

PEACE EDUCATION TRAINING MANUAL

For GPPAC-Southeast Asia



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Foreword

While many conflicts among countries in Southeast Asia (SEA) remain, conflict in the region are now increasingly found within nation-states, particularly at the human and local level, making peace and security much more complex and diverse. The lack of development and unequal access to resources, between and among different ethnicities, races, religions and socio-economic groupings, are behind many of these often-violent conflicts.

With the continuing oppression of Muslim Rohingyas and other indigenous ethnic peoples in Burma (Myanmar), martial rule in Thailand, unabated political repression in Cambodia, Laos and Malaysia, the long-running armed struggles in Burma (Myanmar), South Thailand and the Philippines, the persistent violence in Maluku and West Papua, the brewing tensions in the South China Sea, as well as the unmitigated impact of market globalization, climate change and violent fundamentalism, there remains much to do for peace builders and human rights activists in the region.

Human insecurity is high among its peoples because the complex causes of these conflicts have not been sufficiently addressed. To achieve lasting peace, it is not enough to work towards the absence of violence or fear of violence. More importantly, it is imperative to create the conditions that will make violent conflict impossible.

A decade ago, in March 2005, the Global Partnership for the Prevention of Armed Conflict in Southeast Asia (GPPAC-SEA) was established on the necessity to move from simply responding to manifestations of violent conflict to preventing the escalation of disputes to armed and violent ones, by transforming their underlying causes to build conditions for a just and sustainable peace.

Part and parcel of this belief is the commitment to create a culture of peace through peace education.

The crafting of this GPPAC-SEA Peace Education Training Manual is a step towards a more proactive and systematic work towards the GPPAC network's vision.

We are deeply grateful to Dr. Loreta Castro for crafting this wonderful manual for peace educators in the region. Her unending enthusiasm in championing peace education is an inspiration to all of us. This handbook will be a valuable tool to many of our partners within and outside our network

Gus Miclat

GPPAC-Southeast Asia Regional Initiator

Introductory Notes

“To reach peace, teach peace.” Peace Education is an important pathway toward attaining a culture of peace and an important strategy toward preventing violent conflict. Hence, there is a need to educate the educators, both those in the formal school system and those serving in community-based education programs, about the fundamentals of peace education, to enable them to serve as change agents who can help transform mindsets, hearts and wills. Educators are at the heart of the learning process and have a crucial role in building a critical mass of people who will reject violence as a means of resolving conflicts and who will uphold values of respect for human dignity, justice, tolerance, interfaith and intercultural understanding and cooperation.

The main purpose of this training manual is to introduce the training participants (Ps) to the fundamentals of Peace Education- its basic knowledge base as well as the skills and values that need to be cultivated. Inasmuch as this is only an introductory manual, it will not be able to delve deeply on the various aspects related to the field. Rather, the thrust and specific objective of this manual would be to introduce the following:

- a holistic understanding of peace and violence,
- the essential purpose and key themes of peace education
- the attributes of a peace educator, and
- pointers for peace advocacy

In May 1999, a very important civil society conference, the Hague Appeal for Peace opened a crucial door to help us respond to the challenge of building a global culture of peace. Among the key initiatives of this conference is the Global Campaign for Peace Education (GCPE) whose main goal is to facilitate the introduction of peace education in all educational institutions. The GCPE believes that “A culture of peace will be achieved when citizens of the world understand global problems, have the skills to resolve conflicts and struggle for justice non-violently, live by international standards of human rights and equity, appreciate cultural diversity, respect the Earth and each other. Such learning can only be achieved with systematic education for peace.”

The urgency and necessity of peace education was also acknowledged by member states of UNESCO in 1974 and re-affirmed in UNESCO’s *Declaration and Integrated Framework of Action in Education for Peace, Human Rights and Democracy* in 1995. Both UNESCO and the Hague Appeal for Peace have argued that the coming generations deserve a radically different education, one that rejects violence in all its forms and one that educates for peace.

A significant development in 2005 was the launching of the *Global Action Agenda* by the Global Partnership for the Prevention of Armed Conflict (GPPAC). In the said agenda, Peace Education was recognized as a way “to generate a sustainable culture of peace... essential for questioning and weakening the sources of violence.”

The Training Manual Design

Training, based on appropriate content and methods, is one of the important ways to build capacity to educate for peace.

This *Training Manual* is designed to be used as a full and continuous training course of three to four days (depending on number of sessions per day) or it can be used section by section. The latter case may be necessary in the event that a successive three- to four-day opportunity is not feasible. The user of this *Manual* may also choose to make adaptations on the content and methods based on the needs and cultural and/or country context of the participants. The design is meant to serve as a basic introductory manual and related topics needing more depth and breadth can best be served by a follow-up seminar workshop or training.

A survey of the literature regarding what comprise peace education has shown that there is a wide variety of topics considered appropriate to the field. However, in the formulation of this Manual, a deliberate focus was made on the essential basics as well as topics or themes that are deemed most relevant to the Southeast Asian region.

As for the training method, the Manual has tried to adhere to the guideline that “the training method must be concerned with thought as well as action”. In addition, feelings such as concern and empathy are also evoked because of the assumption that effectiveness of any learning comes from the engagement of the mind, heart and the will to act. Hence, the training uses thought-oriented methods that highlight capacities such as reflection, imagination and judgment, among others. At the same time it uses methods that are experiential, participatory and evocative. The methodology draws on the participants’ own life experiences to meet the objectives of the training. These methods employing ideas, feelings and action also enable the educator-participants to experience teaching-learning strategies that they themselves can use in their work.

The training goes through three stages. The first stage builds the climate for the training and consists of a getting-to-know activity and creating group guidelines cooperatively. The second stage inquires into the rationale, content and process of peace education. It allows the participants to learn about key peace themes and issues themselves, in preparation for their adaptation of these to the level of the learners they are involved with. Finally, the third stage discusses a peace educator’s attributes and an institutional challenge s/he is called to work for.

The training manual contains several sessions. Each session consists of the following parts:

- The Title of the Session
- Objectives
- Materials Needed
- Procedure/Learning Activities
- Application, as needed

The evaluation/assessment comes at the end of the whole training although this can also be done at various points during the program, if deemed needed by the facilitators/trainers or the participants themselves.

Helpful Notes for the Facilitator(s)

To facilitate means “to make easier.” In this training workshop, the facilitators’ task is to make the discussion flow and enable the participants to actively take part in the training and learn from each other. As explained earlier, the training method is participatory and evocative. Hence, your basic role as a facilitator is that of helping the group to interact more effectively. At certain times, however, you are called upon to synthesize or to highlight key learning points as well as to provide additional information.

To stimulate active participation, the facilitator must:

- Listen attentively and assume a friendly, non-threatening manner
- Ask questions that encourage participants to talk
- Keep the activity or discussion focused
- Involve the participants in the day-to-day running of the workshop, through the host teams.

Here are other considerations that facilitators will find useful:

- As much as possible, find out who will be attending the training event including their general qualities, interests and needs.
- Prepare a checklist of the logistics for the training event: venue, food, as well as transport and accommodation, if applicable.
- Prepare the materials that will be needed, for example, name tags for the participants, paper and pens, etc.
- Room arrangement/ambience – Place the movable chairs (and tables) in a semicircle where everyone can make eye contact. Arrangement by rows is discouraged. Hang posters that can provide the appropriate atmosphere.

Beginning the day – The following may be done, if deemed appropriate:

- Opening reflection or prayer to be led by representatives from different religious/cultural groups spread for the duration of the training
- A brief review of the highlights of the previous day, especially if a summary was not done at the end of the previous day.
- A brief presentation/enumeration of what will be the agenda for the day (This can be written on the board or a sheet of paper for posting, prior to the session.)

Closing the day

- A synthesis can be made by a participant or the facilitator
- Journal writing can be done by the participants – What was my most significant learning? How do I feel about the day?
- If time permits, a good way to end a day is to have short small group reflection sessions where the most significant learning for the day of each group member is shared without comment or interruption from the others. This allows for more expression/participation on the part of the participants and a way to build the training group community.

When in doubt about any part of the Manual or when you want to change any session into something else, you may want to consider conducting a “dry-run” or practice with some of your colleagues or friends serving as constructive critics. Then feel free to revise or adapt, taking into account the nature and needs of your own participants.

Legend:

F= Facilitator

P= Participant

SESSION 1 - Introduction

Objectives:

Upon completion of this session, the participants will

1. be able to have an appreciation and better understanding of the group's composition, qualities and expectations;
2. have a common set of guidelines or ground rules that will guide the workshop process; and
3. belong to small host teams that can assist the trainers/facilitators in the day-to-day running of the training.

Materials:

1. Name tags
2. Small notebooks that can also be used for journal-writing
3. Pre-cut cartolina/meta cards (approx. 3" x 8")
4. Marking pens
5. Masking tape, pre-cut and placed on the side of the board
6. Training Program/Schedule
7. Blackboard/whiteboard/easel board, chalk & pens

Procedure:

- Welcome
Words of welcome are given by either the host/convener or the facilitator
- Introductions and Surfacing of Expectations
 1. Ask the participants to pair with each other. Each one takes his/her turn to inform the other of all or some of the following items:

Name
Nature and Location of work
One thing I like
What makes me angry
My hope for this workshop (content, process)
My fear/concern in this workshop, if any

Note: There should be no interruption as one gives his/her answer to each item
(The activity is also a good listening exercise)
 2. Ask each participant to introduce his/her partner to the rest of the group by going over the partner's responses quickly. The facilitators can begin the activity by introducing each other. (The facilitator writes on the board the "hope" keywords that each participant gives.)

3. After the round of introduction give some remarks about the responses, e.g., how it enables us to know each other more and also to know our hopes or expectations from the workshop. S/he reads the “hopes” written on the board and confirms the ones that the workshop can realistically cover/address.

- Training Overview

Give an overview of the training program. Include the background/rationale of the event. Be prepared to accommodate valid recommendations for schedule modifications. (Participants should have a copy of the training schedule.)

- Creating Group Guidelines

1. Invite the participants to suggest guidelines that will enable the group to enjoy and make the most of learning together. Ask them to write their suggestion on the meta cards.
2. You can contribute the first guideline. Then post your meta card on the board. Then let the participants post their meta cards on the board.
3. After all the meta cards have been posted, categorize the suggestions according to similarities. Ask for additional guidelines to be given orally. You may also add those that were not given but you feel are important. (Possible guidelines: Listen well, may disagree with someone’s ideas but no personal attacks, show respect at all times, a person has the right to pass, confidentiality, etc.)
4. Seek a consensus and request the group to abide by agreed-upon guidelines. Then post the list on the wall.

Variation: Facilitator can simply ask for suggestions orally. (The advantage of using meta cards is that it allows all participants to contribute his/her idea and to have some physical movement.)

- Organizing Host Teams

Divide the participants into small teams. If there are three days in the training, there should also be 3 host teams. The host team helps the facilitators in the day-to-day running of activities. In particular, each host team is tasked to be in charge of the following:

- Opening reflection or prayer
- Brief recap of the previous day’s activities
- Introduction of ice-breakers or energizers esp. after lunch.
- Distribution of hand-outs
- Other tasks that may be identified

SESSION 2 - Toward a Holistic Understanding of Peace and Violence

Objectives:

Upon completion of this session, the participants will

1. have a more comprehensive understanding of the meaning of peace and a culture of peace; and
2. have an awareness of the various forms of violence.

Materials:

1. Handouts 1-4: “Defining Peace and Violence,” “Levels of Peace,” “Typology of Violence” and “UNESCO’s Poster on a Culture of Peace”
2. Crayons and paper for drawing
3. Equipment for a powerpoint presentation or overhead projection

Procedure:

1. Invite the Ps to recall their own experiences and to think of the moments when they felt peaceful. Then s/he asks the participants: What are the ideas, conditions and situations that you associate with peace?
2. Draw a web chart on the board and asks the Ps to write their ideas on the web chart.
3. Point out that the ideas, conditions and situations they have contributed can be categorized into two major ideas. The idea of a “negative peace” and the idea of “positive peace”. Explain that “negative peace” refers to the absence of physical or direct violence while “positive peace” refers to the presence of conditions of well-being and just relationships in the various spheres of life. Project the transparency/slide, “Defining Peace and Violence,” to help them visualize what you are explaining. (Use Handout 1.)
4. Note the various levels of peace beginning from the personal to the global, and to peace between humans and the earth and beyond. Project the transparency/slide, “Levels of Peace.” (Handout 2) Go back to the ideas that the participants have mentioned earlier and ask: Which of these ideas speak of personal peace? Of interpersonal peace? And so on.
5. Ask: What is your understanding of violence? After listening to the participants’ ideas, explain that violence is viewed as the “avoidable, humanly inflicted harm to persons, societies and the natural environment.” (B. Reardon, “Educating the Educators,” Peace Education Miniprints No. 99, 1999.) Explain that as Handout 1 indicates, the ideas of negative and positive peace correspond to certain forms of

violence. Present the forms of violence: direct/physical, structural, socio-cultural/psychological and ecological. (Use Handout 3)

6. Explain that UNESCO has proclaimed a “Declaration on a Culture of Peace”. In brief, this declaration states essentially that a culture of peace is a set of beliefs, values, attitudes, and modes of life that is based on respect for life, human dignity and fundamental freedoms; peaceful settlement of conflicts, and adherence to principles of democracy, tolerance, cooperation, cultural diversity, etc. Show the transparency/slide or Handout 4, which is a poster from UNESCO.
7. Ask the Ps to draw their peace symbol based on the foregoing discussion. This can be done in small groups or in triads. Invite group representatives to explain their symbol. Have these posted within the training room afterwards.

SESSION 3 - Peace Education: Its Social Purpose and Content

Objective:

Upon completion of this session, the participants will

1. have a better understanding of the rationale and social purpose of peace education, and
2. be able to identify the key themes that constitute the field of peace education.

Materials:

1. Kraft paper and marking pens
2. Hand-out 5: “Schema of Peace Education Objectives: Values, Knowledge and Skills.”

Procedure:

1. Begin the session by saying, “The general purpose of peace education is ... to transform the present human condition (characterized by various forms of violence) by changing the social structures and patterns of thought that have created it.” Post or project this statement on the screen or board beforehand. (It comes from a pioneer peace educator, Betty Reardon.)
2. Proceed by saying, “From this statement we gather that peace education is transformative. It seeks to change patterns of thinking, world views/mindsets, values, behaviors and structures that have led to various forms of violence in our society.”

In small groups, ask the Ps to discuss the following questions:

- a. What are the prevailing violent views, values, behaviors and structures that we need to transform?
 - b. What value orientations should we cultivate through education to address these?
 - c. What skills should we cultivate?
3. Ask the groups to use kraft paper or a powerpoint presentation to summarize their responses.
4. Call on the representatives of the groups to share their discussion outputs.
5. Comment on the discussion outputs by briefly indicating the common threads.
6. Give inputs on the content of peace education. You can use “Schema of Peace Education Objectives: Values, Knowledge and Skills”. See Handouts 5.

SESSION 4 - Affirming Diversity and Challenging Prejudice

Objective:

Upon completion of this session, the participants will

1. recognize one’s own prejudices and the stereotypes held about others,
2. know the factors that may account for these stereotypes and prejudices as well as their effects, and
3. be able to suggest ways by which stereotypes and prejudices can be challenged.

Materials:

1. Handout 6 and 7: “The Cycle of Socialization” diagram of B. Harro and excerpt from the “Declaration of Principles on Tolerance” by UNESCO
2. Overhead projector and transparencies, or equipment for a powerpoint presentation

Procedure:

1. Ask the participants the question, “In what ways are people different?” As the Ps respond, write their responses on the board. (Possible answers are: gender, ethnicity, religion, beliefs, nationality, socio-economic class, language, physical appearance, abilities, etc.)
2. After this initial sharing, divide the Ps into small groups or dyads and ask each group/dyad to brainstorm on the *negative messages that they have received as they were growing up* about some of the differences they have mentioned. F

encircles the differences s/he wants the students to focus on from the list on the board, e.g., religion, ethnicity, gender, socio-economic class, and skin color.

Give one or two examples to ensure the clarity of the task. (Examples of negative messages might include the following: People are poor because they are lazy; Muslims cannot be trusted; Indigenous people are inferior and are not as intelligent and capable like us; Fathers and the men in the family should be the ones to make all the important decisions; Women are weak and emotional.)

3. Ask Ps to share their negative messages. As these are given by the group representatives, F notes down the messages that are stereotyped or prejudicial so s/he can go back to these messages later.
4. Use the inputs from the groups to explain the following concepts:
 - A stereotype is an oversimplified generalization about a particular group, which is usually negative and unfavorable, without sufficient basis.
 - Prejudice is a negative or hostile feeling/attitude toward a group or toward a person who belongs to a particular group because s/he is presumed to have the negative qualities ascribed to the group.
 - Discrimination occurs when there is an action (based on the prejudice) which denies a person or group equality of treatment.
5. Ask the Ps: Assume that you were the object of one or more of those negative messages, how would you feel? (Cite specific highly negative messages.) How would you have preferred to be treated?
6. Ask: What do you think are the reasons or the factors that account for the development of these messages? Note the answers or inputs from the Ps and add what might be lacking, and give this summary:
 - Imitation of parent's/adults' attitudes
 - Fear of the "different other"
 - Ignorance/lack of information or misinformation about the "different other"
 - Competition and conflict with others/between groups
7. Present the Socialization diagram by B. Harro (Handout 6) which shows how people are born into a world where stereotypes and prejudices are already in place. Often, these prejudices are reinforced by the various social institutions. Upon realizing this, we are left with two options: do nothing/promote the status quo or interrupt the cycle by questioning the prejudicial messages, raising consciousness and changing attitudes and mindsets.

8. As a final input, present an excerpt of the UNESCO “Declaration of Principles on Tolerance” (Handout 7). Stress that tolerance is NOT toleration of evil deed or injustice but it means respect and acceptance of people’s diversity.
9. Invite the Ps to suggest ways by which they can challenge stereotype and prejudice. After Ps have given their ideas, summarize these and add some ways which may not have been mentioned. Some possible ways are:
 - Examine how I relate with others who are different from me in terms of religion, socio-economic class, ethnicity, etc., and resolve to change my own prejudicial attitudes.
 - Be alert to prejudicial statements that may be present in the materials that we use
 - Be sensitive to situations of prejudice in my own family, school and community and question these
 - Raise the awareness of others about the problem of prejudice by discussing it within my own school/group/organization
 - Learn to increase my tolerance by being more open to and accepting of differences
 - Express solidarity with social groups that are victims of prejudice
10. Close the session by asking a participant to read a poem.

He prayed it wasn’t my religion.
He ate it wasn’t what I ate.
He spoke it wasn’t my language.
He dressed it wasn’t what I wore.
He took my hand it wasn’t the color of mine.
But when he laughed it was how I laughed and when he cried it was how I cried.

Amy Maddox, 16 years old
(From *Teaching Tolerance*, 1995)

Another good closing activity, if deemed appropriate to the group, is to watch a video that is available in Youtube entitled “Don’t Laugh at Me.” Its striking message is a plea from the victim of prejudice: “In God’s eyes we’re all the same... don’t laugh at me... don’t get pleasure from my pain.”

Application:

Ask Ps to write in their journal at least one action that they can commit to, in order that they can help challenge prejudice and discrimination.
Invite volunteers to share.

SESSION 5 - Upholding Human Rights

Objectives:

Upon completion of the session, the participants will

1. know the range of human rights expressed in the Universal Declaration of Human Rights,
2. have an awareness of the general content of the other selected important Human Rights documents, and
3. be able to identify the needed changes in one's own behavior and other people's behavior in order to promote human rights.

Materials:

1. Handouts 8 to 11: "Universal Declaration of Human Rights" (abbreviated version), "Convention on the Elimination of all Forms of Discrimination against Women," "Convention on the Rights of the Child", and summary of UN Security Council Resolutions 1325 and 1980.
2. Kraft paper and marking pens, colored pens or crayola

Procedure:

1. Introductory statement: In our last session we dealt with the value of tolerance and respecting differences. In this session we will address the matter of human rights which is another fundamental concern of peace education. As you would soon see, the attainment of human rights is essential to the achievement of both positive and negative peace.
- 2 "A Human Rights Tree" Activity
(This is adapted from *Human Rights Here and Now*, edited by Nancy Flowers, Human Rights Educators' Network.)

Directions:

- a. Ask the participants, working in small groups, to draw a large tree on a full sheet of kraft paper.
- b. Write on the tree branches, leaves and fruits, the rights that you think all people should have to enable them to live with dignity.
- c. On the tree's roots, write the things that make human rights flourish.(Possible answers: good governance, just application of laws, non-exploitative economic conditions, people's participation, equitable distribution of the fruits of development, etc.)

- c. When the drawings are finished ask each group to present its tree and to explain its reasons for the items they have included.
 - d. As a follow-up activity, give the hand-out, “Universal Declaration of Human Rights” (UDHR, Handout 8) and ask them to match the rights they have written on the tree with the rights indicated in the UDHR.
 - f. Explain: Over the last two decades there were two principal human rights conventions that the UN General Assembly had adopted. These are the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and the Convention on the Rights of the Child (CRC).
 - g. In dyads, ask Ps to discuss the questions:
What human rights violations are committed against women?
What rights of the child are being violated?
 - h. Synthesize the group’s contributions and distribute the handouts, CEDAW and CRC (Handout 9 & 10) to give the participants more comprehensive information.
2. Introduce the UN Security Council Resolutions 1325 and 1820 to the Ps Handout 11.) These are landmark resolutions that also uphold the rights of women that were adopted for the UN Security Council in 2000 and 2008, respectively. The former urges states to ensure the increased participation of women in peace building as well as in the prevention and resolution of conflict. The latter focuses mainly on the cessation of all acts of sexual violence such as rape during armed conflicts. Ask Ps to reflect in dyads: Do you find these UN SC Resolutions of relevance to your local context? Ask them to share in plenary their experiences and hopes for the future specifically in regard to these resolutions.

Application:

Ask the participants to think of their local contexts and invite them to respond to this question and to write the response in their journal: As a formal/community educator, what are some of the actions that you plan to undertake, in order that human rights, including women’s rights, can be promoted and protected?

Ask volunteers to share in plenary what they have written.

SESSION 6 - Sharing the Earth's Resources Equitably

Objectives:

Upon completion of the session, the participants will

1. have an increased understanding of the inequitable distribution of resources in our world,
2. be able to image an alternative that is characterized by the values of fairness and responsibility, and
3. be able to give their personal resolution/commitment with regard to their own lifestyle, profession and other involvements toward the attainment of their proposed alternative(s).

Materials

1. Food/crackers, amount of which will depend on the size of the whole group. Read the exercise to understand the intent of this material.
3. Paper, marking pens, crayons
4. Hand-out 12: "World Food Day" (editorial cartoon).

Procedure

Note: Before the session, divide the food/crackers according to this proportion:

½ cracker each (or even less) for 68.7 % of the group, to represent the world's population who has only 3% of the world's wealth

1 cracker each for 22.9 % of the group, to represent the world's population who has only 13.7 % of the world's wealth

5 crackers each for 7.7 % of the group, to represent the world's population who has 42.3 % of the world's wealth

40 crackers for 0.7 % of the group, to represent the world's population who has 41 % of the world's wealth

(The above data can be retrieved from <http://www.pewresearch.org/staff/richard-wike/> and <http://static5.businessinsider.com/image/5255265ceab8eab55d00e45c/this-pyramid-shows-how-all-the-worlds-wealth-is-distribute>)

1. Introductory Statement: If we believe in upholding human dignity then it follows that there should be economic equity or the equitable distribution of the wealth and resources within a society. In turn, this equitable sharing of resources is a root of peace. Because of this relationship, we definitely want to examine concepts of “fairness” and “responsibility” which underpin the value of economic equity. Let us go through an exercise which we can use or adapt in our own classes.
2. Distribute the food/crackers according to the proportion determined earlier. Let the groups stay in separate corners of the room.
 - a. Explain to the participants that the varying amount of food/crackers represent the distribution of wealth and other resources in the world.
 - b. Remind the group that the resources they possess affect their capacity to satisfy their needs (e.g. food, basic education, health care, shelter) and wants (e.g. higher education, television, computer, toys, etc.)
 - c. Remind also that this situation of maldistribution is present in most countries. For example, there are elite minorities and poor majorities in many countries.
3.
 - a. Ask each of the four groups to talk about their feelings about the amount of food they got. Ask the participants to try to imagine the perspective of the group they belong to. What are their thoughts and feelings about the whole situation?

Then ask them to create a list of recommendations for a fair distribution of wealth and resources in the global level and in the national level.
 - b. Let the spokesperson of each group explain to the others their plans. (Possible elements: New International Economic Order/fair trade, more development aid from wealthier nations, reduced military expenditure and reduced consumption, a simple lifestyle for the affluent. National Level – Progressive taxation, genuine land reform, labor bargaining, reduced military expenditures.)
4. Vote on the plan. Participants with 1/2 cracker gets 1 vote; with 1 and 2 crackers, 2 votes; and those with 30 crackers get 10 votes. (This reinforces the idea that the distribution of decision-making power often comes from possession of wealth/resources.) Tabulate the results.
5. Debriefing
Use the following questions to have a productive discussion:
 - a. How did you feel about the way in which the crackers were distributed?
 - b. How would you compare this global situation to the situation in your own country?
 - c. What do you think are the reasons for this situation?
 - d. Should the “haves” be concerned about the situation of the “have nots”? For what reasons?

- e. What are some actions that the “have nots” can do to improve their own situation?
 - f. Do you think there should be a redistribution of wealth in our world? In your country? Why?
7. Show the editorial cartoon, “World Food Day.” (Handout 12) Ask the groups to draw an alternative cartoon/representation, one that they prefer. Share and post these drawings on one wall of the room.

Application

1. Ask the participants to offer their proposals for change in the context of fairness and responsibility. For further discussion: What implications does this activity raise about the lifestyle of the people/learners they work with, especially if they are affluent? How can you prepare them to change their lifestyle? How can they share more?
2. Ask the participants to write in their journal their personal resolution/commitment referring to their own lifestyle, and the opportunities presented by their profession and other involvement.

SESSION 7 - Nonviolent Conflict Resolution I: Toward the Abolition of the War System

Objectives:

Upon completion of the session, the participants will

1. be able to reject the belief or myth that war and violence are inherent in human nature,
2. have a better understanding of the costs of war, and
3. be able to identify ways in which they can challenge the war system.

Materials

1. Handout 13: “Seville Statement on Violence”
2. Paper and marking pens

Procedure:

1. Ask the participants, in pairs or dyads, to react to the following statement. Do they agree or disagree? Person A speaks uninterrupted, followed by B, who also speaks uninterrupted. The sharing later would be by pair-share method, that is, Person A will tell the big group about Person B’s reaction, and vice versa.

“Whether we like or not, wars will happen in the future.”

(Statement should be projected on a monitor/screen or written on the board.)

2. At the end of the exchange by dyads, take a poll of the reactions of the whole group as the participants are speaking.
3. Explain that some of us (or many of us, as the case may be) may have agreed with the statement because of the cultural conditioning that we have received. Wars have been with us for as long as we can remember and we have been conditioned to think that war is a natural part of our existence. We have been conditioned to think that war is inevitable.

Additional input:

Some have suggested that war and violence are inherent in human nature and, thus, war and violence are inevitable.

The belief about the inborn tendency towards war in human nature is widespread. Studies conducted in Finland and the USA in 1984 and 1986 have shown that 55% and 44% of students, respectively, believe that war is immanent or inherent in human nature. (cited in Ridicki, R. *Education for Development*, 1999). In related survey done in the Philippines, nearly 4 out of 10 students believed in the inevitability of war while nearly 3 out of 10 were ambivalent. This meant that nearly 7 out of 10 students were not convinced that wars can be avoided. (Castro, L. “Student’s Concepts of Peace and Attitudes toward Peace Issues,” 1990)

We need to confront this belief because it makes people less likely to participate in actions for the abolition of war. The belief helps us rationalize that war and violence are inevitable anyway.

There is an international group of scientists that researched on the causes of war and published their results as a scientific report. The basic conclusion of this report is that war is not a biological need of a human being but is a social product. The “Seville Statement on Violence” was drafted by these scientists and one of its fundamental propositions is that “it is scientifically incorrect to say that war or any violent behavior is genetically programmed into human nature” (Handout 13).

4. As a second activity, invite the participants to discuss, in small groups, these two questions. Then let each group write their answers on kraft paper.
 - a. What ideas, images and messages come to your mind when you hear the word, “war”?
 - b. What kind of feelings do these ideas, images and messages evoke in you?
5. Ask each group’s representative to report to the big group his/her small group’s responses.
6. Comment on the common threads and outstanding responses that you will see.

Then provide this input. (Or you can draw the costs of war from the participants and just make a synthesis at the end.)

What is the true face of war? Some have shown us its glorious face, which is really a distorted picture of war. They exaggerate the heroism, nobility and glamour associated with war and suppress its dark realities.

What are these dark realities? They are what we call the costs of war.

- a. A war dehumanizes us and the “enemy.” It sets us into “enemy thinking” our differences with the outgroups are exaggerated allowing prejudice, xenophobia and scapegoating. Real or invented threats make us willing to sacrifice everything in war, even to the extent of committing genocide and “ethnic cleansing.”
- b. The deaths and suffering caused by war are appalling. For example, war-related deaths in Afghanistan, Iraq, and Pakistan alone from October 2001 to April 2015 are estimated to be between 343,000 - 371,000. (See <http://watson.brown.edu/costsofwar/files/cow/imce/figures/2015/SUMMARY%20CHART%20-%20Direct%20War%20Death%20Toll%20to%20April%202015.pdf>) From 1989-2012 the high estimate of battle deaths world-wide, including civilians, is 116,056,674. (See http://www.war-memorial.net/wars_stats.asp?q=3)
- c. A majority of all casualties are non-combatants or civilians. For instance, approximately 210,000 Afghan, Iraqi, and Pakistani civilians have died violent deaths as a direct result of the wars there. This is about 60% of all war deaths cited in the above countries. Also, according to the United Nations High Commission for Refugees, the number of refugees and internally displaced people has reached its highest point since World War II. In 2014, there were almost 60 million refugees and internally displaced people (IDPs) around the globe. (See <http://www.theatlantic.com/international/archive/2015/06/refugees-global-peace-index/396122/> .) Women and children are the most vulnerable groups. Women’s numbers were higher as refugees and as victims of war crimes (Reardon, 2001). Children in places of armed conflict are not able to live normally and, worse, are recruited as child soldiers.
- d. The war system encourages nations toward more and more military and arms spending to “prepare” them for any possible threat. This leads to many unmet basic needs such as food nutrition, education, health care housing and environmental protection. In 2014, the Stockholm International Peace Research Institute (SIPRI) estimated the world’s the global military expenditures in 2014 to be \$ 1776 billion. The 5 biggest spenders were USA, China, Russia, Saudi Arabia and France. (For the USA, amount is nearly \$ 610 billion or more than one third of the total).

How big is a billion? If you count one number every second, without eating, sleeping, etc., it will take you 32 years to count to one billion! That is how enormously big it is! Imagine the basic needs that could be served by even a fraction of these global military expenditures!

- c. Environmental costs: Finally, wars destroy not only human lives but also the natural environment. Air pollution from military vehicles and weaponry has adversely affected public health among civilians and combatants in the war zones. The water supply in the war zones has also been contaminated by oil from military vehicles and depleted uranium from ammunition. Along with the degradation of the natural resources in the conflict-affected countries and a radical destruction of forest cover, the animal and bird populations have also been adversely affected. (See <http://watson.brown.edu/costsofwar/costs/social/environment>)
7. Ask the participants to go back to their small groups, this time to discuss this: what are the costs of the armed conflict in your own local context. What are your ideas re challenging the war system?
8. Let the groups share their answers.
9. Synthesize. (Possible responses from the Ps: raise critical consciousness about the costs of war, provide factual information, assist the students in their ethical considerations on the issue, encourage political advocacy against war and for nonviolent conflict resolution alternatives such as the use of negotiation, mediation and judicial settlement).
10. To close, you can use one of these quotations. It can be projected on a screen or put up like a poster.

“The increasing destructiveness and wanton human suffering that are the hallmarks of contemporary warfare have... revealed the cause of the abolition of war to be more a practical necessity than a utopian idea...It (the institution of war) is a product of the human imagination and the human imagination can replace it.” (Reardon, 2001)

“Since war begins in the minds of men, it is in the minds of men that the defenses of peace must be constructed.” (UNESCO)

“If the world could abolish colonialism and apartheid, why not war? ... It is time to abolish war.” (Cora Weiss)

“We must bring love and compassion to the world today. We don’t need guns and bombs to do that.” (Mother Teresa)

SESSION 8 - Nonviolent Conflict Resolution II Toward Collaborative Problem-Solving

Objectives:

Upon completion of the module, the participants will

1. have an understanding of collaborative problem solving as a conflict resolution strategy, and
2. be able to express a specific action that they will undertake when they are confronted with a conflict.

Materials:

1. Handouts 14 and 15: “A Conflict Situation,” “Dialoguing and Listening Tips, and Steps in the Collaborative Problem-solving Approach”
2. Meta cards and marking pens

Procedure:

1. Ask the participants to complete the statement, “When I get into a conflict, I usually . . .” Let them put their responses in meta cards.
2. Ask them to put the meta cards on the board.
3. Summarize their responses. It is probable that the responses/approaches given would be of three main types: avoidance, aggressive confrontation or problem-solving.
4. Inform the group that you would like them to role-play a conflict situation employing two conflict resolution strategies/approaches. Please see the attached hand-out for the conflict situation. (Handout 14. This is adapted from an activity in the workshop, “Enhancing Leadership through Conflict Resolution,” by Alicia Cardel)

The steps are as follows:

- Step 1. Divide the participants into groups of four.
- Step 2. Each group will decide who will play the roles of Government Official, Investor, Indigenous Person, and Environmentalist. Suggest that the participants play the role they would rather not be.
- Step 3. Those taking the role of Government Official and Investor will plan their strategy as a group and all the Indigenous and Environmentalists will do the same. Give them 15 minutes for this strategy meeting.

The objective is to gather ideas on how to win the group's case.

Step 4. The meeting follows. There will be 2 parts.

Part 1. For the first 10 or 15 minutes, the participants are expected to pursue an aggressively competitive strategy, i.e., to win at all cost.

Part 2. For the next 10 or 15 minutes, the participants are expected to collaborate, i.e., efforts should be taken by all concerned to solve the problem with a solution that is acceptable to the parties.

Step 5. After the role-playing, ask the following questions:

- What were the opposing positions of the two groups?
(A position is a statement of what a party demands or wants.)
 - What were their underlying needs/interests?
(An interest is an important need or concern underlying a position.
An interest is the "why" behind a position.)
 - How did you feel while role-playing Part 1?
 - What did you not find helpful while role-playing Part 1?
 - How did you feel while role-playing Part 2?
 - What did you find helpful while role-playing Part 2?
 - Looking back, is there anything you could have done in Part 2 that could have improved the collaboration?
4. Note that in the role-playing, the dialogue process was very important. Review the Dialoguing and Listening Tips (Handout 15) with the participants.
5. Give inputs on the Collaborative Problem-solving approach. (Handout 15)

Explain that the role-playing has shown that in conflict situations such as the one used in this activity, it is preferable to use a collaborative problem-solving approach. Discuss its basic steps using the handout. Stress the important principle that when the issue is important and the relationship(s) of those involved is also important, the parties must invest the time and energy needed in a collaborative problem –solving approach.

Application:

Invite the participants to come up with a specific action that they will undertake by completing the statement, "When confronted by a conflict, I will" Encourage Ps to share in plenary.

SESSION 9 - The Attributes of a Peace Educator

Objectives:

Upon completion of the session, the participants will

1. have a greater understanding of key attributes of a peace educator, and
2. be able to express, individually, a hope or a personal goal regarding their journey toward being a peace educator.

Materials:

1. Handout 16: “Attributes of a Peace Educator”
3. Kraft paper, marking pens, crayons

Procedure:

1. Introduce the session by saying: As we near the conclusion of our workshop, it is time that we focus on the teacher of peace, the agent who will facilitate and introduce to our youth the learnings that we have addressed in this workshop. We would now like to look at the personal and professional attributes of teachers of peace.
2. Give the following directions before letting the participants go to their small groups: (The directions can be written beforehand. This is for the easy reference of the participants throughout the activity)

Step 1 - Individual reflection:
Think of someone you would consider a teacher of peace. S/he may be someone you know or someone you would like to be. What are his/her attributes, both personally and professionally?

Step 2 - Small group sharing or sharing by dyads:
As a group, discuss the attributes and agree on the ones that you would like to include in your group's/dyad's list.

Step 3 - Large group sharing:
Ps share those attributes in plenary. F writes list on the board.

Give a synthesis. Use the ideas and common threads, from the Ps' outputs as well as the points excerpted mainly from Betty Reardon's work, “Attributes, Capacities and Skills of Teachers of Peace” and retitled as “Attributes of a Peace Educator” (Handout 16).

Application:

Ask the participants to write in their journal a hope or a personal goal indicating what they would like to do to come closer to their image of a peace educator

Session 10 – Peace Advocacy

Objectives:

Upon completion of the session, the participants will

1. have a better understanding of the elements involved in peace advocacy, and
2. be able to make a simple advocacy plan for a chosen specific issue.

Materials:

1. Kraft paper, marking pens, crayons

Procedure:

1. Introductory statement: As peace educators, we find ourselves responding to specific issues in our contexts where we need to also act as advocates in solidarity with other peace advocates in our local context. Hence a peace educator is also an advocate of a culture of peace which goes beyond the realm of education. Such solidarity work in advancing peace issues increases our knowledge, knowledge that we can share and pass on to others. Advocacy is part of the nexus that is very much a part of the process of transformation: the so-called think-care-act nexus.
2. Ask the Ps to work in small groups and to think of a particular issue that they may want to advocate in their local context, for example, it may be to propose a gun control law or amendments to an existing one or to reject a parliamentarian's proposal to make military training mandatory in all higher education institutions. Ask the Ps to think through their issue in a step-by-step process and map out those steps. Ask them to prepare a plan in outline form with the following elements:
 - Sequence of steps, including both what will be done and who will do it
 - Anticipated obstacles and ideas on how to respond to these
4. After the small group sharing, gather the Ps in plenary for their presentation of their advocacy plan. Encourage the Ps to give their constructive suggestions to each other.
5. Make a synthesis out of the outcomes of the small group reports and the plenary suggestions and provide additional inputs that might look like this:
 - The purpose of peace advocacy is to persuade an audience towards some attitude or predisposition to bring about change in a given context.
 - It is often productive of results when we use dialogue and the critical collaboration path rather than the traditional adversarial paradigm
 - The main advocacy elements include data gathering or doing the needed research work in preparation for the advocacy campaign; awareness-raising and mobilizing people to support or help lead the campaign; and lobbying or influencing decision- or policy-making process.

- The specific steps in an Advocacy Plan would include the following:
 - Identify problem and possible solutions.
 - Research/gather the necessary information.
 - Develop advocacy goals (long-term) and objectives (short-term)
 - Identify those who can help effect the desired change
 - (The primary targets are those who have decision-making authority; secondary targets are those that can influence decision-makers; tertiary targets-those who can support the advocacy.)
 - Develop advocacy message(s)
 - Plan for methods and means
 - (lobbying, media work, campaigning, publications)
 - Explore alliance-building
 - Develop an over-all work plan/Implementation
 - Monitoring and Evaluation

- Some pointers re Legislative Advocacy:
 - Formulate a clear position on the issue, e.g., “Support the gun control bill!”
 - Gather evidence/be ready with facts to support your advocacy message: “On the average 87 people are killed by guns each day in our country!”
 - Develop a network of advocates for the issue: What other NGOs are working on a similar issue? Are their beliefs and values consistent with ours? If not, are we willing to do a “tactical” alliance? How do I get them on board? To develop a network: send a letter of invitation, hold a forum, call for a meeting.
 - Follow a lobby plan, which usually contains the what, who, and the how.
 - Raise public awareness on the issue to generate public support, e.g., petition-signing activities
 - Take advantage of events where opportunities to catch the attention of government leaders are high
 - Take advantage of decision-maker’s visit in your locality. Prepare briefing materials that may be handed to him/her or his/her staff. Cite ethical, legal or practical considerations that might help persuade decision-maker in the briefing material.
 - Find inside contacts/connections to the decision-maker
 - Visit in the Parliament- session hall or committee meetings
 - It will be good to bring a token of appreciation (i.e., shirt of your organization)

- Ways to Deliver Advocacy Messages
 - Through a letter that is clear and positive, i.e., with concrete proposal
 - Through a phone call
 - By inviting parliamentarians/government officials to public forums or by attending public forums that they will be attending
 - Through petitions
 - Through media- broadcast (radio/TV guesting), print (statement, press release, letter to editor, radio/TV) or social media (e.g. Twitter, Facebook)
 - Through press conferences
 - Through other creative ways such as collaborating with influential sectors such as the religious and strong civil society organizations
- Other Advocacy Tips
 - Rehearse as needed
 - Be prepared
 - Look presentable

Application

Ask the Ps to revisit their original plan, working in the same small groups that they were working with at the beginning of the session, and to discuss how they can improve their initial plan in the light of the earlier constructive comments of the other participants and the inputs provided by the facilitator.

SESSION 11 - Closing and Assessment

Objectives:

Upon completion of the session, the participants will

1. have evaluated the training workshop, and
2. have expressed his/her “commitment to peace”

Materials:

1. Handout 16: Evaluation questionnaire
2. Colored dove-shaped sheets of paper
3. A small low table or a mat/piece of cloth with flowers or a plant, preferably with a symbolic object and appropriate tablecloth. (To be prepared by the host team)
4. Certificates of Participation
5. Audiotape or videotape of the closing song/music and needed player

Procedure

Note: Arrange the chairs in a circle.

1. Ask the participants to fill out the evaluation questionnaire.
2. Invite them to write on the colored dove-shaped sheets of paper their “commitment to peace.” Then ask each one to read or express what s/he has written and afterwards to bring this sheet to the center table as in an offering.

(Aside from flowers, one other symbol can be put on the table but care must be taken that the symbol is acceptable to all participants. For example, use a cross or crucifix only when you are absolutely sure that everyone is Christian. A space photo of the earth or a small globe may be used.)

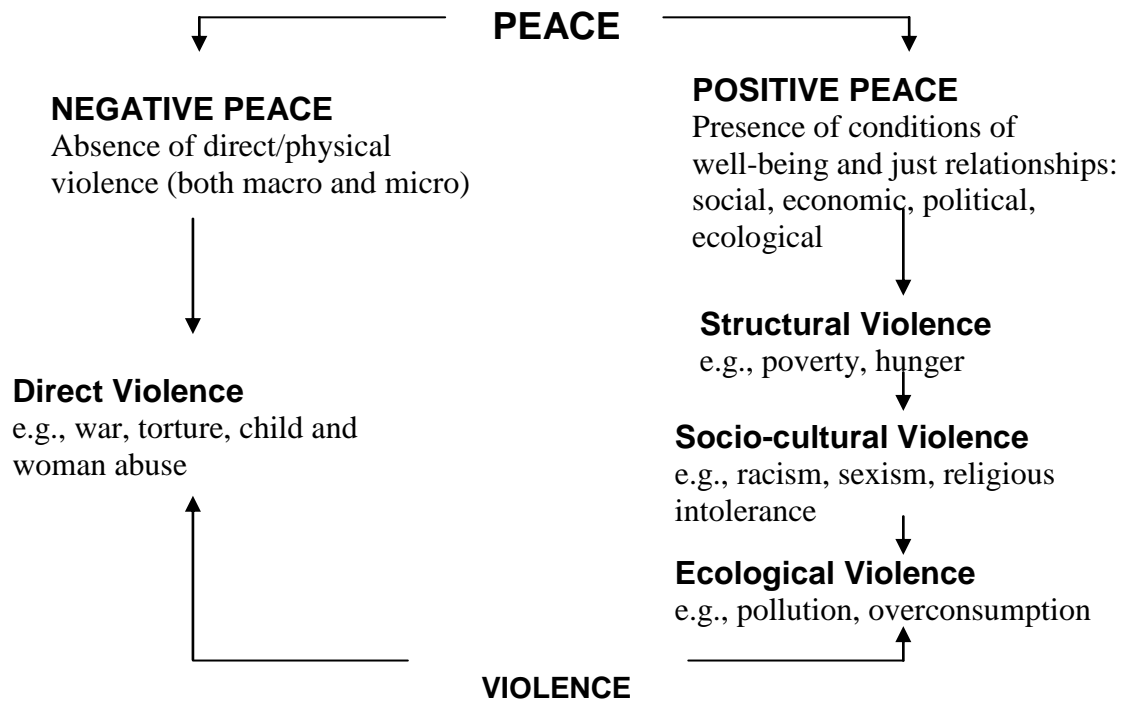
3. Distribute the certificates of participation. A novel way of doing this is to distribute the certificates randomly and to ask each one to hand the certificate s/he got to the person whose name appears in it. The handing of the certificate to the co-participant can be accompanied by a handshake, a hug, or a wish.
4. Invite everyone to stand up, hold hands, and still in a circle, sing an appropriate closing song. (The circle Chant is highly recommended if the group is multi-cultural and international in composition because of its universal meaningfulness. The words are below and the melody can be searched in the web.)

Circle Chant

Circle round for freedom, circle round for peace.
For all of us imprisoned, circle for release.

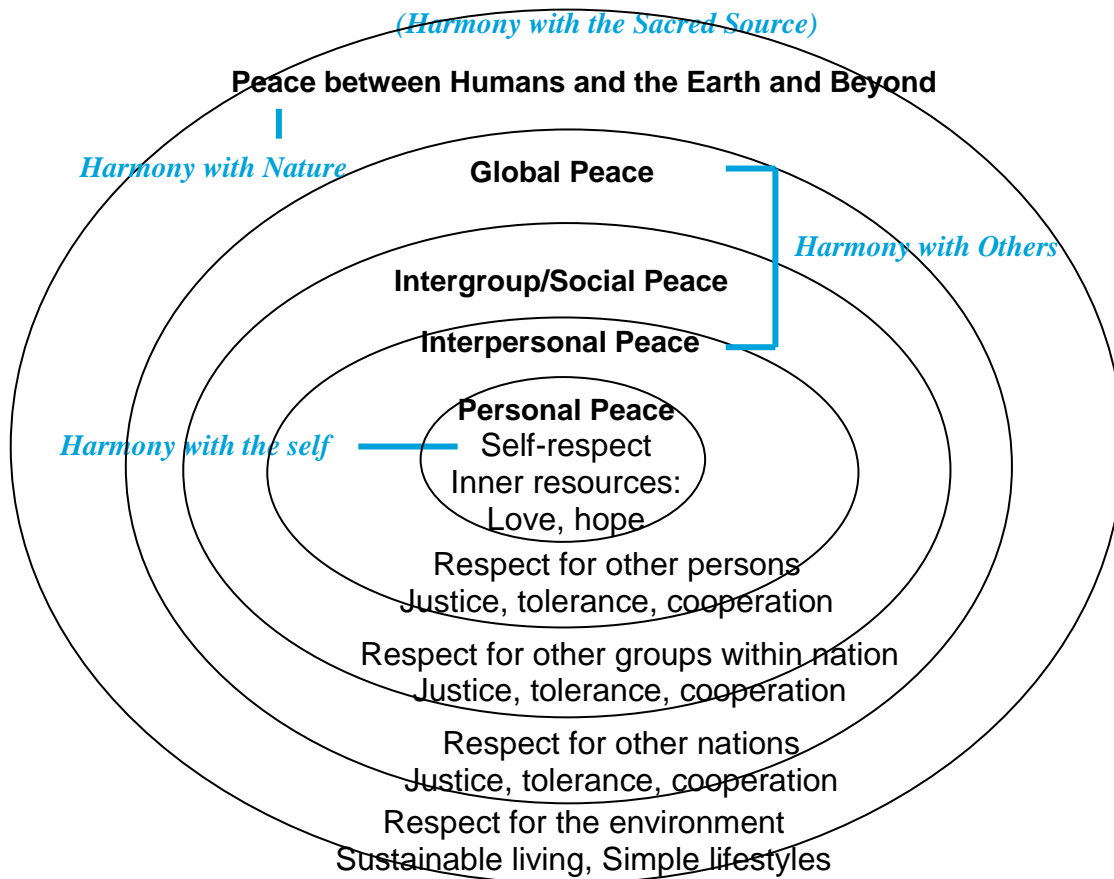
Circle for the planet, circle for each soul.
For the children of our children, keep the circle whole.

Defining Peace and Violence



Our understanding of peace should also include the various levels of relationships, beginning with personal peace and expanding to wider circles.

Levels of Peace

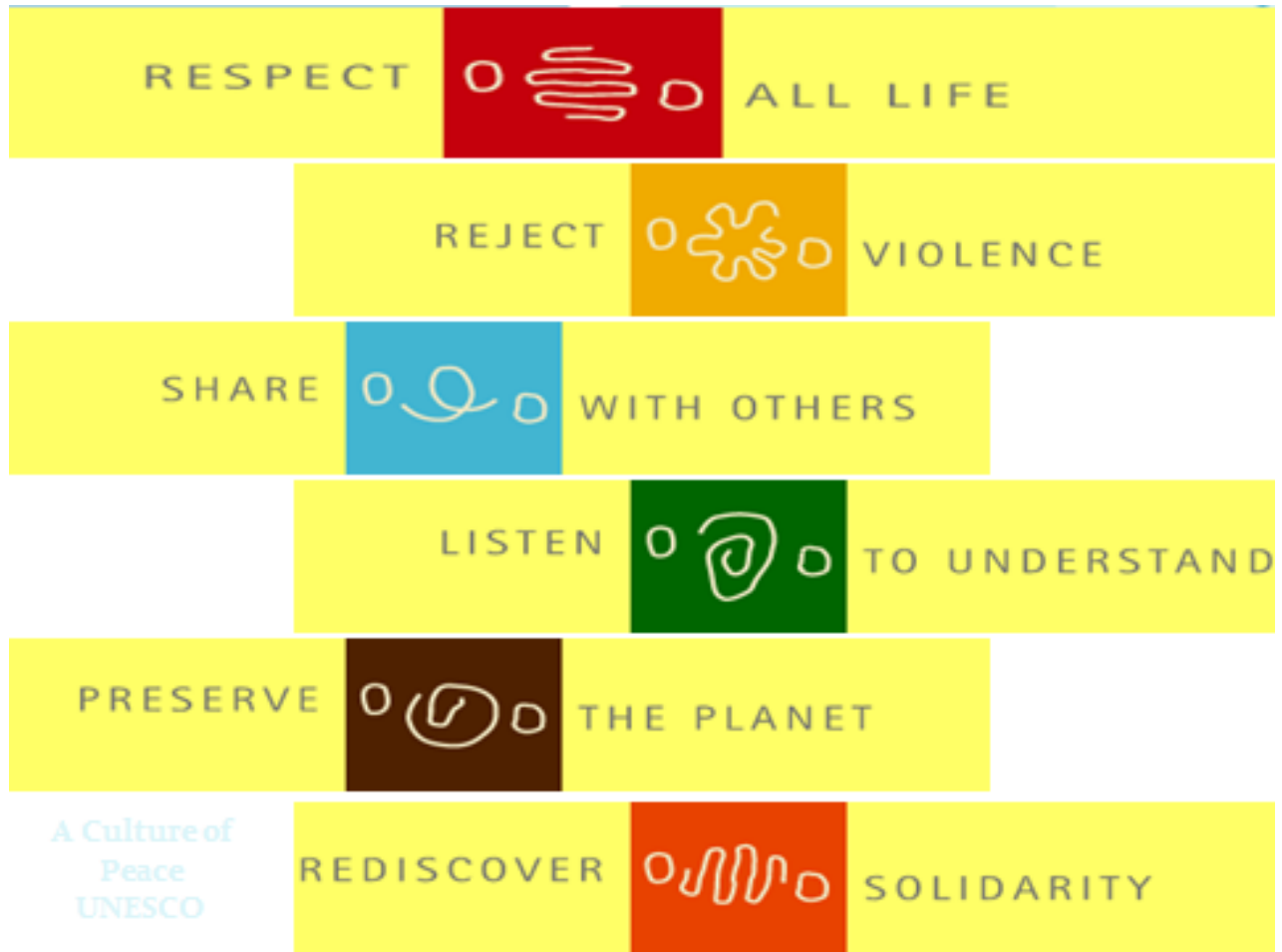


A Typology of Violence

(Adapted from the conceptual map formulated by Toh Swee-Hin and Virginia Cawagas)

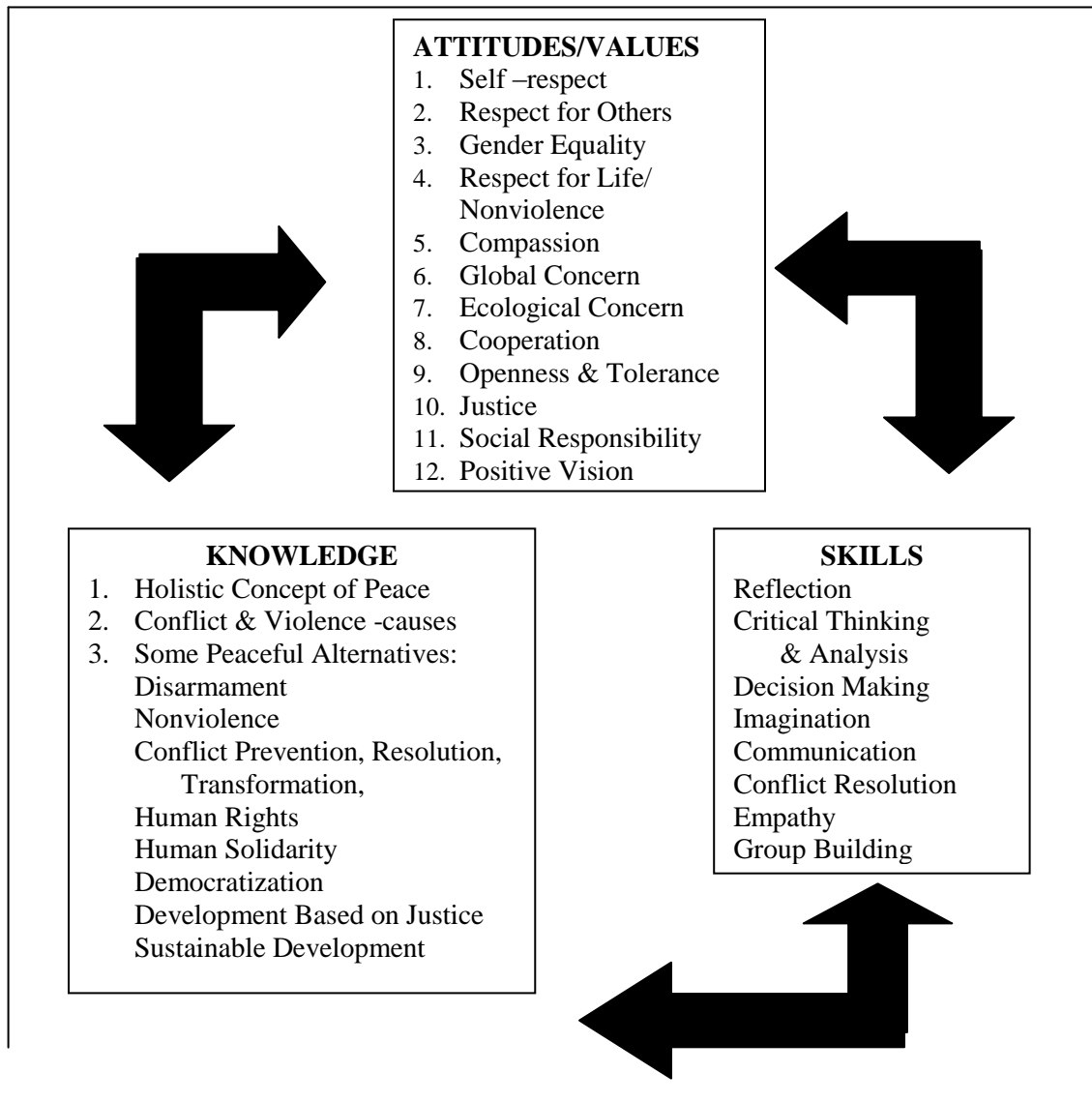
Level Form of violence	Personal	Interpersonal/ Community	National	Global
Direct/Physical	Suicide Drug abuse	Domestic violence Violent Crimes	Civil war Violent crimes Human rights abuses	Conventional war Nuclear war Human rights abuses
Structural/ Economic, Political	Powerlessness	Local inequalities Poverty, Hunger	National inequalities Poverty, Hunger	Global inequalities Poverty, Hunger
Socio-cultural/ Psychological	Alienation Low self-esteem Anxiety	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance	Prejudice/enemy images Cultural domination Racism Sexism Religious intolerance
Ecological	Over-consumption	Over-consumption Pollution	Over-consumption Pollution Chemical and Biological warfare Nuclear power radiation	Over-consumption Pollution Chemical and Biological warfare Nuclear power radiation

UNESCO's Culture of Peace Poster

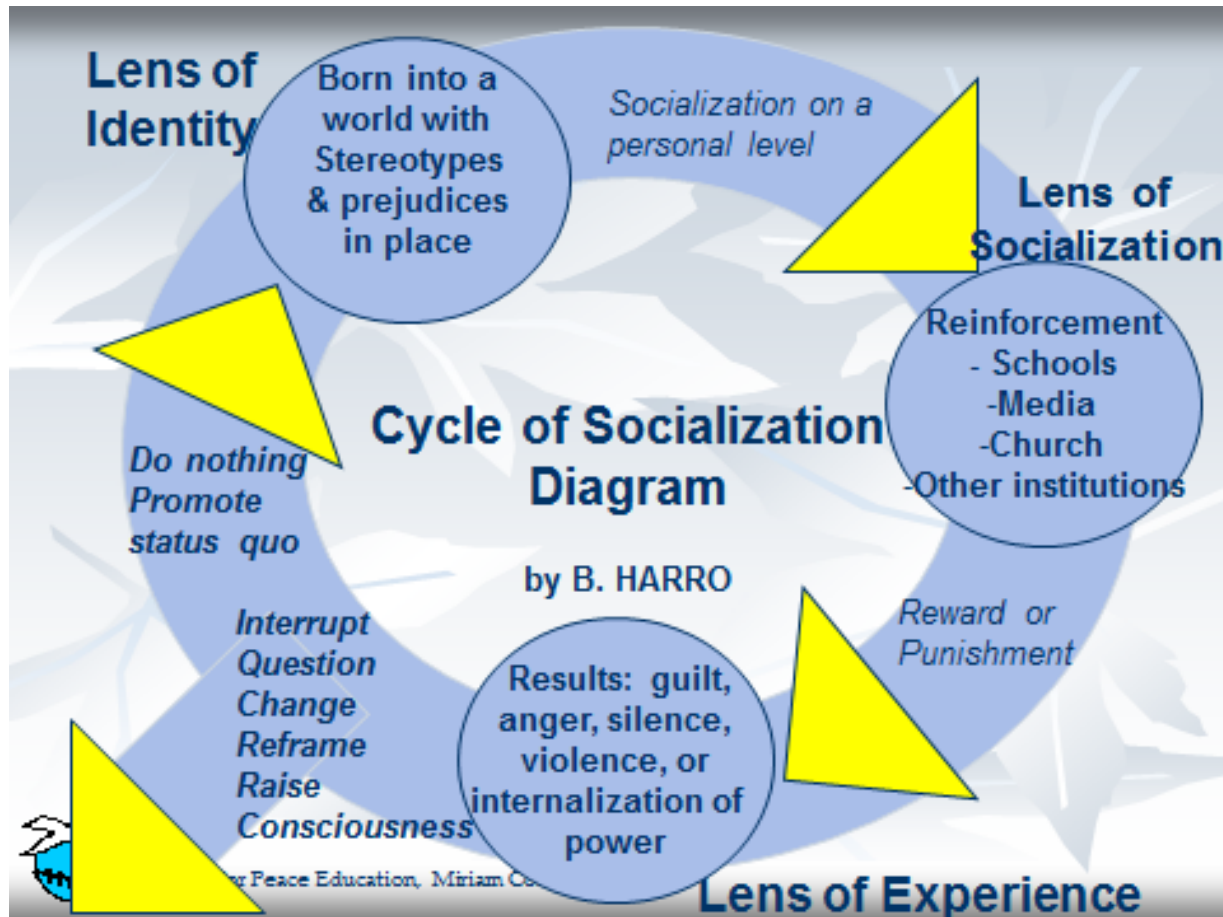


Peace Education's Schema of Knowledge, Skills and Attitudes/Values

The following schema is an attempt to list the key knowledge areas, skills, attitudes and values that are integral to peace education. The list, which is not exhaustive and is expected to still evolve, is based on a survey of peace education literature and of key informants/peace educators. The diagram is followed by a brief explanation of each item found in the schema.



CYCLE OF SOCIALIZATION BY B. HARRO



DECLARATION OF PRINCIPLES ON TOLERANCE, 1995 (EXCERPT)

Preamble

Bearing in mind that the United Nations Charter states "We, the peoples of the United Nations determined to save succeeding generations from the scourge of war, ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person... and for these ends to practise tolerance and live together in peace with one another as good neighbours."

Recalling that the Preamble to the Constitution of UNESCO adopted on 16 November 1945, states that "peace, if it is not to fail, must be founded on the intellectual and moral solidarity of mankind."

Recalling also that the Universal Declaration of Human Rights affirms that "Everyone has the right to freedom of thought, conscience and religion" (Article 18), "of opinion and expression" (Article 19), and that education "should promote understanding, tolerance and friendship among all nations, racial or religious groups" (Article 26),

Noting relevant international instruments ...

Alarmed by the current rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, exclusion, marginalization and discrimination directed against national, ethnic, religious and linguistic minorities, refugees, migrant workers, immigrants and vulnerable groups within societies, as well as acts of violence and intimidation committed against individuals exercising their freedom of opinion and expression - all of which threaten the consolidation of peace and democracy both nationally and internationally and which are all obstacles to development,

Emphasizing the responsibilities of Member States to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, gender, language, national origin, religion or disability, and to combat intolerance,

Adopt and solemnly proclaim this Declaration of Principles on Tolerance.

Resolving to take all positive measures necessary to promote tolerance in our societies, because tolerance is not only a cherished principle, but also a necessity for peace and for the economic and social advancement of all peoples.

We declare the following:

Article 1 - Meaning of tolerance

1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4 Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

Article 2 - State level

2.1 Tolerance at the State level requires just and impartial legislation, law enforcement and judicial and administrative process. It also requires that economic and social opportunities be made available to each person without any discrimination. Exclusion and marginalization can lead to frustration, hostility and fanaticism .

2.2. In order to achieve a more tolerant society, States should ratify existing international human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society.

2.3 It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family. Without tolerance there can be no peace, and without peace there can be no development or democracy...

UNIVERSAL DECLARATION OF HUMAN RIGHTS (Abbreviated)

Article 1

Right to Equality

Article 2

Freedom from Discrimination

Article 3

Right to Life, Liberty, Personal Security

Article 4

Freedom from Slavery

Article 5

Freedom from Torture and Degrading Treatment

Article 6

Right to Recognition as a Person before the Law

Article 7

Right to Equality before the Law

Article 8

Right to Remedy by Competent Tribunal

Article 9

Freedom from Arbitrary Arrest and Exile

Article 10

Right to Fair Public Hearing

Article 11

Right to be Considered Innocent until Proven Guilty

Article 12

Freedom from Interference with Privacy, Family, Home and Correspondence

Article 13

Right to Free Movement in and out of the Country

Article 14

Right to Asylum in other Countries from Persecution

Article 15

Right to a Nationality and the Freedom to Change It

Article 16

Right to Marriage and Family

Article 17

Right to Own Property

Article 18

Freedom of Belief and Religion

Article 19

Freedom of Opinion and Information

Article 20

Right of Peaceful Assembly and Association

Article 21

Right to Participate in Government and in Free Elections

Article 22

Right to Social Security

Article 23

Right to Desirable Work and to Join Trade Unions

Article 24

Right to Rest and Leisure

Article 25

Right to Adequate Living Standard

Article 26

Right to Education

Article 27

Right to Participate in the Cultural Life of Community

Article 28

Right to a Social Order that Articulates this Document

Article 29

Community Duties Essential to Free and Full Development

Article 30

Freedom from State or Personal Interference in the above Rights

**Convention on the Elimination of All Forms of Discrimination
against Women (CEDAW)**

(Please see this link for the full text:

<http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>)

"...the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields "

INTRODUCTION

On 18 December 1979, the Convention on the Elimination of All Forms of Discrimination against Women was adopted by the United Nations General Assembly. It entered into force as an international treaty on 3 September 1981 after the twentieth country had ratified it. By the tenth anniversary of the Convention in 1989, almost one hundred nations have agreed to be bound by its provisions...

PREAMBLE

PART I

Article 1: For the purposes of the present Convention, the term "discrimination against women" shall mean any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2: States Parties condemn discrimination against women in all its forms, agree to pursue by all appropriate means and without delay a policy of eliminating discrimination against women and, to this end, undertake:

(a) To embody the principle of the equality of men and women in their national constitutions or other appropriate legislation if not yet incorporated therein and to ensure, through law and other appropriate means, the practical realization of this principle; (b) To adopt appropriate legislative and other measures, including sanctions where appropriate, prohibiting all discrimination against women; (c) To establish legal protection of the rights of women on an equal basis with men and to ensure through competent national tribunals and other public institutions the effective protection of women against any act of discrimination; (d) To refrain from engaging in any act or practice of discrimination against women and to ensure that public authorities and institutions shall act in conformity with this obligation; (e) To take all appropriate measures to eliminate discrimination against women by any person, organization or enterprise; (f) To take all appropriate measures, including legislation, to modify or abolish existing laws, regulations, customs and practices which constitute discrimination against women; (g) To repeal all national penal provisions which constitute discrimination against women.

Article 3: States Parties shall take in all fields, in particular in the political, social, economic and cultural fields, all appropriate measures, including legislation, to ensure the full development and advancement of women , for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men.

Article 4: 1. Adoption by States Parties of temporary special measures aimed at accelerating de facto equality between men and women shall not be considered discrimination as defined in the present Convention, but shall in no way entail as a consequence the maintenance of unequal or separate standards; these measures shall be discontinued when the objectives of equality of opportunity and treatment have been achieved. 2. Adoption by States Parties of special measures, including those measures contained in the present Convention, aimed at protecting maternity shall not be considered discriminatory.

Article 5: States Parties shall take all appropriate measures:

(a) To modify the social and cultural patterns of conduct of men and women, with a view to achieving the elimination of prejudices and customary and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes or on stereotyped roles for men and women; (b) To ensure that family education includes a proper understanding of maternity as a social function and the recognition of the common responsibility of men and women in the upbringing and development of their children, it being understood that the interest of the children is the primordial consideration in all cases.

Article 6: States Parties shall take all appropriate measures, including legislation, to suppress all forms of traffic in women and exploitation of prostitution of women.

PART II

Article 7: States Parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country and, in particular, shall ensure to women, on equal terms with men, the right: (a) To vote in all elections and public referenda and to be eligible for election to all publicly elected bodies; (b) To participate in the formulation of government policy and the implementation thereof and to hold public office and perform all public functions at all levels of government; (c) To participate in non-governmental organizations and associations concerned with the public and political life of the country.

Article 8: States Parties shall take all appropriate measures to ensure to women, on equal terms with men and without any discrimination, the opportunity to represent their Governments at the international level and to participate in the work of international organizations.

Article 9: 1. States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband. 2. States Parties shall grant women equal rights with men with respect to the nationality of their children.

PART III

Article 10: States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on a basis of equality of men and women: (a) The same conditions for career and vocational guidance, for access to studies and for the achievement of diplomas in educational establishments of all categories in rural as well as in urban areas; this equality shall be ensured in pre-school, general, technical, professional and higher technical education, as well as in all types of vocational training; (b) Access to the same curricula, the same examinations, teaching staff with qualifications of the same standard and school premises and equipment of the same quality; (c) The elimination of any stereotyped concept of the roles of men and women at all levels and in all forms of education by

encouraging coeducation and other types of education which will help to achieve this aim and, in particular, by the revision of textbooks and school programmes and the adaptation of teaching methods; (d) The same opportunities to benefit from scholarships and other study grants; (e) The same opportunities for access to programmes of continuing education, including adult and functional literacy programmes, particularly those aimed at reducing, at the earliest possible time, any gap in education existing between men and women; (f) The reduction of female student drop-out rates and the organization of programmes for girls and women who have left school prematurely; (g) The same Opportunities to participate actively in sports and physical education; (h) Access to specific educational information to help to ensure the health and well-being of families, including information and advice on family planning.

Article 11: 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of employment in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to work as an inalienable right of all human beings; (b) The right to the same employment opportunities, including the application of the same criteria for selection in matters of employment; (c) The right to free choice of profession and employment, the right to promotion, job security and all benefits and conditions of service and the right to receive vocational training and retraining, including apprenticeships, advanced vocational training and recurrent training; (d) The right to equal remuneration, including benefits, and to equal treatment in respect of work of equal value, as well as equality of treatment in the evaluation of the quality of work; (e) The right to social security, particularly in cases of retirement, unemployment, sickness, invalidity and old age and other incapacity to work, as well as the right to paid leave; (f) The right to protection of health and to safety in working conditions, including the safeguarding of the function of reproduction.

2. In order to prevent discrimination against women on the grounds of marriage or maternity and to ensure their effective right to work, States Parties shall take appropriate measures:

(a) To prohibit, subject to the imposition of sanctions, dismissal on the grounds of pregnancy or of maternity leave and discrimination in dismissals on the basis of marital status; (b) To introduce maternity leave with pay or with comparable social benefits without loss of former employment, seniority or social allowances; (c) To encourage the provision of the necessary supporting social services to enable parents to combine family obligations with work responsibilities and participation in public life, in particular through promoting the establishment and development of a network of child-care facilities; (d) To provide special protection to women during pregnancy in types of work proved to be harmful to them.

3. Protective legislation relating to matters covered in this article shall be reviewed periodically in the light of scientific and technological knowledge and shall be revised, repealed or extended as necessary.

Article 12 : 1. States Parties shall take all appropriate measures to eliminate discrimination against women in the field of health care in order to ensure, on a basis of equality of men and women, access to health care services, including those related to family planning. 2. Notwithstanding the provisions of paragraph 1 of this article, States Parties shall ensure to women appropriate services in connection with pregnancy, confinement and the post-natal period, granting free services where necessary, as well as adequate nutrition during pregnancy and lactation.

Article 13: States Parties shall take all appropriate measures to eliminate discrimination against women in other areas of economic and social life in order to ensure, on a basis of equality of men and women, the same rights, in particular:

(a) The right to family benefits; (b) The right to bank loans, mortgages and other forms of financial credit; (c) The right to participate in recreational activities, sports and all aspects of cultural life.

Article 14: 1. States Parties shall take into account the particular problems faced by rural women and the significant roles which rural women play in the economic survival of their families, including their work in the non-monetized sectors of the economy, and shall take all appropriate measures to ensure the application of the provisions of the present Convention to women in rural areas. 2. States Parties shall take all appropriate measures to eliminate discrimination against women in rural areas in order to ensure, on a basis of equality of men and women, that they participate in and benefit from rural development and, in particular, shall ensure to such women the right: (a) To participate in the elaboration and implementation of development planning at all levels; (b) To have access to adequate health care facilities, including information, counselling and services in family planning; (c) To benefit directly from social security programmes; (d) To obtain all types of training and education, formal and non-formal, including that relating to functional literacy, as well as, inter alia, the benefit of all community and extension services, in order to increase their technical proficiency; (e) To organize self-help groups and co-operatives in order to obtain equal access to economic opportunities through employment or self employment; (f) To participate in all community activities; (g) To have access to agricultural credit and loans, marketing facilities, appropriate technology and equal treatment in land and agrarian reform as well as in land resettlement schemes; (h) To enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications.

PART IV

Article 15: 1. States Parties shall accord to women equality with men before the law. 2. States Parties shall accord to women, in civil matters, a legal capacity identical to that of men and the same opportunities to exercise that capacity. In particular, they shall give women equal rights to conclude contracts and to administer property and shall treat them equally in all stages of procedure in courts and tribunals. 3. States Parties agree that all contracts and all other private instruments of any kind with a legal effect which is directed at restricting the legal capacity of women shall be deemed null and void. 4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile.

Article 16: 1. States Parties shall take all appropriate measures to eliminate discrimination against women in all matters relating to marriage and family relations and in particular shall ensure, on a basis of equality of men and women: (a) The same right to enter into marriage; (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent; (c) The same rights and responsibilities during marriage and at its dissolution; (d) The same rights and responsibilities as parents, irrespective of their marital status, in matters relating to their children; in all cases the interests of the children shall be paramount; (e) The same rights to decide freely and responsibly on the number and spacing of their children and to have access to the information, education and means to enable them to exercise these rights; (f) The same rights and responsibilities with regard to guardianship, wardship, trusteeship and adoption of children, or similar institutions where these concepts exist in national legislation; in all cases the interests of the children shall be paramount; (g) The same personal rights as husband and wife, including the right to choose a family name, a profession and an occupation; (h) The same rights for both spouses in respect of the ownership, acquisition, management, administration, enjoyment and disposition of property, whether free of charge or for a valuable consideration. 2. The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

(Articles 17-30 refer only to the function of the Committee and the administration of the Convention.)

A summary of the rights under the Convention on the Rights of the Child

(From http://www.unicef.org/crc/files/Rights_overview.pdf)

Article 1 (Definition of the child): The Convention defines a 'child' as a person below the age of 18, unless the laws of a particular country set the legal age for adulthood younger. The Committee on the Rights of the Child, the monitoring body for the Convention, has encouraged States to review the age of majority if it is set below 18 and to increase the level of protection for all children under 18.

Article 2 (Non-discrimination): The Convention applies to all children, whatever their race, religion or abilities; whatever they think or say, whatever type of family they come from. It doesn't matter where children live, what language they speak, what their parents do, whether they are boys or girls, what their culture is, whether they have a disability or whether they are rich or poor. No child should be treated unfairly on any basis.

Article 3 (Best interests of the child): The best interests of children must be the primary concern in making decisions that may affect them. All adults should do what is best for children. When adults make decisions, they should think about how their decisions will affect children. This particularly applies to budget, policy and law makers.

Article 4 (Protection of rights): Governments have a responsibility to take all available measures to make sure children's rights are respected, protected and fulfilled. When countries ratify the Convention, they agree to review their laws relating to children. This involves assessing their social services, legal, health and educational systems, as well as levels of funding for these services. Governments are then obliged to take all necessary steps to ensure that the minimum standards set by the Convention in these areas are being met. They must help families protect children's rights and create an environment where they can grow and reach their potential. In some instances, this may involve changing existing laws or creating new ones. Such legislative changes are not imposed, but come about through the same process by which any law is created or reformed within a country. Article 41 of the Convention points out the when a country already has higher legal standards than those seen in the Convention, the higher standards always prevail.

Article 5 (Parental guidance): Governments should respect the rights and responsibilities of families to direct and guide their children so that, as they grow, they learn to use their rights properly. Helping children to understand their rights does not mean pushing them to make choices with consequences that they are too young to handle. Article 5 encourages parents to deal with rights issues "in a manner consistent with the evolving capacities of the child". The Convention does not take responsibility for children away from their parents and give more authority to governments. It does place on governments the responsibility to protect and assist families in fulfilling their essential role as nurturers of children.

Article 6 (Survival and development): Children have the right to live. Governments should ensure that children survive and develop healthily.

Article 7 (Registration, name, nationality, care): All children have the right to a

legally registered name, officially recognised by the government. Children have the right to a nationality (to belong to a country). Children also have the right to know and, as far as possible, to be cared for by their parents.

Article 8 (Preservation of identity): Children have the right to an identity – an official record of who they are. Governments should respect children's right to a name, a nationality and family ties.

Article 9 (Separation from parents): Children have the right to live with their parent(s), unless it is bad for them. Children whose parents do not live together have the right to stay in contact with both parents, unless this might hurt the child.

Article 10 (Family reunification): Families whose members live in different countries should be allowed to move between those countries so that parents and children can stay in contact, or get back together as a family. For every child Health, Education, Equality, Protection

Article 11 (Kidnapping): Governments should take steps to stop children being taken out of their own country illegally. This article is particularly concerned with parental abductions. The Convention's Optional Protocol on the sale of children, child prostitution and child pornography has a provision that concerns abduction for financial gain.

Article 12 (Respect for the views of the child): When adults are making decisions that affect children, children have the right to say what they think should happen and have their opinions taken into account. This does not mean that children can now tell their parents what to do. This Convention encourages adults to listen to the opinions of children and involve them in decision-making -- not give children authority over adults. Article 12 does not interfere with parents' right and responsibility to express their views on matters affecting their children. Moreover, the Convention recognizes that the level of a child's participation in decisions must be appropriate to the child's level of maturity. Children's ability to form and express their opinions develops with age.

Article 13 (Freedom of expression): Children have the right to get and share information, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.

Article 14 (Freedom of thought, conscience and religion): Children have the right to think and believe what they want and to practise their religion, as long as they are not stopping other people from enjoying their rights. Parents should help guide their children in these matters. The Convention respects the rights and duties of parents in providing religious and moral guidance to their children. Religious groups around the world have expressed support for the Convention, which indicates that it in no way prevents parents from bringing their children up within a religious tradition. At the same time, the Convention recognizes that as children mature and are able to form their own views, some may question certain religious practices or cultural traditions. The Convention supports children's right to examine their beliefs, but implies respect for the rights and freedoms of others.

Article 15 (Freedom of association): Children have the right to meet together and to join groups and organisations, as long as it does not stop other people from enjoying their rights. In exercising their rights, children have the responsibility to respect the rights, freedoms and reputations of others.

Article 16 (Right to privacy): Children have a right to privacy. The law should protect them from attacks against their way of life, their good name, their families and their homes.

Article 17 (Access to information; mass media): Children have the right to get information that is important to their health and well-being. Governments should encourage mass media – radio, television, newspapers and Internet content sources – to provide information that children can understand and to not promote materials that could harm children. Mass media should particularly be encouraged to supply information in languages that minority and indigenous children can understand. Children should also have access to children's books.

Article 18 (Parental responsibilities; state assistance): Both parents share responsibility for bringing up their children, and should always consider what is best for each child. Governments must respect the responsibility of parents for providing appropriate guidance to their children – the Convention does not take responsibility for children away from their parents and give more authority to governments. It places a responsibility on governments to provide support services to parents, especially if both parents work outside the home.

Article 19 (Protection from all forms of violence): Children have the right to be protected from being hurt and mistreated, physically or mentally. Governments should ensure that children are properly cared for and protect them from violence, abuse and neglect by their parents, or anyone else who looks after them. In terms of discipline, the Convention does not specify what forms of punishment parents should use. However any form of discipline involving violence is unacceptable. There are ways to discipline children that are effective in helping children learn about family and social expectations for their behaviour – ones that are non-violent, are appropriate to the child's level of development and take the best interests of the child into consideration. In most countries, laws already define what sorts of punishments are considered excessive or abusive.

Article 20 (Children deprived of family environment): Children who cannot be looked after by their own family have a right to special care and must be looked after properly, by people who respect their ethnic group, religion, culture and language.

Article 21 (Adoption): Children have the right to care and protection if they are adopted or in foster care. The first concern must be what is best for them. The same rules should apply whether they are adopted in the country where they were born, or if they are taken to live in another country.

Article 22 (Refugee children): Children have the right to special protection and help if they are refugees (if they have been forced to leave their home and live in another country), as well as all the rights in this Convention.

Article 23 (Children with disabilities): Children who have any kind of disability have the right to special care and support, as well as all the rights in the Convention,

so that they can live full and independent lives.

Article 24 (Health and health services): Children have the right to good quality health care – the best health care possible – to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy. Rich countries should help poorer countries achieve this.

Article 25 (Review of treatment in care): Children who are looked after by their local authorities, rather than their parents, have the right to have these living arrangements looked at regularly to see if they are the most appropriate. Their care and treatment should always be based on “the best interests of the child”. (

Article 26 (Social security): Children – either through their guardians or directly – have the right to help from the government if they are poor or in need. **Article 27 (Adequate standard of living):** Children have the right to a standard of living that is good enough to meet their physical and mental needs. Governments should help families and guardians who cannot afford to provide this, particularly with regard to food, clothing and housing.

Article 28: (Right to education): All children have the right to a primary education, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children’s dignity. For children to benefit from education, schools must be run in an orderly way – without the use of violence. Any form of school discipline should take into account the child’s human dignity. Therefore, governments must ensure that school administrators review their discipline policies and eliminate any discipline practices involving physical or mental violence, abuse or neglect. Young people should be encouraged to reach the highest level of education of which they are capable.

Article 29 (Goals of education): Children’s education should develop each child’s personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should also help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respect the rights their parents, and education should aim to develop respect for the values and culture of their parents. The Convention does not address such issues as school uniforms, dress codes, the singing of the national anthem or prayer in schools. It is up to governments and school officials in each country to determine whether, in the context of their society and existing laws, such matters infringe upon other rights protected by the Convention

Article 30 (Children of minorities/indigenous groups): Minority or indigenous children have the right to learn about and practice their own culture, language and religion. The right to practice one’s own culture, language and religion applies to everyone; the Convention here highlights this right in instances where the practices are not shared by the majority of people in the country.

Article 31 (Leisure, play and culture): Children have the right to relax and play, and to join in a wide range of cultural, artistic and other recreational activities.

Article 32 (Child labour): The government should protect children from work that is dangerous or might harm their health or their education. While the Convention protects children from harmful and exploitative work, there is nothing in it that prohibits parents from expecting their children to help out at home in ways that are

safe and appropriate to their age. If children help out in a family farm or business, the tasks they do be safe and suited to their level of development and comply with national labour laws.

Article 33 (Drug abuse): Governments should use all means possible to protect children from the use of harmful drugs and from being used in the drug trade.

Article 34 (Sexual exploitation): Governments should protect children from all forms of sexual exploitation and abuse. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.

Article 35 (Abduction, sale and trafficking): The government should take all measures possible to make sure that children are not abducted, sold or trafficked. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.

Article 36 (Other forms of exploitation): Children should be protected from any activity that takes advantage of them or could harm their welfare and development.

Article 37 (Detention and punishment): No one is allowed to punish children in a cruel or harmful way. They should not be put in prison with adults, should be able to keep in contact with their families, and should not be sentenced to death or life imprisonment without possibility of release.

Article 38 (War and armed conflicts): Governments must do everything they can to protect and care for children affected by war. Children under 15 should not be forced or recruited to take part in a war or join the armed forces. The Convention's Optional Protocol on the involvement of children in armed conflict further develops this right, raising the age for direct participation in armed conflict to 18 and establishing a ban on compulsory recruitment for children under 18.

Article 39 (Rehabilitation of child victims): Children who have been neglected, abused or exploited should receive special help to physically and psychologically recover and reintegrate into society. Particular attention should be paid to restoring the health, self-respect and dignity of the child.

Article 40 (Juvenile justice): Children who are accused of breaking the law have the right to legal help and fair treatment in a justice system that respects their rights. Governments are required to set a minimum age below which children cannot be held criminally responsible and to provide minimum guarantees for the fairness and quick resolution of judicial or alternative proceedings.

Article 41 (Respect for superior national standards): If the laws of a country provide better protection of children's rights than the articles in this Convention, those laws should apply.

Article 42 (Knowledge of rights): Governments should make the Convention known to adults and children. Adults should help children learn about their rights, too.

Articles 43-54 These articles discuss how governments and organizations like UNICEF should work to ensure children are protected in their rights.

UN SC Resolution 1325
Adopted by the Security Council on 31 October 2000

The Security Council...

1. Urges Member States to ensure increased representation of women at all decision-making levels in national, regional and international institutions and mechanisms for the prevention, management, and resolution of conflict;
2. Encourages the Secretary-General to implement his strategic plan of action (A/49/587) calling for an increase in the participation of women at decision making levels in conflict resolution and peace processes;
3. Urges the Secretary-General to appoint more women as special representatives and envoys to pursue good offices on his behalf, and in this regard calls on Member States to provide candidates to the Secretary-General, for inclusion in a regularly updated centralized roster;
4. Further urges the Secretary-General to seek to expand the role and contribution of women in United Nations field-based operations, and especially among military observers, civilian police, human rights and humanitarian personnel;
5. Expresses its willingness to incorporate a gender perspective into peacekeeping operations, and urges the Secretary-General to ensure that, where appropriate, field operations include a gender component;
6. Requests the Secretary-General to provide to Member States training guidelines and materials on the protection, rights and the particular needs of women, as well as on the importance of involving women in all peacekeeping and peacebuilding measures... ;
7. Urges Member States to increase their voluntary financial, technical and logistical support for gender-sensitive training efforts, including those undertaken by relevant funds and programmes... ;
8. Calls on all actors involved, when negotiating and implementing peace agreements, to adopt a gender perspective, including, inter alia: (a) The special needs of women and girls during repatriation and resettlement and for rehabilitation, reintegration and post-conflict reconstruction; (b) Measures that support local women's peace initiatives and indigenous processes for conflict resolution, and that involve women in all of the implementation mechanisms of the peace agreements; (c) Measures that ensure the protection of and respect for human rights of women and girls, particularly as they relate to the constitution, the electoral system, the police and the judiciary;
9. Calls upon all parties to armed conflict to respect fully international law applicable to the rights and protection of women and girls, especially as civilians, in particular the obligations applicable to them under the Geneva Conventions of 1949 and the Additional Protocols thereto of 1977, the Refugee Convention of 1951 and the Protocol thereto of 1967, the Convention on the Elimination of All Forms of Discrimination against Women of 1979 and the Optional Protocol thereto of 1999 and the United

Nations Convention on the Rights of the Child of 1989 and the two Optional Protocols thereto of 25 May 2000, and to bear in mind the relevant provisions of the International Criminal Court;

10. Calls on all parties to armed conflict to take special measures to protect women and girls from gender-based violence, particularly rape and other forms of sexual abuse, and all other forms of violence in situations of armed conflict;

11. Emphasizes the responsibility of all States to put an end to impunity and to prosecute those responsible for genocide, crimes against humanity, and war crimes including those relating to sexual and other violence against women and girls, and in this regard stresses the need to exclude these crimes, where feasible from amnesty provisions;

12. Calls upon all parties to armed conflict to respect the civilian and humanitarian character of refugee camps and settlements, and to take into account the particular needs of women and girls, including in their design, and recalls its resolutions 1208 (1998) of 19 November 1998 and 1296 (2000) of 19 April 2000;

13. Encourages all those involved in the planning for disarmament, demobilization and reintegration to consider the different needs of female and male ex-combatants and to take into account the needs of their dependants;

14. Reaffirms its readiness, whenever measures are adopted under Article 41 of the Charter of the United Nations, to give consideration to their potential impact on the civilian population, bearing in mind the special needs of women and girls, in order to consider appropriate humanitarian exemptions;

15. Expresses its willingness to ensure that Security Council missions take into account gender considerations and the rights of women, including through consultation with local and international women's groups;

16. Invites the Secretary-General to carry out a study on the impact of armed conflict on women and girls, the role of women in peace-building and the gender dimensions of peace processes and conflict resolution, and further invites him to 4 S/RES/1325 (2000) submit a report to the Security Council on the results of this study and to make this available to all Member States of the United Nations;

17. Requests the Secretary-General, where appropriate, to include in his reporting to the Security Council progress on gender mainstreaming throughout peacekeeping missions and all other aspects relating to women and girls;

18. Decides to remain actively sized of the matter.

UN Security Council Resolution 1820

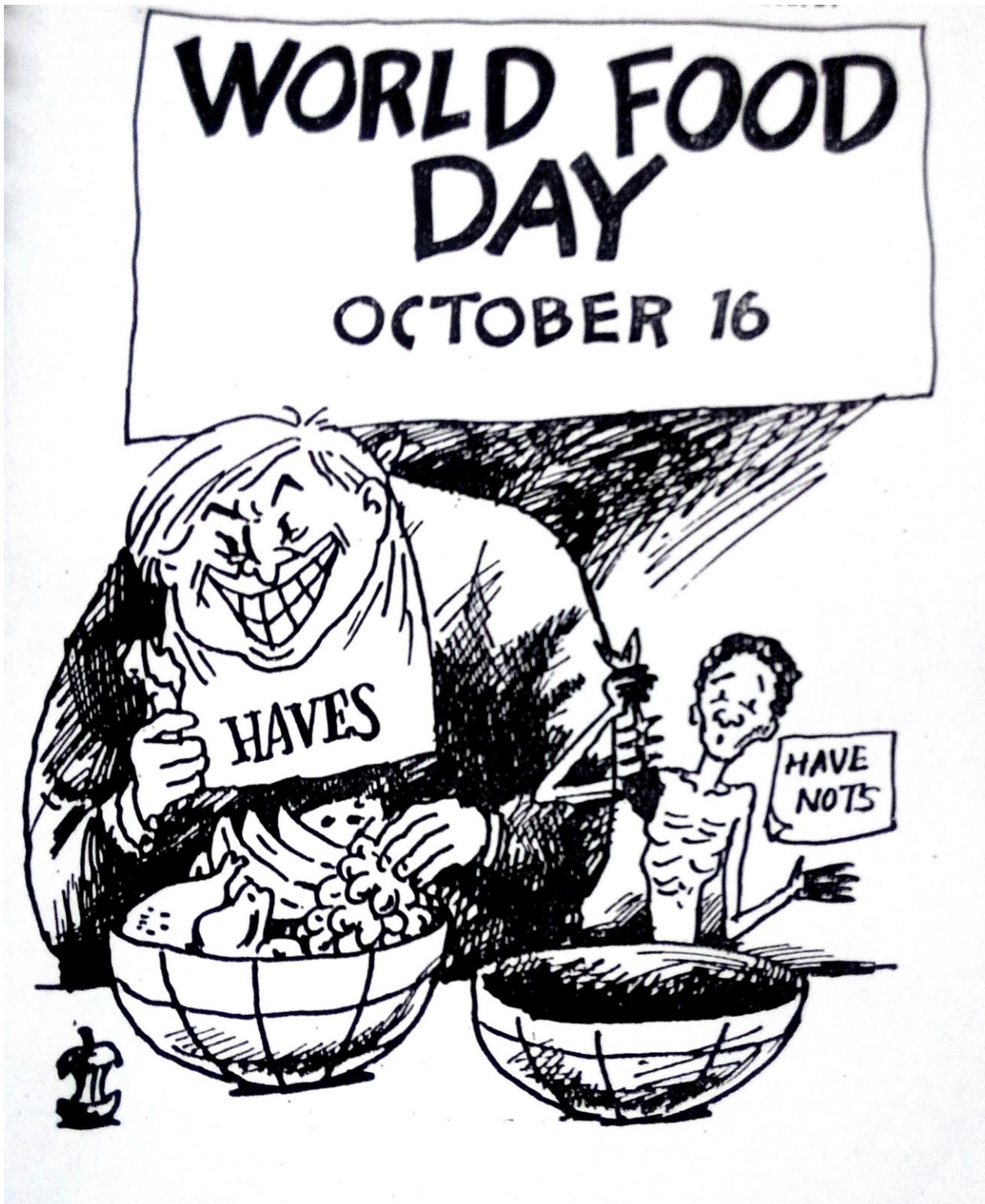
See full text in

[http://www.un.org/ga/search/view_doc.asp?symbol=S/RES/1820\(2008\)](http://www.un.org/ga/search/view_doc.asp?symbol=S/RES/1820(2008))

United Nations Security Council Resolution 1820 was unanimously adopted on June 19, 2008 due to weak areas concerning sexual violence prevention and response in SCR 1325 (2000).

SCR 1820 recognizes that sexual violence can impede international peace and security, and therefore requires a security response to protect girls and women from sexual violence during armed conflict. For the first time, sexual violence is not discussed as an inevitable feature of conflict, but as unacceptable and preventable. The resolution covers key elements:

1. Recognizes sexual violence as a tactic of war, allowing the intervention of the Security Council, and excluding sexual violence crimes from amnesty provisions
2. Recognizes that sexual violence may be categorized as a war crime, crime against humanity, and act of genocide
3. Demands protection and prevention measures from parties of armed conflict
4. Demands appropriate mechanisms to provide protection from violence in refugee and displaced person camps.
5. Reaffirms the need for women's full and equal participation in peace-building processes.
6. Reaffirms commitment to SCR 1325.



Handout 13

SEVILLE STATEMENT ON VIOLENCE, SPAIN, 1986 (SUBSEQUENTLY ADOPTED BY UNESCO AT THE TWENTY-FIFTH SESSION OF THE GENERAL CONFERENCE ON 16 NOVEMBER 1989)

Believing that it is our responsibility to address from our particular disciplines the most dangerous and destructive activities of our species, violence and war; recognizing that science is a human cultural product which cannot be definitive or all-encompassing; and gratefully acknowledging the support of the authorities of Seville and representatives of the Spanish UNESCO; 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 mis-statements can contribute significantly to the International Year of Peace.

Misuse of scientific theories and data to justify violence and war is not new but 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. We are aware that there are many other issues about violence and war that could be fruitfully addressed from the standpoint of our disciplines, but we restrict ourselves here to what we consider a most important first step.

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 intra-species fighting between organized 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 intra-species 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.

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 actualized 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.

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 bindings 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.

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 socialized. There is nothing in our neurophysiology that compels us to react violently.

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 to be the causes rather than the consequences of the process. 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.

Seville, 16 May 1986

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A Conflict Situation

Natura is a country in the Asia-Pacific region. It is a country whose economy is based mainly on tourism and agriculture. Its newly elected government has decided to invite foreign investors to develop Natura's mineral resources.

The foreign investors have found out that Buhai Mountain in Natura has an abundance of gold and that mining it is feasible. However, Buhai Mountain is currently inhabited by more than one hundred families of an indigenous tribe. The tribe considers it unimaginable to live anywhere but in Buhai Mountain. Their ancestors are buried in this land and their livelihood depends on the natural resources found in the mountain. They live very simple lives and are content and happy in Buhai.

The environmentalists and other concerned citizens express concern that the indigenous people and their environment will be sacrificed for the sake of the investments. They feel strongly that the lifestyle, traditions and land of the indigenous people should be respected.

The government is eager to have foreign investments in the country. It believes that said investments are necessary to increase employment and the country's income.

The tribe and the environmentalists learn that the government is set to give a permit to the foreign investors. They reject this move and have joined hands in protesting against it. The government is anxious to have the project continue and calls for a meeting.

(Adapted from an activity in the workshop, "Enhancing Leadership through Conflict Resolution," by Alicia Cardel)

Dialoguing Tips

1. When faced with a conflict, one should use appropriate assertiveness rather than aggression.
2. Use the "I-message". Beginning with a non-blaming and non-accusatory tone helps build the right climate for a dialogue.
3. Do not use "put downs" or angry, humiliating language.
4. Admit your responsibility to the conflict, if any, and be willing to recognize the positive points of the other. This will help create an atmosphere of trust and openness.

Listening Tips

1. Inform the other that you are willing to listen to his/her side of the story
2. Listen attentively for both content and feelings
3. Listen with empathy and stand in the shoe of the other
4. Accept criticism of your ideas or behavior. This does not mean rejection of you as a person.
5. Paraphrase and clarify the other's statement(s) when needed

Steps in the Collaborative Problem-Solving Approach

Note: As much as possible, exert efforts to build rapport with the other even if only through casual conversation, prior to the actual problem-solving session.

1. **Identify the positions and interests/needs.**
(Inform each other of what each wants. Then each inquires into the need or concern underlying the position or want.)
2. **Refocus the discussion on the needs.**
(Ask the question: How can the underlying needs of the parties be satisfied?)
3. **Generate alternatives or options that can reconcile the needs**
4. **Evaluate the alternatives and agree on the best option.**

Attributes of a Peace Educator

Summarized from Castro, L. and Galace, J. (2010). *Peace education: a pathway to a culture of peace*. Quezon City: Center for Peace Education.

The phrase, “the medium is the message”, used in a school setting, suggests to us that teachers have the power to affect the lives of children and youth. Students often remember the informal and “hidden” lessons, not from the overt or stated curriculum, but from the attitudes, values and actions of the teachers themselves within and outside of the classroom. We now know that to be more effective, the medium must match the message.

Indeed, peace educators must serve as models for the qualities and skills they are helping young people to develop in the peaceable classroom and school. This means, first and foremost, that there is a need for teachers to take the challenge of personal transformation so that they can be credible agents of the peace message. Lantieri and Patti (1996) remind us that as teachers we have to transform ourselves before we can expect to see changes in the learners. For instance, in order to help young people confront their prejudices, we have to confront our own and commit to changing our negative attitudes.

What attributes, capacities and skills must a teacher of peace develop to enable her/him to be an effective medium of the peace message? The following attributes are culled from the work of Betty Reardon (2001), a globally renowned peace educator:

- The teacher of peace is a responsible global citizen, an intentional agent of a culture of peace, a person of vision, capable of hope and the imaging of positive change. S/he understands that education should be a means toward constructive change.
- S/he is motivated by service and is actively involved in the community. A teacher of peace sees himself/herself as a person responsible to society.
- S/he is a life long learner, one who continues to improve one’s own learning abilities and to keep abreast of the field.
- S/he is both a transmitter and transformer of cultures. While transmitting one’s traditional culture, the teacher also has to be critical and reflective so s/he can also be an effective agent of social and cultural transformation.
- S/he is a seeker of mutually enhancing relationships that nurture peace and a sense of community. For example, respect for human dignity and human rights should guide teacher-student relationships and the learning processes.
- S/he is gender sensitive and alert to any possibility of gender bias in self or students. S/he helps both male and female learners to form positive identification for themselves and to develop gender sensitivity and gender responsibility toward others.
- A teacher of peace is constructively critical. S/he offers criticism not to wound or harm, but to elicit constructive change.
- A teacher of peace intentionally develops the capacity to care by knowing the learners in their charge as individuals. This enables the teacher to respond to the differences in students’ learning styles as positively as s/he is expected to respond to other human differences. The skill of caring is integral to the peace education process. Caring and supportive behavior from teachers lets the students know they are valued.

- S/he is an inquirer. S/he poses instructive questions into the conditions that impede and those that enhance possibilities for achieving a culture of peace. To be able to conduct an inquiry into the many issues and goals of peace education, a teacher of peace needs the skills of elicitation to draw from the students their own visions and ideas, to make them delve deeper into their own knowledge and imagination, and to seek new knowledge. The teacher then is more a raiser of questions than a giver of answers.
- S/he has the skills of reflective learning through which s/he applies what is learned from teaching to deepen his/her own understanding of the students and the learning processes. This includes reflection on or assessment of one's own abilities by posing some fundamental questions such as: How effective are our teaching-learning interactions in achieving our goals? What indicators do I have that students are finding satisfaction and meaning in their learning?
- A teacher of peace has the skills of communication and conflict resolution. These are essential skills for building community and peace-making.
- S/he practices cooperative learning by encouraging cooperative learning tasks and discouraging negative competition or in-group - out-group behavior (exclusion) among students.
- A teacher of peace inspires understanding of alternative possibilities for the future and for a culture of peace. S/he helps students to plan and act to achieve such a culture. The core questions s/he asks are: What kind of world do we want? What changes need to be made to achieve it?

The attributes that we have included in this essay are neither exhaustive nor definitive. The list can and will grow as other groups delve deeper into their own concepts of peace, peace education and a peace teacher.

The important thing for us to remember is that it is best that we begin our journey as a peace educator with our own personal or inner transformation. As we manifest the attributes, capacities and skills that mark a teacher of peace, we will find that the young people in our care will also learn the skills and behaviors modeled by us. Surely, there are other influences in their lives and there are times when perhaps we feel that teacher-modeling does not work, but the prospect of not doing what we preach is definitely not a better option.

Young people are particularly in search of teachers who have integrity and credibility. On this, we can only agree with Mahatma Gandhi when he said, "Be the change that you wish to see in the world".

EVALUATION

A. Please evaluate the training workshop using the scale 1 to 5, where 5 is very good and 1 is very poor. Please **encircle the rating that applies.**

1. Content of the workshop	1	2	3	4	5
2. Enhancement of your own knowledge, skills and value-orientations	1	2	3	4	5
3. Facilitators' effectiveness	1	2	3	4	5

B. What topics did you find most helpful to you?-

C. What suggestions for improvement or other comments would you like to make?
