment Programme (UNEP): [www.unep.org/Documents.Multilingual/Default.asp?DocumentID=43](http://www.unep.org/Documents.Multilingual/Default.asp?DocumentID=43)
- UNEP Youth: [www.unep.org/tunza/youth/](http://www.unep.org/tunza/youth/)
- UNEP Children: [www.unep.org/Tunza/children/](http://www.unep.org/Tunza/children/)
- UN Resolution 57/254, Decade of Education for Sustainable Development (2005-2014): <http://daccessdds.un.org/doc/UNDOC/GEN/N02/556/12/PDF/N0255612.pdf?OpenElement>
- UNESCO Education for Sustainable Development: [http://portal.unesco.org/education/en/ev.php-URL\\_ID=27234&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-URL_ID=27234&URL_DO=DO_TOPIC&URL_SECTION=201.html)
- The Earth Charter Initiative: [www.earthcharter.org/](http://www.earthcharter.org/)
- Universal Declaration of Human Rights, signed in 1948, [www.unhcr.ch/udhr/index.htm](http://www.unhcr.ch/udhr/index.htm)
- International Covenant on Economic, Social and Cultural Rights, adopted in 1966, [www.unhcr.ch/html/menu3/b/a\\_cescr.htm](http://www.unhcr.ch/html/menu3/b/a_cescr.htm)

**Source** Adapted from the speeches of Wangari Maathai, Founder of The Green Belt Movement, Kenya, Nobel Peace Laureate, 2004



**As I was growing up** [in rural Kenya], I witnessed forests being cleared and replaced by commercial plantations, which destroyed local biodiversity and the capacity of the forests to conserve water.

In 1977, when we started the Green Belt Movement, I was partly responding to needs identified by rural women, namely lack of firewood, clean drinking water, balanced diets, shelter and income.

Throughout Africa, women are the primary caretakers, holding significant responsibility for tilling the land and feeding their families. As a result, they are often the first to become aware of environmental damage as resources become scarce and incapable of sustaining their families.

The women we worked with recounted that unlike in the past, they were unable to meet their basic needs. This was due to the degradation of their immediate environment as well as the introduction of commercial farming, which replaced the growing of household food crops. But international trade controlled the price of the exports from these small-scale farmers and a reasonable and just income could not be guaranteed. I came to understand that when the environment is destroyed, plundered or mismanaged, we undermine our quality of life and that of future generations.

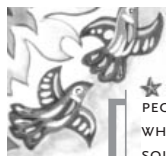
Tree planting became a natural choice to address some of the initial basic needs identified by women. Also, tree planting is simple, attainable, and guarantees quick, successful results within a reasonable amount of time. This sustains interest and commitment.

So, together, we have planted over thirty million trees that provide fuel, food, shelter, and income to support their children's education and household needs. The activity also creates employment and improves soils and watersheds. Through their involvement, women gain some degree of power over their lives, especially their social and economic position and relevance in the family. This work continues.

Initially, the work was difficult because historically our people have been persuaded to believe that because they are poor, they lack not only capital, but also knowledge and skills to address their challenges. Instead they are conditioned to believe that solutions to their problems must come from 'outside'. Further, women did not realize that meeting their needs depended on their environment being healthy and well managed. They were also unaware that a degraded environment leads to a scramble for scarce resources and may culminate in poverty and even conflict. They were also unaware of the injustices of international economic arrangements.

...the tree became a symbol for the democratic struggle in Kenya. Citizens were mobilized to challenge widespread abuses of power, corruption and environmental mismanagement. In Nairobi's Uhuru Park, at Freedom Corner, and in many parts of the country, trees of peace were planted to demand the release of prisoners of conscience and a peaceful transition to democracy.





PEOPLE ARE FIGHTING OVER WATER, OVER FOOD AND OVER OTHER NATURAL RESOURCES. WHEN OUR RESOURCES BECOME SCARCE, WE FIGHT OVER THEM. IN MANAGING OUR RESOURCES AND IN SUSTAINABLE DEVELOPMENT, WE PLANT THE SEEDS OF PEACE.

-Wangari Maathai, OCTOBER 9, 2004. INTERNATIONAL HERALD TRIBUNE

Through the Green Belt Movement, thousands of ordinary citizens were mobilized and empowered to take action and effect change. They learned to overcome fear and a sense of helplessness and moved to defend democratic rights.

In time, the tree also became a symbol for peace and conflict-resolution, especially during ethnic conflicts in Kenya when the Green Belt Movement used peace trees to reconcile disputing communities. During the ongoing re-writing of the Kenyan constitution, similar trees of peace were planted in many parts of the country to promote a culture of peace. Using trees as a symbol of peace is in keeping with a widespread African tradition. For example, the elders of the Kikuyu carried a staff from the thigi tree that, when placed between two disputing sides, caused them to stop fighting and seek reconciliation. Many communities in Africa have these traditions.

Such practices are part of an extensive cultural heritage, which contributes both to the conservation of habitats and to cultures of peace. The Green Belt Movement explores the concept of cultural biodiversity, especially with respect to indigenous seeds and medicinal plants.

As we progressively understood the causes of environmental degradation, we saw the need for good governance. Indeed, the state of any country's environment is a reflection of the kind of governance in place, and without good governance there can be no peace. Many countries, which have poor governance systems, are also likely to have conflicts and poor laws protecting the environment.

Today we are faced with a challenge that calls for a shift in our thinking, so that humanity stops threatening its life-support system. We are called to assist the Earth to heal her wounds and in the process heal our own – indeed, to embrace the whole creation in all its diversity, beauty and wonder. This will happen if we see the need to revive our sense of belonging to a larger family of life, with which we have shared our evolutionary process.

As I conclude I reflect on my childhood experience when I would visit a stream next to our home to fetch water for my mother. I would drink water straight from the stream. Today, over fifty years later, the stream has dried up, women walk long distances for water, which is not always clean, and children will never know what they have lost. The challenge is to restore the home of the tadpoles and give back to our children a world of beauty and wonder.

#### Questions

- 1 How does Wangari Maathai's tree-planting initiative reflect values of sustainable development?
- 2 According to Maathai, why can't Kenyans meet their basic needs as they did in the past?
- 3 How does sustainable development relate to human rights, particularly women's rights? Why is this relationship important?



#### HANDOUT II 3-2 MULTI-YEAR PROGRAMME OF WORK OF THE UN COMMISSION ON SUSTAINABLE DEVELOPMENT<sup>1</sup>

Years	Thematic cluster	Cross-cutting issues
2004 / 05	Water Sanitation Human Settlements	Poverty eradication. Changing unsustainable patterns of consumption and production. Protecting and managing the natural resource base of economic and social development. Sustainable development in a globalizing world. Health and sustainable development. Sustainable development of SIDS <sup>2</sup> . Sustainable development for Africa. Other regional initiatives, Means of implementation. Institutional framework for sustainable development. Gender equality. Education
2006 / 07	Energy for Sustainable Development Industrial Development Air Pollution / Atmosphere Climate Change	Poverty eradication. Changing unsustainable patterns of consumption and production. Protecting and managing the natural resource base of economic and social development. Sustainable development in a globalizing world. Health and sustainable development, Sustainable development of SIDS. Sustainable development for Africa. Other regional initiatives. Means of implementation. Institutional framework for sustainable development. Gender equality. Education
2008 / 09	Agriculture Rural Development Land Drought Desertification Africa	Poverty eradication. Changing unsustainable patterns of consumption and production. Protecting and managing the natural resource base of economic and social development. Sustainable development in a globalizing world. Health and sustainable development, Sustainable development of SIDS. Sustainable development for Africa. Other regional initiatives. Means of implementation. Institutional framework for sustainable development. Gender equality. Education

<sup>1</sup> Excerpts from: [www.un.org/esa/sustdev/csd/csd11/CSD\\_multyear\\_prog\\_work.htm](http://www.un.org/esa/sustdev/csd/csd11/CSD_multyear_prog_work.htm)

<sup>2</sup> SIDS: Small Island Developing States



**Your task**

Pick one of the themes mentioned in the UN's report. Discuss the theme to determine a problem that hinders sustainable development. Research that problem. Then, using Maathai's speech on planting trees as a guide, develop a speech on the problem you have selected. Be sure to address the following points:

- The nature and scope of the problem (either worldwide or nation-specific)
- The link between the problem and sustainable development
- The link between the problem and human rights
- Your recommended solutions for achieving sustainable development.

Finally, in addition to providing important information in your speech, be sure, as Maathai does, to use passion and persuasion in your speech.



## STRAND II INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS

### LESSON IV CHILDREN'S MOCK<sup>1</sup> PARLIAMENT

#### INTRODUCTION

Peace education focuses on international law and human rights as preparation for responsible citizenship and active participation in global civil society. A fundamental principle of human rights is that people should participate in making the laws that govern their lives. In representative governments this is realized through legislatures (congresses and parliaments) elected by the citizens. The following lesson from Nepal is designed to provide students with experiential learning to understand the representative legislative process and the issues of the human rights of children.

**Key Question** To what extent can children be guardians of their own rights?

#### Background

On February 1, 2005, the king of Nepal ordered a *coup d'etat* that dismissed the democratic government. Arrests have been ongoing and no information has been provided on the whereabouts of the arrestees—increasing the likelihood, based on past abuse, that individuals are being tortured. The international community—including the United Nations, human rights groups and several countries—has condemned the actions of the king and called for reinstatement of democracy, and an end both to media censorship and impunity for the human rights violations committed.

Today, children are the most vulnerable group in Nepal and the hardest-hit victims of all kinds of human rights violations, abuse and cruelty. Children, the largest non-voting majority, are constantly deprived of access to basic services, resources and fundamental human rights. Child labour, street children, child abuse and neglect, trafficking in all its forms, child bondage, and child soldiering all provide common examples of the violation of children's rights in Nepal: child labour exists on a very large scale, as an integral part of the socio-economic reality; the problems of street children and unsafe migration are increasing as a result of rampant urbanization; trafficking and the sale of young Nepalese girls into the brothels of India is another growing tragedy. According to anecdotal record, the number of young girls sold in the red light areas of India alone approaches 200,000. They had been either kidnapped or lured by individuals or organized gangs. Young girls are also trafficked in cities within the country.

<sup>1</sup> In this context, "mock" means "model" or "pretend".

The last 9 years of ongoing, internal armed conflict in Nepal further aggravates the plight of children. Many schools have been shut down, and militarization, including indoctrination and drafting of child soldiers, has expanded. Unprecedented forced displacement has led to unsafe migration coupled with family vulnerabilities. Family units are under constant threat of fragmentation, and with the absence of male family members, torture of women and children increases. Such insecurity has forced civil society organizations to reduce their visibility and intervention, causing thousands of children to cross international borders to survive. Thousands more are left destitute and insecure within the state border. In the absence of parliament and popular government, there is no proper venue where the abuse experienced by children can be heard and redressed.

Increased community education and awareness has heightened recognition of these problems and led to the exploration of new means to collectively combat the exploitation of children in its various forms. In May 2004 in Hetauda, Makwanpur, the Children's Mock Parliament brought approximately sixty children together to speak about their rights and about the violation of those rights, as well as to empower and mobilize them to make their voices heard by authorities at the national and international level. Priority was to invite children of marginalized areas of society i.e., districts of Bara/ Rautahat and Makwanpur who represented youth clubs and schools. The Children's Mock Parliament supported the campaign on "Children as a Zone of Peace" which states that under no circumstances should children be used or abused in conflict, and that their basic right to life, liberty and livelihood must not be infringed or compromised. It provided intensive preparatory training in the parliamentary process to children. Training covered education about the constitution, parliamentary procedures and legislation and engaged children in leadership, diplomacy and assertion exercises.

The Children's Mock Parliament seeks to educate young students about representative governmental structure and its processes. It develops a model political forum for and by youth to build their understanding of the roles and responsibilities of political leaders, and as contributing members of society to encourage their full and equal participation in decision-making.

**Note to Teacher** Engage the students in considering diversity of class, religion, culture, language, geography, age, gender, and ethnicity to participate in the model parliament. Welcome observers such as representatives from local government, law enforcement officials, media, non-governmental organizations, parents, Parliament, and representatives from youth organizations and academic institutions.

**Age Range** Secondary students

**Materials** Handouts

**Duration** Approximately 1 week: 2 days for training, 4 days for mock parliament.

**Objectives** Students will be able to:

- Identify areas of concern to young people in their country
- Participate in parliamentary proceedings to discuss and debate issues related to children's rights

- Develop resolutions on the rights of children
- Deliver resolutions to appropriate elected officials for future action

#### **Introductory Activity**

Have students brainstorm about issues that concern young people in their country today. (In Nepal, children developed an agenda based on the issues of child trafficking, conflict and forced migration, commercial sexual exploitation of children, child labour, the rights of children, education, and health).

Have students prioritize the issues.

#### **Focus Statement to Students**

You just generated a list of issues of concern to young people in our country today. In this lesson, we will discuss and debate these issues in a model parliament setting. By the end of the lesson, you will develop resolutions to share with legislators.

#### **Development**

Arrange a visit to the parliament house or show a video of a televised parliamentary session. Students should record and explain parliamentary terms and procedures (*lobbying, bills, special ordinance, and motion*, etc.), roles and responsibilities (*Speaker of the House, Prime Minister, Members of Parliament, Chief Whip, and Home Minister*, etc.).

#### **Preparation for parliamentary session:**

- List the parliamentary roles on the board. Assign students to these roles
- Arrange the space used for the Children's Mock Parliament to resemble a real parliament house including assigned seating, a recording section, a separate place for the parliament secretariat, a diplomatic mission, and a separate space for both special guests and the media
- Divide the entire group of student participants into political parties such as the Ruling Party, the Opposition Party and any other political parties. The teacher may decide on different numbers of participants in each group.
  - *Ruling Party that advocates a strong executive and children are not full citizens*
  - *Opposition Party that seeks greater power for the legislature and may be willing to consider some rights for children*
  - *Children's Rights Party that advocates ratification and enforcement of the Convention on the Rights of the Child as the law of the land*
- Brainstorm with student participants about the type of commencement procession they would like to have. (In Nepal, children carried the Child Royal Mace, a staff carried as a symbol of authority of a legislative body, through the entrance way to the main platform of the Model Parliament at the beginning of every session).

**Parliamentary process:**

- This should be adapted to the custom of your country
- Begin the Children’s Mock Parliament by calling the house to order
- The Prime Minister announces the issues to be covered in the agenda
- Once the issues are presented, the Honorable Speaker of the House announces the commencement of “zero hour” during which all questions and comments are brought forth
- Then, each student participant (Minister) takes turns to raise issues and cases (see the Example in Handout II 4-2)
- Ministers continue in turn raising issues and cases
- The Home Minister provides answers and a floor discussion is held where each Minister responds to these answers

**Assessment:**

Return to the original list of concerns. Students will work in groups of 4 to draft resolutions using the handout provided. The mock parliament will vote on and send approved resolutions to appropriate government officials, thus empowering students to take action to address problems they face in their everyday lives.

**Follow-up:**

Students can compare their resolutions to the rights listed in the Convention on the Rights of the Child. They may choose to create additional resolutions that address rights they had not considered.

In addition, the children’s mock parliament can be expanded regionally. For example there is an Association of Southeast Asian Nations (ASEAN), or also the Organization of American States (OAS), the African Union (AU), the European Union (EU) and so on

**References**

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- UN Convention on the Rights of Child: [www.unhchr.ch/html/menu3/b/k2crc.htm](http://www.unhchr.ch/html/menu3/b/k2crc.htm)
- UN Cyberschoolbus Summary of the main provisions of the Convention: [www.un.org/Pubs/CyberSchoolBus/treaties/child.asp](http://www.un.org/Pubs/CyberSchoolBus/treaties/child.asp)
- Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography: [www.unhchr.ch/html/menu2/6/crc/treaties/opsc.htm](http://www.unhchr.ch/html/menu2/6/crc/treaties/opsc.htm)
- Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict: [www.unhchr.ch/html/menu2/6/protocolchild.htm](http://www.unhchr.ch/html/menu2/6/protocolchild.htm)
- UN Security Council Resolution 1261 on Children and Armed Conflicts (adopted 1999): <http://daccessdds.un.org/doc/UNDOC/GEN/N99/248/59/PDF/N9924859.pdf?OpenElement>
- UN Security Council Resolution 1379 on Children and Armed Conflicts (adopted 2001): <http://daccessdds.un.org/doc/UNDOC/GEN/N01/651/10/PDF/N0165110.pdf?OpenElement>
- UN Children’s Fund (UNICEF): [www.unicef.org/](http://www.unicef.org/)
- UNICEF Voices of Youth: [www.unicef.org/voy/voy.html](http://www.unicef.org/voy/voy.html)

**Source** Inspired by Himalayan Human Rights Monitors (HimRights), Kathmandu, Nepal



HANDOUT II 4-1  
**RESOLUTIONS FOR MOCK PARLIAMENT**

**Directions** Select one of the concerns you listed earlier in the lesson and discussed in the model parliament. Draft a resolution that your mock parliament can approve and send to appropriate government officials. Follow the model below.

**Whereas** many children have been severely affected by the eight-year ongoing violent conflict in Nepal (relevant country)

**Whereas** poverty, illiteracy and structural violence have resulted in sexual exploitation of children

**Be it Resolved** the government will enforce international treaties that ban child trafficking and sexual exploitation of children.

**CHILDREN’S MOCK PARLIAMENT RESOLUTION ON** \_\_\_\_\_

**WHEREAS**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**WHEREAS**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**BE IT RESOLVED**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



HANDOUT II 4-2  
EXAMPLE FOR PARLIAMENT SESSION

THIS IS AN EXAMPLE OF HOW DISCUSSION MIGHT TAKE PLACE AMONG POLITICAL PARTIES IN A PARLIAMENT

**HOUSE BUSINESS**

Hon'ble Prime Minister, Dinesh Shah, presents the Plans and Policies of the Child Government.

**Plans and Policies of the Child Government**

- Rehabilitate the 8000 children who have been displaced by the ongoing conflict and provide them with a monthly allowance of Rs. 200 for educational purposes.
- Encourage the government to keep the Convention on the Rights of the Child in Mind while legislating.
- Present the Child Trafficking (Control) Bill 2061 to the government during the parliamentary session.

The Hon'ble Speaker of the House informs the members that the zero hour has started and any questions and comments can now be brought forward.

The Hon'ble Bhuwan Kathayat, a Member of the Ruling Party, describes many cases in his village when children were deprived of their rights. Specifically, children were deprived of education, due to financial factors, and children were forced to migrate to other cities in order to earn money. Furthermore, he states that children have not received any form of health assistance and have not been able to take part in sports. He asked the government about the Plans and Policies they had for such children.

The Hon'ble Pralad Pakhrin, Home Minister, answered the queries and comments with the following **parliamentary goals**:

- To provide Rs<sup>1</sup>. 200 for the education of each child in order to get children in conflict-affected areas to attend school
- To establish secondary schools in each District
- To initiate awareness raising programs that use street theater or drama
- To rehabilitate the street children not only of Rautahat, but the entire country, and send them to school
- To investigate child abuse in factories and workplaces and those found guilty of such offenses

The Hon'ble Saroj Prasad Yadav, the Chief Whip of the Ruling Party, thanked the Hon'ble Members for their active participation during the session.

<sup>1</sup> Rs or Rupee(s) is the common name for the currencies used in India, Pakistan, Sri Lanka, Nepal, Mauritius and the Seychelles. It is also known as "rupiah" in Indonesia, and "rufiyah" in the Maldives.

The Hon'ble Parvez Alam Ansari, the Chief Whip of the Opposition Party, stated that his party will not hesitate to vote against the ruling party if said party fails to prepare fair and proper Plans and Policies.

The Hon'ble Juna Timalina, the Leader of the Opposition party, presented the opinion of her party regarding the Plans and Policies of the child government, asked the child government to present the revised Plans and Policies during the session itself, asked the government to make rehabilitation arrangements for children displaced due to conflict, and requested that the government firmly punish those involved in child abuse

**Floor discussion on the answers given by the Hon'ble Home Minister**

The Hon'ble Jaya Prakash Pandit, a Member of the Ruling Party, asked the government how child abuse could be eradicated at its roots and how those children who were victims of abuse could be empowered.

The Hon'ble Ruku Khadka, a Member of the Opposition Party, thought that the monthly education allowance of Rs.200, as the Hon'ble Home Minister had promised, was impractical. She asked the government about its funding sources.

The Hon'ble Dinesh Shah, the Prime Minister, promised to keep the mistakes and recommendations of the Members of Parliament in mind in the future and presented his justification of the Plans and Policies presented by the government.

- He stated that the education allowance was just an incentive for children to attend school
- He stated that the opening of rehabilitation centers is planned, but a specific date has not been fixed
- He asked the members for forgiveness with respect to some of their short-comings, as it was the first year of child government

The house was boycotted by the Opposition Party because said party felt that the Ruling Party had failed to take their recommendations and comments seriously.

The Hon'ble Speaker Binu Pandey informed everyone that the session was adjourned until the next day.





CONVENTION ON THE RIGHTS OF THE CHILD

Adopted 20 Nov. 1989, entered into force 2 Sept. 1990, G.A. Res. 44/25.

The summary below was prepared by UNICEF.

**Preamble**

The preamble sets the tone in which the 54 articles of the Convention will be interpreted. The major United Nations texts which precede it and which have a direct bearing on children are mentioned, as is the importance of the family for the harmonious development of the child, the importance of special safeguards and care including appropriate legal protection, before as well as after birth, and the importance of the traditions and cultural values of each people for the child's development.

**Article 1 Definition of child**

Every human being below 18 years unless majority is attained earlier according to the law applicable to the child.

**Article 2 Non-discrimination**

All rights must be granted to each child without exception. The State must protect the child against all forms of discrimination.

**Article 3 Best interests of the child**

In all actions concerning children, the best interests of the child shall be a major consideration.

**Article 4 Implementation of rights**

The obligation of the State to ensure that the rights in the Convention are implemented.

**Article 5 Parents, family, community, rights and responsibilities**

States are to respect the parents and family in their childrearing function.

**Article 6 Life, survival, and development**

The right of the child to life and the State's obligation to ensure the child's survival and development.

**Article 7 Name and nationality**

The right from birth to a name, to acquire a nationality and to know and be cared for by his or her parents.

**Article 8 Preservation of identity**

The obligation of the State to assist the child in reestablishing identity if this has been illegally withdrawn.

**Article 9 Non-separation from parents**

The right of the child to retain contact with his parents in cases of separation. If separation is the result of detention, imprisonment, or death, the State shall provide information to the child or parents about the whereabouts of the missing family member.

**Article 10 Family reunification**

Requests to leave or enter a country for family reunification shall be dealt with in a humane manner. A child has the right to maintain regular contact with both parents when these live in different States.

**Article 11 Illicit transfer and non-return of children**

The State shall combat child kidnapping by a parent or by a third party.

**Article 12 Expression of opinion**

The right of the child to express his or her opinion and to have this taken into consideration.

**Article 13 Freedom of expression and information**

The right to seek, receive and impart information in various forms, including art, print, and writing.

**Article 14 Freedom of thought, conscience and religion**

States are to respect the rights and duties of parents to provide direction to the child in the exercise of this right in accordance with the child's evolving capacities.

**Article 15 Freedom of association**

The child's right to freedom of association and peaceful assembly.

**Article 16 Privacy, honor, reputation**

No child shall be subjected to interference with privacy, family, home or correspondence. .

**Article 17 Access to information and media**

The child shall have access to information from a diversity of sources; due attention shall be paid to minorities, and guidelines to protect children from harmful material shall be encouraged.

**Article 18 Parental responsibility**

Both parents have common responsibilities for the upbringing of the child, and assistance shall be given to them in the performance of the parental responsibilities.

**Article 19 Abuse and neglect (while in family [or other] care)**

States have the obligation to protect children from all forms of abuse. Social programmes and support services shall be made available.

**Article 20 Alternative care for children in the absence of parents**

The entitlement of the child to alternative care in accordance with national laws, and the obligation on the State to pay due regard to continuity in the child's religious, cultural, linguistic, or ethnic background in the provision of alternative care.

**Article 21 Adoption.**

States are to ensure that only authorized bodies carry out adoption. Inter-country adoption may be considered only if national solutions have been exhausted.

**Article 22 Refugee children**

Special protection is to be given to refugee children. States shall cooperate with international agencies to this end and also to reunite children separated from their families.

**Article 23 Disabled children**

The right to benefit from special care and education for a fuller life in society.

**Article 24 Health care**

Access to preventive and curative health care services as well as the gradual abolishment of traditional practices harmful to the child.

**Article 25 Periodic review**

The child who is placed for care, protection or treatment has the right to have the placement reviewed on a regular basis.

**Article 26 Social security**

The child's right to social security.

**Article 27 Standard of living**

Parental responsibility to provide adequate living conditions for the child's development even when one of the parents is living in a country other than the child's place of residence.

**Article 28 Education**

The right to free primary education, the availability of vocational education, and the need for measures to reduce the dropout rates.

**Article 29 Aims of education**

Education should foster the development of the child's personality and talents, preparation for a responsible adult life, and respect for human rights as well as the cultural and national values of the child's country and that of others.

**Article 30 Children of minorities and indigenous children**

The right of the child belonging to a minority or indigenous group to enjoy his or her culture, to practice his or her religion and to use his or her own language.

**Article 31 Play and recreation**

The right of the child to play, to recreational activities, and to participate in cultural and artistic life.

**Article 32 Economic exploitation.**

The right of the child to protection against harmful forms of work and against exploitation.

**Article 33 Narcotic and psychotropic substances**

Protection of the child from their illicit use and the utilization of the child in their production and distribution.

**Article 34 Sexual exploitation**

Protection of the child from sexual exploitation including prostitution and the use of children in pornographic materials.

**Article 35 Abduction, sale and traffic**

State obligation to prevent the abduction, sale of or traffic in children.

**Article 36 Other forms of exploitation**

**Article 37 Torture, capital punishment, deprivation of liberty**

Obligations of the State vis-à-vis children in detention.

**Article 38 Armed conflicts**

Children under 15 years are not to take a direct part in hostilities. No recruitment of children under 15.

**Article 39 Recovery and reintegration**

State obligations for the reeducation and social reintegration of child victims of exploitation, torture, or armed conflicts.

**Article 40 Juvenile justice**

Treatment of child accused of infringing the penal law shall promote the child's sense of dignity.

**Article 41 Rights of the child in other instruments.**

**Article 42 Dissemination of the Convention**

The State's duty to make the Convention known to adults and children.

**Article 43-54 Implementation**

These paragraphs provide for a Committee on the Rights of the Child to oversee implementation of the Convention.





## STRAND III CONFLICT

### LESSON I THE HAGUE AGENDA FOR PEACE AND JUSTICE FOR THE 21ST CENTURY

#### INTRODUCTION

Peace education encourages learners to reflect critically on the various proposals set forth to reduce or eliminate armed violence and war. Alternatives to the present modes of conducting conflicts are essential to this goal. One of the four organizing strands of the *Hague Agenda* focuses on this requirement for peace. Nothing will be more indicative of movement toward a culture of peace than the adoption of nonviolent modes of conflict-resolution. However, the *Agenda* recognizes that such a shift will require other complementary changes in the present world order. This first lesson in the section on the conflict strand introduces students to a cooperative learning process that will enable them to reflect critically on the potential of the *Agenda* and have a greater understanding of the complexity of the goals it addresses.

**Key Question** How can the *Hague Agenda for Peace and Justice for the 21st Century* be realized?

#### Background

According to the *Hague Agenda for Peace and Justice for the 21st Century*, after the bloodiest, most war-ridden century in history, the goal of the Hague Appeal for Peace is to realize the United Nations' primary aim to "save succeeding generations from the scourge of war". Although skeptics say that abolishing war cannot be done, the Hague Appeal challenges this assumption. This lesson asks students to analyze and promote the *Hague Agenda*.

**Age Range** Secondary school students

**Materials** Handouts, copies of the *Hague Agenda for Peace and Justice for the 21st Century*

**Duration** 3 days

**Objectives** Students will be able to:

- Identify and discuss past attempts to outlaw war and give reasons for their lack of success
- Research and design a presentation on one of the strands of the *Hague Agenda*, that reflects a prioritized list of the initiatives, actions, and principles outlined in the *Agenda*
- Develop a campaign to promote an aspect of the *Hague Agenda*

#### Introductory Activity

Have students write a response to the statement below:

*"It is possible to outlaw war".*

Discuss student responses. Ask students to recall any historical figures, actions, or organizations that were designed to end all war (e.g., Woodrow Wilson, Kellogg-Briand Pact, League of Nations, United Nations). Explore why these efforts did not/have not achieved their goals.

#### Focus Statement to Students

You have just discussed past attempts to end all war. In this lesson, we will explore a current template for abolishing war, the Hague Appeal for Peace. By the end of the lesson, you should be able to develop a campaign to promote an aspect of the *Hague Agenda*.

#### Development

The titles of the four strands of the *Hague Agenda for Peace and Justice for the 21st Century* will be written on chart paper and hung around the room. The class will be divided into four groups. Each group will identify actions that could be undertaken in each strand to advance the cause of abolishing war as an institution.

Once students finish this activity, discuss responses as a class. Assign each of the four groups one of the strands to research. Students in each group will read their strand from the Hague Appeal for Peace, and complete the handout in preparation for a presentation to the class.

Students give presentations; the class uses the note-taking guide to record information. Discuss the priorities highlighted by each group.

- Do you agree with each group's prioritization of initiatives/actions/principles?
- To what extent are the goals of each strand feasible?
- How do the four strands depend upon and complement each other to achieve the abolition of war?
- What other institutions in history have been abolished? E.g. Slavery, others?

#### Assessment

Students will select a medium for promoting one proposal of the *Hague Agenda*. They may choose to create an informational poster, write a letter to the editor, write to their governmental representative, plan a lesson for a lower grade, or apply the principles in the *Hague Agenda* to localized problems in their schools and communities; e.g., combating gang violence, racial violence, domestic violence, bullying, etc.

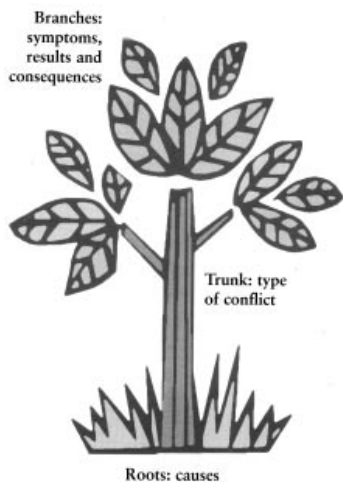
Student projects must reflect the principles of the *Hague Agenda* and highlight statistics, data, and relevant information to make their case.

**References**

- *Hague Agenda for Peace and Justice for the 21st Century* (available in various languages): [www.haguepeace.org/index.php?action=resources](http://www.haguepeace.org/index.php?action=resources)
- *Time to Abolish War, a Youth Agenda for Peace and Justice*, compiled by Jo Tyler and Adam Berry (English): [www.haguepeace.org/resources/youthAgenda.pdf](http://www.haguepeace.org/resources/youthAgenda.pdf)
- *Learning To Abolish War*, Book 2, Sample Learning Units, developed by B.A. Reardon and A. Cabezudo (also available in various languages): [www.haguepeace.org/index.php?action=resources](http://www.haguepeace.org/index.php?action=resources)

**Source** Jeannette Balantic, Social Studies Teacher and Staff Developer, Great Neck North High School, New York and, Andrea S. Libresco, Special Assistant Professor, Department of Curriculum and Teaching, Hofstra University, Hempstead, New York

**Conflict Tree**



HANDOUT III 1-1  
**UNDERSTANDING THE HAGUE AGENDA FOR PEACE AND JUSTICE FOR THE 21ST CENTURY**

**Directions** Read your assigned strand from the *Hague Agenda*. Prioritize the initiatives, actions and principles. List and describe the top three in your own words.

**STRAND** \_\_\_\_\_

Top three initiatives	In your own words...





HANDOUT III 1–2  
NOTETAKING GUIDE FOR CLASS PRESENTATIONS ON THE HAGUE AGENDA

**Directions** Record information from presentations in the chart below. You will ultimately use this information for a project to promote an aspect of the *Agenda*.

Strands from <i>Hague Agenda</i>	Notes from class presentations
ROOT CAUSES OF WAR/ CULTURE OF PEACE	
INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS	
PREVENTION, RESOLUTION AND TRANSFORMATION OF VIOLENT CONFLICT	
DISARMAMENT AND HUMAN SECURITY	



STRAND III CONFLICT

LESSON II PERSPECTIVE-TAKING AND COMMON GROUND

INTRODUCTION

**P**erspective-Taking and Common Ground was one of thirty sessions carried out in forty middle schools and after-school programs in Barcelona (Catalonia) and Donostia/ San Sebastián (Basque Country) as part of the program entitled *How Do We Interact in the City?: Proposals for Peaceful Coexistence*. Sessions brought an average of thirty participants together and took place once a week over a six-month period.

Each year, the cities of Barcelona and Donostia/ San Sebastián organize a program where youth select a specific subject related to their city and propose new ideas for its development. For 2003-2004, the chosen subject was how to build peaceful co-existence in the city. The Peace Education Group (PEG) of the Autonomous University of Barcelona was asked to get involved with the project by both conceptualizing and writing a book of activities in collaboration with one of the school groups and also by facilitating meetings between schools.

The book of activities created by PEG was divided into three primary subjects: 1 education for peace and the resolution of conflict, 2 the school and the city we want, and 3 a city for all: co-existence, diversity and civic participation. Activities were based on experiential learning starting with a participatory activity, evaluation of what happened in the activity and the possibility of relating the activity to everyday life. Activities emphasized conflict as an inevitable part of life and practiced effective communication skills and relationship-building. Through active listening, empathy and cooperation, students gained knowledge, developed trust and made decisions to positively transform conflict.<sup>1</sup>

The book's objectives included: making decisions in a democratic way by cooperating with others; identifying elements that lead to violence as well as peaceful co-existence at school, in the neighborhood, and in the town/city; evaluating the consequences of violence; gaining a healthy attitude toward conflict; and developing concrete proposals about how to build peaceful co-existence at school, in the neighborhood, and in the town/ city. The final chapter on co-existence and diversity was unique to accommodate the two distinct environments and cultures of Barcelona and San Sebastián. For example, Barcelona focused on interracial multiculturalism, while San Sebastián focused on the violent conflict between Spanish and Basque nationalists.

<sup>1</sup> Ideas were garnered from "Education in and for Conflict," a booklet written by Paco Cascón Soriano. Cascón asserts that conflict is inevitable and that we must value multiculturalism in our societies and embrace opportunities to actively participate in dialogue with one another. "Education in and for Conflict" is available in Spanish ([www.escolapau.org/castellano/docencia/recu08.htm](http://www.escolapau.org/castellano/docencia/recu08.htm)) and in English ([www.unesco.org/youth/EduquerANG.pdf](http://www.unesco.org/youth/EduquerANG.pdf)).

**Key Question** How can we understand and appreciate the perspectives of others in order to live together with our differences?

### Background

The Basque conflict reflects the tension between *Euskadi Ta Askatasuna* (ETA), a Basque separatist group who wish to be independent from the rest of Spain, and the Spanish government which rejects their desire for independence. Currently, speaking about the conflict in the Basque country is almost taboo, yet it is a conflict that affects them and their communities. Through the *How Do We Interact in the City?: Proposals for Peaceful Coexistence* program, youth were given a chance to explore conflicts, increase their knowledge about them, and learn how to reach common ground despite differences of opinion.

The sample activity, *Perspective-Taking and Common Ground*, demonstrates one of the ways in which our program broaches conflict with students to help them listen to the perspectives of others with whom they disagree, and to identify and empathize with other's needs by seeking common ground as an initial step in building understanding.

### Note to Teacher

The aim of *Perspective-Taking and Common Ground* is not to judge the different perspectives, but to provide time to listen to them. It is important not to discredit any idea. We do not intend that students become political analysts (although students have often surprised us with the depth of their reflections). Rather, students should increase their ability to find the common needs of all involved in a conflict.

**Age Range** Secondary school students

**Materials** Photocopies of the charts/handouts for each student

**Duration** 120 minutes

**Objectives** Students will be able to:

- Analyze some of the perspectives specific to the Basque conflict
- Listen to and empathize with the perspectives of others
- Seek (consensus on) common ground.

### Introductory Activity

Participatory Learning, Dialogue, Reflection

**Step One** Students sit in a circle to participate in a written activity about a proposed case (See handouts: Sample Cases #1 and #2). Ask students the following questions:

- *Have you ever been in a conflict in which you tried to place yourself in the position of the other person involved?*
- *What was it like—easy, difficult, helpful?*

Provide each student with one Sample Case, ensuring that every other student receives the other case. Students should be ready with pens and pencils. Explain that the purpose of the exercise is to place ourselves in the shoes of another in the case of a conflict. Two cases are provided: one

that highlights a teacher's perspective and one that highlights a student's perspective. Students are challenged to react (in a natural way) to each case by writing down a response in the dialogue between a teacher and student. Each student has the opportunity to represent the role of the teacher marked "T" as well as the role of the student marked "S" under each Sample Case.

Each student has about 3 minutes to read and then write a response to the Sample Case. After students respond (2-3 sentences), she/he passes the paper to her/his right. Continue the exercise for 4 rounds giving each student the opportunity to respond 4 times.

### Focus Statement to Students

We just tried putting ourselves in another's shoes in certain conflict situations. In this lesson, we will explore the perspectives of different sides in a conflict. By the end of the lesson, you should be able to interact with other students who have different views and work to lessen stereotypes and negative attitudes.

### Development

**Step Two** Ask students to share some of the reactions created for the Sample Cases.

After each case is read, ask the class the following questions:

- *Was this case primarily negative or positive in its use of language?*
- *What do you think are the intentions of the teacher and of the students involved?*
- *What are the possible negative and positive outcomes of this case?*

**Step Three** After 3-4 case reactions have been read, ask the class:

- *How did you feel during this exercise?*
- *Was it easy or difficult to see the perspective of another? Why or why not?*
- *Do you think placing yourself in a different position changed your perception of the conflict?*
- *The dialogue was created in writing; how realistic is it if it were to happen spontaneously? Would you modify anything?*
- *How often do you try to understand the perspectives of others as if you were in their position? What makes this possible? What makes it difficult?*

**Step Four** In groups of 4, ask students the following questions:

- *What causes the different actors to respond the way they do?*
- *Identify the needs of the teacher and the student in the different conflicts. What do they have in common?*
- *How does this help to understand people's common needs?*

Groups should list the common needs they discover and display them in a visible place in the classroom.

### Variation

Teachers can adapt this lesson to make it age-appropriate and/or introduce other cases through use of newspaper headlines, articles and news reports showing different perspectives on an issue. If media is used as a primary source, teachers are encouraged to explore the types of messages, particularly bias towards specific groups, that the mass media transmits.

**Assessment**

Halfway through the *How Do We Interact in the City?: Proposals for Peaceful Coexistence* program, youth from Donostia/Barcelona conducted a video conference to exchange ideas and ask questions of each other related to issues addressed in their book of activities. Later, 1-2 students, chosen from each participating school in Donostia and in Barcelona, visited with students of a school outside their region. These students met three times over the course of the year to collaborate on their ideas for a joint proposal. By the end of the year, a final proposal was developed and read by the youth before the mayor and other city council figures.

Proposals made by the youth included:

- Change street names that refer to wars or other violent episodes into names of peaceful figures and/ or values
- Where statues and monuments commemorate wars and strife, include plaques that recall the victims and the struggle involved in these episodes
- Guarantee more opportunities for youth participation in political decisions, especially those not yet able to vote, through greater communication between the people and the administration
- Regulate the use of public space to ensure that it accommodates the needs of all different groups of people
- Guarantee that people who are not legal citizens of the country receive the same respect as citizens, and that their rights are upheld
- With regard to the situation in the Basque Country, improve communication between opposing parties through respect and dialogue (this proposal was written in the form of a petition to politicians).

After studying the youth proposals, city officials recognized that they could be rigid at times in the approach to issues, and committed to greater flexibility in their negotiations with other parties. Students can adapt a similar program within their school and for joint school exchange across cities, city/ urban, regional areas, etc.

One of the most important aspects of this program was bringing together students who had a history of conflict from different regions. They said getting to know one another and working together helped reduce stereotypes and negative attitudes.

**References**

- School of Culture of Peace: [www.escolapau.org](http://www.escolapau.org)
- Eualter (resources on education for peace, development and multiculturalism): [www.eualter.org](http://www.eualter.org)
- Galician Seminar of Peace Education: [www.spep.org](http://www.spep.org)
- Association for Peace, Dialogue, and Agreement: [www.elkarri.org](http://www.elkarri.org)
- Gernika Gogoratuz - Peace Research: [www.gernikagogoratuz.org](http://www.gernikagogoratuz.org)

**Sources**

Adapted from Peace Education Group of the Autonomous University of Barcelona in collaboration with Kathleen Freis.



HANDOUT III 2-1  
SAMPLE CASE #1

During history class, a girl comments on the right of all people to self-determination and how there is a lack of recognition for this right in the Basque context. The history teacher reminds her that one of the rules of the school is not to speak about politics related to Basque country, and that for this reason she will have to apologize in front of the rest of the students.

**Student Reaction (S)**

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**Teacher Reaction (T)**

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HANDOUT III 2-2  
SAMPLE CASE #2

A teacher did not get a good night's rest. En route to school, his car broke down on the highway, and because he had to walk the rest of the way to school he arrived 20 minutes late. As soon as the principal saw him, she berated him for being late, and before the teacher could respond the bell rang for his class to start. The teacher usually greeted his students before getting into serious study. However, this time, the teacher was so upset, he slammed his books on the desk and yelled for the students to "sit down and be quiet".

Teacher Reaction (T)

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Student Reaction (S)

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## STRAND III CONFLICT

### LESSON III NONVIOLENT RESISTANCE MOVEMENTS

#### INTRODUCTION

One aspect of the *Hague Agenda for Peace and Justice for the 21st Century* that makes it useful material for teaching critical thinking is its challenge to the conventional wisdom that helps to maintain the culture of war and violence. In its call to “Proclaim Active Nonviolence”, it asserts:

IT IS COMMONLY ASSUMED BUT HAS NEVER BEEN PROVED THAT VIOLENCE AND WARFARE ARE INHERENT IN HUMAN NATURE. IN FACT, MANY TRADITIONS AND EXAMPLES SHOW THAT ACTIVE NONVIOLENCE IS AN EFFECTIVE WAY TO ACHIEVE SOCIAL CHANGE.

Peace education emphasizes developing critical capacities essential to the responsibilities of democratic citizenship. It also seeks to provide the knowledge and skills to facilitate social change through democratic policies and strategies consistent with the values of peace and justice. Consequently the study of nonviolence, its origins, philosophy and strategies is a fundamental component of the comprehensive peace education advocated by the Hague Appeal’s Global Campaign for Peace Education.

**Key Question** To what extent can nonviolent resistance effect political change?

#### Background

Nonviolent resistance comprises the practice of applying pressure to achieve socio-political goals through symbolic protests, economic or political non-cooperation, civil disobedience and other methods, without the use of physical violence. Its guiding principle is nonviolence. This philosophy is most often associated with both Mohandas Gandhi in the struggle for Indian independence and Martin Luther King, Jr. in the American Civil Rights Movement.

This lesson asks students to ascertain whether these principles of nonviolent resistance are possible in today’s world. Thus, students explore examples of individuals, groups and peoples who resisted and continue to employ nonviolent resistance in the late twentieth and early twenty-first centuries.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** 2 days

**Objectives** Students will be able to:

- Analyze quotes reflecting nonviolent resistance
- Prepare a presentation on recent nonviolent movements
- Evaluate the success of nonviolent resistance movements
- Design a nonviolent resistance plan to address a current conflict

#### Introductory Activity

Put the following quotes on the board. Ask students if they can identify who said each quote. (The first two are from Martin Luther King, Jr.; the third is from Gandhi).

“I SUBMIT THAT AN INDIVIDUAL WHO BREAKS A LAW THAT CONSCIENCE TELLS HIM IS UNJUST, AND WHO WILLINGLY ACCEPTS THE PENALTY OF IMPRISONMENT IN ORDER TO AROUSE THE CONSCIENCE OF THE COMMUNITY OVER ITS INJUSTICE, IS IN REALITY EXPRESSING THE HIGHEST RESPECT FOR THE LAW”.

“NONVIOLENCE IS THE ANSWER TO THE CRUCIAL POLITICAL AND MORAL QUESTIONS OF OUR TIME; THE NEED FOR MANKIND TO OVERCOME OPPRESSION AND VIOLENCE WITHOUT RESORTING TO OPPRESSION AND VIOLENCE. MANKIND MUST EVOLVE FOR ALL HUMAN CONFLICT A METHOD WHICH REJECTS REVENGE, AGGRESSION, AND RETALIATION. THE FOUNDATION OF SUCH A METHOD IS LOVE”.

“AN EYE FOR AN EYE MAKES THE WHOLE WORLD BLIND”.

Ask students the following questions:

- What does each quote mean?
- What ideals are reflected in each quote?
- How did these ideals translate into action?
- Would the actions embraced by King and Gandhi be viable today?

#### Focus Statement to Students

You have just analyzed quotes reflecting nonviolent resistance from past leaders. In this lesson, we will explore recent nonviolent movements for change around the world. By the end of the lesson, you will apply these principles to current conflicts.

#### Development

The titles of the four strands of the *Hague Agenda for Peace and Justice for the 21st Century* will be written on chart.

Divide students into three groups; distribute one of the three handouts to each group.

Students should read their assigned handouts and make brief presentations to the class that address the following points:

- Who, what, when, where, why, how of the movement assigned to you
- The philosophy expressed in the quotes
- The quote that most moves you
- Evaluate the success of the movement assigned to you

#### Assessment

Select a nation/region/group that is experiencing conflict or oppression today (Kashmir, Sudan, Iraq, etc.). Imagine you are going to head up a nonviolent resistance movement. Use the information presented in class to write a mission statement for your movement, plan a course of action to stop the conflict or oppression, raise awareness of your situation and effect change.

#### References

- Non Violent Activist. Magazine of the War Resisters League. available online [www.warresisters.org/nva.htm](http://www.warresisters.org/nva.htm)
- Nonviolence Forum. Collection of articles, analyses and reports on nonviolence. [www.transnational.org/forum/Nonviolence/Nonviolence.html](http://www.transnational.org/forum/Nonviolence/Nonviolence.html)

**Source** Jeannette Balantic, Social Studies Teacher and Staff Developer, Great Neck North High School, New York and Andrea S. Libresco, Special Assistant Professor, Department of Curriculum and Teaching, Hofstra University, Hempstead, New York



HANDOUT III 3-1a

**CZECHOSLOVAKIA'S VELVET REVOLUTION** NOVEMBER 16 – DECEMBER 29, 1989

(a bloodless revolution in czechoslovakia that overthrew the communist government)

**VACLAV HAVEL** *first president of free Czechoslovakia*<sup>1</sup>

"WITHOUT FREE, SELF-RESPECTING, AND AUTONOMOUS CITIZENS THERE CAN BE NO FREE AND INDEPENDENT NATIONS. WITHOUT INTERNAL PEACE, THAT IS, PEACE AMONG CITIZENS AND BETWEEN THE CITIZENS AND THE STATE, THERE CAN BE NO GUARANTEE OF EXTERNAL PEACE".

"I REALLY DO INHABIT A SYSTEM IN WHICH WORDS ARE CAPABLE OF SHAKING THE ENTIRE STRUCTURE OF GOVERNMENT, WHERE WORDS CAN PROVE MIGHTIER THAN TEN MILITARY DIVISIONS".

"EVEN A PURELY MORAL ACT THAT HAS NO HOPE OF ANY IMMEDIATE AND VISIBLE POLITICAL EFFECT CAN GRADUALLY AND INDIRECTLY, OVER TIME, GAIN IN POLITICAL SIGNIFICANCE".

#### Background to the Revolution<sup>2</sup>

Czechoslovakia was ruled by the Communist Party from February 25, 1948. There was no opposition. Dissidents published home-made periodicals, but they faced persecution from the secret police, and the general public was afraid to support them. A person could be dismissed from her/his job or school, or have his/her books or movies banned for having a negative attitude to the socialist regime. These rules were easy to enforce as all schools, media and businesses belonged to the state and were under direct supervision.

The Czechoslovak Communist leadership verbally supported Mikhail Gorbachev's Perestroika, but did little to institute real changes. 1989 saw the first anti-government demonstrations, which were repressed by the police. The actual impetus for the revolution came from developments in neighboring countries—especially the fall of the Berlin Wall.

#### The Revolution

On November 17, 1989, a peaceful student demonstration in Prague was severely beaten back by riot police. That event sparked a set of popular demonstrations from November 19 to late December. By November 20 the number of peaceful protestors assembled in Prague had swelled

<sup>1</sup> Quotes excerpted from: [www.brainyquote.com/quotes/authors/v/vaclav\\_havel.html](http://www.brainyquote.com/quotes/authors/v/vaclav_havel.html)

<sup>2</sup> Information about the Revolution excerpted from: [http://en.wikipedia.org/wiki/Velvet\\_Revolution](http://en.wikipedia.org/wiki/Velvet_Revolution)

from 200,000 the day before to an estimated half-million. A general two-hour strike, involving all citizens of Czechoslovakia, was held on November 27.

With other communist regimes falling all around, and with growing street protests, the Communist Party of Czechoslovakia announced on November 28 they would give up their monopoly on political power. Barbed wire was removed from the border with West Germany and Austria in early December. On December 10, the Communist President Gustáv Husák appointed the first largely non-communist government in Czechoslovakia since 1948, and resigned. Alexander Dubcek was elected speaker of the federal parliament on December 28 and Václav Havel the President of Czechoslovakia on December 29 1989.

As one of the results of the Velvet Revolution, the first democratic elections since 1946 were held in June, 1990, and brought the first completely non-communist government to Czechoslovakia in over forty years.



HANDOUT III 3-1b  
**WOMEN IN BLACK**  
(an international peace network)

#### **WOMEN IN BLACK ART PROJECT** *quotes*<sup>1</sup>

"WAR EXACERBATES THE PANDEMIC OF VIOLENCE EXPERIENCED BY WOMEN AND GIRLS EVERYWHERE".

"WE URGE ALL MEMBERS OF THE UNITED NATIONS TO ASSURE THAT WOMEN ARE INVOLVED IN ALL PEACE DELIBERATIONS".

"NO WAR WITHOUT END".

"OUR GRIEF IS NOT A CRY FOR WAR".

"WE ARE NOT INTERESTED IN POWER; WE ARE VERY INTERESTED IN SOCIAL CHANGE...IT'S A MEANS OF MOBILIZING".

"IT'S TERRIBLY IMPORTANT TO TAKE A STAND AGAINST INJUSTICE AND TO TAKE A VISIBLE STAND... [STANDING IN SILENCE] IS EFFECTIVE, BUT SLOW AND STEADY, NOT BIG AND SPLASHY".

#### **Background**

Women in Black is an international peace network and a means of mobilization and action. Women in Black vigils were started in Israel in 1988 by women protesting against Israel's Occupation of the West Bank and Gaza. Women in Black has developed in the United States, England, Italy, Spain, South Africa, Azerbaijan and in former Yugoslavia, where women in Belgrade have stood in weekly vigils since 1991 to protest war and the Serbian aggression.

#### **Mission**

Women In Black stand in silent vigil to protest war, rape as a tool of war, ethnic cleansing and human rights abuses all over the world. We are silent because mere words cannot express the tragedy that wars and hatred bring. We refuse to add to the cacophony of empty statements that are spoken with the best intentions yet may be erased or go unheard under the sound of a passing ambulance or a bomb exploding nearby.

Our silence is visible. We invite women to stand with us, reflect about themselves and women who have been raped, tortured or killed in concentration camps, women who have disappeared, whose loved ones have disappeared or have been killed, whose homes have been demolished. We wear black as a symbol of sorrow for all victims of war, for the destruction of people, nature and the fabric of life.

<sup>1</sup> Quotes excerpted from: [www.womeninblack.net/stats/index.html#top](http://www.womeninblack.net/stats/index.html#top)



HANDOUT III 3-1c

**AUNG SAN SUU KYI**

(Nonviolent Pro-democracy Activist in Burma/Myanmar)

**AUNG SAN SUU KYI quotes<sup>1</sup>**

"THE DEMOCRACY PROCESS PROVIDES FOR POLITICAL AND SOCIAL CHANGE WITHOUT VIOLENCE".

"THE STRUGGLE FOR DEMOCRACY AND HUMAN RIGHTS IN BURMA IS A STRUGGLE FOR LIFE AND DIG-NITY. IT IS A STRUGGLE THAT ENCOMPASSES OUR POLITICAL, SOCIAL AND ECONOMIC ASPIRATIONS".

"PLEASE USE YOUR LIBERTY TO PROMOTE OURS".

"SOMETIMES, 24 HOURS CAN BRING A TOTAL REVOLUTIONARY CHANGE".

"WE WILL PREVAIL BECAUSE OUR CAUSE IS RIGHT, BECAUSE OUR CAUSE IS JUST. ...HISTORY IS ON OUR SIDE. TIME IS ON OUR SIDE".

"I THINK BY NOW I HAVE MADE IT FAIRLY CLEAR THAT I AM NOT VERY HAPPY WITH THE WORD "HOPE". I DON'T BELIEVE IN PEOPLE JUST HOPING. WE WORK FOR WHAT WE WANT. I ALWAYS SAY THAT ONE HAS NO RIGHT TO HOPE WITHOUT ENDEAVOR, SO WE WORK TO TRY AND BRING ABOUT THE SITUATION THAT IS NECESSARY FOR THE COUNTRY, AND WE ARE CONFIDENT THAT WE WILL GET TO THE NEGOTIATION TABLE AT ONE TIME OR ANOTHER. THIS IS THE WAY ALL SUCH SITUATIONS PAN OUT-- EVEN WITH THE MOST TRUCULENT DICTATOR".

**Background<sup>2</sup>**

Aung San Suu Kyi's father, General Aung San (who negotiated Burma's independence from the United Kingdom in 1947), was assassinated by rivals in the same year.

After studying and starting a family abroad, Aung San Suu Kyi returned to Myanmar in 1988. In that year, the long-time leader of the ruling party stepped down, leading to mass demonstrations for democratization, which were violently suppressed. Aung San Suu Kyi was soon propelled into leading the revolt against the dictator.

<sup>1</sup> Quotes from [www.uscampaignforburma.org/ask/ASSKquotes.html](http://www.uscampaignforburma.org/ask/ASSKquotes.html) and [www.brainyquote.com/quotes/authors/a/aung\\_san\\_suu\\_kyi.html](http://www.brainyquote.com/quotes/authors/a/aung_san_suu_kyi.html)

<sup>2</sup> From: [http://en.wikipedia.org/wiki/Aung\\_San\\_Suu\\_Kyi](http://en.wikipedia.org/wiki/Aung_San_Suu_Kyi)



"WORLD PEACE THROUGH NONVIOLENT MEANS IS NEITHER ABSURD NOR UNATTAINABLE. ALL OTHER METHODS HAVE FAILED. THUS WE MUST BEGIN ANEW. NONVIOLENCE IS A GOOD STARTING POINT. THOSE OF US WHO BELIEVE IN THIS METHOD CAN BE VOICES OF REASON, SANITY, AND UNDERSTANDING AMID THE VOICES OF VIOLENCE, HATRED, AND EMOTION. WE CAN VERY WELL SET A MOOD OF PEACE OUT OF WHICH A SYSTEM OF PEACE CAN BE BUILT."

- Martin Luther King, Jr. DECEMBER, 1964



Inspired by the nonviolent campaigns of US civil rights leader Martin Luther King and India's Mahatma Gandhi, she organized rallies and traveled around the country, calling for peaceful democratic reform and free elections.

But the demonstrations were brutally suppressed by the army, who seized power in a coup. The military government called for national elections in May 1990. Aung San Suu Kyi's National League for Democracy party convincingly won the polls, despite the fact that she herself was under house arrest and disqualified from standing. But the junta refused to hand over control, and has remained in power ever since.

*In 1991 she was awarded the Nobel Peace Prize for her efforts to bring democracy to Burma. At the presentation, the Chairman of the Nobel Peace Prize Committee called her "an outstanding example of the power of the powerless". Aung San Suu Kyi remains under house arrest.*



## STRAND III CONFLICT

### LESSON IV TRADITIONAL WAYS Lessons for Building Peace Today—a South African Case Study

#### INTRODUCTION

Peace education often applies a processual approach to analyzing and resolving problems. In the section on this strand in an earlier Global Campaign resource, *Learning to Abolish War*, (available at [www.haguepeace.org](http://www.haguepeace.org)) the evolution of conflict through various stages was presented (Book 1, pp. 36- 40.) The final stages of that process, reconciliation and the construction of positive relationships, have been practiced for generations among the peoples of Africa and village people in other areas of the world. These practices are derived from a strong sense of community and the values placed on human dignity—elements to be nurtured for a culture of peace.

**Key Question** To what extent can traditional practices inform modern peace-building efforts?

#### Background

Traditional African practices of peace-building and peacemaking offer valuable knowledge, education and philosophy on the resolution of conflict.

In many traditional African societies, peace-building as an approach to post-conflict situations emphasizes the need for reconciliation, development of a capacity for conflict-resolution and for working towards sustainable peace. Peace-building strategies look beyond the present to future peace.

With the end of apartheid, many people predicted a blood-bath as the black majority took revenge and retribution for the brutal oppression and injustice they suffered under white rule. However, this didn't happen. Instead, South Africa went a different way and used the strategy of a Truth and Reconciliation Commission that is now becoming a model for the world.

The African majority that came to power in South Africa following the end of apartheid drew on African traditional jurisprudence—*Ubuntu*—rather than the English Common law or the Roman Dutch law that previously ruled the country. Many African societies emphasize restorative justice, focusing on healing and reconciliation, rather than retributive justice which seeks solely to punish an offender. In restorative justice, the central concern is not retribution or punishment, but the healing of breaches, and the restoration of broken relationships. As Archbishop Desmond Tutu points out, this kind of justice seeks to heal both the victim and the perpetrator, who can be given the opportunity to reintegrate into the community he/she has just injured. This lesson

provides examples of cultural practices from South Africa that promote the nonviolent resolution of conflict to secure and sustain the common good.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** 3 class periods

**Objectives** Students will be able to:

- Discuss strategies for peace-building on micro and macro levels
- Explain the principles of *Ubuntu*
- Analyze the extent to which *Ubuntu* informed the Truth and Reconciliation Commission of South Africa
- Evaluate the extent to which *Ubuntu* and the Truth and Reconciliation model can be applied to other countries' peace-building attempts

#### Introductory Activity

Ask students to complete both of the following sentences:

*At the end of war, victors should...*

*At the end of civil war, victors should...*

Do those who lose have any responsibility for peacemaking and reconciliation?

Have students share their responses. Ask students if their responses differ when they are thinking about civil war.

Have students reflect on the aftermath of prior conflicts (such as World War I<sup>1</sup>, World War II<sup>2</sup>, Indian independence and partition<sup>3</sup>, Dayton Accords on Bosnia<sup>4</sup>, Guatemalan Peace Accords<sup>5</sup>, Irish Good Friday Agreement<sup>6</sup>, etc.) to examine the effects of the peace treaties.

- How were the treaties devised?
- How would you characterize them? How were the “losers” treated?
- How might these past treaties inform future negotiations for peace?
- Are there other models to look to?

<sup>1</sup> Treaty of Versailles, June 28, 1919: <http://history.acusd.edu/gen/text/versailletreaty/vercontents.html>

<sup>2</sup> World War II Outcome Documents: [www.yale.edu/lawweb/avalon/wwii/wwii.htm](http://www.yale.edu/lawweb/avalon/wwii/wwii.htm)

<sup>3</sup> 1947 Partition of India: [www.indhistory.com/partition-independence.html](http://www.indhistory.com/partition-independence.html)

<sup>4</sup> Dayton Peace Accords on Bosnia, 1995: [www1.umn.edu/humanrts/icty/dayton/daytonaccord.html](http://www1.umn.edu/humanrts/icty/dayton/daytonaccord.html)

<sup>5</sup> The Guatemalan Peace Accords of 1996: [www.hartford-hwp.com/archives/47/index-cbb.html](http://www.hartford-hwp.com/archives/47/index-cbb.html)

<sup>6</sup> The Good Friday Agreement, also known as Belfast Agreement, signed in 1998: [www.nio.gov.uk/agreement.pdf](http://www.nio.gov.uk/agreement.pdf)

Have students think about peace-building after personal conflicts and criminal transgressions.

- After a divorce, what are the possible options for reconstructing your family and finding a way to peacefully coexist?
- In dealing with criminals, what are the possible options for sentencing convicted offenders? Are there alternative forms of punishment or means of providing restitution?
- Can any of the practices used on the micro level be transferred to the macro problem of rebuilding after a civil war?
- Do you see any similarities in how “losers” are treated at the end of war and the way criminals are typically dealt with in society? (Peace treaties and sentencing are often handed down from on high and are blind to particular circumstances of nations or individuals. They seek to punish, rather than heal or restore relationships).

#### Focus Statement to Students

We just discussed the options for solving micro and macro level conflicts. In this lesson, we will explore the peace-building strategies that South Africa used to restore and heal relationships, rather than punish offenders following the end of apartheid. By the end of the lesson, you should be able to assess the applicability of these methods to other regions experiencing conflict.

#### Development

Distribute student handout on *Ubuntu*. (See handout for basic information on this traditional value system.) Discuss student responses to questions.

Students will role-play dialogue that was held regarding the Truth and Reconciliation Commission in South Africa. (See student handout.)

- What is the Truth and Reconciliation Commission?
- Why was the TRC formed?
- How were both victims and perpetrators able to buy into the TRC?
- Bishop Tutu, Head of the TRC, said, “Forgiveness depends on repentance, which has to be based on an acknowledgement of what was done wrong, and therefore on disclosure of the truth. You cannot forgive what you do not know”. Do you agree?
- To what extent do you see the principles of *Ubuntu* informing the TRC’s mission?
- What are the responsibilities of victims in a reconciliation process?

#### Assessment

Assign to groups of students current and recent areas of conflict (e.g., Sudan, Rwanda, Bosnia, Iraq, Afghanistan, Iran, and have them apply the principles of *Ubuntu*/TRC to the peace process in these areas. Students should:

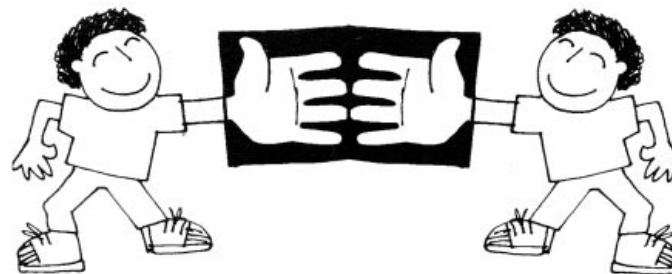
- Identify the groups that need to be brought together
- Identify the perpetrators and the victims
- Identify the crimes that could be forgiven
- Discuss the applicability of *Ubuntu*/TRC to the areas researched
- Present findings to the class

As a follow-up, you may ask the students to reflect on the values in the differences between “mercy” and “justice”.

#### References

- Truth and Reconciliation Commission (TRC) of South Africa Report, 2003 (English): [www.info.gov.za/otherdocs/2003/trc/](http://www.info.gov.za/otherdocs/2003/trc/)
- Moroccan Truth Commission, official website is available in Arabic, French and Spanish [www.ier.ma/\\_fr\\_sommaire.php](http://www.ier.ma/_fr_sommaire.php)
- International Center for Transnational Justice (ICTJ), report on Moroccan Truth Commission (English): [www.ictj.org/downloads/ICTJ.Morocco.pdf](http://www.ictj.org/downloads/ICTJ.Morocco.pdf)
- Paavani Reddy. *Truth and Reconciliation Commissions: Instruments for Ending Impunity and Building Lasting Peace*. UN Chronicle: [www.un.org/Pubs/chronicle/2004/issue4/0404p19.html](http://www.un.org/Pubs/chronicle/2004/issue4/0404p19.html)
- Rosalind Shaw. *Rethinking Truth and Reconciliation Commissions, Lessons from Sierra Leone*. United States Institute of Peace: [www.usip.org/pubs/specialreports/sr130.html](http://www.usip.org/pubs/specialreports/sr130.html)

**Source** Adapted from Dr. Catherine A. Odora-Hoppers, Institute of International Education, Stockholm University





HANDOUT III 4-1  
REFLECTIONS ON *UBUNTU*

**Directions** Read the excerpts about *Ubuntu* below and answer the questions that follow.

*Ubuntu* is found in diverse forms in many societies throughout Africa. More specifically among the Bantu languages of East, Central and Southern Africa the concept of *Ubuntu* is a cultural world-view that tries to capture the essence of what it means to be human.

'*Ubuntu*' is very difficult to render into a Western language. It speaks to the very essence of being human. [If you say people] have *Ubuntu*...this means that they are generous, hospitable, friendly, caring and compassionate. They share what they have. It also means that my humanity is caught up, is inextricably bound up, in theirs. We belong in a bundle of life. We say, "a person is a person through other people". I am human because I belong, I participate, I share. A person with *Ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when others are tortured or oppressed, or treated as if they were less than who they are.'

-Archbishop Desmond Tutu (RET.) OF SOUTH AFRICA

*Ubuntu* societies developed mechanisms for resolving disputes and promoting reconciliation with a view to healing past wrongs and maintaining social cohesion and harmony. Depending on the nature of the disagreement or dispute, the conflict-resolution process could take place at the level of the family, at the village level, between members of an ethnic group, or even between different ethnic nations situated in the same region.

In the context of the *Ubuntu* societies found in southern Africa, disputes were to be resolved through an institution known as the *inkundla/lekgotla* which served as a reconciliation forum. This forum was communal in character in the sense that the entire society was involved at various levels in trying to find a solution to a problem which was viewed as threatening the social cohesion of the community. In principle the proceedings would be led by a Council of Elders and the Chief. The process of ascertaining wrong-doing and finding a resolution included family members related to the victims and perpetrators, including women and the young. The mechanism therefore allowed members of the public to share their views and generally make their opinions known. The larger community could thus be involved in the process of conflict-resolution. In particular, members of the society had the right to put questions to the victims, perpetrators and witnesses as well as to put suggestions to the Council of Elders on possible ways forward. By listening to the views of the members of the society, the Council of Elders could advise on solutions which

would promote reconciliation between the aggrieved parties and thus maintain the overall objective of sustaining the unity and cohesion of the community.<sup>1</sup>

This notion of *Ubuntu*...provides a value system for giving and receiving forgiveness. It provides a rationale for sacrificing or letting go of the desire to take revenge for past wrongs. It provides an inspiration and suggests guidelines for societies and their governments, on how to legislate and establish laws which will promote reconciliation.<sup>2</sup>

- What are the basic beliefs of *Ubuntu*?
- What values are reflected?
- Are the values and beliefs of *Ubuntu* similar to any belief systems with which you are familiar? Explain.
- How does the notion of forgiveness in this system compare to more modern justice systems?
- Can *Ubuntu* exist only in a traditional context or can it be applied to societies today?



<sup>1</sup> Murithi, Timothy. *Practical Peacemaking Wisdom from Africa: Reflections on Ubuntu* [www.bath.ac.uk/~edsajw/monday/Ubuntu.htm](http://www.bath.ac.uk/~edsajw/monday/Ubuntu.htm)

<sup>2</sup> Murithi. Op cit p.



The process of resolving disputes in traditional South African societies involved five stages:

After a fact-finding process during which the views of victims, perpetrators and witnesses were heard, the perpetrators—if considered to have done wrong—would be encouraged, both by the Council and other community members to **acknowledge responsibility or guilt**.

- Perpetrators would be encouraged to **demonstrate genuine remorse or to repent**
- Perpetrators would be encouraged to **ask for forgiveness**, and victims in their turn would be encouraged to **show mercy**
- Where possible and at the suggestion of the Council of Elders, perpetrators would be required to **pay an appropriate compensation or reparation** for the wrong done. (This was often more symbolic than a repayment-in-kind, with the primary function of reinforcing the remorse of the perpetrators.) Amnesty could thus be granted, but not with impunity.
- The Council of Elders would seek to consolidate the whole process by encouraging the parties to commit themselves to reconciliation. This process of reconciliation tended to include the victim and his or her family members and friends as well as the perpetrator and his or her family members and friends. Both groups would be encouraged to embrace co-existence and to work toward healing the rifts between them, and thus contribute toward restoring harmony within the community, which was vital in ensuring the integrity and viability of the society. The act of reconciliation was vital in that it symbolized the willingness of the parties to move beyond the psychological bitterness that had prevailed in the minds of the parties during the conflict situation.

#### Discussion

Can this traditional model for resolving disputes be applied to modern conflicts? Why/why not?



In 1993, leaders in South Africa from various political groups came together and successfully completed a long series of negotiations that would put an end to apartheid. South Africa had suffered greatly under apartheid, and the new leaders felt the country had a need to take the path towards understanding and reparation, instead of retaliation and vengeance.

The Truth and Reconciliation Commission (TRC) was established to grant amnesty to those who came forward to confess their crimes. But in order for applicants to qualify for amnesty, the Commission, which was chaired by Archbishop Desmond Tutu, required that they provide “full disclosure of all knowledge pertaining to gross human rights violations”, or risk facing prosecution for their crimes.

The TRC empowered victims by designing a “victim friendly” environment. It also provided a platform for victims to share their stories publicly, facing their perpetrators for the first time, in hopes that the process would help them find some closure, and enable them to move on with their lives.

What follows is an interview with Ms. Gobodo-Madikizela, conducted by Nthabiseng Mabuza.

#### NM What is the TRC and why was it established?

**PG-M** The Truth and Reconciliation Commission was established as part of a negotiated settlement in a society seeking social cohesion rather than vengeance. The intent was to try to break the cycles of politically inspired violence that so often repeat themselves historically.

#### NM What are some of the factors that contributed to the launching of the TRC?

**PG-M** When apartheid collapsed, the leaders of this brutally oppressive system in South Africa demanded blanket amnesty for its police and foot soldiers. Also, some survivors and families of victims wanted to know what happened to their loved ones, and who the perpetrators were. They wanted to know those responsible for giving orders to their perpetrators whose actions left them and their loved ones to suffer to the extent they did. Other victims wanted prosecutions. As a

<sup>1</sup> Pumla Gobodo-Madikizela served on the *Human Rights Violations Committee of South Africa's* great national experiment in healing, the *Truth and Reconciliation Commission*. She is a psychologist and author of *A Human Being Died That Night: A South African Woman Confronts the Legacy of Apartheid*—that is a reflection of her interviews with Eugene de Kock, the commanding officer of state-sanctioned death squads under apartheid.

<sup>2</sup> Nthabiseng Mabuza is a writer and occasional volunteer at South Africa Partners from whose files this interview was excerpted. [www.sapartners.org/sa/pumlagobodo.php3](http://www.sapartners.org/sa/pumlagobodo.php3)

compromise, the Truth and Reconciliation Commission was established and given a mandate to grant amnesty to perpetrators from both sides of the political conflict on a case-by-case basis, in exchange for full disclosure of the atrocities they committed.

**NM** Most people find it difficult to understand how people can forgive in the face of tragedy. How do you understand the process of forgiveness?

**PG-M** The ability to forgive the perpetrator sets the victim above the perpetrator. The granting of forgiveness can also relieve victims of the burden of anger associated with the trauma they suffered at the hands of the perpetrator. It is this sense of relief that victims are in search of when they say they forgive perpetrators. There is often the mistake of equating forgiving with forgetting. This is not the case. Nothing can make victims forget their trauma. It is something they live with daily. But when victims know that their victimizer at least recognizes the pain and suffering he caused, it is a way of giving back victims the dignity and respect that was taken away at the time of the abuse.



## STRAND IV DISARMAMENT AND HUMAN SECURITY

### LESSON I TOWN MEETING A Forum for Redefining Security

#### INTRODUCTION

The concept of human security has emerged as the human and economic costs of war and preparation for war rose to new heights during the last century. It presents a challenge to thinking of security primarily in military terms. More important in terms of peace education based on the proposals of the *Hague Agenda*, it provides a means to illustrate the relationship of demilitarization and disarmament to other aspects of a culture of peace. It is, in particular, a framework for thinking about the multiple human benefits that could result from the abolition of war. This lesson from Cambodia introduces students to alternative concepts of security through learning exercises that demonstrate how authentic human security derives from democratic policy-making.

**Key Question** How might redefining security reshape public priorities towards reduction of violence?

#### Background

Following the U.S. bombing of Cambodia in the Vietnam war, Khmer Rouge leader Pol Pot ruled Cambodia from 1975 until the beginning of 1979, and, during that short but incredibly disastrous period, somewhere between one quarter and one third of the Cambodian people lost their lives. An estimated 1.7 million people died of starvation, forced labor, torture, disease, or execution. Among those exterminated was an entire generation of political, civic and religious leaders—the educated who threatened the rule of the Khmer Rouge. Survivors were deeply traumatized. Cambodia's tragedy is now universally recognized as one of the twentieth century's worst crimes against humanity—genocide.

Today, Cambodia remains crippled by this legacy of violence. The country is awash in weapons, and they are still remarkably easy to obtain. Weapons remain in the hands of militias, members of fishing communities, demobilized soldiers, civil servants, villagers, local authorities, and businessmen. A glance at local newspapers on any given day shows that large numbers of gun-related incidents continue to occur in both cities and rural areas. Research by Cambodian NGOs has found that one in three families owns a gun, and up to 400,000 of these weapons are unrestricted by law.

As nations associate weaponry and military with security, so do people associate gun ownership with security. Civil society organizations in Cambodia have risen to challenge this narrow

notion of security. With the cooperation of the European Union, the Royal Government of Cambodia and others, more than 154,000 weapons have been collected and destroyed in recent years. This achievement has contributed significantly to building peace, safety and stability. The aim is to transform Cambodia according to the slogan, "peace brings development". But there is much more work to be done to realize this vision; peace education is necessary in order to demonstrate positive alternatives to ensure security.

From 2002-2005, Hague Appeal for Peace in cooperation with the United Nations Department for Disarmament Affairs (UNDDA) conducted a project in Kampong Chhnang, Cambodia, to sustain the destruction of small arms.

The peace lesson, *Town meeting: A Forum for Redefining Security*, promotes the use of town meetings to explore the various meanings of security and insecurity in order to reduce the misconception that security relies on militarism and armaments. Working Group for Weapons Reduction (WGWR) helps Cambodians recognize alternatives and empowers local communities to promote security without violence.

**Age Range** Secondary school students

**Materials** Handouts, Newspapers

**Duration** 2 days

**Objectives** Students will be able to:

- Write their own definition of security
- Examine different definitions and conceptions of security
- Read newspapers to compile evidence with regard to the extent to which each type of security exists in their community, nation and world
- Plan and implement a town meeting to raise public awareness regarding the nature of security

#### **Introductory Activity**

Ask students the following questions

- *What does security mean to you?*
- *What do you need to feel secure?*
- *Do you feel secure? Why/why not?*
- *Do you think your definition of the term depends on who you are, where you are and when you live? Why/why not?*

Present students with the following quotes<sup>1</sup>. Ask students how each person would define security.

I BELIEVE ...THAT SECURITY DECLINES AS SECURITY MACHINERY EXPANDS.

- *E.B. White*

NO SHIFT IN THE WAY WE THINK OR ACT IS MORE CRITICAL THAN THIS: WE MUST PUT PEOPLE AT THE CENTRE OF EVERYTHING WE DO. THAT IS THE ESSENCE OF HUMAN SECURITY.

- *Kofi Annan*

TRUE INDIVIDUAL FREEDOM CANNOT EXIST WITHOUT ECONOMIC SECURITY AND INDEPENDENCE".

- *Franklin Delano Roosevelt*

#### **Focus Statement to Students**

We have just explored your conception of security. In this lesson, we will examine different notions and examples of security. By the end of the lesson, you should be able to raise public awareness regarding the nature of security via a town meeting presentation.

#### **Development**

Distribute the handout, "Security Defined". As students read each definition, they should illustrate or design a symbol that reflects each aspect of security. They should then consider which aspects are most important to them, their community, their nation, and the world.

Divide students into eight groups, one for each definition of security. Students will read newspapers to compile evidence on attached handout regarding the extent to which each type of security exists in their community, nation and world.

- What are the differences in purpose and policy between national and human security?
- How might redefining security reshape public priorities?

#### **Assessment**

Using the evidence gathered, students will design a presentation to be made at a town meeting to raise public awareness about the nature of security and reduce the misconception that security depends on militarism and armaments.



<sup>1</sup> Quotations source: [www.unac.org/learn/wwwp/lessonsixplan.pdf](http://www.unac.org/learn/wwwp/lessonsixplan.pdf)



Students may wish to open the meeting with a quote that invites the audience to re-conceptualize security. One such quote<sup>1</sup> may be:

DURING THE COLD WAR, PEACE AND SECURITY TENDED TO BE DEFINED SIMPLY IN TERMS OF MILITARY MIGHT OR THE BALANCE OF TERROR. TODAY, WE HAVE A GREATER APPRECIATION FOR THE NON-MILITARY SOURCES OF CONFLICT. WE KNOW THAT LASTING PEACE REQUIRES A BROADER VISION, ENCOMPASSING EDUCATION AND LITERACY, HEALTH AND NUTRITION, HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS. WE KNOW THAT WE CANNOT BE SECURE AMIDST STARVATION. WE CANNOT BUILD PEACE WITHOUT ALLEVIATING POVERTY. WE CANNOT BUILD FREEDOM ON FOUNDATIONS OF INJUSTICE.

-Kofi Annan SECRETARY-GENERAL, UNITED NATIONS

Questions to be raised at the town meeting may include:

- What conditions in our community threaten our security?
- What can we do to remove or reduce those security risks?
- What conditions in our community protect our security most?
- What can we do to increase our sense of security?
- What do we need to demand of our government in order to ensure true security in our community, nation and world?

**References**

- Huot Thavory. "Cambodia, Changing Attitudes and Reducing Weapons". *Peace and Disarmament Education, Changing Mindsets to Reduce Violence and Sustain the Removal of Small Arms*, pp.36-47. [www.haguepeace.org/resources/DDA-book.pdf](http://www.haguepeace.org/resources/DDA-book.pdf)
- Human Security Report 2005: [www.humansecurityreport.info/](http://www.humansecurityreport.info/)

**Source** Adapted from Thavory Huot, formerly Coordinator of Peace and Disarmament Education Project, Working Group for Weapons Reduction (WGWR), Cambodia and Cambodian project director for the United Nations Department for Disarmament Affairs / Hague Appeal for Peace partnership.

For background material we are grateful to Craig Etcheson, Visiting Scholar at the Foreign Policy Institute of Johns Hopkins University's School of Advanced International Studies. He maintains a consulting practice on transitional justice issues, advising governmental and private sector clients on the challenges of accountability and reconciliation in societies that have experienced extreme socio-political ruptures. While a Research Scientist at Yale University's Center for International and Area Studies he served as Program Manager for Yale's Cambodian Genocide Program and was also a principal founder of the Documentation Center of Cambodia in Phnom Penh.

<sup>1</sup> Quotation source: [www.esnational.org/sp/we/uw/security.htm](http://www.esnational.org/sp/we/uw/security.htm)



HANDOUT IV 1-1  
**DEFINING SECURITY**

**Directions** Read each definition of security<sup>1</sup>. Create a symbol or illustration to represent each definition. Which aspects of security are most important to you, your community, our nation, and the world?

Definitions of Security	Illustration / Symbol
<b>Physical Security</b> —nourishment, clothing and shelter that provide protection from the elements; protection from disease; treatment for illness; a certainty that an individual's basic needs will be met.	
<b>Preventive Security</b> —orderliness, rules, and consistent protection from physical harm, abuse, violence, and terror.	
<b>Emotional Security</b> —a sense of belonging and being loved and cared for; feelings of acceptance from others; healthy interpersonal relationships with family, friends, adults, peers, and co-workers.	
<b>Developmental Security</b> —access to education; the opportunity and freedom to learn, achieve, and contribute to society.	
<b>Cultural Security</b> —affirmation of cultural identity, values, and traditions; respect for and legal protection of a person's ethnic, racial, religious, and gender identity; freedom to participate as full partners in society regardless of cultural identity.	
<b>Political Security</b> —the degree of protection and safety that a government provides its citizens within a nation; protection from threats beyond a nation's borders; the quality and degree of civil rights and civic participation in decision-making.	
<b>Economic Security</b> —access to training and the development of useful skills; access to jobs and wages which provide a decent standard of living; provision of benefits for the aged, the sick, the disabled, and children.	
<b>Environmental Security</b> —protection from environmental hazards and toxins; provisions for safe and clean air, water, and food supplies; provision for a safe, clean habitat	
<b>National Security</b> —development and maintenance of weaponry; military preparedness, recruiting and training of military personnel, military budget.	

<sup>1</sup> Source: [www.esnational.org/sp/we/uw/security.htm](http://www.esnational.org/sp/we/uw/security.htm)



HANDOUT IV 1-2  
INVESTIGATING SECURITY IN OUR COMMUNITY, NATION AND WORLD

**Directions** Read each definition of security!. Create a symbol or illustration to represent each definition. Which aspects of security are most important to you, your community, our nation, and the world?

ASPECT OF SECURITY

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EVIDENCE

- ---
- ---
- ---
- ---
- ---
- ---
- ---
- ---
- ---
- ---

Brainstorm ideas as to how you can convey this information at the Town Meeting.



STRAND IV DISARMAMENT AND HUMAN SECURITY

LESSON II HOW OUR GOVERNMENT SPENDS OUR MONEY:  
Human Security versus National Security

INTRODUCTION

One of the goals of peace education is to cultivate an awareness of the values that guide public policy. The most revealing indicator of a nation's values is how it allocates its public funding. Within the present system of militarized security, most nations spend excessively on weapons and the military, limiting the funds that can be spent on providing human security. The following lesson calls for critical reflection on public spending and national security.

**Key Question** To what extent does your government's spending priorities reflect the nation's security needs?

**Background**

The concept of security is often defined narrowly as protection of national interests. This lesson challenges students to consider an alternative to present concepts of militarized national security—human security, which emphasizes the protection of people from the multiple threats to human survival and well-being, of hunger, disease and repression.

An important part of responsible citizenship involves understanding political decisions and how they affect people. The following lesson analyzes the extent to which governments fund human security versus national security priorities. Through an analysis of governmental spending, students have the opportunity to think critically and make educated decisions about the use of power and money. Students will be challenged to prioritize budgetary spending for their nations, weighing human versus military needs.

**Age Range** Secondary school students

**Materials** Handout, Websites, paper, markers, scissors and supplies to be used represent measurement such as long and wide strips (about 3 inches, just wide enough to be seen from across a room) of different colored ribbon or paper, one color per country

**Duration** 2 days



**Objectives** Students will be able to:

- Brainstorm how tax dollars are spent in their country
- Research the current state of affairs in their own country with respect to education, health and the military
- Analyze the relationship between the current state of affairs and budgetary spending on military versus human needs
- Evaluate their government's spending priorities and make recommendations for future government spending, bearing in mind their new understanding of the concept of national security

### Introductory Activity

- Ask students to hypothesize about how much of every tax dollar in their country is spent on the military and defense, health care, and education. Provide students with actual data from your nation<sup>1</sup>. When researching statistical information, be sure to use the percentage of Gross Domestic Product statistic, rather than a dollar amount. Different countries have very different GDPs; simply comparing dollar amounts will yield misleading comparisons.

For example<sup>2</sup>:

UNITED STATES PRIORITIES	SPENDING AS PERCENTAGE OF GDP
Education	5%
Health	21%
Military	49%

- How did the actual numbers compare to your predictions?
- Do you agree with how the money is currently allocated?
- To help students gain an understanding of how their country's spending priorities compare to other countries' spending priorities, divide the class into eight groups, assigning a different country to each group. (You may wish to ensure that a country from each continent is represented). Provide students with data about how much of every tax dollar (or local currency) in the country they have been assigned is spent on the military and defense, health care, and education. (For reasons indicated above, be sure to use the percentage of Gross Domestic Product statistic, rather than a dollar or currency amount).

<sup>1</sup> For statistics resources, see references next page.

<sup>2</sup> Source: National Priorities Project, [www.nationalpriorities.org](http://www.nationalpriorities.org).

Have each group represent their assigned country by a specific color ribbon; e.g., the Mexican budgets for education, health and the military could be a blue ribbon, the Russian budgets could be green, and the United States could be red. Have students work in groups to collaborate on creating a living graph showing the relationship of each of the expenditures. Always include the military budget for every country represented. Each percentage point can be equal to half a meter of ribbon. (Thus, the statistics for the United States listed above would translate into 2.5 meters of ribbon for education spending, 10.5 meters of ribbon for health spending and 24.5 meters of ribbon for military spending.)

Once the ribbons are cut to represent the budgets, ask for volunteers to hold them, one to two people may be needed for each ribbon depending on its length. Have students stand in such a way that the class can see the comparison. The class will see in a living graph how much more or less each country spends on health compared to education compared to the military.

- What spending patterns emerge within each country and among the countries?
- What do these patterns indicate about spending priorities within and among the countries?
- Are there any countries' spending priorities with which you agree?
- Are there any countries' spending priorities with which you disagree?
- To what extent is it the role of citizens to know about national budgets?
- Do you have a say in your national budget? Should you have a say?

### Focus Statement to Students

We just examined how our money is spent in our country. In this lesson, we will analyze how budgetary decisions reflect our nation's emphasis on military versus human needs. By the end of the lesson, you should be able to evaluate your government's spending priorities and make your own recommendations for future government spending.

### Development

In order to evaluate how the government spends taxpayer money, students need to have an understanding of the current state of affairs in their nation. To that end, divide the class into groups of 3 or 4 students. Assign each group a topic (education, health, or military) to research in order to understand the context of their nation's spending. If needed, two groups can research the same topic. For example, the group assigned education might examine literacy rate, dropout rate, teenage pregnancy, etc. to determine if the percentage of GDP spent on education is appropriate. Similarly, the group assigned health may examine mortality rate, disease, access to clean water, etc. to see if the percentage of GDP spent on health is appropriate. The group assigned military will have to investigate the current state of affairs in the nation and in the global context (civil war, territorial disputes, terrorism, nuclear competition) to determine if the percentage of GDP spent on military is appropriate.

Each group will present its findings to the class in order to generate a thorough understanding of the current state of affairs in their nation. The teacher should provide students with the spending information for each area, which they should record on their handouts.

Discussion questions regarding research and spending:

- Is there a correlation between the state of affairs in each area and budgetary spending?
- Do you agree with the way the budget is allocated? Explain why or why not.
- Does your government's spending reflect your values, beliefs, or principles?

Discussion questions regarding definitions of security:

- We frequently talk about national security. What does this term mean to you?
- Given all of the information you have just gathered, should we re-think how national security has traditionally been defined? (Introduce the concept of human security here – see background information for a definition).
- In order to assure national security, should military budgets exceed budgets for health and education combined?
- What relationship do you think military budgets should have to health and education budgets to assure security?

**Assessment**

Submit a policy recommendation either to maintain or change the current spending in the country to reflect your values and principles and your new understanding of national security. Proposals must be substantiated by the research on education, health and military data from your country. Students will share proposals with one another, and send them to their political leaders as involved citizens should do.

**References**

- For health, education, military and other statistics, the Human Development Report—published every year by the United Nations—covers all human indicators for all countries: <http://hdr.undp.org/statistics/data/countries.cfm>
- For health-spending data, try also the World Health Organization: [www.who.int/countries/en/](http://www.who.int/countries/en/)
- For education-related data, see the UNESCO Institute for Statistics (UIS): [www.uis.unesco.org/ev\\_en.php?ID=2867\\_201&ID2=DO\\_TOPIC](http://www.uis.unesco.org/ev_en.php?ID=2867_201&ID2=DO_TOPIC)
- For military spending data (USA), Comparison of US and Foreign Military Spending Report: [www.fas.org/man/crs/RL32209.pdf](http://www.fas.org/man/crs/RL32209.pdf)

**Source** Cora Weiss, President of Hague Appeal for Peace and International Peace Bureau



HANDOUT IV 3-1  
A CLOSER LOOK AT OUR NATION

**Directions** Use the research guide below to compile information in the area you have been assigned. Use any data that you feel gives insight into your area.

.....	
.....	.....
<b>Education</b>	<b>Spending as percentage of GDP:</b>
.....	.....
<b>Health</b>	<b>Spending as percentage of GDP:</b>
.....	.....
<b>Military</b>	<b>Spending as percentage of GDP:</b>
.....	.....
.....	

## STRAND IV DISARMAMENT AND HUMAN SECURITY

### LESSON III BANNING LANDMINES

#### INTRODUCTION

Strand 4 of the *Hague Agenda for Peace and Justice for the 21st Century* advances 9 proposals to achieve greater human security through disarmament. The destructiveness of modern weapons lasts for years beyond the conflicts in which they are used. They do not distinguish between combatants and civilians. They are in every sense lethal to human security. Peace education not only develops awareness about these effects, it also guides learners in developing capacities to act to eliminate the weapons and the reasons for their use. All of the *Agenda* proposals are civil society initiatives. Several have had significant results such as the International Court of Justice opinion on the illegality of nuclear weapons, and the Landmine Ban Treaty, the subject of the following lesson.

**Key Question** To what extent is the treaty on landmines an indicator that the global community can cooperate to promote peace and security throughout the world?

#### Background

The International Campaign to Ban Landmines (ICBL) is a global coalition calling for a total ban on antipersonnel mines. Today, the ICBL has over fourteen hundred member organizations working in ninety countries to eliminate antipersonnel landmines. This unique civil society movement helped spur global action, which led to the 1997 Mine Ban Treaty that prohibits mine use, stockpiling, production and transfer, and includes provisions for mine clearance and mine survivor assistance. The Mine Ban Treaty has become binding international law more quickly than any other international agreement in history. To date, one hundred fifty-two countries have signed the treaty and one hundred forty-four have ratified it.

This lesson introduces students to the global landmine problem and how ordinary citizens took actions toward ridding the world of landmines. Students will be asked to take action to help this movement and contribute to creating a landmine-free world.

**Age Range** Secondary school students

**Materials** Handouts

**Duration** 2 class periods

**Objectives** Students will be able to:

- Brainstorm the lasting effects of war
- Discuss the devastating effects of landmines on people and communities
- Explore the communal and global impact of landmines
- Analyze what organizations have done to work for the elimination of landmines
- Present world leaders with data supporting their views with respect to the landmine treaty

#### Introductory Activity

Pose the following question to students:

What are the lasting effects of war?

Depending on what nation this lesson is taught in, students may not mention landmines. To segue into the issue, have students read and complete the Testimonials handout.

After having read the testimonials students should brainstorm, as a class, the answers to the following questions.

- *In what ways do landmines affect individuals, families and communities?*
- *What are the social, economic and medical ramifications of landmines left at the end of a war?*
- *Who should be responsible for dealing with the crisis of landmines?*

#### Focus Statement to Students

We have just begun to discover the devastating effects of landmines on people and communities. In this lesson, we will explore the communal and global impact of landmines, as well as what organizations have done to work for their elimination. By the end of the lesson, you will be able to present world leaders with data supporting your views with respect to the landmine treaty.

#### Development

Students will work in three groups. Each group will receive a different handout from the Landmines Problems and Solutions series. Students should read and summarize the data and be prepared to present it to the class, paying attention to particular problems and solutions connected to landmines.

Return to the questions posed in the Introductory activity and pose new questions as well.

- *In what ways do landmines affect individuals, families and communities?*
- *To what extent does the presence of landmines hinder relief efforts?*
- *What are the social, economic and medical ramifications of landmines left at the end of a war?*
- *Who should be responsible for dealing with the crisis of landmines?*
- *Are you surprised by any of the nations that have yet to sign the landmine treaty?*
- *How should nations that have not signed and ratified the treaty be dealt with?*
- *To what extent is the treaty on landmines an indicator that the global community can cooperate to promote peace and stability throughout the world?*

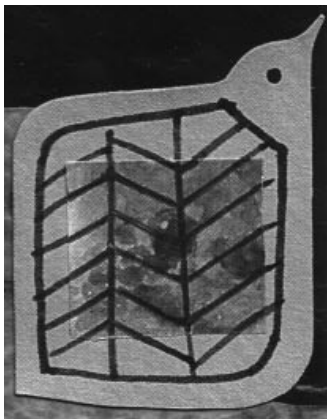
### Assessment

Using the data they have just acquired, students will write a persuasive letter encouraging the leader of one of the nations that has not yet signed or ratified the landmine convention to do so.

### References

- International Campaign to Ban Landmines (ICBL): [www.icbl.org/](http://www.icbl.org/)
- ICBL Youth Action Forum: [www.icbl.org/youth/](http://www.icbl.org/youth/)
- Peace Jam Lesson on Landmines by the Nobel Peace Laureate, Jody Williams: [www.peacejam.org/pages/laureates\\_jody/laureates\\_jody\\_Unit1\\_Ch5\\_Pt1.htm](http://www.peacejam.org/pages/laureates_jody/laureates_jody_Unit1_Ch5_Pt1.htm)

**Source** Adapted from Jackie Hansen, Project Officer, International Campaign to Ban Landmines, Youth Action Forum



### HANDOUT IV 2-1 LANDMINE SURVIVOR TESTIMONIALS<sup>1</sup>

**Directions** Read each of the testimonials below and answer the questions that follow.

#### Joansinho, age 9, Maputo, Mozambique

Joansinho lives in Maputo City with his mother. As his parents are divorced, he went to Timanguene to visit his father and brothers for Christmas holidays.

The day of the accident, Joansinho was asked by his father to look for his brothers at the market and call them for lunch. Unfortunately, he arrived there just before the accident. While he was looking for his brothers the mine exploded and his two brothers were immediately killed. Joansinho was seriously wounded and transferred to Maputo Hospital. When he woke up again he realized that he was handicapped...his right leg was gone.

#### Nooruddin, Afghanistan

Nooruddin, a resident of Kabul City, is a mine-victim. He is unable to play with his friends in the streets. He can no longer work to support his parents, as he was doing before the mine accident.

Nooruddin, who had a pushcart and was selling vegetables in the streets of Kabul, is no longer able to push his cart because of his disability. "We were very poor and I had to work to support my family, but now I cannot push my cart," he said, while resting his right hand on his right knee, below which his leg was amputated by a landmine blast.

"I was near my grandfather's house. I pushed my cart. A dreadful bang of explosion knocked me down. I was caught by surprise as to what had happened. When I tried to get up, I could not. I felt pain in my legs, as I looked at my legs," Nooruddin narrated in a sad voice as he paused for a while. "My right leg was blown off. I saw a grim wound. Blood was oozing out from the wound. I was hit by a landmine and hurt badly. The pedestrians rushed to the scene. My grandfather also arrived. They took me to the International Red Cross hospital in the southern part of Kabul city where I remained hospitalized for treatment.

"I cannot push my cart anymore," regrets Nooruddin. "I was a student at class two in my school. I wanted to study medicine when I would be a grown up. But, now, I can't see a chance or ability to continue my school. I am poor and disabled, too. The school is also far away and I can't walk that far".

<sup>1</sup> Source: these stories were excerpted from: [www.icbl.org/youth/hear/](http://www.icbl.org/youth/hear/)

**Rabha Hassa Assad Suyadan, age 21, Lebanon**

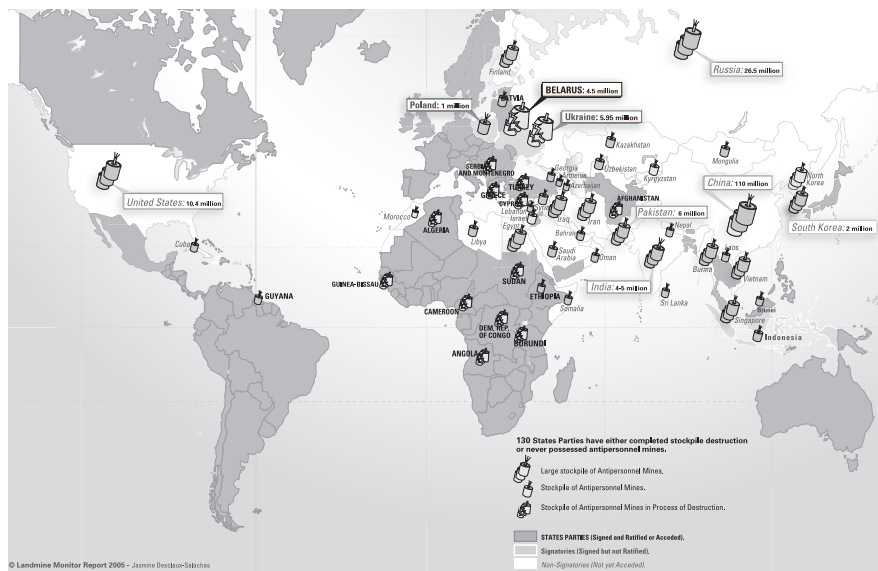
Rabha Hassa Assad Suyadan was 21 when she stepped on a mine that had been placed in the storage room of her house. “I thought I had suffered an electric shock when I walked into the storage room to get some food for our goats. The explosion ripped me off my feet and threw me into the yard. Looking down at my legs, I realized that my left foot was missing. At the beginning it did not hurt, but after half an hour I was in terrible pain and fainted”.

It took four hours to evacuate her to the nearest hospital: two cars broke down because of the bad roads and the snow. Rabha now lives with her mother. “Sometimes I feel I have lost everything in my life, that nothing is left, and I start crying. My life has changed. I can no longer work and I have a young son; my husband lives far away in Beirut. My family and neighbors have been very helpful... Now I will try to get a prosthesis. I say to other survivors of mine injuries like myself: we have to keep our hope”.

**Questions**

- What was your initial reaction to reading these accounts?
- What questions do these testimonials raise for consideration?

**Global Stockpiles of Antipersonnel Mines**



© Landmine Monitor Report 2005 – Jasmine Desrosier-Gabriel

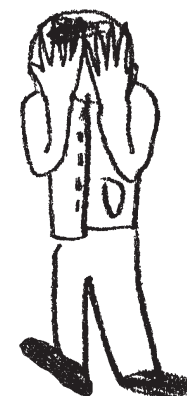


**HANDOUT IV 2-2  
LANDMINE PROBLEMS AND SOLUTIONS  
HANDOUT A Landmines by the Numbers<sup>1</sup>**

A minefield is an area suspected of containing mines—an area that is rendered uninhabitable or that cannot be cultivated or put to productive use because local populations fear entering into it.

Tragically, fundamental human instincts and the need for food all too often compel adults and children alike to enter mined areas.

- Every month more than two thousand people are killed or maimed by landmine explosions. Most of the people who die are not soldiers but civilians (everyday citizens)
- Landmines can remain active for more than fifty years. The threat they pose remains long after the war is over
- Number of estimated landmines worldwide: forty-five to seventy million
- Number of countries affected by landmines: about ninety
- Cost of producing a landmine: as little as \$3
- Cost of removing a landmine: up to \$1,000
- Each year, there are between 15,000 and 20,000 reported landmine accidents
- More than 70% of accidents involve civilians; many are children



<sup>1</sup> Source: [www.newsweekeducation.com/](http://www.newsweekeducation.com/)



HANDOUT IV 2-2  
LANDMINE PROBLEMS AND SOLUTIONS  
HANDOUT B Landmine Convention<sup>1</sup>

The following Articles are excerpted from the *Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on Their Destruction*<sup>1</sup>

**Determined** to put an end to the suffering and casualties caused by anti-personnel mines, that kill or maim hundreds of people every week, mostly innocent and defenceless civilians and especially children, obstruct economic development and reconstruction, inhibit the repatriation of refugees and internally displaced persons, and have other severe consequences for years after emplacement,

**Believing** it necessary to do their utmost to contribute in an efficient and coordinated manner to face the challenge of removing anti-personnel mines placed throughout the world, and to assure their destruction,

**Wishing** to do their utmost in providing assistance for the care and rehabilitation, including the social and economic reintegration of mine victims,

**Recognizing** that a total ban of anti-personnel mines would also be an important confidence-building measure,

Have agreed as follows:

**Article 1**  
GENERAL OBLIGATIONS

Each State Party undertakes never under any circumstances:

- To use anti-personnel mines
- To develop, produce, otherwise acquire, stockpile, retain or transfer to anyone, directly or indirectly, anti-personnel mines
- To assist, encourage or induce, in any way, anyone to engage in any activity prohibited to a State Party under this Convention

Each State Party undertakes to destroy or ensure the destruction of all anti-personnel mines in accordance with the provisions of this Convention.

<sup>1</sup> Source: The full text of this convention is available in various languages (English, Spanish, French, Russian, Chinese, Arabic, Albanian, Romanian, Italian, Portuguese, etc.): [www.icbl.org/treaty/text](http://www.icbl.org/treaty/text)

**Article 2**  
DEFINITIONS

**Anti-personnel mine** means a mine designed to be exploded by the presence, proximity or contact of a person, and that will incapacitate, injure or kill one or more persons. Mines designed to be detonated by the presence, proximity or contact of a vehicle as opposed to a person, that are equipped with anti-handling devices, are not considered anti-personnel mines as a result of being so equipped.

**Mine** means a munition designed to be placed under, on or near the ground or other surface area and to be exploded by the presence, proximity or contact of a person or a vehicle.

**Anti-handling device** means a device intended to protect a mine and which is part of, linked to, attached to or placed under the mine and which activates when an attempt is made to tamper with or otherwise intentionally disturb the mine.

**Transfer** involves, in addition to the physical movement of anti-personnel mines into or from national territory, the transfer of title to and control over the mines, but does not involve the transfer of territory containing emplaced anti-personnel mines.

**Mined area** means an area which is dangerous due to the presence of mines.





HANDOUT IV 2-2

**LANDMINE PROBLEMS AND SOLUTIONS**

**HANDOUT B Landmine Organization Wins the Nobel Peace Prize**

**Excerpts from Jody Williams' Nobel Lecture, 1997  
International Campaign to Ban Landmines<sup>1</sup>**

...People often ask why the focus on this one weapon. How is the landmine different from any other conventional weapon?

Landmines distinguish themselves because once they have been sown, once the soldier walks away from the weapon, the landmine cannot tell the difference between a soldier or a civilian—a woman, a child, a grandmother going out to collect firewood to make the family meal. The crux of the problem is that while the use of the weapon might be militarily justifiable during the day of the battle, or even the two weeks of the battle, or maybe even the two months of the battle, once peace is declared the landmine does not recognize that peace. The landmine is eternally prepared to take victims. In common parlance, it is the perfect soldier, the “eternal sentry”. The war ends, the landmine goes on killing.



Since World War II most of the conflicts in the world have been internal conflicts. The weapon of choice in those wars has all too often been landmines—to such a degree that what we find today are tens of millions of landmines contaminating approximately ninety countries around the world. The overwhelming majority of those countries are found in the developing world, primarily in those countries that do not have the resources to clean up the mess, to care for the tens of thousands of landmine victims. The end result is an international community now faced with a global humanitarian crisis.

Let me take a moment to give a few examples of the degree of the epidemic. Today Cambodia has somewhere between four and six million landmines, which can be found in over 50 % of its national territory. Afghanistan is littered with perhaps nine million landmines. The U.S. military has said that during the height of the Russian invasion and ensuing war in that country, up to thirty million mines were scattered throughout Afghanistan. In the few years of the fighting in the former Yugoslavia, some six million landmines were sown throughout various sections of the country—Angola, nine million, Mozambique, a million, Somalia, a million—I could go on, but it gets tedious. Not only do we have to worry about the mines already in the ground, we must be concerned about those that are stockpiled and ready for use. Estimates range between one and two hundred million mines in stockpiles around the world.

<sup>1</sup> Source: [www.icbl.org/campaign/ambassadors/jody\\_williams/nobel\\_lecture](http://www.icbl.org/campaign/ambassadors/jody_williams/nobel_lecture)

It was the NGOs, the non-governmental organizations [Handicap International, Human Rights Watch, medico international, Mines Advisory Group, Physicians for Human Rights and Vietnam Veterans of America Foundation], who began seriously to think about trying to deal with the root of the problem—to eliminate the problem, it would be necessary to eliminate the weapon....It was also in this period that the first NGO humanitarian de-mining organizations were born—to try to return contaminated land to rural communities.



The Oslo negotiations gave the world a treaty banning antipersonnel landmines which is remarkably free of loopholes and exceptions. It is a treaty which bans the use, production, trade and stockpiling of antipersonnel landmines. It is a treaty which requires states to destroy their stockpiles within four years of its entering into force. It is a treaty which requires mine clearance within ten years. It calls upon states to increase assistance for mine clearance and for victim assistance. It is not a perfect treaty—the Campaign has concerns about the provision allowing for antihandling devices on antivehicle mines; we are concerned about mines kept for training purposes; we would like to see the treaty directly apply to nonstate actors, and we would like stronger language regarding victim assistance. But, given the close cooperation with governments which resulted in the treaty itself, we are certain that these issues can be addressed through the annual meetings and review conferences provided for in the treaty.

It is fair to say that the International Campaign to Ban Landmines made a difference....Together, we have changed history. The closing remarks of the French ambassador in Oslo to me were the best. She said, “This is historic not just because of the treaty. This is historic because, for the first time, the leaders of states have come together to answer the will of civil society”.

For that, the International Campaign thanks them—for together we have given the world the possibility of one day living on a truly mine-free planet.

*Thank you.*



## STRAND IV DISARMAMENT AND HUMAN SECURITY

### LESSON IV TAKING ACTION FOR A NUCLEAR-WEAPONS-FREE WORLD

#### INTRODUCTION

“The splitting of the atom has changed everything except our way of thinking...” said Albert Einstein in reference to the uniquely powerful and destructive invention of nuclear weapons. *The Hague Agenda for Peace and Justice for the 21st Century* ([www.hague-peace.org/index.php?action=resources](http://www.hague-peace.org/index.php?action=resources)) that calls for the abolition of nuclear weapons is an example of the new thinking that can lead us to alternatives to war and violence. Other lessons in this resource book introduce learners to new ways of thinking to change concepts of security and move toward human well-being; to resolve international conflict nonviolently and make war obsolete; to protect the environment and preserve the planet. No development is more essential than removing the threat that nuclear weapons pose to human and planetary survival and these goals are consistent with a culture of peace. Peace and disarmament education helps students to understand the multiple dangers inherent in nuclear weapons and encourages critical thinking and action for the abolition of nuclear weapons. .

**Key Question** Is the abolition of nuclear weapons essential for the future of our planet?

#### Background

Nuclear weapons remain a threat to all life on earth. They are unique, and are not at all like conventional bombs. These weapons cause destruction through the splitting of the atom, which creates tremendous power, called nuclear fission. The primary effects of a nuclear explosion include blast, heat and fire, producing destruction on an unimaginable scale. Immense light and thermal heat (comparable to the interior of the sun) initiate a phenomenon called a firestorm. Firestorms deplete oxygen from the environment and create hurricane-like winds, which attract debris and feed the storm itself, causing super-infernos. No living being can survive a firestorm.

Another and much-disregarded effect of nuclear weaponry is the long-lived radiation, which results from a nuclear explosion. Once released, radioactive elements can hang around for millennia upon millennia, putting future generations at risk of developing cancer and genetic mutations. For these reasons, and others, the destructive powers of nuclear weapons, and their threat of use, have been described as “unthinkable”.

The bombing of Hiroshima and Nagasaki at the end of World War II represents the only war-time uses of nuclear weapons. However, nuclear weapons have been tested on land, in water, in the

air and underground. To date over two thousand nuclear weapons have been used (as tests) and the radioactive fallout has contaminated many communities across the globe. People living ‘down-wind’ of nuclear test sites have been the most severely affected, and among those populations the radioactive fallout continues to contaminate many indigenous people and the waters that supply the fish they eat.

What is known as the “nuclear arms race” was a competition for supremacy in nuclear weapons between the United States and Soviet Union during the Cold War (post-WWII period, until the collapse of Soviet Union in 1991). An additional nuclear arms race developed between India and Pakistan at the end of the 1990s. In the 1950s, the former Soviet Union and United States started their race to develop more and more powerful nuclear weapons, including Intercontinental Ballistic Missiles (ICBMs). Interestingly, although the progenitor of the ICBM was the German, former prisoner of war, Wernher von Braun, Germany never developed any. ICBMs are very-long-range (greater than 5,500 km or 3,500 miles) ballistic missiles designed for nuclear weapons delivery.<sup>1</sup> More recently, the United States has spent a lot of money in its National Missile Defense (NMD) system. According to its supporters, such a system would provide a sort of protective shield against a limited missile attack. In 1999, the U.S. Congress passed a bill calling for the implementation of the NMD system to defend the United States from a growing number of countries developing long-range missile technologies.

In 1968, the nuclear Non-Proliferation Treaty (NPT) was adopted “to prevent the spread of nuclear weapons and weapons technology...and to further the goal of achieving nuclear disarmament and general and complete disarmament”.<sup>2</sup> The NPT came into force in 1970 with forty-three original parties and stands at nearly one hundred ninety today. Israel, India and Pakistan remain outside the treaty and North Korea joined the NPT in 1985, but in January 2003 announced its withdrawal. Today, only seven countries are known as nuclear powers but various other countries which may hold nuclear weapons have never publicly admitted possession<sup>3</sup>. The NPT is reviewed every five years. At the 1995 Review Conference, the parties agreed to extend the treaty indefinitely and link the extension to a set of Principles and Objectives for Nuclear Disarmament. In 2000, nations of the world declared an “unequivocal undertaking” to eliminate nuclear weapons. The latest review (2005) was disappointing as it closed without any substantive agreement on the tough challenges facing the treaty. Many nations simply wanted to make sure that nothing was adopted in 2005 that would supersede or roll back the agreements and commitments made in 1995 and 2000.

<sup>1</sup> The nations currently known to possess operational ICBM systems are Russia, United States, France, United Kingdom, and China. Others, such as Pakistan and India, are developing ICBMs. Only in 2002 did the United States and Russia agree in a Strategic Offensive Reduction Treaty (SORT, also known as the Moscow Treaty) to reduce their deployed stockpiles to not more than 2,200 warheads each.

<sup>2</sup> Treaty on the Non-Proliferation of Nuclear Weapons (NPT), UN&Disarmament. Retrieved February 25, 2005. [www.un.org/Depts/dda/WMD/treaty/](http://www.un.org/Depts/dda/WMD/treaty/)

<sup>3</sup> For example, Israel appears to have an extensive nuclear program, North Korea has recently stated its nuclear capacities, and Iran is accused by a number of governments of attempting to develop nuclear capabilities.



In order to confront the nuclear threat in a world where proliferation is on the rise, we need to be able to conceive of the destruction made possible by the world's nuclear arsenal. The firepower demonstration is a teaching tool used widely in the 1980s as a response to the nuclear arms race. Fear of the unthinkable led millions of people, all over the world, to protest nuclear proliferation during the Cold War. The firepower demonstration uses sound and the imagination to demonstrate the destructive force of the world's nuclear arsenal. It was originally developed by the Nobel Peace Prize recipient, Physicians for Social Responsibility.<sup>1</sup>

On June 7, 1996, the International Court of Justice declared that the threat and use of nuclear weapons is generally illegal under international law and there is a general obligation to conduct and bring to conclusion negotiations leading to complete nuclear disarmament. This lesson asks students to examine the data and arguments regarding nuclear weapons so that they can decide upon an appropriate plan of action toward their elimination.

**Age Range** Secondary school students

**Materials** Handouts, Dried beans or corn kernels and a metal container

**Duration** 2 class periods

**Objectives** Students will be able to:

- Express feelings and opinions about the existence of nuclear weapons
- Investigate the current status of nuclear weapons
- Read and analyze policy positions regarding nuclear weapons
- Participate in a roundtable discussion on nuclear policy
- Evaluate policy positions and write a position paper reflecting their views

#### **Introductory Activity**

Ask students the following questions orally (*True/False*). Then discuss their answers, the thinking behind them, and provide the correct answers<sup>2</sup>.

- a **The only difference between nuclear bombs and other bombs is that nuclear bombs are more powerful.** (F)

A nuclear bomb not only has vastly more explosive power but also releases radioactivity that can produce fatal radiation illnesses among blast survivors. This radiation remains for thousands of years. A nuclear bomb also creates a thermal pulse, a wave of blinding light and intense heat that causes firestorms and superinfernos. An electromagnetic pulse knocks out electrical equipment over a wide area. A nuclear bomb creates strange meteorological conditions, such as the black, radioactive rain and violent winds at Hiroshima that hurled debris at 600 miles per hour.

<sup>1</sup> Physicians for Social Responsibility (PSR), Nobel Peace Laureate 1985: [www.psr.org](http://www.psr.org)

<sup>2</sup> Quiz adapted from: [www.teachablenmoment.org/high/newnukes.html](http://www.teachablenmoment.org/high/newnukes.html)

- b **Nuclear weapons are now part of the arsenals of most nations.** (F)

Nuclear weapon nations are the US, Russia, Britain, France, China, India, Pakistan, Israel, and probably North Korea.

- c **Even though they have friendly relations, the US and Russia have thousands of nuclear-tipped missiles aimed at each other and on alert for immediate firing.** (T)

- d **The US is the only nation ever to have used nuclear weapons against another nation, in wartime.** (T)

Hiroshima, Japan, on August 6, 1945, and Nagasaki, Japan, on August 9, 1945.

- e **The nuclear weapon nations have never agreed to eliminate their nuclear arsenals.** (F)

In 1970 the Nonproliferation Treaty came into effect. In it, non-nuclear nations agreed not to receive or manufacture nuclear weapons. In exchange, the five nuclear weapon nations at the time (the US, Russia, United Kingdom, France, and China) agreed to make serious efforts at nuclear disarmament. Israel, India, and Pakistan have never agreed to the NPT; North Korea withdrew from it recently.

- f **There are about 32,000 nuclear weapons worldwide, most of them in the possession of the US and Russia.** (T)

#### **Firepower Demonstration<sup>1</sup>**

Albert Einstein, the preeminent physicist of the twentieth Century, Nobel laureate and anti-war activist, said "Imagination is more important than knowledge". Because it is difficult to comprehend the destructive force of nuclear weapons, this demonstration helps us imagine the power of the nuclear threat through sound. The firepower demonstration will have a dramatic impact on your students' perceptions of the dangers of nuclear weapons.

Explain to the students that they will hear 2 sounds: the first sound represents the total fire power contained in all the weapons used in WWII—including the nuclear bombs dropped on Japan; that is, 3 megatons of TNT represented by the sound of a single dried bean or corn kernel dropping into the metal tin. Hold up the dried bean or corn kernel, then drop it into the empty tin to create the first sound. Ask students to think about and name the firepower used in WWII—all the bullets, bombs, grenades, etc. Once again, drop 1 dried bean or corn kernel in the tin, restating that all the munitions they just identified are represented by the sound of 1 dried bean or corn kernel dropping in the tin.

Explain that since WWII, countries with nuclear weapons have multiplied. Among the 8 or 9 nations (United States, Russia, China, United Kingdom, France, Israel, India and Pakistan—and

<sup>1</sup> The Firepower Demonstration, also known as "Bee Bee Demonstration", is available (video) at: [www.truemajority.org/bensbbs](http://www.truemajority.org/bensbbs). Soon, it will also be available on the CyberSchoolBus website.

possibly North Korea) that have nuclear weapons, there are approximately 32,000 nuclear weapons on the earth, mostly owned by the United States and Russia.

Here, introduce the second sound. Tell students that the total firepower of the world's current nuclear arsenal is represented by the sound they are about to hear. Ask them to close their eyes, and to remember that the sound of each dried bean or corn kernel represents the total firepower of WWII. Gradually, pour the entire contents of the box of 2,667 dried beans or corn kernels into the tin.

After the last dried bean or corn kernel drops, take a moment of silence. Then, ask students how they felt when they heard the sound of nuclear firepower: How did this demonstration make you feel? What do you want to say about it? Use an object such as a ball that students can pass to one another when they have something to say. The student or teacher holding the ball is recognized as the speaker. Students can choose not to say anything and pass the ball on. This method assures that all students will be given the opportunity to speak if they feel moved to do so. Validate students' feelings by reflecting back to them what they have said, and allow enough time for all students to speak.

#### Focus Statement to Students

We have just begun to get a sense of the extent of nuclear weapons on earth. In this lesson, we will explore different policy positions regarding nuclear weapons. By the end of the lesson, you should be able to recommend a policy option to your legislators.

#### Development

Set up an "opinion continuum" to give students an active way to consider and express their opinions, listen to others' opinions, and begin discussing the nuclear issue. Later students will each be assigned a policy position to read and summarize. The class will have a roundtable discussion regarding nuclear weapons policies.

Some statements to engage the discussion may include:

- Nations must develop new nuclear bombs to remain safe
- Nations with nuclear weapons should cut their nuclear stockpiles to a minimum
- Nations must test nuclear bombs
- Nations should build missile defense systems like the United States
- Some nations have used nuclear bombs
- Nuclear powers should fulfill their 2000 pledge of "an unequivocal undertaking" to accomplish the total elimination of their nuclear arsenals

#### Assessment

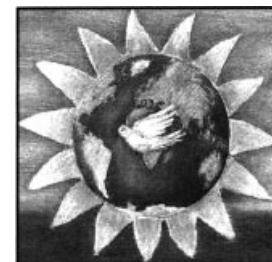
Students should write an essay that argues the following affirmation:

*The abolition of nuclear weapons is essential for the future of the planet*

#### Follow-up activities

The last step is the development of action plans for a nuclear-free world. You may start by sharing with them how young people have played a role in making our world a better place. You may use stories such as the Colombian Children's Movement, Ibrahim Alex Bangura from Sierra Leone, Anne Frank, etc<sup>1</sup>. Then, students might take action initiatives to raise awareness and advocate for change, such as:

- Writing letters to elected officials
- Organizing a program for a club, a school assembly or the community
- Designing a hall or library display
- Writing a special issue or section of the school newspaper



#### References

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- Youth Taking Action: International Physicians for the Prevention of Nuclear War: [www.ippnw-students.org/Documents/Studentstartupkit.pdf](http://www.ippnw-students.org/Documents/Studentstartupkit.pdf)
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- Nuclear Weapons, Health and Environmental Issues: Physicians for Social Responsibility: [www.psr.org/](http://www.psr.org/)

**Source** Adapted from Kathleen Sullivan, Coordinator, Nuclear Weapons Education and Action Project, Educators for Social Responsibility, Metro Area, New York, US.

<sup>1</sup> Various websites offer such stories. The *MyHero Directory* has a list of over 40 children who have been considered as heroes: <http://myhero.com/myhero/go/directory/directory.asp?dir=child>. For the three examples mentioned you may check: <http://myhero.com/myhero/hero.asp?hero=colombiaChildren>; <http://myhero.com/myhero/hero.asp?hero=Ibrahim>; [www.annefrank.org/content.asp?pid=1&lid=2](http://www.annefrank.org/content.asp?pid=1&lid=2) (available in various languages)



### Summary of Judge C.G. Weeramantry's Dissent

—John Burroughs LAWYER'S COMMITTEE IN NUCLEAR POLICY<sup>1</sup>

In the critical last two formal conclusions of its July 8, 1996 nuclear weapons advisory opinion, the International Court of Justice held as follows:

[Para. 105(2)]E. By seven votes to seven, by the President's casting vote,

It follows from the above-mentioned requirements that the threat or use of nuclear weapons would generally be contrary to the rules of international law applicable in armed conflict, and in particular the principles and rules of humanitarian law;

However, in view of the current state of international law, and of the elements of fact at its disposal, the Court cannot conclude definitively whether the threat or use of nuclear weapons would be lawful or unlawful in an extreme circumstance of self-defence, in which the very survival of a State would be at stake;

In Favour: President Bedjaoui; Judges Ranjeva, Herczegh, Shi, Fleischhauer, Vereshchetin, Ferrari Bravo; Against: Vice-President Schwebel; Judges Oda, Guillaume, Shahabuddeen, Weeramantry, Koroma, Higgins.

F. Unanimously,

There exists an obligation to pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects under strict and effective international control.

In his seminal magisterial dissenting opinion of nearly one hundred pages, Judge Weeramantry praised the many positive contributions of the Court's opinion, including its holding that threat or use of nuclear weapons is subject to the requirements of humanitarian and environment law, and its statement of the nuclear disarmament obligation in paragraph 2(F). But he firmly rejected the Court's equivocation regarding an extreme circumstance of self-defence involving the very survival of a state in paragraph 2(E). He stated at the outset of his dissent:

My considered opinion is that the use or threat of use of nuclear weapons is illegal in any circumstances whatsoever. It violates the fundamental principles of international law, and represents the very negation of the humanitarian concerns which underlie the structure of humanitarian law. It offends conventional law and, in particular, the Geneva Gas Protocol of 1925 [prohibiting the use of poisonous gases and analogous materials], and Article 23(a) of the Hague Regulations of 1907 [prohibiting the infliction of unnecessary suffering]. It contradicts the fundamental principle of

<sup>1</sup> Excerpts from: [www.lcnp.org/wcourt/weeramantry's%20dissent.htm](http://www.lcnp.org/wcourt/weeramantry's%20dissent.htm)

the dignity and worth of the human person on which all law depends. It endangers the human environment in a manner which threatens the entirety of life on the planet.

With regard to self-defence, Judge Weeramantry explained that the "undoubted right of the state that is attacked to use all the weaponry available to it for the purpose of repulsing the aggressor ... holds only so long as such weapons do not violate the fundamental rules of warfare....Once the domain of force is entered ... the humanitarian laws of war take over and govern all who participate, assailant and victim alike."

The supremacy of humanitarian law applies as well, Judge Weeramantry emphasized, to the threat inherent in deterrence justified as a system of international security:

The threat of use of a weapon which contravenes the humanitarian laws of war does not cease to contravene those laws of war merely because the overwhelming terror it inspires has the psychological effect of deterring opponents. This Court cannot endorse a pattern of security that rests upon terror. In the dramatic language of Winston Churchill, speaking to the House of Commons in 1955, we would then have a situation where "Safety will be the sturdy child of terror and survival the twin brother of annihilation". A global regime which makes safety the result of terror and can speak of survival and annihilation as twin alternatives makes peace and the human future dependent upon terror. This is not a basis for world order which this Court can endorse. This Court is committed to uphold the rule of law, not the rule of force or terror, and the humanitarian principles of the laws of war are a vital part of the international rule of law which this Court is charged to administer.

Judge Weeramantry's dissent deserves to be widely circulated as a primer on the illegality of nuclear weapons. Replete with citations from the literature and jurisprudence of many cultures, he comprehensively discussed the facts and the law rendering nuclear weapons illegal in all aspects, patiently and convincingly rebutting every argument advanced by the nuclear weapon states. Addressing the argument that "collateral damage" caused by nuclear weapons targeted against military objectives is not prohibited, Judge Weeramantry stated that those who use nuclear weapons "cannot in any coherent legal system avoid legal responsibility" for the consequences, "any less than a man careering in a motor vehicle at a hundred and fifty kilometres per hour through a crowded market can avoid responsibility for the resulting deaths on the ground that he did not intend to kill the particular persons who died". While regretting that the Court's opinion did not go the last mile, Judge Weeramantry began by stating that it "contains positive pronouncements of significant value" which "take the law far on the road towards total prohibition". If the history of law is the history of the progression from dissent to norm, Judge Weeramantry's opinion could be a harbinger of things to come.

- What could be "extreme circumstances of self-defence"? What is Judge Weeramantry argument about it?
- In which ways are nuclear weapons subjected to the requirements of both humanitarian and environmental law?
- How does the use of nuclear weapons undermine the fundamental principle of human dignity on which all law depends?
- What is "deterrence"? Could deterrence be justified as a reliable system of international security?



HANDOUT IV 4-2  
**HIBAKUSHA TESTIMONIES**

**Hibakusha** is the word used in Japan to describe a survivor of the atomic bombing of Hiroshima or Nagasaki in 1945. It more generally defines a victim of nuclear radiation (including tests). Hundreds of testimonies are available (online and in publications), some translated into many languages. These provide valuable material for teaching about nuclear weapons. In 1986, the Hiroshima Peace Culture Foundation initiated a project to record *Hibakusha* giving testimonies on video. The testimonies of fifty people have been recorded and edited into twenty-minute segments each. Through these videos, *Hibakusha* testimonies, coupled with photographs, memoirs and paintings, give a human face to the tragedy of the A-bombing.

Below is an example of testimony, let students read it and then, discuss their feelings.

**Testimony of Yoshitaka Kawamoto**

MR. YOSHITAKA KAWAMOTO WAS THIRTEEN YEARS OLD. HE WAS IN THE CLASSROOM AT ZAKOBA-CHO, 0.8 KILOMETERS AWAY FROM THE HYPOCENTER. HE IS NOW WORKING AS THE DIRECTOR OF THE HIROSHIMA PEACE MEMORIAL MUSEUM, TELLING VISITORS FROM ALL OVER THE WORLD WHAT THE ATOMIC BOMB DID TO THE PEOPLE OF HIROSHIMA.

"One of my classmates, I think his name is Fujimoto, he muttered something and pointed outside the window, saying, "A B-29 is coming". He pointed outside with his finger. So I began to get up from my chair and asked him, "Where is it"? Looking in the direction that he was pointing towards, I got up on my feet, but I was not yet in an upright position when it happened. All I can remember was a pale lightening flash for two or three seconds. Then, I collapsed. I don't know how much time passed before I came to. It was awful, awful. The smoke was coming in from somewhere above the debris. Sandy dust was flying around. I was trapped under the debris and I was in terrible pain and that's probably why I came to. I couldn't move, not even an inch. Then, I heard about ten of my surviving classmates singing our school song. I remember that. I could hear sobs. Someone was calling his mother. But those who were still alive were singing the school song for as long as they could. I think I joined the chorus. We thought that someone would come and help us out. That's why we were singing a school song so loud. But nobody came to help, and we stopped singing one by one. In the end, I was singing alone. Then I started to feel fear creeping in. I started to feel my way out, pushing the debris away little by little, using all my strength. Finally I cleared the things around my head. And with my head sticking out of the debris, I realized the scale of the damage. The sky over Hiroshima was dark. Something like a tornado or a big fire ball was storming throughout the city. I was only injured around my mouth and around my arms. But I lost a good deal of blood from my mouth, otherwise I was OK.

I thought I could make my way out. But I was afraid at the thought of escaping alone. We had been going through military drills everyday, and they had told us that running away by oneself is an act of cowardice, so I thought I must take somebody along with me. I crawled over the debris, trying to find someone who was still alive. Then, I found one of my classmates lying alive. I held him up in my arms. It is hard to tell, his skull was cracked open, his flesh was dangling out from his head. He had only one eye left, and it was looking right at me. First, he was mumbling something but I couldn't understand him. He started to bite off his finger nail. I took his finger out from his mouth. And then, I held his hand, then he started to reach for his notebook in his chest pocket, so I asked him, I said, "You want me to take this along to hand it over to your mother"? He nodded. He was going to faint. But still I could hear him crying out, saying "Mother, Mother" I thought I could take him along. I guess that his body below the waist was crushed. The lower part of his body was trapped, buried inside of the debris. He told me to go away. And by that time, another wing of the school building, or what used to be the school building, had caught on fire. I tried to get to the playground. Smoke was filling the air, but I could see the white sandy earth beneath. I thought this must be the playground, then I started to run in that direction. I turned back and I saw my classmate Wada looking at me. I still remember the situation and it still appears in my dreams. I felt sorry for him, but it was the last time I ever saw him.

I was running, hands were trying to grab my ankles, they were asking me to take them along. I was only a child then. And I was horrified at so many hands trying to grab me. I was in pain, too. So all I could do was to get rid of them. It is terrible to say, but I kicked their hands away. I still feel bad about that. I went to Miyuki Bridge to get some water. At the river bank, I saw so many people collapsed there. And the small steps to the river were jammed, filled with people pushing their way to the water. I was small, so I pushed on to the river along the small steps. The water was full of dead people. I had to push the bodies aside to drink the muddy water. We didn't know anything about radioactivity that time. I stood up in the water and so many bodies were floating away along the stream. I can't find the words to describe it. It was horrible. I felt fear. Instead of going into the water, I climbed up the river bank. I couldn't move. I couldn't find my shadow. I looked up. I saw the cloud, the mushroom cloud growing in the sky. It was very bright. It had so much heat inside. It caught the light and it showed every color of the rainbow. Reflecting on the past, it is strange, but I could say that it was beautiful. Looking at the cloud, I thought I would never be able to see my mother again, I wouldn't be able to see my younger brother again. And then, I lost consciousness. When I came to, it was about seven in the evening. I was at the transportation bureau at Ujina. I found myself lying on the floor of the warehouse. An old soldier was looking in my face. He gave me a light slap on the cheek and he said, "You are a lucky boy". He told me that he had gone with one of the few trucks left to collect the dead bodies at Miyuki Bridge. They were loading bodies, treating them like sacks. They picked me up from the river bank and then, threw me on top of the pile. My body slid off and when they grabbed my by the arm to put me back onto the truck they felt that my pulse was still beating, so they reloaded me onto the truck, carrying the survivors.

I was really lucky. But I couldn't stand for about a year. I was so weak. My hair came off, even the hair in my nose fell out. My hair, it started to come off about two weeks later. I became completely bald. My eyes, I lost my eye sight, probably not because of the radioactivity, but because I became so weak. I couldn't see for about three months. But I was only thirteen, I was still young, and I was still growing when I was hit by the A-bomb. So about one year later. I regained my health. I recovered good health. Today I am still working as you can see. As the director of the Hiroshima Peace Memorial Museum, today, I am handing my message over to the children who visit. I want them to learn about Hiroshima. And when they grow up, I want them to hand down the message to the next generation with accurate information. I'd like to see him conveying the right sense of judgment so that we will not lead mankind to annihilation. That is our responsibility."

- *Why do you think it is so important to read this story?*
- *What is our responsibility for future generations?*



# Appendices

## 1. Universal Declaration of Human Rights

### Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore,  
The General Assembly  
proclaims

This Universal Declaration of Human Rights

as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

### Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

### Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

### Article 3

Everyone has the right to life, liberty and security of person.

### Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

### Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

### **Article 6**

Everyone has the right to recognition everywhere as a person before the law.

### **Article 7**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

### **Article 8**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

### **Article 9**

No one shall be subjected to arbitrary arrest, detention or exile.

### **Article 10**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

### **Article 11**

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.  
(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

### **Article 12**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

### **Article 13**

(1) Everyone has the right to freedom of movement and residence within the borders of each State.  
(2) Everyone has the right to leave any country, including his own, and to return to his country.

### **Article 14**

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.  
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

### **Article 15**

(1) Everyone has the right to a nationality.  
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

### **Article 16**

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.  
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.  
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

### **Article 17**

(1) Everyone has the right to own property alone as well as in association with others.  
(2) No one shall be arbitrarily deprived of his property.

### **Article 18**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

### **Article 19**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

### **Article 20**

(1) Everyone has the right to freedom of peaceful assembly and association.  
(2) No one may be compelled to belong to an association.



### **Article 21**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right to equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

### **Article 22**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

### **Article 23**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

### **Article 24**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

### **Article 25**

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether

born in or out of wedlock, shall enjoy the same social protection.

### **Article 26**

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

### **Article 27**

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

### **Article 28**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

### **Article 29**

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.



### **Article 30**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

G.A. res. 217A (III), U.N. Doc A/810 at 71 (1948)  
Adopted on December 10, 1948 by the General Assembly of the United Nations (without dissent)

Available at:

<http://www.udhr.org/UDHR/default.htm>

## 2. Convention on the Rights of the Child

### Convention on the Rights of the Child

Adopted and opened for signature, ratification and accession by General Assembly resolution 44/25 of 20 November 1989

Entry into force 2 September 1990, in accordance with article 49

### Preamble

The States Parties to the present Convention, Considering that, in accordance with the principles proclaimed in the Charter of the United Nations, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Bearing in mind that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have determined to promote social progress and better standards of life in larger freedom,

Recognizing that the United Nations has, in the Universal Declaration of Human Rights and in the International Covenants on Human Rights, proclaimed and agreed that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status,

Recalling that, in the Universal Declaration of Human Rights, the United Nations has proclaimed that childhood is entitled to special care and assistance,

Convinced that the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community,

Recognizing that the child, for the full and harmonious development of his or her personality, should grow up in a family environment, in an atmosphere of happiness, love and understanding,

Considering that the child should be fully prepared to live an individual life in society, and brought up in the spirit of the ideals proclaimed in the Charter of the United Nations, and in particular in the spirit of peace, dignity, tolerance, freedom, equality and solidarity,

Bearing in mind that the need to extend particular care to the child has been stated in the Geneva Declaration of the Rights of the Child of 1924 and in the Declaration of the Rights of the Child adopted by the General Assembly on 20 November 1959 and recognized in the Universal Declaration of Human Rights, in the International Covenant on Civil and Political Rights (in particular in articles 23 and 24), in the International Covenant on Economic, Social and Cultural Rights (in particular in article 10) and in the statutes and relevant instruments of specialized agencies and international organizations concerned with the welfare of children,

Bearing in mind that, as indicated in the Declaration of the Rights of the Child, "the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth",

Recalling the provisions of the Declaration on Social and Legal Principles relating to the Protection and Welfare of Children, with Special Reference to Foster Placement and Adoption Nationally and Internationally; the United Nations Standard Minimum Rules for the Administration

of Juvenile Justice (The Beijing Rules); and the Declaration on the Protection of Women and Children in Emergency and Armed Conflict, Recognizing that, in all countries in the world, there are children living in exceptionally difficult conditions, and that such children need special consideration,

Taking due account of the importance of the traditions and cultural values of each people for the protection and harmonious development of the child, Recognizing the importance of international co-operation for improving the living conditions of children in every country, in particular in the developing countries, Have agreed as follows:

## **Part I**

### **Article 1**

For the purposes of the present Convention, a child means every human being below the age of eighteen years unless under the law applicable to the child, majority is attained earlier.

### **Article 2**

1. States Parties shall respect and ensure the rights set forth in the present Convention to each child within their jurisdiction without discrimination of any kind, irrespective of the child's or his or her parent's or legal guardian's race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status.

2. States Parties shall take all appropriate measures to ensure that the child is protected against all forms of discrimination or punishment on the basis of the status, activities, expressed opinions, or beliefs of the child's parents, legal guardians, or family members.

### **Article 3**

1. In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

2. States Parties undertake to ensure the child such protection and care as is necessary for his or her well-being, taking into account the rights and duties of his or her parents, legal guardians, or

other individuals legally responsible for him or her, and, to this end, shall take all appropriate legislative and administrative measures.

3. States Parties shall ensure that the institutions, services and facilities responsible for the care or protection of children shall conform with the standards established by competent authorities, particularly in the areas of safety, health, in the number and suitability of their staff, as well as competent supervision.

### **Article 4**

States Parties shall undertake all appropriate legislative, administrative, and other measures for the implementation of the rights recognized in the present Convention. With regard to economic, social and cultural rights, States Parties shall undertake such measures to the maximum extent of their available resources and, where needed, within the framework of international co-operation.

### **Article 5**

States Parties shall respect the responsibilities, rights and duties of parents or, where applicable, the members of the extended family or community as provided for by local custom, legal guardians or other persons legally responsible for the child, to provide, in a manner consistent with the evolving capacities of the child, appropriate direction and guidance in the exercise by the child of the rights recognized in the present Convention.

### **Article 6**

1. States Parties recognize that every child has the inherent right to life.

2. States Parties shall ensure to the maximum extent possible the survival and development of the child.

### **Article 7**

1. The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality and, as far as possible, the right to know and be cared for by his or her parents.

2. States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in

particular where the child would otherwise be stateless.

### **Article 8**

1. States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.

2. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.

### **Article 9**

1. States Parties shall ensure that a child shall not be separated from his or her parents against their will, except when competent authorities subject to judicial review determine, in accordance with applicable law and procedures, that such separation is necessary for the best interests of the child. Such determination may be necessary in a particular case such as one involving abuse or neglect of the child by the parents, or one where the parents are living separately and a decision must be made as to the child's place of residence.

2. In any proceedings pursuant to paragraph 1 of the present article, all interested parties shall be given an opportunity to participate in the proceedings and make their views known.

3. States Parties shall respect the right of the child who is separated from one or both parents to maintain personal relations and direct contact with both parents on a regular basis, except if it is contrary to the child's best interests.

4. Where such separation results from any action initiated by a State Party, such as the detention, imprisonment, exile, deportation or death (including death arising from any cause while the person is in the custody of the State) of one or both parents or of the child, that State Party shall, upon request, provide the parents, the child or, if appropriate, another member of the family with the essential information concerning the whereabouts of the absent member(s) of the family unless the provision of the information would be detrimental to the well-being of the child. States Parties shall further ensure that the submission of such a request shall of itself entail no adverse consequences for the person(s) concerned.

### **Article 10**

1. In accordance with the obligation of States Parties under article 9, paragraph 1, applications by a child or his or her parents to enter or leave a State Party for the purpose of family reunification shall be dealt with by States Parties in a positive, humane and expeditious manner. States Parties shall further ensure that the submission of such a request shall entail no adverse consequences for the applicants and for the members of their family.

2. A child whose parents reside in different States shall have the right to maintain on a regular basis, save in exceptional circumstances personal relations and direct contacts with both parents. Towards that end and in accordance with the obligation of States Parties under article 9, paragraph 1, States Parties shall respect the right of the child and his or her parents to leave any country, including their own, and to enter their own country. The right to leave any country shall be subject only to such restrictions as are prescribed by law and which are necessary to protect the national security, public order (ordre public), public health or morals or the rights and freedoms of others and are consistent with the other rights recognized in the present Convention.

### **Article 11**

1. States Parties shall take measures to combat the illicit transfer and non-return of children abroad.

2. To this end, States Parties shall promote the conclusion of bilateral or multilateral agreements or accession to existing agreements.

### **Article 12**

1. States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.

2. For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an appropriate body, in a manner consistent with the procedural rules of national law.

### **Article 13**

1. The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child's choice.

2. The exercise of this right may be subject to certain restrictions, but these shall only be such as are provided by law and are necessary:

(a) For respect of the rights or reputations of others; or

(b) For the protection of national security or of public order (*ordre public*), or of public health or morals.

### **Article 14**

1. States Parties shall respect the right of the child to freedom of thought, conscience and religion.

2. States Parties shall respect the rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child.

3. Freedom to manifest one's religion or beliefs may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others.

### **Article 15**

1. States Parties recognize the rights of the child to freedom of association and to freedom of peaceful assembly.

2. No restrictions may be placed on the exercise of these rights other than those imposed in conformity with the law and which are necessary in a democratic society in the interests of national security or public safety, public order (*ordre public*), the protection of public health or morals or the protection of the rights and freedoms of others.

### **Article 16**

1. No child shall be subjected to arbitrary or unlawful interference with his or her privacy, family, or correspondence, nor to unlawful attacks on his or her honour and reputation.

2. The child has the right to the protection of the law against such interference or attacks.

### **Article 17**

States Parties recognize the important function performed by the mass media and shall ensure that the child has access to information and material from a diversity of national and international sources, especially those aimed at the promotion of his or her social, spiritual and moral well-being and physical and mental health. To this end, States Parties shall:

(a) Encourage the mass media to disseminate information and material of social and cultural benefit to the child and in accordance with the spirit of article 29;

(b) Encourage international co-operation in the production, exchange and dissemination of such information and material from a diversity of cultural, national and international sources;

(c) Encourage the production and dissemination of children's books;

(d) Encourage the mass media to have particular regard to the linguistic needs of the child who belongs to a minority group or who is indigenous;

(e) Encourage the development of appropriate guidelines for the protection of the child from information and material injurious to his or her well-being, bearing in mind the provisions of articles 13 and 18.

### **Article 18**

1. States Parties shall use their best efforts to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. The best interests of the child will be their basic concern.

2. For the purpose of guaranteeing and promoting the rights set forth in the present Convention, States Parties shall render appropriate assistance to parents and legal guardians in the performance of their child-rearing responsibilities and shall ensure the development of institutions, facilities and services for the care of children.

3. States Parties shall take all appropriate measures to ensure that children of working parents have the right to benefit from child-care services and facilities for which they are eligible.

### **Article 19**

1. States Parties shall take all appropriate legislative, administrative, social and educational

measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.

2. Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

### **Article 20**

1. A child temporarily or permanently deprived of his or her family environment, or in whose own best interests cannot be allowed to remain in that environment, shall be entitled to special protection and assistance provided by the State.

2. States Parties shall in accordance with their national laws ensure alternative care for such a child.

3. Such care could include, inter alia, foster placement, kafalah of Islamic law, adoption or if necessary placement in suitable institutions for the care of children. When considering solutions, due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background.

### **Article 21**

States Parties that recognize and/or permit the system of adoption shall ensure that the best interests of the child shall be the paramount consideration and they shall:

- (a) Ensure that the adoption of a child is authorized only by competent authorities who determine, in accordance with applicable law and procedures and on the basis of all pertinent and reliable information, that the adoption is permissible in view of the child's status concerning parents, relatives and legal guardians and that, if required, the persons concerned have given their informed consent to the adoption on the basis of such counselling as may be necessary;
- (b) Recognize that inter-country adoption may be considered as an alternative means of child's care,

if the child cannot be placed in a foster or an adoptive family or cannot in any suitable manner be cared for in the child's country of origin;

(c) Ensure that the child concerned by inter-country adoption enjoys safeguards and standards equivalent to those existing in the case of national adoption;

(d) Take all appropriate measures to ensure that, in inter-country adoption, the placement does not result in improper financial gain for those involved in it;

(e) Promote, where appropriate, the objectives of the present article by concluding bilateral or multilateral arrangements or agreements, and endeavour, within this framework, to ensure that the placement of the child in another country is carried out by competent authorities or organs.

### **Article 22**

1. States Parties shall take appropriate measures to ensure that a child who is seeking refugee status or who is considered a refugee in accordance with applicable international or domestic law and procedures shall, whether unaccompanied or accompanied by his or her parents or by any other person, receive appropriate protection and humanitarian assistance in the enjoyment of applicable rights set forth in the present Convention and in other international human rights or humanitarian instruments to which the said States are Parties.

2. For this purpose, States Parties shall provide, as they consider appropriate, co-operation in any efforts by the United Nations and other competent intergovernmental organizations or non-governmental organizations co-operating with the United Nations to protect and assist such a child and to trace the parents or other members of the family of any refugee child in order to obtain information necessary for reunification with his or her family. In cases where no parents or other members of the family can be found, the child shall be accorded the same protection as any other child permanently or temporarily deprived of his or her family environment for any reason, as set forth in the present Convention.

### **Article 23**

1. States Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child's active participation in the community.



2. States Parties recognize the right of the disabled child to special care and shall encourage and ensure the extension, subject to available resources, to the eligible child and those responsible for his or her care, of assistance for which application is made and which is appropriate to the child's condition and to the circumstances of the parents or others caring for the child.

3. Recognizing the special needs of a disabled child, assistance extended in accordance with paragraph 2 of the present article shall be provided free of charge, whenever possible, taking into account the financial resources of the parents or others caring for the child, and shall be designed to ensure that the disabled child has effective access to and receives education, training, health care services, rehabilitation services, preparation for employment and recreation opportunities in a manner conducive to the child's achieving the fullest possible social integration and individual development, including his or her cultural and spiritual development

4. States Parties shall promote, in the spirit of international cooperation, the exchange of appropriate information in the field of preventive health care and of medical, psychological and functional treatment of disabled children, including dissemination of and access to information concerning methods of rehabilitation, education and vocational services, with the aim of enabling States Parties to improve their capabilities and skills and to widen their experience in these areas. In this regard, particular account shall be taken of the needs of developing countries.

#### **Article 24**

1. States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.

2. States Parties shall pursue full implementation of this right and, in particular, shall take appropriate measures:

- (a) To diminish infant and child mortality;
- (b) To ensure the provision of necessary medical assistance and health care to all children with

emphasis on the development of primary health care;

(c) To combat disease and malnutrition, including within the framework of primary health care, through, inter alia, the application of readily available technology and through the provision of adequate nutritious foods and clean drinking-water, taking into consideration the dangers and risks of environmental pollution;

(d) To ensure appropriate pre-natal and post-natal health care for mothers;

(e) To ensure that all segments of society, in particular parents and children, are informed, have access to education and are supported in the use of basic knowledge of child health and nutrition, the advantages of breastfeeding, hygiene and environmental sanitation and the prevention of accidents;

(f) To develop preventive health care, guidance for parents and family planning education and services.

3. States Parties shall take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children.

4. States Parties undertake to promote and encourage international co-operation with a view to achieving progressively the full realization of the right recognized in the present article. In this regard, particular account shall be taken of the needs of developing countries.

#### **Article 25**

States Parties recognize the right of a child who has been placed by the competent authorities for the purposes of care, protection or treatment of his or her physical or mental health, to a periodic review of the treatment provided to the child and all other circumstances relevant to his or her placement.

#### **Article 26**

1. States Parties shall recognize for every child the right to benefit from social security, including social insurance, and shall take the necessary measures to achieve the full realization of this right in accordance with their national law.

2. The benefits should, where appropriate, be granted, taking into account the resources and the circumstances of the child and persons having responsibility for the maintenance of the child, as well as any other consideration relevant to an

application for benefits made by or on behalf of the child.

### **Article 27**

1. States Parties recognize the right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development.
2. The parent(s) or others responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development.
3. States Parties, in accordance with national conditions and within their means, shall take appropriate measures to assist parents and others responsible for the child to implement this right and shall in case of need provide material assistance and support programmes, particularly with regard to nutrition, clothing and housing.
4. States Parties shall take all appropriate measures to secure the recovery of maintenance for the child from the parents or other persons having financial responsibility for the child, both within the State Party and from abroad. In particular, where the person having financial responsibility for the child lives in a State different from that of the child, States Parties shall promote the accession to international agreements or the conclusion of such agreements, as well as the making of other appropriate arrangements.

### **Article 28**

1. States Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular:
  - (a) Make primary education compulsory and available free to all;
  - (b) Encourage the development of different forms of secondary education, including general and vocational education, make them available and accessible to every child, and take appropriate measures such as the introduction of free education and offering financial assistance in case of need;
  - (c) Make higher education accessible to all on the basis of capacity by every appropriate means;
  - (d) Make educational and vocational information and guidance available and accessible to all children;

- (e) Take measures to encourage regular attendance at schools and the reduction of drop-out rates.
2. States Parties shall take all appropriate measures to ensure that school discipline is administered in a manner consistent with the child's human dignity and in conformity with the present Convention.

3. States Parties shall promote and encourage international cooperation in matters relating to education, in particular with a view to contributing to the elimination of ignorance and illiteracy throughout the world and facilitating access to scientific and technical knowledge and modern teaching methods. In this regard, particular account shall be taken of the needs of developing countries.

### **Article 29**

1. States Parties agree that the education of the child shall be directed to:
  - (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;
  - (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;
  - (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;
  - (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;
  - (e) The development of respect for the natural environment.

2. No part of the present article or article 28 shall be construed so as to interfere with the liberty of individuals and bodies to establish and direct educational institutions, subject always to the observance of the principle set forth in paragraph 1 of the present article and to the requirements that the education given in such institutions shall conform to such minimum standards as may be laid down by the State.

### **Article 30**

In those States in which ethnic, religious or linguistic minorities or persons of indigenous



origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

### **Article 31**

1. States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts.

2. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity.

### **Article 32**

1. States Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development.

2. States Parties shall take legislative, administrative, social and educational measures to ensure the implementation of the present article. To this end, and having regard to the relevant provisions of other international instruments, States Parties shall in particular:

- (a) Provide for a minimum age or minimum ages for admission to employment;
- (b) Provide for appropriate regulation of the hours and conditions of employment;
- (c) Provide for appropriate penalties or other sanctions to ensure the effective enforcement of the present article.

### **Article 33**

States Parties shall take all appropriate measures, including legislative, administrative, social and educational measures, to protect children from the illicit use of narcotic drugs and psychotropic substances as defined in the relevant international treaties, and to prevent the use of children in the illicit production and trafficking of such substances.

### **Article 34**

States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse.

For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent:

- (a) The inducement or coercion of a child to engage in any unlawful sexual activity;
- (b) The exploitative use of children in prostitution or other unlawful sexual practices;
- (c) The exploitative use of children in pornographic performances and materials.

### **Article 35**

States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.

### **Article 36**

States Parties shall protect the child against all other forms of exploitation prejudicial to any aspects of the child's welfare.

### **Article 37**

States Parties shall ensure that:

- (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age;
- (b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time;
- (c) Every child deprived of liberty shall be treated with humanity and respect for the inherent dignity of the human person, and in a manner which takes into account the needs of persons of his or her age. In particular, every child deprived of liberty shall be separated from adults unless it is considered in the child's best interest not to do so and shall have the right to maintain contact with his or her family through correspondence and visits, save in exceptional circumstances;
- (d) Every child deprived of his or her liberty shall have the right to prompt access to legal and other appropriate assistance, as well as the right to challenge the legality of the deprivation of his or her liberty before a court or other competent, independent and impartial authority, and to a prompt decision on any such action.

## Article 38

1. States Parties undertake to respect and to ensure respect for rules of international humanitarian law applicable to them in armed conflicts which are relevant to the child.
2. States Parties shall take all feasible measures to ensure that persons who have not attained the age of fifteen years do not take a direct part in hostilities.
3. States Parties shall refrain from recruiting any person who has not attained the age of fifteen years into their armed forces. In recruiting among those persons who have attained the age of fifteen years but who have not attained the age of eighteen years, States Parties shall endeavour to give priority to those who are oldest.
4. In accordance with their obligations under international humanitarian law to protect the civilian population in armed conflicts, States Parties shall take all feasible measures to ensure protection and care of children who are affected by an armed conflict.

## Article 39

States Parties shall take all appropriate measures to promote physical and psychological recovery and social reintegration of a child victim of: any form of neglect, exploitation, or abuse; torture or any other form of cruel, inhuman or degrading treatment or punishment; or armed conflicts. Such recovery and reintegration shall take place in an environment which fosters the health, self-respect and dignity of the child.

## Article 40

1. States Parties recognize the right of every child alleged as, accused of, or recognized as having infringed the penal law to be treated in a manner consistent with the promotion of the child's sense of dignity and worth, which reinforces the child's respect for the human rights and fundamental freedoms of others and which takes into account the child's age and the desirability of promoting the child's reintegration and the child's assuming a constructive role in society.
2. To this end, and having regard to the relevant provisions of international instruments, States Parties shall, in particular, ensure that:
  - (a) No child shall be alleged as, be accused of, or recognized as having infringed the penal law by

reason of acts or omissions that were not prohibited by national or international law at the time they were committed;

(b) Every child alleged as or accused of having infringed the penal law has at least the following guarantees:

- (i) To be presumed innocent until proven guilty according to law;
- (ii) To be informed promptly and directly of the charges against him or her, and, if appropriate, through his or her parents or legal guardians, and to have legal or other appropriate assistance in the preparation and presentation of his or her defence;
- (iii) To have the matter determined without delay by a competent, independent and impartial authority or judicial body in a fair hearing according to law, in the presence of legal or other appropriate assistance and, unless it is considered not to be in the best interest of the child, in particular, taking into account his or her age or situation, his or her parents or legal guardians;
- (iv) Not to be compelled to give testimony or to confess guilt; to examine or have examined adverse witnesses and to obtain the participation and examination of witnesses on his or her behalf under conditions of equality;
- (v) If considered to have infringed the penal law, to have this decision and any measures imposed in consequence thereof reviewed by a higher competent, independent and impartial authority or judicial body according to law;
- (vi) To have the free assistance of an interpreter if the child cannot understand or speak the language used;
- (vii) To have his or her privacy fully respected at all stages of the proceedings.

3. States Parties shall seek to promote the establishment of laws, procedures, authorities and institutions specifically applicable to children alleged as, accused of, or recognized as having infringed the penal law, and, in particular:

- (a) The establishment of a minimum age below which children shall be presumed not to have the capacity to infringe the penal law;
- (b) Whenever appropriate and desirable, measures for dealing with such children without resorting to judicial proceedings, providing that human rights and legal safeguards are fully respected.

4. A variety of dispositions, such as care, guidance and supervision orders; counselling; probation; foster care; education and vocational training

programmes and other alternatives to institutional care shall be available to ensure that children are dealt with in a manner appropriate to their well-being and proportionate both to their circumstances and the offence.

#### **Article 41**

Nothing in the present Convention shall affect any provisions which are more conducive to the realization of the rights of the child and which may be contained in:

- (a) The law of a State party; or
- (b) International law in force for that State.

## **PART II**

#### **Article 42**

States Parties undertake to make the principles and provisions of the Convention widely known, by appropriate and active means, to adults and children alike.

#### **Article 43**

1. For the purpose of examining the progress made by States Parties in achieving the realization of the obligations undertaken in the present Convention, there shall be established a Committee on the Rights of the Child, which shall carry out the functions hereinafter provided.

2. The Committee shall consist of eighteen experts of high moral standing and recognized competence in the field covered by this Convention<sup>1</sup>. The members of the Committee shall be elected by States Parties from among their nationals and shall serve in their personal capacity, consideration being given to equitable geographical distribution, as well as to the principal legal systems.

3. The members of the Committee shall be elected by secret ballot from a list of persons nominated by States Parties. Each State Party may nominate one person from among its own nationals.

4. The initial election to the Committee shall be held no later than six months after the date of the entry into force of the present Convention and

thereafter every second year. At least four months before the date of each election, the Secretary-General of the United Nations shall address a letter to States Parties inviting them to submit their nominations within two months. The Secretary-General shall subsequently prepare a list in alphabetical order of all persons thus nominated, indicating States Parties which have nominated them, and shall submit it to the States Parties to the present Convention.

5. The elections shall be held at meetings of States Parties convened by the Secretary-General at United Nations Headquarters. At those meetings, for which two thirds of States Parties shall constitute a quorum, the persons elected to the Committee shall be those who obtain the largest number of votes and an absolute majority of the votes of the representatives of States Parties present and voting.

6. The members of the Committee shall be elected for a term of four years. They shall be eligible for re-election if renominated. The term of five of the members elected at the first election shall expire at the end of two years; immediately after the first election, the names of these five members shall be chosen by lot by the Chairman of the meeting.

7. If a member of the Committee dies or resigns or declares that for any other cause he or she can no longer perform the duties of the Committee, the State Party which nominated the member shall appoint another expert from among its nationals to serve for the remainder of the term, subject to the approval of the Committee.

8. The Committee shall establish its own rules of procedure.

9. The Committee shall elect its officers for a period of two years.

10. The meetings of the Committee shall normally be held at United Nations Headquarters or at any other convenient place as determined by the Committee. The Committee shall normally meet annually. The duration of the meetings of the Committee shall be determined, and reviewed, if necessary, by a meeting of the States Parties to the present Convention, subject to the approval of the General Assembly.

11. The Secretary-General of the United Nations shall provide the necessary staff and facilities for

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<sup>1</sup> The General Assembly, in its resolution 50/155 of 21 December 1995, approved the amendment to article 43, paragraph 2, of the Convention on the Rights of the Child, replacing the word "ten" with the word "eighteen". The amendment entered into force on 18 November 2002 when it had been accepted by a two-thirds majority of the States parties (128 out of 191).

the effective performance of the functions of the Committee under the present Convention.

12. With the approval of the General Assembly, the members of the Committee established under the present Convention shall receive emoluments from United Nations resources on such terms and conditions as the Assembly may decide.

#### **Article 44**

1. States Parties undertake to submit to the Committee, through the Secretary-General of the United Nations, reports on the measures they have adopted which give effect to the rights recognized herein and on the progress made on the enjoyment of those rights

(a) Within two years of the entry into force of the Convention for the State Party concerned;

(b) Thereafter every five years.

2. Reports made under the present article shall indicate factors and difficulties, if any, affecting the degree of fulfilment of the obligations under the present Convention. Reports shall also contain sufficient information to provide the Committee with a comprehensive understanding of the implementation of the Convention in the country concerned.

3. A State Party which has submitted a comprehensive initial report to the Committee need not, in its subsequent reports submitted in accordance with paragraph 1 (b) of the present article, repeat basic information previously provided.

4. The Committee may request from States Parties further information relevant to the implementation of the Convention.

5. The Committee shall submit to the General Assembly, through the Economic and Social Council, every two years, reports on its activities.

6. States Parties shall make their reports widely available to the public in their own countries.

#### **Article 45**

In order to foster the effective implementation of the Convention and to encourage international co-operation in the field covered by the Convention:

(a) The specialized agencies, the United Nations Children's Fund, and other United Nations organs shall be entitled to be represented at the consideration of the implementation of such

provisions of the present Convention as fall within the scope of their mandate. The Committee may invite the specialized agencies, the United Nations Children's Fund and other competent bodies as it may consider appropriate to provide expert advice on the implementation of the Convention in areas falling within the scope of their respective mandates. The Committee may invite the specialized agencies, the United Nations Children's Fund, and other United Nations organs to submit reports on the implementation of the Convention in areas falling within the scope of their activities;

(b) The Committee shall transmit, as it may consider appropriate, to the specialized agencies, the United Nations Children's Fund and other competent bodies, any reports from States Parties that contain a request, or indicate a need, for technical advice or assistance, along with the Committee's observations and suggestions, if any, on these requests or indications;

(c) The Committee may recommend to the General Assembly to request the Secretary-General to undertake on its behalf studies on specific issues relating to the rights of the child;

(d) The Committee may make suggestions and general recommendations based on information received pursuant to articles 44 and 45 of the present Convention. Such suggestions and general recommendations shall be transmitted to any State Party concerned and reported to the General Assembly, together with comments, if any, from States Parties.

### **Part III**

#### **Article 46**

The present Convention shall be open for signature by all States.

#### **Article 47**

The present Convention is subject to ratification. Instruments of ratification shall be deposited with the Secretary-General of the United Nations.

#### **Article 48**

The present Convention shall remain open for accession by any State. The instruments of accession shall be deposited with the Secretary-General of the United Nations.

#### **Article 49**

1. The present Convention shall enter into force on the thirtieth day following the date of deposit with

the Secretary-General of the United Nations of the twentieth instrument of ratification or accession.

2. For each State ratifying or acceding to the Convention after the deposit of the twentieth instrument of ratification or accession, the Convention shall enter into force on the thirtieth day after the deposit by such State of its instrument of ratification or accession.

#### **Article 50**

1. Any State Party may propose an amendment and file it with the Secretary-General of the United Nations. The Secretary-General shall thereupon communicate the proposed amendment to States Parties, with a request that they indicate whether they favour a conference of States Parties for the purpose of considering and voting upon the proposals. In the event that, within four months from the date of such communication, at least one third of the States Parties favour such a conference, the Secretary-General shall convene the conference under the auspices of the United Nations. Any amendment adopted by a majority of States Parties present and voting at the conference shall be submitted to the General Assembly for approval.

2. An amendment adopted in accordance with paragraph 1 of the present article shall enter into force when it has been approved by the General Assembly of the United Nations and accepted by a two-thirds majority of States Parties.

3. When an amendment enters into force, it shall be binding on those States Parties which have accepted it, other States Parties still being bound by the provisions of the present Convention and any earlier amendments which they have accepted.

#### **Article 51**

1. The Secretary-General of the United Nations shall receive and circulate to all States the text of reservations made by States at the time of ratification or accession.

2. A reservation incompatible with the object and purpose of the present Convention shall not be permitted.

3. Reservations may be withdrawn at any time by notification to that effect addressed to the Secretary-General of the United Nations, who shall then inform all States. Such notification shall take effect on the date on which it is received by the Secretary-General

#### **Article 52**

A State Party may denounce the present Convention by written notification to the Secretary-General of the United Nations. Denunciation becomes effective one year after the date of receipt of the notification by the Secretary-General.

#### **Article 53**

The Secretary-General of the United Nations is designated as the depositary of the present Convention.

#### **Article 54**

The original of the present Convention, of which the Arabic, Chinese, English, French, Russian and Spanish texts are equally authentic, shall be deposited with the Secretary-General of the United Nations. In witness thereof the undersigned plenipotentiaries, being duly authorized thereto by their respective Governments, have signed the present Convention.

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### **3. Additional Peace Education Resources**

Throughout this course we have provided Additional Resources relevant to each section which direct you to other organizations or materials that may be of interest and value to you. In this appendix we would like to highlight key resources and organizations that we feel are essential to peace education.

#### **Curricula and Lesson Plans**

The following programs were consulted in designing this program, and provide additional resources for teachers.

##### **Learning to Abolish War: Teaching Towards a Culture of Peace**

Developed by Betty A. Reardon and Alicia Cabezudo

Hague Appeal for Peace, 2002

<http://www.haguepeace.org/index.php?action=resources>

Includes three books:

Book 1 – Rationale for Approaches to Peace Education

Book 2 – Sample Learning Units

Book 3 – Sustaining the Global Campaign for Peace Education – Tools for Participation

##### **Inter-Agency Network of Emergency Education Peace Education Programme**

Editorial coordination by Antonella Verdiani

Developed and endorsed by UNESCO, UNHCR, UNICEF and INEE

[http://www.ineesite.org/index.php/post/peace\\_education\\_programme/](http://www.ineesite.org/index.php/post/peace_education_programme/)

Includes manuals for teachers, teacher trainers, and community workshops. It also has an two Teacher Activities Books which contain extensive lesson plans.

##### **Teaching Tolerance**

Southern Poverty Law Center

<http://www.splcenter.org/what-we-do/teaching-tolerance>

Provides extensive lesson plans and teaching resources on themes related to peace education.

##### **Teach for Peace**

<http://www.zisman.ca/peace/>

Extensive lesson plans and web resources for peace education

##### **Peace Media Clearinghouse**

<http://peacemedia.usip.org/>

Collection of key audio and visual resources and best practices related to conflict management.



## **Peace Education Organizations**

### **Global Campaign for Peace Education**

<http://www.peace-ed-campaign.org/>

Produces a monthly newsletter on peace education news and events.

### **International Institute on Peace Education**

<http://www.i-i-p-e.org/index.html>

Annual event that brings peace educators from around the world together in a learning community.

## **Other Key Organizations**

### **Alternatives to Violence Project International**

<http://www.avpinternational.org/>

Offer experiential training programs on handling conflict in creative ways.

### **Ojai Foundation**

<http://www.ojaifoundation.org/>

Offers experiential workshops on compassionate communication as a way of life.

## **Additional Professional Development Opportunities**

### **Human Rights Education Associates**

<http://www.hrea.org>

Offers online courses relating to human rights education

To subscribe to the Global HREA listserv, email [scourchesne@hrea.org](mailto:scourchesne@hrea.org)

### **University for Peace**

<http://www.upeace.org>

Offers masters degrees relating to peace and conflict, including a Master of Arts in Peace Education, and also offers selected online classes

### **Transcend Peace University**

<http://www.transcend.org/tpu/>

Transcend, founded by renowned peace scholar Johan Galtung, is the world's first online peace university, and offers a variety of online courses relating to peace.

## **Professional Networks**

### **Teachers Without Borders Groups Site for Peace Education**

<http://groups.teacherswithoutborders.org/en/peace-education>

TWB's Group page for Peace Education, where members can dialogue, collaborate, and share resources.

### **Peace and Collaborative Development Network**

<http://www.internationalpeaceandconflict.org>

Online network of over 16,000 peacebuilders which contains extensive resources relating to the peace and conflict field.

### **Peace By Peace**

<http://www.peacexpeace.org>

An online community which focuses on raising women's voices and building a culture of peace.



## 4. Creative Arts Supplement

*The problems that exist in the world today cannot be solved by the level of thinking that created them.*  
- Albert Einstein

Building a peaceful world requires creativity since the problems we face cannot be solved at the same level of awareness or consciousness that created them. Students need to have the skills to think “outside of the box,” and creative arts such as poetry, creative writing, theater, art, and music can be used to help students cultivate skills for creative thinking. Creative arts also help students access their emotions and feelings, which is an essential step in learning to respect the feelings of others and developing empathy. In this section, we will explore some ways in which you can use creative arts in your classroom. These examples are designed to help you think about how you can use creative arts as an approach to peace education. The possibilities for using creative arts in peace education are nearly endless, and we hope that these examples will help inspire your own creativity.

### Poetry

Poetry has had an important role in peace movements throughout history, as poets have challenged violent systems and oppression. It has also been used as a form of self-expression and a path to develop inner peace. Students can benefit from reading and analyzing poems as well as writing their own.

Although writing poetry can sometimes be intimidating for students, there are various successful ways to integrate poetry into your classroom practice. One way is to encourage students to write poetry that relates to their daily lives. Students may also write poetry collectively, which allows students to develop teambuilding skills through the collaborative learning process, and also may make students feel more comfortable about writing poetry. The Sample Lesson below gives an example of a group poetry writing exercise.

In general, teachers need to gauge how much structure students will need in writing poems. Some students, typically younger students, find that structure, such as using rhyming or a set number of syllables, makes writing poetry easier. However, other students find such structures to be limiting. Therefore, it is important to keep your students in mind when deciding on the structure of the creative writing activities in your classroom.

### Getting Started: Suggested Activity

A very simple way to get students to write poems is this simple three-stanza poem exercise. Begin by assigning students another identity, and then ask them to write a three-stanza poem from the character’s perspective. The first stanza should be about the past, the second stanza about the present, and the third stanza should be a plea or appeal to the

audience. It is a very simple exercise, but it helps students realize that they may be more comfortable writing poetry than they originally thought. Many students who didn't think they could write poetry may be surprised at their writing abilities after completing this exercise.

## Sample Lesson – Poetry

### Collective Poetry (Winfield, n.d.)

Collective poetry is an exercise designed to encourage students to work from a shared pattern in order to join their voices in a collective rhythm.

We all have stories. In telling our personal narratives, we come to know each other and ourselves. What are the lyrics of your students' favorite songs? What happens when children begin to imagine this country or their homeland before they were born? What happens when children and their teachers begin to explore the stories of ordinary people, families and self?

This activity creates opportunities for students to write poetry, investigate history, distinguish between the ideas of fact and opinion and participate in the dramatic reading of a story poem.

Woven into the curriculum is the theme of patterns. People are connected to each other through societal patterns. Families are woven into a genetic pattern based on ancestry. Poets and artists often use patterns to express their art. The lesson objectives include student exploration, analysis and creation of patterns.

Collective poetry is an exercise designed to encourage students to work from a shared pattern in order to join their voices in a collective rhythm. It builds community and encourages participation from those too shy to share individually.

### Collective Poem Procedure

Give students a 3-by-5 card.

Ask students to number 1 to 5 on the left border.

Then ask them to list:

1. What your parents/guardians say that annoys you, makes you laugh, makes you feel safe or scares you.
2. Your favorite sound three times.
3. Your favorite place in the world.
4. Your favorite color five times.
5. Your favorite thing to do.

Ask five students to collectively read their poems. They take turns each reading one line at a time. They read each line in any order until they each have read all five phrases. For instance, the first student might choose to first read his or her favorite sound. After the others choose and read a line, then the first student chooses a second line to read, as do the others, until all five students have read all five lines.

Here is an example of how the first line read of a collective poem might sound with five readers participating:

Student 1: blue, blue, blue, blue, blue

Student 2: in my pink bedroom with my butterfly bear

Student 3: not until you finish your homework

Student 4: tick-tock, tick-tock, tick-tock

Student 5: Whatever!

The lyrical and rhythmic way the collective poem flows often pleasantly surprises both audience and actor. Introduce the idea of patterns with this activity, explaining how the pattern they used to create their list transfers into the rhythm of the collective poem.

## Music

Music is a wonderful tool for peace education, as music has the power to transcend all kinds of borders. Listeners do not always need to understand the words to feel the song's rhythm and feel a connection to the message. Teachers should try to harness the power of music in their classrooms as part of a peace education curriculum. Music can and should be taught as its own class, but music can also be integrated into all areas of the curriculum.

One way to use music is to incorporate music from a variety of cultures for performance and/or practice by the students. Music can be a great tool to foster students' interest in other cultures, and can be used as an introduction to deeper cultural explorations, such as examining the cultural values that are portrayed in a song's lyrics. Music is also an effective way to study languages.

Another way to use music is to allow students to create their own music. This can mean that students make their own instruments or create their own lyrics or entire songs. In the creation of their own songs students can talk about songs that they know and what they like about these songs. Students can discuss the role of music in their personal lives as well as their society, and explore the meaning of song lyrics and the emotions that songs evoke.

One exciting way to incorporate music into the classroom is to create collective music. Working together on a musical enterprise also allows students to learn important skills of cooperation and teamwork that are important to the general concept of peace. Making music should rarely be a solitary activity.

Teachers can also use popular music from the past and present to study different issues. For example, teachers can use music in a history class to highlight issues that were important to the generation being studied. Popular music can also be analyzed and serve as a tool for dialogue. Students often listen to music outside the classroom, so using music that is popular can be a way for teachers to connect with their students.

## Sample Lesson – Music

### The Sounds of Change

(Adapted from Teaching Tolerance  
<http://www.tolerance.org/activity/sounds-change> )

Music can create powerful connections between people, help us learn about different cultures, shatter stereotypes, question social injustices and inspire us to create “the world as it should be.” Its purpose extends beyond entertainment to educate, inspire, represent people, influence and change society, and provide social commentary. For young people, in particular, it can prompt investigation and action and help them make sense of the world. This lesson challenges students to analyze and reflect on the messages and lessons of song lyrics and create their own outlets to express a viewpoint or message related to tolerance that is important to them.

#### Objectives

Activities will help students:

- Explain how music evokes feelings and emotion.
- Understand relationships between music and culture.
- Analyze song lyrics to critically examine themes and messages.
- Consider the effectiveness of music to communicate ideas.
- Use music to express a personal viewpoint or message about a tolerance-related issue that's important to them.

#### Essential Questions

- What can we learn from music?
- What is the role of music in society?
- Are young people influenced by the music they listen to?
- What responsibilities do songwriters have to use their platforms for positive change?
- Why is the viewpoint of songwriters relevant?

#### Early Grades (3-5)

### ***Language Arts, Social Studies, Music***

1. As a class, discuss the following questions:
  - a. How many of you like listening to music?
  - b. What are the reasons you listen?
  - c. How does music make you feel?
  - d. Do you think you can learn anything from music? If so, what?
2. On the board, create a list of your favorite songs. Do classmates share similar or different choices? Why might that be? Is it okay to have different musical choices than your friends? Would you be willing to listen to a new song if a friend recommended it?
3. What makes a song “good” in your opinion? A good sound? Interesting words?
4. When you listen to a song, do you really listen to its words or just sing it? Sometimes the same person who sings a song writes the words (lyrics) or the music. Other times different people develop the sound, write the words, and sing it. Often, the songwriter is trying to share a message or point of view with the audience. Can you think of any songs where the songwriter is trying to share a particular message? Refer back to the list you created at the beginning of the lesson for possible examples.
5. Look at the lyrics to a song that from your culture or another culture. Either print handouts of the song’s lyrics, write the lyrics on the board, listen together, or sing the song together.

6. After you listen to the song or read the lyrics, draw a picture or write a few sentences about the message of the song.
7. Share your interpretations with other students. Can you identify any metaphors in the song? (A metaphor is a figure of speech in which a word or phrase that ordinarily represents one thing is used to represent something else.)
8. What do you think the writer/composer hoped would happen when people listened to the song? Do you think the same message would be important or relevant in today’s society (if the song is from the past)? Why or why not?
9. Within your group, brainstorm about other messages/viewpoints that songwriters could sing about that would be relevant to tolerance in your school or community. Think about tolerance of other groups including those with disabilities, those of different religions, ethnic backgrounds, or viewpoints, or those who come from different neighborhoods.
10. Imagine you are a current singer or songwriter who has been asked to write a song about one of these issues to sing at your next concert. Pick the issue you would like to write a song about. Then, write a paragraph about the song you will write including the issue you’ve chosen, why it’s important to you, why you think it’s relevant in your school or community, and what message you would want your song to share.
12. Finally, create a title for your song and a CD cover that illustrates its message.

### **Art**

Art is a powerful way to engage students of all ages and developmental levels, and can be an important way for students to express emotions and relationships. It can be especially relevant for students who may not be as strong in reading and writing, as it allows them to express and make their opinions known. Art also has a long history as a mechanism for social change and therefore it is important for students to be able to work with this medium. Like music, art can be taught as its own subject, and can also be integrated into all other subject areas. The following are some examples and suggestions from successful uses of art in peace education.

## Sample Techniques

### Posters

Many organizations have poster contests as a way to get students excited about a particular issue. Students can create posters for a specific day (for example, International Human Rights Day on December 10) or they can create posters for any number of school events or campaigns that relate to peace. This activity can be a contest or not, depending on the intention of the lesson.

### Traditional Artwork

Students can learn about other cultures by creating art that represents traditional or cultural art from various regions of the world. Working with arts and crafts from other cultures teaches students how to understand and respect diversity. From this exercise students can apply what they have learned to create their own cultural artwork that represents their contemporary realities.

### Inner Peace Tree

In this exercise, you will need paper and an object to hang the paper on (either a real tree, or another object to symbolize the tree). Students are given three pieces of paper cut out in the shape of leaves. One leaf represents the personal, one leaf represents the local (community, school, family) and one leaf represents the global. On each leaf, students write a message that starts with "I feel peace when..." and complete the sentence with respect to each level. Then, students hang their leaves on the tree (or post them on a wall in the classroom). This activity can be used to have a dialogue about inner peace and what peace means to the students in their own lives.

### War Toys to Peace Art

War Toys to Peace Art (n.d.) is a program that was started in British Columbia, Canada. Through this program, students learn about how violence is communicated through the media, video games, or toys. Students then begin collecting war toys, such as guns and toy soldiers, from the student body. The students use these war toys to create a new piece of art work. Their new art work represents whatever peace means to them, as individuals or as a group.

### "Don't Box Me In" Shoeboxes

To explore issues of prejudice, stereotypes and identity, try this activity called "Don't Box Me In." Students use shoeboxes and cover the outside with stereotypes that people may falsely hold true about them and then cover the inside with words or images that represent who they really are.

### Quilts

To learn about immigration or multiculturalism, students can create quilts, which represent harmony because of all the different elements that work together to create a larger whole.

## Art Exchange

Any of the above projects can be used in Art Exchanges where students exchange their artwork with students from other parts of the globe, the country, or their community to learn about differences and discuss diverse perspectives.

## Theatre

Theatre and drama are important tools for peace education. In particular, theatre can be used to explore themes of social justice, equality, and other issues that are relevant to the students' lives. In this section we will explore one form of theatre that is based on the philosophy of Paulo Freire, called Theatre of the Oppressed.

### Theatre of the Oppressed

As mentioned in the earlier section on Paulo Freire, Theatre of the Oppressed is a way of applying peace education principles of dialogue and critical thinking to the art of theatre. While theatre in itself is a form of informal education that can be used anywhere, from public parks to real theater venues, theatre is also a great way to engage students in the classroom. Of particular interest to educators might be the Theatre of the Oppressed workshops, designed by Augusto Boal.

There are as many forms of Theatre of the Oppressed as there are performers. Here is a list of some of the most common forms:

**Simultaneous dramaturgy** - when the actors stop the action and ask the audience for their opinions about how to resolve the situation, promoting dialogue between the actors and the audience.

**Image theatre** - actors are asked to mold or sculpt their bodies or the bodies of others to form an idea, emotion, or situation, then move into a group and reform images to form a bigger picture or image. This form emphasizes using the body, rather than speech, as the medium of expression.

**Forum theatre** - after the performers act out a situation, audience members are invited to come to the stage and take the role of one of the performers to try to resolve the situation.

**Newspaper theatre** - a series of techniques used to get the audience to transform news stories into a theatrical scene.

**Invisible theatre** - a previously rehearsed play performed in a public space where the public is not informed that it is a performance.

## Sample Lesson – Theatre

The following lesson is an example of using Theatre of the Oppressed in the classroom (Teaching Tolerance, n.d.).

### Circle Sculpture

Level: Grades 6 to 8, Grades 9 to 12



Subject: Social Studies

An introduction to the Theatre of the Oppressed  
\*This lesson plan is to accompany the Teaching Tolerance magazine article "Flipping the Script on Bias and Bullies"

### Framework

"It isn't easy theater," director Jeannie LaFrance said. "But it's awesome." She was talking about the Theatre of the Oppressed, a set of theatrical techniques that challenge our most basic assumptions about drama. By blurring the line between actor and audience, Theatre of the Oppressed can shake your students out of complacency and make them feel empowered to confront injustice in an effective, nonviolent manner. These techniques can attract students who wouldn't normally get involved in drama – and implementing them doesn't cost a lot of money.

It does take work. However, if you take the time to introduce these techniques and create a safe environment for self-expression, you will find that students make rapid progress.

The four-day plan, based on the "circle sculpture" technique, gives you a step-by-step look at how to introduce the Theatre of the Oppressed in your classroom.

### Objectives

Students will learn the techniques of "circle sculpture" and perform as "spect-actors" in a performance about a topic that is important to their community.

### Time & Materials

Four class sessions (one to introduce the process and the others to teach each variation on the process)

Chalk and chalkboard (or marker and dry erase board)

Newsprint or posterboard and markers

### A Note on Classroom Environment

The first step this multi-day lesson involves safety and trust building. Take special care while guiding the activities to ensure that each student feels valued and heard, and that all opinions, thoughts, and feelings are considered equal.

Remember, once trust has been established, the community's growth and learning can be both

rapid and deep. At the conclusion of these activities, students can emerge with a shared experience that is powerful and transformational. Trust the process, your students and yourself.

### Process

#### Day 1

By deconstructing a quote from theater artist/educator Michael Rohd, and engaging in a warm-up activity, students will begin to explore the techniques of the Theatre of the Oppressed.

#### Quote Activity

1. Write the following quote on the board:

***"Theatre allows us to converse with our souls, to passionately pursue and discover ways of living with ourselves and with others."***

**Michael Rohd, theatre artist & educator**

2. Ask three or four different students to read the quote aloud.

3. Ask students to pair up and share with their partner an example of a play, movie, television program or other performance piece they believe is an example of what Michael Rohd is describing.

4. Brainstorm a list of emotions associated with their examples. Write the responses on the board. Explain to your students that the series of activities you have planned for them over the next few days may bring up some emotions mentioned on the list. Let them know that you will do all you can to create a safe space for learning. Encourage them to take personal responsibility for doing their part to maintain that safe space.

### Warm-up/Energizer

Warm-ups and energizers are essential in preparing students for theater work. They create a safe space for self-expression and cause shift in the way students engage with a particular theme. Warm-ups and energizers not only get the group started, they foster a safe and playful interaction among the participants. In addition, the group gets an opportunity to begin participating in structured activities in which they will be asked to use their bodies in a new way. This shifts them from their automatic responses and habits, and sets them up to engage a topic from a new perspective.

### Cover the Space

This movement activity will help students shift from the traditional classroom format. With the

exception of directions coming from you, this is a silent exercise.

Designate an open space. You may mark it off with physical boundaries like desks or chairs, or you may simply designate the space.

Tell students to start walking around the space. Direct them to try to cover every inch of the designated space. They should keep walking. No talking or physical contact are allowed. After a few minutes, ask students to be aware of their bodies. Though they can't talk, they should look at one another. Ask to them become aware of the floor, the space underneath their feet. After a few more minutes, let them know it is their job, as a group, to ensure that the entire space is covered at all times. Tell them when you call "freeze" they should stop. Once they have stopped, give them feedback on how well they are covering the space, then "unfreeze" and resume walking. Keep it going until you are satisfied that the group has become completely focused on the task of "covering the space."

#### **Follow-up questions for the class**

1. How do you feel about the energy and focus you brought to the exercise?
2. What helped to keep you focused? What happened when you were not focused?
3. How did it feel to do this in silence? Were there times when you wanted to speak?
4. Did the group "cover the space?"

#### **Framing the Issue**

Everyone sits in a circle and brainstorms about an issue you will be exploring with the group. For example, you can ask the group to share thoughts or concerns they have regarding the increase in anti-black hate incidents across the country in the month after Barack Obama's election.

You can either go around the circle or call on students to raise their hands. It's not a dialogue at this point. People briefly say what's on their mind and others listen.

After hearing the thoughts and concerns just shared, you ask the group for single words that come to mind around this issue. These can be themes or emotions (i.e., fear, anger, guns, crime, jealousy, race, harassment).

You write them down as they're called out. Aim for a list of 30-50 single words. When you've finished, read the list back to them. This list will serve as a blueprint for the rest of the activity, but

it is also one that you'll likely return to again and again.

#### **Debrief**

Students should return to pairs to share feelings raised by today's activities. After each partner has an opportunity to share, ask the pairs to select one feeling word that captures some of what both partners shared. They should write the word on an index card, without signing their names, and turn it in. (You will add the words to the list created earlier.)

Return to whole group and thank everyone for their participation. Let them know when the process will continue.

#### **Day 2**

##### **Warm up/game**

##### *The Wind Blows*

Start by having everyone sit in a circle of chairs. Pull one chair out of the circle so that one person does not have place to sit. You may want to ask who would like to volunteer to pull their chair out. The object of the activity is to have one person stand in the center and share a statement with the group – a statement that is true for the student. For instance, if the student is nervous about a test, she or he can share that. The statement doesn't have to be true for everyone, just for the student in the center.

The statement must be shared in this format: "The wind blows if...(insert statement)". The person in the center can share anything they feel comfortable sharing. For example, "The wind blows if you are feeling happy today" or "the wind blows if you are the eldest in your family."

The "wind" has just blown, and the participants, like leaves, must find a new location if this statement is also true for them. This is the opportunity for the person standing in the center to take an open chair before another individual takes it. Whoever is left in the center, without a seat, is the one who will share next.

You can play the game for 10-15 minutes depending on your group. As they find a rhythm, you may remind them that they can share about experiences, likes and dislikes, family, etc.— whatever feels safe.

#### **Follow-up questions**

1. Were you surprised by the things people chose to share in the group?
2. If you were in the middle, how did you decide what to share?



3. Were you honest in your responses? Did you change seats each time the statement was true for you?

4. How do you feel about being a part of this group right now?

### **Reframing the issue**

Ask students to recall the community issue they explored in the last class session. Read students a recent news report about that issue (for instance, if your class chose to talk about racial backlash incidents following the election of Barack Obama, you might select a story about one of those incidents.)

Ask each person to select a single word from the list they generated during the last class session – a word that characterizes what was shared from the news report.

### **Partner Sculpt**

Everyone gets a partner. One partner will start as the sculptor, the other as clay.

Demonstrate to the group how to sculpt human clay. The sculptor can sculpt by touching the "clay" and moving his or her partner into place or by mirroring and showing them the position they should take. The sculptor cannot talk. The activity is silent.

You call out a word from the list and the sculptor uses the clay to create an image in response to the word, to make a piece of art. The goal is not to illustrate the word or to play charades. It is to shape, imagine, and create. The image can be realistic, abstract, concrete, or symbolic. There are no right or wrong images! It doesn't have to have a "meaning". It can come from a thought or a feeling.

After the sculptors have sculpted, they can walk around and look at others' images. There should be a gallery of responses to the word. When every sculptor has returned to their image you say "clay, relax" and the clay and sculptor trade places.

Go back and forth through a variety of words until you feel ready to move on.

### **Debrief**

1. How do you feel about your participation today?
2. Did you prefer being the clay or the sculptor?
3. Were you able to express what you wanted through this exercise? Why or why not?  
Congratulate the students on their hard work. Encourage them to talk to others about what they

experienced today. Remind them when the group meets again.

### **Day 3**

#### **Group Sculpt**

Everyone gets into groups of four or five. Each group will pick someone to sculpt first.

You call out a word and they sculpt. This time they have more pieces of clay to work with. However, just because they have more bodies, doesn't mean that they have to sculpt a realistic story or scene.

They can, but they can also sculpt abstract images. They have to sculpt quickly and silently.

During each round of words, you can relax all the images but one and allow everyone to see each other's work. You go around the room until each image has been featured and then move to the next word. You want to make sure each group member has a chance to sculpt at least once before moving on.

### **Day 4**

#### **Warm up/game**

Shape & Number

#### **Circle Sculpt**

Everyone stands in a circle and three people get in the middle. You call out a word from the list and the three people create an image on their own.

They are all clay and they simply find a position in relation to each other as you count to five. On "five," you call out "freeze" and they hold whatever position they are in.

Explain to the rest of the group that they are looking at one out of an infinite number of possible images for this word. They will now have a chance to re-sculpt that image as much as they like. Anyone can step into the circle and re-sculpt. One at a time, the group tries to share as many images as they can. They sculpt silently and pause a few seconds between images. This continues until you stop the round and go on to a new word.

### **Debrief**

#### **Tips on Processing the Images**

- If you want to talk about an image, ask what people see. Whatever responses they give are valuable. Make a point of not trying to have them answer in a certain context. Just ask what they see.
- Have people tell the story they see in the image. Push for as many different stories as you can get.
- As they walk around and look at images, remind them to see the images, not just glance at the

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## Additional Resources

### Playing for Change: Peace Through Music

<http://www.playingforchange.com/>

This project started as a documentary film to show the universal language of music as it transcends cultural and national borders. The filmmakers traveled the world getting footage of street musicians in various countries performing the same songs, and layered the musicians over one another, creating a global concert. The documentary is a great resource for showing the power of music for peace. The organization's non-profit branch ([www.playingforchange.org](http://www.playingforchange.org)) promotes music education and has started music schools in underserved areas around the world.

## 5. Quizzes

### Unit 1 Quiz

1. The field of peace education has been influenced by
  - a. the academic field of peace studies
  - b. international organizations such as the UN
  - c. social justice movements.
  - d. all of the above
2. With regards to the history of peace education, peace education
  - a. started after World War II
  - b. is as old as human history, as humans have tried to find ways to live peacefully with one another and teach the next generations
  - c. began in the early 1900s
  - d. is a new field that started in the 1990s
3. With regards to its definition, peace education
  - a. has a single definition that should be memorized
  - b. is hard to define because of it encompasses many different subtopics, theories and thinkers
  - c. cannot be defined
  - d. none of the above
4. Which of these thinkers was NOT influential in the peace education field?
  - a. Paulo Freire
  - b. Johan Galtung
  - c. Friedrich Nietzsche
  - d. Maria Montessori
5. According to John Dewey, the purpose of education is
  - a. to provide people with the skills and knowledge to use their limitless potential to be the best that they could be as individuals
  - b. to make citizens who are more obedient to their governments
  - c. to demoralize students and promote violence
  - d. none of the above
6. In Dewey's philosophy, the classroom learning environment
  - a. is less important than the content of a class
  - b. plays a central role in the educational process
  - c. requires little structure or planning
  - d. none of the above
7. With regards to citizenship, Dewey thought that
  - a. nationalism and patriotism helped to promote peace
  - b. an idea of global citizenship was necessary in order to deconstruct the ideas that societies are different and war is inevitable
  - c. students should focus on their own country rather than an international perspective
  - d. global citizenship is not possible
8. Maria Montessori believed that in order for children to learn,
  - a. they should be able to do whatever they want in the classroom

- b. they need much discipline from the teacher
  - c. they require a balance of freedom within limits
  - d. they need a strict structure to guide them
9. The role of the teacher in the Montessori classroom is
- a. to prepare the environment and facilitate the learning of the students
  - b. to discipline the students
  - c. to sit back and allow the children to run free in the classroom
  - d. to tell the children what they should know
10. The Montessori method of conflict resolution, or the Peace Rose,
- a. encourages students to avoid conflict
  - b. gives the teacher ultimate authority over conflicts in the classroom
  - c. allows the children to solve their own conflicts
  - d. none of the above
11. According to Paulo Freire, the banking system of education
- a. is a form of oppression that maintains the status quo
  - b. is the best way to educate students
  - c. helps to empower oppressed students
  - d. is a way to educate students about economics and finances
12. Which of the following is not an element of problem-posing education?
- a. Promoting equal dialogue between students and teachers
  - b. Developing critical consciousness
  - c. Giving students knowledge to repeat and memorize
  - d. Using students' past experience and local context
13. According to Freire, the ultimate goal of education should be
- a. developing academic theories
  - b. promoting activism to end oppression
  - c. transforming society through a combination of theory and practical application
  - d. maintaining the status quo
14. Positive peace
- a. is the absence of war
  - b. is a utopian ideal
  - c. is the presence of social justice, equality, and the absence of structural violence
  - d. all of the above
15. Negative peace is
- a. the absence of peace
  - b. the absence of war or physical violence
  - c. includes the presence of social justice and equality
  - d. the opposite of positive peace
16. Transformative learning is important to peace education because
- a. the goal of peace education is to transform our society from a culture of war to a culture of peace
  - b. peace education seeks to transform learners, teachers, and the outer world
  - c. we cannot fix the problems of today with the same worldview that created them
  - d. all of the above
17. Which of the following is NOT part of the transformative model for peace education?
- a. diversity
  - b. participatory learning
  - c. the banking system
  - d. globalized perspectives

18. Which of the following figures is NOT a proponent of nonviolent resistance?
- a. Mahatma Gandhi
  - b. Martin Luther King Jr.
  - c. Che Guevara
  - d. Gene Sharp
19. A culture of peace includes
- a. environmental sustainability
  - b. disarmament
  - c. respect for human rights
  - d. all of the above
20. The culture of war does NOT include
- a. the free flow of information
  - b. exploitation of people
  - c. male domination
  - d. belief in power that is based on force

## Unit 2 Quiz

### Section 1: Multiple Choice

1. Education for peace
  - a. teaches the knowledge, skills, attitudes and values necessary to create peace.
  - b. creates the preconditions needed for peace.
  - c. both A and B
2. Education about peace
  - a. answers the question "What is peace?"
  - b. focuses on the development of institutions and practices that define a peaceful social order
  - c. both A & B
3. Human rights education is
  - a. education for peace
  - b. education about peace
  - c. education for and about peace, depending on the approach taken.
4. Critical pedagogy involves
  - a. agreeing with conventional beliefs and norms
  - b. analyzing beliefs and norms with the goal of empowerment and social transformation
  - c. criticizing society
5. Critical pedagogy should
  - a. focus on a global perspective
  - b. focus on critically analyzing the local situation
  - c. not focus on controversial issues
6. Critical peace education is different from critical pedagogy because
  - a. it focuses on issues relating to peace and violence
  - b. it does not involve critiquing beliefs and norms
  - c. it does not involve social transformation
7. The ultimate goal of disarmament education is
  - a. reducing nuclear weapons only
  - b. improving international security through military interventions
  - c. general and complete disarmament
8. Education for disarmament involves
  - a. developing critical thinking and decision making skills
  - b. developing compassion for other human beings
  - c. developing the perception that disarmament is possible and probable
  - d. all of the above
9. Disarmament education
  - a. should be linked to other areas of peace education such as Futures Education and Human Rights Education
  - b. should be taught as an separate subject, distinct from other disciplines
  - c. is not related to environmental education
10. Which of the following is NOT a key document for human rights education?
  - a. the UDHR
  - b. the GATT
  - c. the CRC

11. Which of the following is NOT a foundational principle of the Universal Declaration of Human Rights?
  - a. universality
  - b. indivisibility
  - c. nondiscrimination
  - d. independence
12. The Convention on the Rights of the Child exists because
  - a. the Universal Declaration of Human Rights does not apply to children
  - b. children are a vulnerable group and need protection in addition to the UDHR
  - c. children have more rights than everyone else
13. The human right to education includes
  - a. access to education
  - b. quality of education
  - c. respectful learning environments
  - d. all of the above
14. Global Citizenship Education is important for peace because
  - a. patriotism and nationalism can be used to foster conflict between nations
  - b. the world is becoming increasingly globalized
  - c. both a & b
15. Which skill is NOT a part of Global Citizenship Education?
  - a. Debating
  - b. Cooperation
  - c. Fighting
  - d. Critical thinking
16. Multiculturalism involves
  - a. minority cultures being absorbed into the majority culture
  - b. acknowledging the multiple social identities of all individuals within a culture
  - c. the separation of different cultures from one another
17. Discrimination is
  - a. the same as bias
  - b. when you think about someone differently because of their identity
  - c. an action that results in the unequal treatment of people because of their identities
18. Anti-racism education seeks to
  - a. examine power relations
  - b. promote institutional change
  - c. examines how racist ideas are entrenched in institutions
  - d. all of the above
19. The worldview associated with the Integrative Theory of Peace (ITP) is the
  - a. identity-based worldview
  - b. unity-based worldview
  - c. conflict-based worldview
20. Gender is
  - a. the same as sex
  - b. is socially constructed
  - c. is the biological differences between males and females

21. Gender is an important consideration for peace education because
  - a. violence against women is a significant obstacle to peace
  - b. women are often excluded from peacebuilding processes
  - c. gender inequality and discrimination is one of the most pervasive forms of discrimination in the world
  - d. all of the above
22. Which of the following is NOT a key document relating to environmental education?
  - a. The Rio Declaration
  - b. The Stockholm Declaration
  - c. The Pittsburgh Declaration
  - d. The Tbilisi Declaration
23. The goals of environmental education include
  - a. raising awareness of ecological interdependence between urban and rural areas
  - b. developing the knowledge, values and skills to protect and improve the environment
  - c. to create new patterns of behavior towards the environment at individual and collective levels
  - d. all of the above
24. Environmental issues and social justice issues
  - a. are mutually exclusive
  - b. are intrinsically linked and mutually beneficial
  - c. are not related
  - d. are not supportive of the same goals as peace education
25. Causes of conflict include
  - a. different values
  - b. unmet psychological needs
  - c. limited resources
  - d. all of the above
26. Which of the following is NOT a structured problem-solving process?
  - a. Mediation
  - b. Negotiation
  - c. Debating
  - d. Consensus decision-making
27. The core competencies of Conflict Resolution Education include
  - a. emotional awareness
  - b. empathy
  - c. problem solving
  - d. all of the above
28. Which of the following is NOT a key skill for Conflict Resolution Education?
  - a. peer mediation
  - b. nonviolent communication
  - c. active listening
29. Which of the following is NOT an approach to Conflict Resolution Education?
  - a. The Peaceable Classroom Approach
  - b. The Banking Approach
  - c. The Mediation Program Approach
  - d. The Process Curriculum Approach



30. The Futures field includes
  - a. futures education
  - b. futures studies
  - c. futures research
  - d. time travel
31. Futures education is relevant to peace education because
  - a. it's not – it is impossible to study something that does not yet exist
  - b. it focuses on solutions and helps inform our actions in the present
  - c. it is an issue-based approach
32. The aim of Futures Education is to
  - a. identify and envision alternative futures which are just and sustainable
  - b. exercise critical thinking skills and the creative imagination more effectively
  - c. participate in more thoughtful and informed decision making in the present
  - d. all of the above

## Section 2: Matching

1. Bias
  2. Prejudice
  3. Ethnocentrism
  4. Relativism
  5. Stereotype
  6. Discrimination
  7. Institutional racism
  8. Personally mediated racism
  9. Internalized racism
- a. prejudice and discrimination based on race
  - b. thinking one's own group's ways are superior to others
  - c. subjective opinion or disposition
  - d. acceptance of negative messages about one's own race
  - e. a standardized set of ideas that represent a oversimplified depiction of a particular group
  - f. not judging other group's actions and judging them as equal to one's own
  - g. a preconceived notion or belief made without reason
  - h. behavior that results in the unequal treatment of people because they are members of a particular group
  - i. differential access to the goods, services and opportunities of society by race