PEACE LESSONS

from Around the World

ANDREA S. LIBRESCO
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co-editors

Produced in Cooperation with the International Advisory Committee of the Global Campaign for Peace Education

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HAGUE APPEAL FOR PEACE IS GRATEFUL FOR THE GENEROUS SUPPORT OF

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This book, with additional resources, may be found on the web:
www.haguepeace.org

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PEACE
LIFE
JUSTICE
FREEDOM
LOVE
EQUALITY

CONCEPTUAL INTRODUCTION TO THE LESSONS

Betty A. Reardon

Peace Lessons from Around the World is the fruit of peace education in all world regions, contributed by educators associated with the Global Campaign for Peace Education. Like its predecessor *Learning to Abolish War*, the initial teaching resource produced by the Campaign, the conceptual structure of "Peace Lessons" is based upon the four organizing strands of the *Hague Agenda for Peace and Justice for the 21st Century*.[1] So, four lessons are presented under each of the four strands.

The conceptual base of *Learning to Abolish War*[2] is elaborated in Book 1 of that resource. It is equally applicable to this resource, and we urge the educators using "Peace Lessons" to consult it in preparing to use these teaching units in their classrooms. The full text is available at **www.haguepeace.org/resources/book2/English1.pdf**

"Peace Lessons" was conceived as the much needed and requested supplement to Book 2 of *Learning to Abolish War* that comprised lessons for both elementary and secondary levels. The lessons here supplement those offered for the secondary level, where there is always need for more and varied teaching materials. The Campaign, however, still adheres to the assertion that peace education can and should be provided at all grade levels in a developmental approach.

One of the major goals of peace education is preparing learners for active participation in efforts to overcome the violence and injustice that characterize the present culture of war, by engaging in the kind of creative and innovative thinking that can guide citizen action and public policy toward the abolition of war and the evolution of a culture of peace. The *Hague Agenda for Peace and Justice for the 21st Century* comprises fifty proposals for actions and policies, which taken together, could move the world toward the end of war and the beginning of a culture of peace. Each proposal is in itself a discrete step that would reduce violence, and merits pursuit in its own right. However, the strength of the *Agenda* lies in the complementary relationships that strengthen and reinforce each proposal to bring about the requisite changes in the international system that could move it from a war system to a peace system.

The fifty steps are organized under 4 major conceptual strands. Each step constitutes a subconcept of the organizing category and is an essential component of the goal articulated in the strand. As with the individual proposals, these conceptual strands are interrelated–making the

[1] *The Hague Agenda for Peace and Justice for the 21st Century* was adopted by the United Nations General Assembly on May 20, 1999 to become an official document (A/54/98). It is available in various languages at: **www.haguepeace.org/index.php?action=resources**

[2] *Learning To Abolish War* is a three-book manual, available in various languages at: **www.haguepeace.org/index.php?action=resources**

"Agenda" a comprehensive and holistic approach to the task of abolishing the institution of war. Conceptual approaches–core organizing principles and ideas for change–are essential to system change. Because changing from a heavily armed military system of international conflict and problem-solving to one of nonviolence and justice is a complex task; it calls for holistic thinking and comprehensive measures. So, peace education seeks to cultivate the capacity to think conceptually and comprehensively. We hope that those who use these lessons will make efforts to apply them in a way that inquires both into the strands to which they relate and how the strands relate to each other, to give students experience in this kind of thinking.

The first and foundational strand, **Roots of War / Culture of Peace** puts forth eleven specific normative goals that lead us to uncover the roots of violence and injustice and develop a value system conducive to a culture of peace.

Strand 2 on **International Humanitarian and Human Rights Law** calls for fourteen legal and institutional measures that would provide the legal underpinning to realize culture of peace values, assure the outlawing of the root causes of war through international standards to prevent injustice, protect human dignity and provide legal recourse in lieu of armed conflict, and lead to the legal abolition of all that comprises the war system.

The third strand, **Prevention, Resolution and Transformation of Violent Conflict** calls attention to the fact that conflict per se need not be violent, and proposes fourteen measures that would make it possible to conduct conflict constructively without inflicting unnecessary harm on the conflicting parties. It suggests processes that facilitate and reinforce the legal measures that could prevent and ultimately eliminate war.

Strand 4, **Disarmament and Security** proposes the means by which the tools and mechanisms for waging war could be eliminated through systematic and complementary measures for disarmament and demilitarization by removing the obstacles that military force presents to international law, human rights, nonviolent conflict-resolution and all those values that would enable us to live in a culture of peace.

We hope that those educators using *Peace Lessons* will review the *Hague Agenda* and prepare themselves to introduce their students to these concepts, develop the practical steps to realize them and understand the interrelationships among them that make possible the serious consideration of the abolition of war and the means to achieve it.

We hope, too, that they will endeavor to create their own peace lessons, specifically relevant to their own students. Toward this end we have included in the Resource Section *A Ten-Question Guide to Constructing Your Own Peace Lesson.*

PREFACE

GIVE PEACE A CHANCE

Kader Asmal

Just over a decade ago, South Africa drew back from the abyss of self-destruction to establish a democratic society, freed of the evils of apartheid and racism.

The world–which had done so much to express its opposition to this crime against humanity–watched with wonder and respect as parties which had waged war against each other negotiated with each other to bring about a peaceful settlement.

South Africa showed us that there is no issue, however intractable it may appear, which cannot be solved if there is goodwill, a capacity to compromise, and a will and desire for peace.

With peace, we set out to ensure that human rights were entrenched, that all impermissible forms of discrimination based on race, gender, disability, and sexual orientation were combated, and recognizing that poverty was incompatible with respect for human rights, that conditions were created to deal with the appalling poverty which we inherited.

The lesson we learned was that without peace in our country, on our continent, and throughout the world, there would not be effective development, human security or respect for the environment. Violence, which exists in nearly every society in different forms, would not be countered by greater violence by the state, so we set about to reform our police, abolish capital punishment, and remove the callousness of corporal punishment in our prisons and our schools.

As Minister of Education, I recognized that we had to begin early with our students to instill respect for each other, to celebrate our rich diversity of language, culture and religion in a country where such distinctions were used previously as instruments of oppression. Bigotry, callousness and lack of respect for human rights violate the basic ethical and moral assumptions of a democratic society.

To assist teachers in their difficult role as guides and mentors, we therefore identified core values based on our Constitution–freedom, dignity, equality, justice, tolerance, solidarity, reconciliation, peace–values which are fundamental to a revised school curriculum. These values in education had to permeate the whole school system. Neutrality on fundamental issues could not be an option.

I commend the work of the Hague Appeal for Peace and its Global Campaign for Peace Education as worthy of the greatest support. The present volume on peace lessons for teachers aims at integrating these lessons into the national curriculum of schools. It also tries to ensure that young people should be inquisitive, questioning and curious about their societies and the

world. The dead hand of conformity stifles reflection and enquiry about matters of life and death, pestilence and disease, war and violence, and about how we deal with natural disasters, crime, poverty and the violation of fundamental human rights.

Use this book intelligently, for peace is our patrimony. Blessed indeed are the teachers who use it, for they are the peacemakers.

Kader Asmal
Professor at the University of the Western Cape
Former Minister of Education, South Africa, 1999-2004
Member of Parliament

EDITORS' NOTES ON METHODOLOGY

Andrea S. Libresco and Jeannette Balantic

THERE IS NO WAY TO PEACE. PEACE IS THE WAY.
- Mahatma Gandhi

The lessons in this book were gathered from different educators around the world. Our task was to edit and connect them into coherent units that followed the *Hague Agenda for Peace*. To do so, we had different considerations to keep in mind. First, we are aware of the difficulty for young people (and adults, for that matter) to imagine the unimaginable; that is, to think that the abolition of war is possible and not just some pie-in-the-sky idea. To that end, we present lessons that ask students to picture a world without war, and then systematically detail the preconditions and steps that can get us there.

We also subscribe to the pedagogy of essential questions (Wiggins & McTighe) that requires students and teachers to pose over-arching questions worthy of study. Therefore, each lesson is guided by an essential or key question that engages students in upper level thinking. The key questions for the sixteen lessons appear below:

- What is necessary for a peaceful society?
- Can there be genuine peace in a world with an inequitable distribution of wealth?
- To what extent is the abolition of war possible?
- Does television violence undermine peace?

- To what extent can international law effectively prevent wars and promote peace?
- To what extent have the promises of official documents of countries and world organizations been translated into reality with respect to women's rights?
- How could we use resources to preserve the environment and fulfill economic and social rights?
- To what extent can children be guardians of their own rights?

- How can the *Hague Agenda for Peace and Justice for the 21st Century* be realized?
- How can we understand and appreciate the perspective of others in order to live together with our differences?
- To what extent can nonviolent resistance effect political change?
- To what extent can traditional practices inform modern peace-building efforts?

- How might redefining security reshape public priorities towards reduction of violence?
- To what extent does your government's spending priorities reflect the nation's security needs?
- To what extent is the treaty on landmines an indicator that the global community can cooperate to promote peace and security throughout the world?
- Is the abolition of nuclear weapons essential for the future of the planet?

The pedagogy for the lessons is also informed by the principles of democratic education for citizenship. Part of that pedagogy involves students engaging in their own analysis of documents, including global reports, world treaties, national documents, demographic data, and testimony from activist citizens.

Another important aspect of democratic education for citizenship includes the study of societal problems, decision-making and collaboration skills (Engle & Ochoa, 1988; Parker, 1996), and civic action in the school and/or community; therefore, the lessons emphasize the dynamic participation of students (Dewey, 1916; Wade, 2001) in researching and taking action on issues that can lead to the abolition of war. The assessment activities in the lessons involve researching and identifying school, community, national and global issues, and taking action on them – including writing letters and speeches, planning town meetings, and making proposals and policy recommendations to elected and appointed national and international officials.

Closely connected with democratic education, though with a stronger critical orientation, is teaching for social justice. Students are invited to question the status quo, examine underlying values and assumptions, and explore their own roles in relation to societal and global problems. A focus on analyzing the roots of inequality in the society and the world is seen as the first important step in creating social change (Bigelow et. al., 1994). In a classroom informed by social justice, students must be provided with opportunities to act in their schools and local and global communities – to advocate for concrete changes concerning issues that have been analyzed and critiqued in the classroom. Teachers who promote social justice encourage students to consider the wide range of possible actions that could make a difference, from working with individuals in the community to efforts aimed at changing policies, laws or treaties. However, before students take action, a key component to their learning is a strong focus on reflection and critical analysis (Conrad & Hedin, 1991; Newmann, 1975; Rutter & Newmann, 1989), including analyzing why obstacles to peace exist and taking steps to change the root causes of the problems (Wade, 2000).

Part of the analysis students will undertake in these lessons will involve encountering new concepts (structural violence, sustainable development, *Ubuntu*) and redefining old concepts (security) based on new perspectives. It is our hope that the process of participating in, as well as the content of, these lessons will allow students to explore what steps citizens can take individually and collectively to effect change that will make the world a place of peace. It is also our hope that these lessons inspire a conversation among educators around the world that allows us to share our insights about educating for peace in a variety of different settings. As Martin Luther King, Jr. indicated, "We go farther faster when we go together". These lessons are the beginning of our journey together.

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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	Elements necessary for a peaceful society
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".	

Quotes	Elements necessary for a peaceful society
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 Aria*s (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.	

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

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"?

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- United Nations CyberSchoolBus **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**
- Assess the quality of life in your own country.
- To what extent does structural violence exist in your own country?

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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- Marullo, S. and Hlavacek, I. (1994). "War as a Social Problem". R. Elias and J. Turpin., *Rethinking Peace*. Boulder: Lynne Rienner Publication, pp. 62-68.
- UNESCO Education Portal: **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**
- Zinn, Howard (January 2006). "After the War". *The Progressive*. **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 nurturance 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.)

_____

_____

_____

_____

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

- Vicaria de la Solidaridad has documentations and video on the theme of violence on television (Spanish): **www.vicariadelasolidaridad.cl/**
- Media Awareness Network, For Teachers (English): **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**

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[1]

Comments / Questions / Notes

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.

[1] **www.apa.org/pubinfo/violence.html**

'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)
- United Nations, Millennium Summit Multilateral Treaty Framework, July 2000, **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**, 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**, 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**.
- The International Law Association, **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**
- For an ample biography on women in international law, see **www.lib.uchicago.edu/~llou/women.html**
- The North Atlantic Charter, signed in 1949: **www.nato.int/docu/basictxt/treaty.htm**
- Geneva Convention relative to the Protection of Civilian Persons in Time of War (1949): **www.unhchr.ch/html/menu3/b/92.htm**
- Summary of United Nations Agreements on Human Rights: **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[1]

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?

[1] Excerpted from **www.yale.edu/lawweb/avalon/imt/kbpact.htm**

HANDOUT II 1–2

CHARTER OF THE UNITED NATIONS–1945[2]

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.

[2] Excerpted from **www.unhchr.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).[1] Reducing the educational and economic differential between men and women creates the potential for personal and professional growth for all members of society.

[1] 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 /** and **www.peacewomen.org/un/sc/1325.html**
- Beijing Platform for Action (1995): **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/**
- 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**
- 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**
- Amnesty International's Campaign: Stop Violence Against Women: **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**

Source Inspired by the League in Friendship Endeavour (LIFE), Pirbo-lipik, Bank Tinali, Itanagar, Arunachal Pradesh, India

Dessin de François Fortin

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 unsustained 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

Article 21. Protection of life and personal liberty

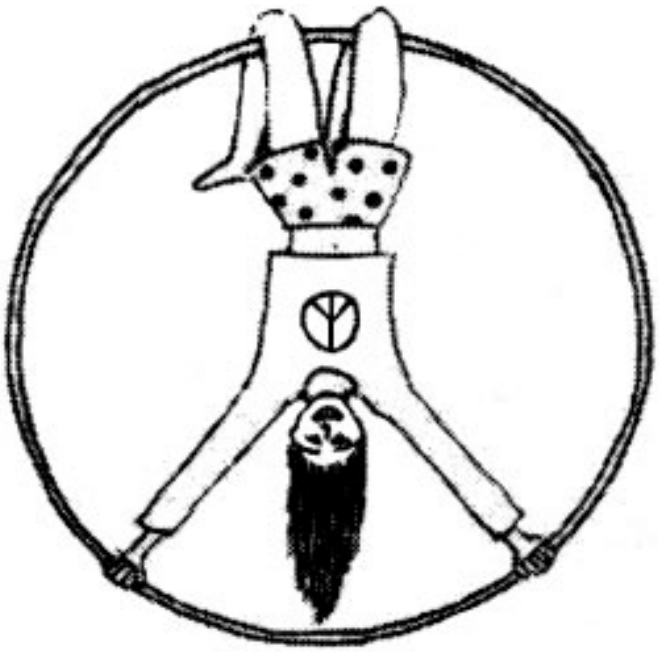
No person shall be deprived of his life or personal liberty except according to procedure established by law.

Article 23. Prohibition of traffic in human beings and forced labour

1 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.

2 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.

In Your Own Words



HANDOUT II 2–3

STATISTICS OF WOMEN IN INDIA[1]

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

1. Draw conclusions about the position of women in India based on the statistics.
2. Write 3 questions that this data raises in your mind about the position of women in India.
3. 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.

[1] From: **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.

[1] GBM: **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**
- UNEP Youth: **www.unep.org/tunza/youth/**
- UNEP Children: **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**
- The Earth Charter Initiative: **www.earthcharter.org/**
- Universal Declaration of Human Rights, signed in 1948, **www.unhchr.ch/udhr/index.htm**
- International Covenant on Economic, Social and Cultural Rights, adopted in 1966, **www.unhchr.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

HANDOUT II 3–1

WANGARI MAATHAI'S NOBEL PEACE PRIZE ACCEPTANCE SPEECH, 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[1]

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[2]. 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

[1] Excerpts from: **www.un.org/esa/sustdev/csd/csd11/CSD_mulityear_prog_work.htm**

[2] 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 Mathaai does, to use passion and persuasion in your speech.

STRAND II INTERNATIONAL HUMANITARIAN AND HUMAN RIGHTS LAW AND INSTITUTIONS

LESSON IV CHILDREN'S MOCK[1] 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 reinstallation 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.

[1] 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

- Children's Mock Parliament, Parliamentary Proceedings Report 2004, HimRights: **www.inhured.org/download/Mock%20Parliament%20Proceeding%20report.pdf**
- UN Convention on the Rights of Child: **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**
- 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**
- 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**
- 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/**
- UNICEF Voices of Youth: **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[1]. 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.

[1] 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 Timalsina, 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 OppositionParty, 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.

HANDOUT II 4–3

SUMMARY OF THE CONVENTION ON THE RIGHTS OF THE CHILD

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.

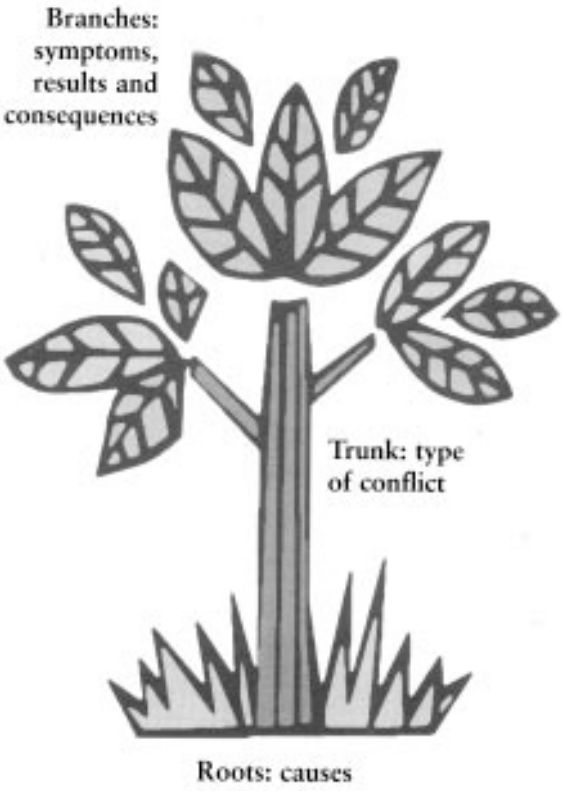
Student projects must reflect the principles of the *Hague Agenda* and highlight statistics, data, and relevant information to make their case.

References

- *Hague Agenda for Peace and Justice for the 21st Century* (available in various languages): **www.haguepeace.org/index.php?action=resources**
- *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**
- *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**

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 *Hague Agenda*	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

Perspective-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.[1]

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.

[1] 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/recur08.htm**) and in English (**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**
- Edualter (resources on education for peace, development and multiculturalism): **www.edualter.org**
- Galician Seminar of Peace Education: **www.spep.org**
- Association for Peace, Dialogue, and Agreement: **www.elkarri.org**
- Gernika Gogoratuz - Peace Research: **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)

Teacher Reaction (T)

S

T

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)

Student Reaction (S)

T

S

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**
- Nonviolence Forum. Collection of articles, analyses and reports on nonviolence, **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

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*[1]

"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[2]

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

[1] Quotes excerpted from: **www.brainyquote.com/quotes/authors/v/vaclav_havel.html**

[2] Information about the Revolution excerpted from: **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*[1]

"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.

[1] Quotes excerpted from: **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*[1]

"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 DIGNITY. 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[2]

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.

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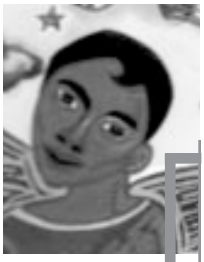
[1] Quotes from **www.uscampaignforburma.org/assk/ASSKquotes.html** and **www.brainyquote.com/quotes/authors/a/aung_san_suu_kyi.html**

[2] From: **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**) 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[1], World War II[2], Indian independence and partition[3], Dayton Accords on Bosnia[4], Guatemalan Peace Accords[5], Irish Good Friday Agreement[6], 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?

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[1] Treaty of Versailles, June 28, 1919: **http://history.acusd.edu/gen/text/versaillestreaty/vercontents.html**

[2] World War II Outcome Documents: **www.yale.edu/lawweb/avalon/wwii/wwii.htm**

[3] 1947 Partition of India: **www.indhistory.com/partition-independence.html**

[4] Dayton Peace Accords on Bosnia, 1995: **www1.umn.edu/humanrts/icty/dayton/daytonaccord.html**

[5] The Guatemalan Peace Accords of 1996: **www.hartford-hwp.com/archives/47/index-cbb.html**

[6] The Good Friday Agreement, also known as Belfast Agreement, signed in 1998: **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/**
- Moroccan Truth Commission, official website is available in Arabic, French and Spanish **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**
- 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**
- Rosalind Shaw. *Rethinking Truth and Reconciliation Commissions, Lessons from Sierra Leone*. United States Institute of Peace: **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.[1]

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.[2]

- 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?

[1] Murithi, Timothy. *Practical Peacemaking Wisdom from Africa: Reflections on* Ubuntu **www.bath.ac.uk/~edsajw//monday/Ubuntu.htm**

[2] Murithi. Op cit p.

HANDOUT III 4–2

UBUNTU IN PRACTICE

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?

HANDOUT III 4–3

THE TRUTH AND RECONCILIATION COMMISSION
AN INTERVIEW WITH PUMLA GOBODO-MADIKIZELA[1] by Nthabiseng Mabuza[2] Fall 2000

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

[1] 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.

[2] 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**

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[1]. 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.

[1] Quotations source: **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[1] 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**
- Human Security Report 2005: **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.

[1] Quotation source: **www.esrnational.org/sp/we/uw/security.htm**

HANDOUT IV 1–1

DEFINING SECURITY

Directions Read each definition of security[1]. 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
Physical Security–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.	
Preventive Security–orderliness, rules, and consistent protection from physical harm, abuse, violence, and terror.	
Emotional Security–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.	
Developmental Security–access to education; the opportunity and freedom to learn, achieve, and contribute to society.	
Cultural Security–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.	
Political Security–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.	
Economic Security–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.	
Environmental Security–protection from environmental hazards and toxins; provisions for safe and clean air, water, and food supplies; provision for a safe, clean habitat	
National Security–development and maintenance of weaponry; military preparedness, recruiting and training of military personnel, military budget.	

[1] Source: **www.esrnational.org/sp/we/uw/security.htm**

HANDOUT IV 1–2

INVESTIGATING SECURITY IN OUR COMMUNITY, NATION AND WORLD

Directions Read each definition of security[1]. 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

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[1]. 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[2]:

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).

[1] For statistics resources, see references next page.

[2] Source: National Priorities Project, **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/**
- For education-related data, see the UNESCO Institute for Statistics (UIS): **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**

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.

Education	**Spending as percentage of GDP:**
Health	**Spending as percentage of GDP:**
Military	**Spending as percentage of GDP:**

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?*

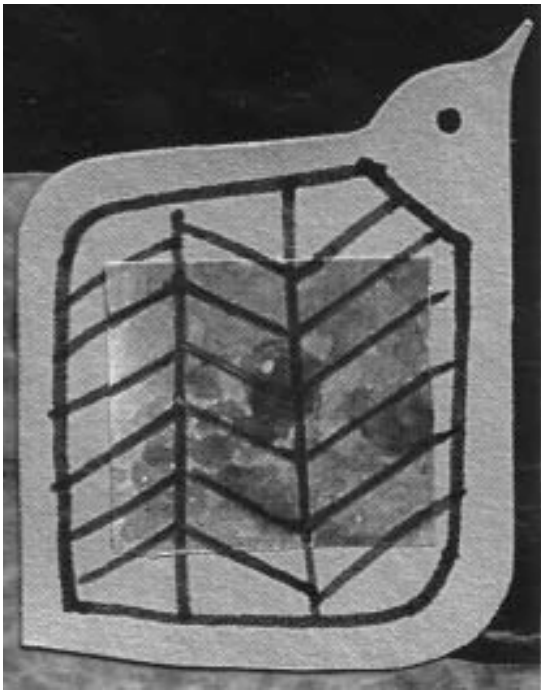
Assessment

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/**
- ICBL Youth Action Forum: **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**

Source Adapted from Jackie Hansen, Project Officer, International Campaign to Ban Landmines, Youth Action Forum



HANDOUT IV 2–1

LANDMINE SURVIVOR TESTIMONIALS[1]

Directions Read each of the testimonials below and answer the questions that follow.

Joansinho, age 9, Maputo, Mozambique

Joasinho 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".

[1] Source: these stories were excerpted from: **www.icbl.org/youth/hear/**

Rabha Hassa Assad Suyadan, age 21, Lebanon

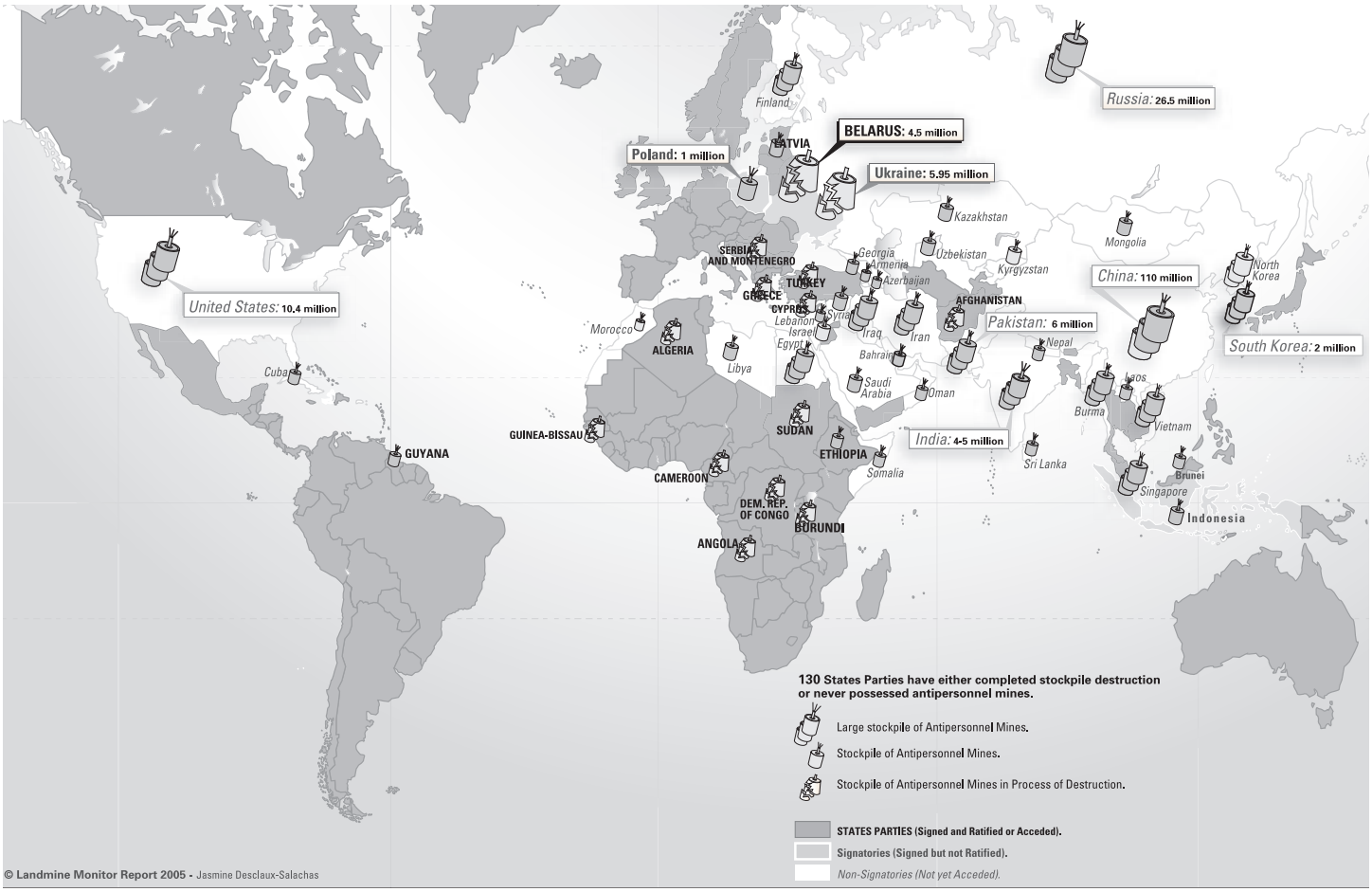
Rabha Hassa Assad Suyadan was 21 when she stepped on a mine that had been placed in the storage room of her house. “I thought I had suffered an electric shock when I walked into the storage room to get some food for our goats. The explosion ripped me off my feet and threw me into the yard. Looking down 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



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HANDOUT IV 2–2

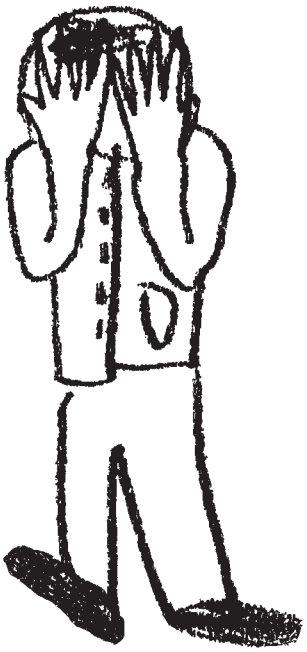
LANDMINE PROBLEMS AND SOLUTIONS

HANDOUT A Landmines by the Numbers[1]

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



[1] Source: **www.newsweekeducation.com/**

HANDOUT B Landmine Convention[1]

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*[1]

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.

[1] 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**

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.

Excerpts from Jody Williams' Nobel Lecture, 1997 International Campaign to Ban Landmines[1]

…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.

[1] Source: **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**) 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 'downwind' 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.[1]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".[2] 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[3]. 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.

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[1] 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.

[2] Treaty on the Non-Proliferation of Nuclear Weapons (NPT), UN&Disarmament. Retrieved February 25, 2005. **www.un.org/Depts/dda/WMD/treaty/**

[3] 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.[1]

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[2].

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.

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[1] Physicians for Social Responsibility (PSR), Nobel Peace Laureate 1985: **www.psr.org**

[2] Quiz adapted from: **www.teachablemoment.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[1]

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

[1] The Firepower Demonstration, also known as "Bee Bee Demonstration", is available (video) at: **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[1]. 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

- Teaching and Lesson Plans: Educators for Social Responsibility, Metro: **www.teachablemoment.org/high/newnukes.html**
- Education Kit and Activism for Nuclear Disarmament: Reaching Critical Will: **www.reachingcriticalwill.org/resources/edkit/edindex.html**
- Youth Taking Action: International Physicians for the Prevention of Nuclear War: **www.ippnw-students.org/Documents/Studentstartupkit.pdf**
- More In-Depth Information: The Bulletin of Atomic Scientists: **www.thebulletin.org/index.htm**
- International Law and Nuclear Weapons: Lawyers Committee on Nuclear Policy: **www.lcnp.org/**
- For Statistics on Nuclear Weapons: National Resource and Defense Council: **http://nrdc.org/nuclear/nudb/datab19.asp**
- Nuclear Weapons, Health and Environmental Issues: Physicians for Social Responsibility: **www.psr.org/**

Source Adapted from Kathleen Sullivan, Coordinator, Nuclear Weapons Education and Action Project, Educators for Social Responsibility, Metro Area, New York, US.

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[1] 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** (available in various languages)

HANDOUT IV 4–1

INTERNATIONAL COURT OF JUSTICE ADVISORY OPINION, LEGALITY OF THE THREAT OR USE OF NUCLEAR WEAPONS, 1996

Summary of Judge C.G. Weeramantry's Dissent

–***John Burroughs*** LAWYER'S COMMITTEE IN NUCLEAR POLICY[1]

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

[1] Excerpts from: **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 our 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?*

AFTERWORD CORA WEISS

Our six years of experience working with peace educators from many countries, and our unique partnership with the United Nations Department for Disarmament Affairs has confirmed that educators hunger for guidance in overcoming classroom, community and ultimately world violence. Peace has a future. But to reach peace we need to teach peace.

The experiences from our UN partnership are related in *Peace and Disarmament Education, Changing Mindsets to Reduce Violence and Sustain the Removal of Small Arms*. This story of the partnership in Albania, Cambodia, Niger and Peru between the UN Department for Disarmament Affairs and the Hague Appeal for Peace is available online at: **www.haguepeace.org/resources/DDA-book.pdf**

Peace Lessons from Around the World is not intended as a pre-packaged curriculum with any guarantees that if used it will work to help us move from the culture of violence, which has defined the past century, to a culture of peace, which must define this new century. Rather, we offer lessons prepared by experienced peace educators. They follow the principal points of the *Hague Agenda for Peace and Justice for the 21st Century*, adopted at our Hague conference in l999 and which has served since then as the basis of the work of the Hague Appeal for Peace and its Global Campaign for Peace Education. We believe these lessons are adaptable to many cultures and serve to stimulate creativity and skills in bringing the ideas and values they represent to the classroom. These lessons, and additional ones, are available on line at **www.haguepeace.org**.

As we think about children killing children in classrooms in the United States, or in the villages of Uganda, or people who have been fighting and dying for twenty to thirty years for independence or other forms of recognition in Sri Lanka, Indonesia, Ivory Coast, Democratic Republic of the Congo, Colombia, Kosovo and elsewhere, it has become clear that education consisting primarily of numeracy and literacy alone is no longer sufficient to prepare young people for peaceful participation in democracy. Peace does not come with our DNA. We have too many educational institutions that teach young people why and how to make war; we do not teach young people how to make peace or avoid war.

Prevention of armed violence and resolution of violent conflict have been studied for years. Reconciliation after violent conflict is being experienced every day as people learn to live with one another in Ireland, Chile, in West Africa along the Mano River and even in the Middle East before the violence is over. We hope to equip young people from their first days in school, or in their sports and other organized community activities, with values and skills they will carry with them in life to resolve differences amicably, and appreciate alternatives to violence.

These books launch the Hague Appeal for Peace into a second phase of its Global Campaign for Peace Education. We hope that schools of education will consider incorporating these ideas into teacher education. Following the adoption of the *Tirana Call* (see page 130) in October 2004, which was endorsed by representatives of six ministries of education, we look to ministers of education to consider adopting the values and methods we have described and integrating them into their national systems of education in fulfillment of their obligations in the UNESCO framework.[1]

The lessons in this book are meant to encourage educators and learners to appreciate this precious little planet we share so that it will serve future generations. We see peace education as a holistic participatory process that includes teaching for and about human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, international law, human security and traditional peace practices.

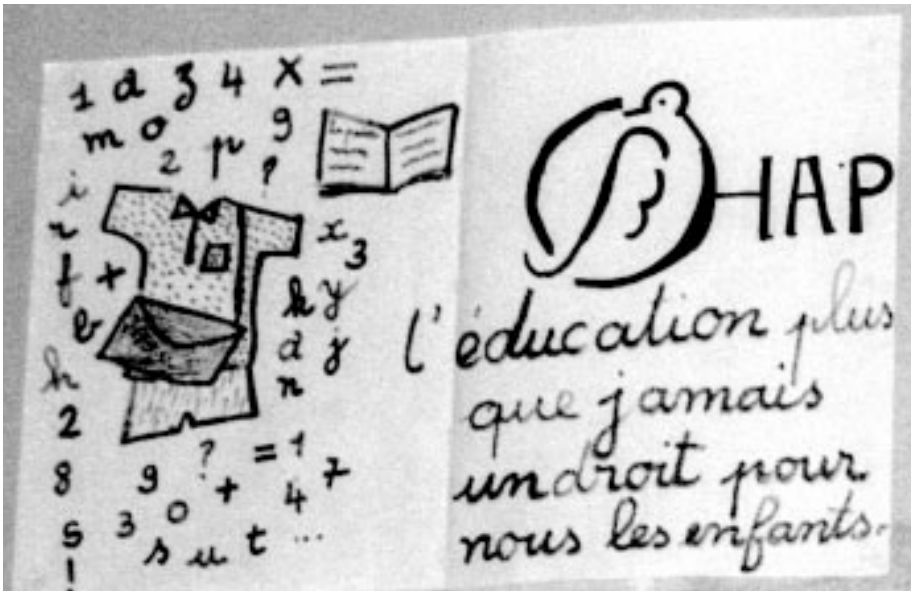
The book represents a broad diversity of cultures. Thus, no matter what you teach, from sciences and mathematics to literature or sports, you should be able to find ideas here that are adoptable and adaptable. We are enormously grateful to everyone for his or her submission. We are honored that South Africa's former minister of education, Kader Asmal, has offered a Preface, and that Judge Christopher Weeramantry, formerly Vice President of the International Court of Justice, has contributed to helping young people understand concepts of international law. Wangari Maathai, the first African woman and first environmentalist to become a Nobel Peace Laureate, has demonstrated that there can be no peace as long as we continue to destroy the earth. Craig Etcheson, the Cambodian expert, has helped us understand that conflict.

We thank our enthusiastic co-editors, Andrea S. Libresco and Jeannette Balantic, our dedicated copy editor, Gloria Levitas, and Hélène Leneveu who has kept track of all the drafts, managed the production and provided wise counsel. Without Betty A. Reardon we would not exist. Betty was a founding member of the Global Campaign for Peace Education and co-edited our first manual, *Learning to Abolish War: Teaching Toward a Culture of Peace*. She has been our guiding light ever since, and contributed substantially to this volume.

Those who will benefit from this book have all grown up in a post "9/11"and post "3/11" world. The terrorist attacks on the World Trade Center, the bombings of the Madrid train, and later the bombings in London, have left indelible marks on how we relate to one another, and on the degree of trust and mistrust that is inculcated from early childhood. Future generations will be faced with enormous decisions about whether to permit two billion people to continue to try to survive on $2 or less a day; whether the destructive force of nuclear bombs should continue to threaten humanity; whether women should continue to live as unequals in so many places; whether any nation should be allowed to have a military budget greater than its health and education budgets combined; whether preventable diseases which account for unnecessary death

[1] UNESCO framework: **http://portal.unesco.org/education/en/ev.php-URL_ID=1452&URL_DO=DO_PRINTPAGE&URL_SECTION=201.html**

should be allowed to go unconquered, and whether we should look away while entire forests are destroyed. Today there is one gun for every ten people on earth, and we see a tragic increase in domestic violence following every violent conflict. The biggest question will be whether there can be a world without war. It is to raise these questions, among others, that we publish this book. To all of the learners and educators, in school and out, we say: build on these beginnings; collect your own experiences in reducing and preventing violence in the home and in the classroom, the community and the world. Give the culture of peace a chance to supplant the culture of war!



THE TIRANA CALL FOR PEACE EDUCATION

Peace education prevents violence and builds a culture of peace in the midst of injustice, war and all forms of terrorism. Thus concluded representatives of ministries of education, intergovernmental, and civil society organizations convened by the Hague Appeal for Peace on October 20-23, 2004 in Tirana, Albania.

We are inspired by the powerful results of the United Nations Department for Disarmament Affairs and Hague Appeal for Peace partnership program for peace and disarmament education in Cambodia, Peru, Niger and Albania. These four pilot projects are succeeding remarkably in integrating peace education into their national systems of education. We experienced the impact of the Albanian program in the city of Gramsh, where the entire community, including the mayor, has embraced peace and disarmament education.

We call on all ministers of education, regional, and local authorities to replicate these achievements, exchange experiences, and integrate peace education into all pre-school, primary and secondary school systems, tertiary institutions, and teacher training programs.

We call on our colleagues to commit to the dissemination of examples of these successful programs throughout the world, and to give special emphasis to non-formal, informal, youth and community-based education.

Peace education is a participatory holistic process that includes teaching for and about democracy and human rights, nonviolence, social and economic justice, gender equality, environmental sustainability, disarmament, traditional peace practices, and human security.

We call on everyone in all countries to intensify this multi-cultural Tirana dialogue, in which people from twenty-seven countries*, 4 continents and 4 religions participated.

We commit ourselves to the vigorous implementation of the 1995 UNESCO Framework for Action; the United Nations Universal Declaration of Human Rights; the Convention on the Rights of the Child; Security Council Resolution 1325 on Women, Peace and Security; and the *Hague Agenda for Peace and Justice for the 21st Century*, to help prevent personal and structural violence and do away with armed conflict.

We call on all governments, intergovernmental and civil society organizations, educators, and peoples of the world to replace the law of force with the force of law.

* Albania, Argentina, Austria, Bangladesh, Bosnia and Herzegovina, Brazil, Cambodia, Canada, Colombia, Germany, Israel, Kenya, Lebanon, Mexico, Netherlands, Niger, Norway, Palestine, Peru, Philippines, Sierra Leone, South Africa, Spain, Sweden, Switzerland, UK, USA

Signed by

EDUCATION MINISTRY REPRESENTATIVES

- Dr. Thiab Ayyoush, Palestine
- Dr. Gabi Baramki, Palestine
- Darcy Calderon Rojas, Peru
- Abdourahamane Daouda, Niger
- Abass M. Collier, Sierra Leone
- Mao Veasna, Cambodia

UNITED NATIONS REPRESENTATIVES

- Michael Cassandra, UN DDA
- Ambassador Anwarul K Chowdhury, Under-Secretary-General and High Representative for the Least Developed Countries, Landlocked Developing Countries and Small Island Developing States

CIVIL SOCIETY REPRESENTATIVES

- Albanian Center for Peace and Disarmament Education
- Cambridge Peace Commission
- Center for Peace Education, Miriam College
- Center for Peace and Justice, Lebanese American University
- Center for Study and Work on Latin America (CETAL)
- Educating Cities, Latin America
- EDUCA, Peru
- EURED
- Fundacion Escuelas De Paz
- Galician Seminar of Education for Peace
- Global Youth Action Network
- Hague Appeal for Peace GCPE
- International Baccalaureate Organization
- International Peace Agency, Brazil
- International Peace Bureau
- International Association of Lawyers Against Nuclear Arms (IALANA)
- International Physicians for the Prevention of Nuclear War (IPPNW)
- Kenya Youth Foundation
- Long Island Alliance for Peaceful Alternatives Uppsala Network on the Culture of Peace
- Middle East Children's Association
- Mision Rescate: Planeta Tierra, Mexico
- National Committee For Democracy and Human Rights, Sierra Leone
- Norwegian Peace Alliance
- Peace Boat Global University
- Peace Brigades International
- Stockholm University Institute of International Education
- Teachers College Peace Education Center, Columbia University
- UNOY Peacebuilders
- Working Group for Weapons Reduction, Cambodia
- Youth Network for Peacebuilding, UNESCO

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Ms. Balantic is also a curriculum developer and a pedagogical advisor at the China Institute and Asia Society, NY. She has also worked as special assistant professor in the Department of Curriculum and Teaching at Hofstra University, Hempstead. NY, adjunct at Teachers College, Columbia University, NY.

CASTRO, LORETA

DIRECTOR, CENTER FOR PEACE EDUCATION, MIRIAM COLLEGE, PHILIPPINES

Ms. Castro is also the Coordinator of the local Peace Education Network, and an active member of other local peace groups such as the Mindanao Solidarity Network. Regionally, she has served on the training teams of the Asia-Pacific Network for International Education and Values Education (APNIEVE) and the Asia-Pacific Center of Education for International Understanding (APCEIU). She is a member of both the International Advisory Committee of the Hague Appeal for Peace-Global Campaign for Peace Education and the Executive Committee of Pax Christi International.

FREIS, KATHLEEN

EDUCATION DIRECTOR, INTERNATIONAL CENTER FOR TOLERANCE EDUCATION

Ms. Freis is Education Director of the International Center for Tolerance Education in Brooklyn, New York. Kathleen was formerly Program Director of the Hague Appeal for Peace and Program Manager of the National Puerto Rican Forum. She has been a teacher, teacher educator, and curriculum developer for children and youth working around the U.S. and Latin America. She earned a Masters degree in International Education Development with a specialization in Peace Education from Teachers College Columbia University.

GREEN BELT MOVEMENT, Kenya

www.greenbeltmovement.org

The Green Belt Movement (GBM) is a grassroots non-governmental organization (NGO) based in Kenya that focuses on environmental conservation, community development and capacity building. GBM has used tree planting as an entry point to community development in various districts across Kenya. GBM programs include projects in civic and environmental education, advocacy and networking, food security, Green Belt eco-safaris, and capacity building for women and girls. In 1986, GBM established a Pan-African Green Belt Network where initiatives have been successfully launched in Tanzania, Uganda, Malawi, Lesotho, Ethiopia and Zimbabwe, among others.

INTERNATIONAL CAMPAIGN TO BAN LANDMINES, YOUTH ACTION FORUM

www.icbl.org/youth/ AND/OR *www.icbl.org/*

The International Campaign to Ban Landmines is a global network of organisations working to eradicate antipersonnel mines, it was founded in 1991. Today, over fourteen hundred non-governmental organizations in more than ninety countries are involved. The campaign is committed to an international ban on the use, production, stockpiling, and sale, transfer, or export of antipersonnel landmines. They call for universalization of the Mine Ban Treaty, compliance with the treaty provisions (especially the 1997 Mine Ban Treaty), increased and sustained resource commitments for mine clearance, mine-risk education and victim assistance, and for stockpile destruction. The Youth Action Forum offers young people opportunities to take action in the campaign.

HIMALAYAN HUMAN RIGHTS MONITORS (HIMRIGHTS)

www.himrights.org OR *www.inhured.org*

Himalayan Human Rights Monitors (HimRights) is a partner of the International Institute for Human Rights, Environment and Development (INHURED) which has Special Consultative Status with the Economic and Social Council of the United Nations (ECOSOC). HimRights is made up of lawyers, gender experts, peace educators, anthropologists, human rights defenders, and researchers from South Asia. It observes the principle of international solidarity for human rights and human dignity in the pursuit of their major objectives including the advancement of human rights, gender justice, democratic development, just peace, and good governance. Its responsibilities include documentation, dissemination of information, education, training, research, income-generating activities, publication, legal assistance, advocacy, and conferences.

HUOT, THAVORY

FORMERLY COORDINATOR, PEACE AND DISARMAMENT EDUCATION PROJECT, PHNOM PENH, CAMBODIA

Ms. Huot has two children and is the only living member of her family to have survived the Khmer Rouge. She was Program Manager for the Working Group for Weapons Reduction (WGWR) Public Education Unit. Ms. Huot's former work experience includes teaching high school mathematics, working for a project against domestic violence and working for 2 years for the Association of Buddhist Nuns and Lay Women in Cambodia. Since May 2001, she has been working with WGWR. "I love my present job because I can work closely with teachers to improve teaching methodologies that promote peace in school environments".

INSTITUTE FOR THE PROMOTION OF QUALITY EDUCATION (EDUCA), Peru

www.educa.org.pe/

EDUCA'S Peace Team is made up of teachers who have demonstrated experience in promoting positive relations among members of a school community as well as commitment to developing curricula that helps teachers and students live and learn in caring, peaceful educational environments. From 2002-2004, Odette Langlais, a consultant of CUSO, a Canadian-based international cooperation agency, resided in Peru to contribute to the work of EDUCA's Peace Team in the areas of teacher training, research and project evaluation. The Executive Director of EDUCA, Elizabeth Evans, was the Coordinator of the Disarmament and Peace Education Project of the United Nations Department for Disarmament Affairs and Hague Appeal for Peace, and has been a teacher and school principal for over 30 years both in the USA and in Peru.

LEAGUE IN FRIENDSHIP ENDEAVOUR (LIFE), India

www.geocities.com/leagueinfriendshipendeavour/

The League in Friendship Endeavour (LIFE) uses peace education to advocate gender equality and empower women. LIFE brings together women from various districts of Arunachal Pradesh, (INDIA) to participate in interactive workshops based on the themes of co-existence, peace and security. Workshops conducted in English and Hindi provide women with a basic overview of peace education, information on their rights, and skills for building capacity. LIFE also collaborates with women's organizations such as the Arunachal Women's Welfare Society (APWWS) and the National Commission for Women (NCW) Arunachal Branch, to help increase women's involvement, leadership and activism for peace education.

LENEVEU, HÉLÈNE

COORDINATOR, GLOBAL CAMPAIGN FOR PEACE EDUCATION

Prior to her work with Hague Appeal for Peace, Hélène Leneveu has served as a volunteer in various non-governmental organizations worldwide. She earned two masters degrees in Geography (La Sorbonne University, Paris) and International Relations (City University of New York), with majors in environmental issues and human rights. Good linguist, Helene is fluent in French, English, Spanish, and learned an indigenous language, Quechua.

LEVITAS, GLORIA

Gloria Levitas, a freelance editor and anthropologist, is Lecturer Emeritus at Queens College, Flushing, New York. She has written on social problems, food and culture and ethical education.

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Ms. Libresco teaches social studies methods to pre-service and in-service teachers at the graduate and undergraduate levels, and was named Distinguished Teacher of the Year in 2005. Her positions in the public schools have included social studies department chair at a 7-12 school, lead teacher for elementary social studies, and classroom teacher of social studies for thirteen years. She is currently co-director of the Hofstra Network of Elementary Teachers, associate editor of the NY-NJ Social Studies Docket, president of the board of the New York Civil Liberties Union–Nassau Chapter, and a board member and one of the founders of the Long Island Alliance for Peaceful Alternatives.

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STOCKHOLM UNIVERSITY, INSTITUTE OF INTERNATIONAL EDUCATION, SWEDEN

Catherine A. Odora-Hoppers was educated in Uganda, Zambia and Sweden. She served in the interagency commission on Education For All; as a specialist on gender under the auspices of the Organization for African Unity, the World Bank, the Government of South Africa, the Forum for African Women Educationists (FAWE), and was a consultant to the World Economic Forum.

She is an expert for UNESCO (Paris) and advisor to the UNESCO Institute for Education (Hamburg) and the World Intellectual Property Organization in the area of traditional knowledge and community intellectual property rights. Odora-Hoppers was a distinguished professional at the Human Sciences Research Council, and held the post of Associate Professor at the University of Pretoria in South Africa. She is currently Visiting Professor and Coordinator of the South Africa -Sweden Systems Research Collaboration of the Institute of International Education, Stockholm University.

PEACE EDUCATION GROUP (PEG) OF THE AUTONOMOUS UNIVERSITY OF BARCELONA

www.escolapau.org/programas/educacion.htm

The Peace Education Group (PEG) was formed by alumni of the postgraduate course in Culture of Peace, which is offered by the School of Culture of Peace at the Autonomous University of Barcelona. PEG is a diverse group committed to modeling and educating for peace, nonviolent conflict-resolution, consensus decision-making, and positive action. They run non-formal workshops based on experiential learning methodologies with teachers, professionals and groups. In building a culture of peace, PEG is most concerned with methodology where the means, the formation of educational activities and organization of the classroom and school, is an aim in itself.

REARDON, BETTY A.

PEACE EDUCATION THEORIST AND PRACTITIONER

Betty A. Reardon, has worked in the international development of the field for more than four decades. Founder of the Peace Education Center at Teachers College, Columbia University and the International Institute on Peace Education, she has authored books and published numerous articles on peace education – many of which have been widely translated. In 1999, as a participant in the Hague Appeal for Peace Civil Society Conference, she convened the meeting that launched the Global Campaign for Peace Education.

SULLIVAN, KATHLEEN

COORDINATOR, NUCLEAR WEAPONS EDUCATION AND ACTION PROJECT, EDUCATORS FOR SOCIAL RESPONSIBILITY, METRO AREA, NY, US

www.esrmetro.org/

Kathleen Sullivan works with youth, community organizers, academics, government representatives, and nuclear industry officials in Austria, India, Japan, Spain, Switzerland, the UK and US. She earned her PhD from Lancaster University, UK. She is Coordinator of the Nuclear Weapons Education and Action Project of Educators for Social Responsibility, one of the most significant youth programs to teach nuclear awareness classes in public high schools of New York City. She is a Consultant to the United Nations Department for Disarmament Affairs in New York and to the Comprehensive Test Ban Treaty Organization in Vienna, writing disarmament curricula for young people to be posted on the UN and Comprehensive Test Ban Treaty Organization websites. She is the producer, with Robert Richter, of "The Last Atomic Bomb" a documentary film about the bombing of Nagasaki.

VESHAJ, GVETJAN (ROBERT GJEDIA)

RESEARCHER AND IN-SERVICE TEACHER TRAINER, ALBANIAN INSTITUTE FOR PEDAGOGICAL STUDIES

Mr. Veshaj holds a Masters of Education from Western Carolina University and a Masters of Pedagogy from the Social Studies Faculty of Tirana University. He has collaborated with different NGOs working for peace and human rights education and has authored and co-authored human rights education and peace education curricula for students and teachers in five pedagogical universities in Albania. He has helped create activities in many textbooks and manuals geared toward pre-university level students and teachers in Albania.

WANGARI, MUTA MAATHAI

NOBEL PEACE LAUREATE 2004, FOUNDER OF THE GREEN BELT MOVEMENT

www.wangari-maathai.org/ (*Wangari Maathai Foundation*)

Wangari Muta Maathai is a Kenyan environmental and political activist. In 2004 she was awarded the Nobel Peace Prize for "her contribution to sustainable development, democracy and peace". Maathai – the first African woman to receive the award, "stood up courageously against the former oppressive regime in Kenya", the Norwegian Nobel Committee said.

She founded the Green Belt Movement, a grass-roots environmental lobby, in 1977, which has now planted over thirty million trees across the country to prevent soil erosion. Hon. Dr. Maathai is also an elected member of Parliament and is currently the Assistant Minister for the Environment and Natural Resources in the government of President Mwai Kibaki.

WEISS, CORA

PRESIDENT, HAGUE APPEAL FOR PEACE AND INTERNATIONAL PEACE BUREAU

www.haguepeace.org/ AND *www.ipb.org/*

Cora Weiss has devoted her life as a human rights activist in the women's movement, the movement for civil rights and liberties and the peace movement. She was a volunteer teacher in the New York City public schools and is the recipient of many awards.

WEISS, PETER

INTERNATIONAL LAWYER

Peter Weiss is President of the Lawyers Committee on Nuclear Policy and Vice President of the Center for Constitutional Rights. He was the founding president of the International Association of Lawyers Against Nuclear Arms, IALANA. He has written and lectured extensively on the law of war and peace.

A TEN-QUESTION GUIDE TO CONSTRUCTING YOUR OWN PEACE LESSONS

– Betty A. Reardon

Some of the lessons in this resource were constructed around subjects and materials specifically related to the *Hague Agenda for Peace and Justice for the 21st Century*, concepts related to its proposals, or to the obstacles to peace it addresses. Such materials can be found in news media, peace journals and popular culture. Educators need a framework (one is provided in the Conceptual Introduction to the "Lessons") and a construction process that will help them focus on the factors to be emphasized for peace education purposes. Below are a set of questions that comprise the kind of inquiry recommended for building peace education lessons that are based upon content teachers find relevant to their own students and teaching purposes.

Materials teachers might use to create their own lessons can be found , as suggested above, in news media, peace journals and popular culture. They may also be culled from the footnotes and resource list included in this volume.

The Ten Questions

1. How might this material be relevant to my students or to some particular aspect of a curriculum I intend to teach?
2. What is the central peace concept in this material?
3. Does the concept relate to any aspect of the *Hague Agenda for Peace and Justice for the 21st Century* or to any other proposals for peace about which my students should be informed?
4. Is the concept related to a step toward peace, an obstacle to peace or a particular proposal for resolution of a problem?
5. How can I articulate this core concept – and the steps toward or obstacles to peace it represents – into a key question around which I can construct an inquiry?
6. What subsidiary questions could illuminate those aspects of the inquiry I want my students to understand?
7. What is the objective of this lesson? What do I want my students to know, understand and accomplish at its conclusion?
8. What exercises and processes– and in what sequence -- might I develop to help students function as responsible global citizens, and/or work for peace?
9. What methods of assessment will enable me to determine if, and to what extent, the learning objectives have been achieved?
10. What kind of lessons or learning exercises could illuminate the relationships between my lesson and concepts of the Hague Agenda or other peace documents? How might I develop these relationships into a learning sequence on this topic?

REFERENCES FOR PEACE EDUCATORS

NOTE HAGUE APPEAL FOR PEACE IS OFFERING THE INFORMATION BELOW, HOWEVER THIS DOES NOT INDICATE OUR ENDORSEMENT. WE ARE NOT IN A POSITION TO EVALUATE THEM ALL.

General Peace Education Websites

- Hague Appeal for Peace: **www.haguepeace.org**
- International Peace Bureau homepage for the Global Campaign for Peace Education: **www.ipb.org/web/seccion.php?tipus=Programmes-Peace_Education**
- The Peace and Justice Studies Association (PJSA): **www.peacejusticestudies.org**
- Global Learning: **www.globallearningnj.org**
- Imagine Peace Project: **www.imaginepeace.org**
- Canadian Voice of Women for Peace–Peace workshop kit: **www.peace.ca/vowworkshopkit.htm**
- Peace Education Foundation (Canada): **www.peace-ed.org/**
- American Friends Service Committee peace program: **www.afsc.org/hipp.htm**
- Peace Education Commission of the International Peace Research Association homepage: **www.uwm.edu/Dept/Peace/pec.html**
- Africa non-profit internet educational clearinghouse: **www.kabissa.org/**
- Teaching Peace: **www.teachingpeace.org**
- Peace Education Foundation: **www.peaceeducation.com**
- Peace Education International: **www.peaceeducationintl.com**
- US Institute of Peace: **www.usip.org**
- PeaceEd.Org: **www.peaceed.org**
- Teaching and Learning for Peace **http://homepages.ihug.com.au/~masonda/**
- Cool Schools Peer Mediation Programme: **www.peace.net.nz/cool_schools.cfm**
- Eliminating Violence – Ministry of Education Group Special Education **www.ses.org.nz/specialprogs.htm**
- Global Education Centre: **www.globaled.org.nz**
- Kia Kaha - NZ Police Youth Education Service: **www.nobully.org.nz http://www.police.govt.nz/service/yes/nobully/kia_kaha/**
- Kiwi Can: **www.kiwican.telecom.co.nz**
- New Zealand Commission for UNESCO: **www.unesco.org.nz**
- UNESCO Associated Schools Project: **www.unesco.org.nz/education/asp.shtml**
- Peace and Disarmament Education Trust: **www.dia.govt.nz (click on trusts)**
- The Peace Foundation: **www.peace.net.nz**
- Lions-Skills For Living: **www.lions-quest.org.nz**
- New Zealand Schools Peace Week (endorsed by the government) **www.peace.net.nz/peaceweek.htm**
- Te Kete Ipurangi – The Online Learning Centre: **www.tki.org.nz** (Search under social studies and health communities on peace to get peace education lessons and peace education resources)

- Fields of Death: **www.tiki.org.nz/r/socialscience/curriculum/SSOL/landmines/index_e.php**
- Schools Demining Schools: **www0.un.org/cyberschoolbus/banmines/index.asp**
- Students Against Landmines: **www.occdsb.on.ca/~sel/mine/**
- Words Not Fists: **www.edgazette.govt.nz/articles/show_articles.php?id=5962**
- Exemplar - Social Studies Level 5 - Place and Environment: Significant Places - Places of Peace: **www.tki.org.nz/r/assessment/exemplars/socialstudies/ss_5a_e.php**
- International Day of Peace - TKI Hot Topic: **www.tki.org.nz/r/hot_topics/peace_e.php**
- Peace Week: TKI Hot Topic: **www.tki.org.nz/r/hot_topics/peace2_e.php**
- Cranes for Peace: **www.sasakawa.co.nz/cranes.shtml**
- Female Nobel Prize Laureates: **www.almaz.com/nobel/women.html**
- Associated Schools Project Network - Peace Pack: **www.unesco.org/education/asp/peace_pack.shtml**
- Brave Women: **www.angellpro.com.au/women.htm**
- Peace Corps Kids World: **www.peacecorps.gov/kids**
- Peace is in our Hands: **www3.unesco.org/iycp/**
- Teaching Tolerance: **www.tolerance.org/teach/index.jsp**
- United Nations Youth Association of NZ (Includes Model United Nations Assemblies) **www.unyanz.co.nz**
- University of Milwaukee Global Security Teaching Resources **www.uwm.edu/Dept/CIE/Resources/security/teachingsecurity.html**
- Art for a Change: **www.art-for-a-change.com/index.html**
- The Educator Reference for Lesson Plans: **www.eduref.org/Virtual/Lessons/index.shtml**
- Multi-Disciplinary Lesson Plans: **www.libsci.sc.edu/mi-ller/Integration.htm**

United Nations Peace Education Resources

- UNEP Educational and Teaching Resources: **www.unep.org/grasp/Resources/edu_resources.asp**
- UNHCR Lesson Plans are divided into the following theme: Art, Civic Education, Geography, Human Rights, History, Language and Literature and Teacher's Corner: **www.unhcr.ch/cgi-bin/texis/vtx/help?id=407f98c44**
- United Nations Department for Disarmament Affairs: **www.un.org/depts/dda/index.htm**
- CTAUN (USA-based) Committee on Teaching About the UN: **www.teachun.org/**
- UN Cyberschoolbus – Global Teaching and Learning: **www.un.org/cyberschoolbus/**
- United Nations High Commissioner for Human Rights resource for online access to International Human Rights Instruments: **www.unhchr.ch/html/intlinst.htm**
- UNESCO Education: **www.unesco.org/education/index.shtml**
- UNESCO Culture of Peace: **www3.unesco.org/iycp**
- UNESCO Education: Teaching and Learning for a Sustainable Future: **www.unesco.org/education/tlsf/**
- UNICEF Voices of Youth: **www.unicef.org/young**
- UNICEF Teachers Talking: **www.unicef.org/teachers/**
- UN Women Watch – gender issues: **www.un.org/womenwatch/**
- UNIFEM United Nations Development Fund for Women: **www.unifem.undp.org**
- Disarmament Education Resources: **www.unidir.ch/pdf/articles/pdf-art59.pdf**

Youth Group Sites

- Youth Action for Peace: **www.yap.org/**
- Peace Child International: **www.peacechild.org/**
- Student Peace Action Network: **www.studentpeaceaction.org/**
- Good List of Sites for Peace Advocacy: **www.peacemagazine.org/pmlinks.htm**
- Cultivating Peace--Good Teaching Resource: **www.cultivatingpeace.ca/main.html**

Youth Group Sites

- Youth Action for Peace: **www.yap.org/**
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- Cultivating Peace--Good Teaching Resource: **www.cultivatingpeace.ca/main.html**

SELECTED BIBLIOGRAPHY
on the Theory and Practice of Peace Education

Classroom and Curriculum Guides

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