

The Culture of Peace for the Security of Future Generations

The Model Manual

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Prologue

On September 7, 2017, I submitted a proposal to the General Assembly of the United Nations. If the proposal succeeds in being implemented, it will be a milestone for future generations. Its realization certainly depends on our united efforts, especially on our sincere will and determination to serve humanity. The proposal is a project entitled “The Culture of Peace for the Security of Future Generations” and requires that all actors of the international community commit themselves to introducing special lessons on the culture of peace to their educational programs and materials, starting from kindergarten and on to primary education, high school and university. This project has been welcomed by the General Assembly of the United Nations to which I wish to extend my warm thanks. The approval of the project represented an incentive for me to move on to the next steps in the concretization of my idea. On November 22, 2017, the Foundation opened in Rome Abdulaziz

Saud Al Babbain's chair for The Culture of Peace and took care of all its activities. We have entrusted the task of supervising it and teaching the culture of peace to the European Center for Democracy and Human Rights, which includes 200 universities from around the world. I have also decided to set up an international committee to oversee and guide all the Foundation's partners and friends in facilitating the task of those who will be teaching the culture of peace to future generations because, in my opinion, peace must be sustained through projects and manuals. The committee's task is to formulate manuals for all education levels - regardless of how many these could be, from kindergarten to university - thus representing an enormous amount of hard work and requiring specialists with high accuracy in composition and selection of successful models.

It was then that I presided over the first meeting of this Committee in Rome, on 23 November 2017, the day after the opening of the Peace Chair at the Center of Altiro Spinelli at the University of Rome. We then held a second meeting in Rome on 28 January 2018 (two consecutive days), during which we outlined the content of the manuals. We also met in Lisbon, Por-

tugal, on 4 and 5 April 2018, during the International Symposium held by the Gulbenkian Foundation on higher education during ‘emergency times,’ and also on the occasion of receiving the Portuguese government’s seal from President Marcelo Rebelo. We all agreed to compose this model manual, which we now present to you to guide experts in their composition of manuals for all education levels. Our composition experts took into consideration all the suggestions given by members of the supervisory committee, thus combining the best of propositions in drafting the proposal.

The Foundation began to help the overseeing committee in the formation of expert teams specialized in manuals composition. The selection of members of these teams was done on the basis of three criteria:

- **Experience in teaching and in subject matter;**
- **Mastery of at least two languages (English and French) besides the mother tongue, in each country;**
- **Geographical diversity: experts from at least two or three continents or more.**

The overseeing committee recommended the adoption of the best examples from diverse schools as well

as the implementation of an English educational system in its British, American as well as Anglophone forms. It also urged the consideration of other effective educational approaches in other systems such as the Finnish, German and Italian ones.

The manuals are currently being drafted by three teams of specialists relying on the outline presented in this model manual. These teams are:

- **Team of primary and basic education experts, responsible for drafting all primary and basic education manuals;**
- **Team of secondary education experts, responsible for drafting all secondary education manuals;**
- **Team of higher education experts, responsible for the formulation of all higher education manuals.**

We asked teams to finalize the manuals by the end of May 2019, so that we could present them to our guests at the first session of the World Peace Forum organized by the Foundation at the International Court of Justice in The Hague, on 13 June 2019. A number of world leaders as well as political, social and cultural actors will be present at this Forum.

I would like to extend my deep thanks to the overseeing committee which I am honored to chair, and which is composed of the following members:

- **Michael Frendo, former Maltese Parliamentary Secretary and Minister of Foreign Affairs, currently a Vice-Chairman of the Venice Democracy Commission.**
- **Charles Nothomb, President of the North-South Dialogue Foundation, former Belgian Foreign Minister.**
- **Terje Rød-Larsen, President of the International Peace Institute in New York, and the former U.N. envoy.**
- **Adam Lupel, Vice President of the International Peace Institute in New York.**
- **Nejib Frije, Director of the International Peace Institute for the Middle East and North Africa.**
- **Luigi Moccia, President of the Center of Altiero Spinelli, Rome.**
- **Michele Capasso, President of the Mediterranean Foundation.**
- **George Ulrich, Secretary General of the European Inter-University Centre for Human Rights and Democratization.**

- **Touhami Abdouli, Director General of Abdulaziz Saud Al-Babtain Cultural Foundation and former Secretary of State of Tunisia for European, Arab and African Affairs (2011-2016).**

In order to ensure the comprehensive completion of our work within the deadlines, the overseeing committee charged Professor Touhami Abdouli with the coordination, follow-up and supervision of the manuals.

In conclusion, I wish to thank the editors of this model manual, namely Prof. Maria Ponce de Leon, Prof. Wassim Daghrir and Prof. Mahfoudh El Arem.

Thanks are also extended to the overseeing committee for its continued support in our global humanitarian project, which we hope will be appreciated by the international community and will benefit future generations.

May God guide us all in bringing the best for humanity.

Abdulaziz Saud Al-Babtain

Geneva, 1 August, 2018

Foreword

Committing to The Culture of Peace

This “Model Manual” as well as the other planned Manuals (from kindergarten to elementary schools, high schools and universities) to be presented to the international community within the different activities of the “World Forum for the Culture of Peace” that will be organized by the Al-Babtain Cultural Foundation on June 13, 2019, at the Court of Justice (Palace of Peace) in the Hague, Netherlands, represents another truly worthy achievement of a man who, successful in his business ventures, dedicated himself to literature, to poetry, and to the furtherance of the idea of humankind living together in harmony, respect and understanding, which lie at the heart of the culture of peace.

Abdulaziz Al Babtain is a peaceful voice from the Arab World, passionately furthering an ambitious project to create an international community - within our reach - where we all together jointly assert our “common commitment” for the “security of future

generations” by providing them with an educational formation in the culture of peace.

Certainly, it is in our much maligned Europe, that we have managed to keep a peace for over seventy (70) years by undertaking a unique political, economic and legal construction on the bloodied soil of the very continent that was the cause of two World Wars in one century.

In the context of a shared European perspective, when we speak of the culture of peace, the vision of the European founding fathers and its actual implementation are central to the theme. The choice was to seek political integration through economic integration and the first step was the sharing of what at the time were the raw materials of war with the European Coal and Steel Community. That dedication to peace is at the heart of the European project in the proven belief that the more the peoples and States of Europe manage to successfully share political and economic sovereignty the less vulnerable they are to fall victim to the isolationism which is the breeding ground of war and conflict.

The achievement of the European Union stems also from the same post-World War II spirit of a collaborative and internationally linked world where the nation-state joins up in international organizations such as the United Nations and its Agencies. The Charter of the UN, in its very preamble makes it clear that “the peoples of the United Nations” have joined together “to practice tolerance and live together in peace with one another as good neighbours and to unite our strength to maintain international peace and security”.

For long, in the immediate post-war and in my generation, we took for granted that these noble aspirations had been embraced by the whole world and that the commitment to the direction of international cooperation and sharing of decision-making was unswerving.

Worryingly, we are witnessing events and political choices which do not allow us to take this trend for granted any more. The euphoria of the fall of the Berlin Wall, the reunification of most of Europe soon subsided with the indiscriminate attacks on civilians by non-state terrorist groups that engendered widespread fear in the name of extremism, religious or otherwise.

The sharing of sovereignty in the European Union is under assault from the forces of populism and nationalism: the model of collaborative internationalism which is at the heart of peace in our times has given rise to new walls of nationalism instigated by many factors, not least the issue of massive economic migration, isolationism and nationalistic rhetoric of grandeur.

Perhaps never more than now, therefore, has there been a need to further the culture of peace in our world - and the project of “Culture of Peace for the Security of the Future Generations” not only comes at an appropriate time but also takes on greater significance in the attempt to ensure that the culture of peace, as the basis of security for future generations wins the hearts and minds of the new generations.

That great champion of peace and non-violence, Mohandas Karamchand Gandhi, better known as the Mahatma, put it very aptly, when he said:

“If we are to teach real peace in this world, and we are to carry on a real war against war, we shall have to begin with the children”.

And the Mahatma was someone who knew about the consequences and suffering of choosing the road of non-violence to achieve his political goal of

independence for his great nation. His dedication to non-violence as a matter of principle and belief was not a matter of policy. His commitment to discredit the dictum that the end justified the means was based on his conviction that the means were actually an integral part of the end.

“Non-violence is not a garment to be put on and off at will. Its seat is in the heart, and it must be an inseparable part of our being”, he taught. And “The attainment of freedom, whether for a person, a nation or a world, must be in exact proportion to the attainment of nonviolence for each”.

In showing effectively that there is an alternative to violence as a means to achieve political aims, Gandhi is a prime example of a champion of the culture of peace in our world.

The same philosophy permeates the principles guiding the United Nations Educational, Social and Cultural Organization, UNESCO. Indeed, as stated in the Memorandum to a Letter by a number of States that requested for the first time a discussion on the Culture of Peace in the United Nations General Assembly, the concept of The Culture of peace and its propagation, “dates back to the Constitution of the United Nations Educational, Scientific and Cultural Organization

(UNESCO), adopted more than 50 years ago, wherein that organization is called upon to construct the defenses of peace in the minds of men because ‘a peace based exclusively upon the political and economic arrangements of Governments would not be a peace which could secure the unanimous, lasting and sincere support of the peoples of the world, and ... the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind’.”

Doing exactly this: the founding of the culture of peace upon the intellectual and moral solidarity of mankind, therefore, is a task to which we are all called if we are to ensure the security of future generations.

However in doing so, we must steer clear of the facile mixing up of appeasement for peace, lest we suffer the fate of Chamberlain’s waving of his agreement with Hitler in 1938 as proof of “peace for our time”. There is no peace in the mollification of tyrants and in the resignation to evil, as was the evil of Nazism.

To achieve peace for our time, for which the believers of all three Abrahamic religions pray, we must ensure a peace of substance. While no one wants to fill in the cemeteries with the victims of war and conflict, neither do we aspire to a peace of the cemeteries.

There was no peace without justice, and it is right and just to continue to pursue that justice even today. Equally, there is no peace for the oppressed if there is no freedom for them. As Hanna Nassar, the former mayor of Bethlehem, that birthplace of the Prince of Peace, once told me when I visited him as Malta's Minister of Foreign Affairs in 2005: "We are not witnessing peace, we are witnessing piece by piece".

Dialogue and Understanding are the tools of Peace. Diplomatic effort at resolving conflict and international tensions must be unceasing, resolute and continuous in the face of what may seem to be a situation of hopelessness. In the spirit of the words of Mother Theresa, "Give but give until it hurts". We must pursue peace with that extra determination, until it hurts.

Peace must have a dividend. In this context, the international community must ensure that peace always has a dividend. And that dividend is upheld and is shown as a carrot for other situations of conflict which require resolution. When we place the violent actors on the same plane as the non-violent actors, when we do not show reward and progress for those who give up violent struggle for peaceful and diplomatic means for change,

we are discrediting the value of peace. Peace must have a dividend.

There is no peace without reconciliation. After political change, in the turmoil of events, we need leaders who place a high value on reconciliation as a means of peace and security for future generations. Perhaps no better example can be found other than the South African Truth and Reconciliation Commission which held public hearings on human rights violations for victims and perpetrators alike. Of course no one can deny that there is a fine line between dispensing justice and granting amnesty in the search for reconciliation and no one reality is the same as the other – but there may be times when, under given conditions, seeking reconciliation becomes paramount for the nation to move forward in peace.

Still in furtherance of peace, reconciliation requires historical memory and the recognition of past mistakes. Speaking recently at the International Peace Institute, my friend and former colleague, Erkki Tuomioja, rightly stated that even where there are peace agreements, the unaddressed history you think you left behind can return “to haunt you and at worst can lead to renewal of conflict.” For “if you do not know your history, you cannot see into the future.” In this regard, he mentioned

the Armenian genocide the definition of which is still contested between Turkey, Armenians and others, and the slowness of Germany to recognize atrocities in what is now Namibia, and the British and the French in India and Algeria.

Real security lies in a global culture of peace and not in the balance of armaments and the race to the bottom. No military strength can protect all citizens in all circumstances and everywhere within one's territory. Protection lies not only in collaboration with others in security matters and exchange of information but also in the victory of The Culture of peace which in itself is a pre-emptive strike against war and conflict.

Peace and security lie in international good neighborly collaboration in a world which needs to address its own global challenges of climate change, global warming and extreme weather and the ever growing wealth divide where just eight human beings own the same wealth as 3.6 billion people making up the poorest half of humanity.

Peace also requires a social security net provided by each Nation State globally. In many circumstances, extreme and hopeless poverty, morally unacceptable, is also the breeding place and recruiting ground of extremism and violent conflict.

Of course, it is tautological that, even in wartime, with the collapse of peace, no peace is achievable without renewed political process and engagement to stabilize and to heal.

Is the Abdulaziz Saud Al-Babtain project a project for dreamers? Perhaps it is, but dreaming a better future has been the basis for all true progress for mankind. And at the end of the day peace is no dream for those who have achieved it: it is a fundamental and precious reality to all of us in our time and the basis for all other facets of life. As good citizens, we must also secure it for future generations.

The drive for the development and furtherance of The Culture of Peace therefore must continue, in our schools, in our universities, within the nation-state and on a multilateral and international level. We must continue to fight the good fight: that greatness is not expressed in nationalism, in military strength, in the nostalgia of former empire or in isolationism, that force does not overwhelm justice and that war cannot become more appealing than peace.

The imploration of Abdulaziz Saud Al Babtain, on the 7th of September 2017, in addressing the General Assembly of the United Nations to launch a project entitled “Culture of Peace for the Security of Future Generations” where the entire international community,

governmental and non-governmental would fashion peace based education and cultural manuals on peace in education globally “from kindergarten to elementary schools, high schools and universities” finds resonance in a General Assembly Resolution entitled “Promotion of religious and cultural understanding, harmony and cooperation adopted on 3 November 2005”:

“Encourages Governments to promote, including through education, as well as the development of progressive Manuals and text books, understanding, tolerance and friendship among human beings in all their diversity of religion, belief, culture and language, which will address the cultural, social, economic, political and religious sources of intolerance, and to apply a gender perspective while doing so, in order to promote understanding, tolerance, peace and friendly relations among nations and all racial and religious groups, recognizing that education at all levels is one of the principal means to build The Culture of peace”

Peace requires also inter-religious dialogue, which I know is so close to the heart of Abdulaziz Saud Al Babtain and for which he has contributed so much throughout his life work. Peace requires therefore a renewed interest in the values which are the foundation stones of the major world religions. In its programme

“Towards The Culture of Peace”, the United Nations rightly includes promotion of interreligious and intercultural dialogue, understanding and cooperation for peace in interconnected processes.

True enough, religions can be divisive and themselves a source of conflict. John Lennon and his famous song “Imagine” would not argue with that. But religions can and should also be a source of common and shared values. Peace is at the heart of Islam, (from Salem - making peace) and of Christianity (love your enemies) as in Judaism where shalom also means wellbeing and therefore showing peace as not just the opposite of war but as the ideal state of affairs.

It is time for all to commit to be a force for good, a force for peace: to support and commit to the work of Abdulaziz Saud Al-Babtain and of his Cultural Foundation project “ Culture of Peace for the Security of Future Generations”, contributing to a more secure future for mankind and for the coming generations.

Michael Frendo⁽¹⁾

(1) Speaker Emeritus of the Parliament of Malta and a former Minister of Foreign Affairs of Malta, Dr Michael Frendo LL.M. (Exon.), LL.D. (Melit.), K.O.M. is currently Vice-President of the Council of European Commission for Democracy through Law (Venice Commission).

This text is based on a keynote address by Dr Michael Frendo at the launching of the Al Babtain Chair for Peace at the Aula Magna of Roma Tre Università degli Studi on the twenty-second of November 2017.

INTRODUCTION

“Establishing lasting peace is the work of education...”

“Everyone talks about peace but no one educates for peace. In this world, they educate for competition, and competition is the beginning of any war. When we educate to cooperate and be in solidarity with one another, that day we will be educating for peace.”

María Montessori

Peace means education...If a child learns well in his early years, he will not forget, and the rules of living in peace... will serve as a guiding beacon.

Abdulaziz Saud Al-Babtain.

The Rationale

The project “The Culture of Peace for the Security of Future Generations” proposed by the “Al-Babtain Cultural Foundation” intends to offer a meaningful contribution to the field of Strategic Studies, at all educational levels. The Manual is designed to promote the culture of peace as a viable and essential component not only within educational institutions, but with an ex-

tended influence to local and international government policy-making agencies as well as religious communities.

The “Culture of Peace project” is envisioned to be introduced in the classroom at an early age and proceed on to all subsequent levels. It is a long term process which should provide both children and young adults with an awareness and respect for human values and rights. In addition to developing the skills of active listening, dialogue and mediation, its proposed courses with diverse levels of competency, include topics such as: guidelines for peace in today’s world peace and conflict theories; international/regional organizations; international treaties and conventions; intercultural dialogue: the role of religious institutions and communities in the current geopolitical context; and new threats to peace in the global context: resources, international terrorism, organized crime; as well as numerous others.

Why The Culture of Peace?

Increasingly, international actors and analysts are advocating a holistic understanding of peace, to move from a definition of peace as the absence of conflict to-

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wards one of positive peace. Looking at peace from this perspective requires a shift in focus from identifying and combating the causes of wars to understanding the factors that “foster peaceful, just and inclusive societies, free from fear and violence.”⁽¹⁾ In fact, people would do anything to live a peaceful life. Peace, however, is not a certainty since wars are omnipresent in almost every society, ranging from civil wars to genocide. Moreover, due to the precariousness of the socioeconomic condition of a large portion of society, the inalienable rights of peace and security are often overlooked or thought of as luxuries. Those rights, however, have been proclaimed by the Universal Declaration of Human Rights as principled values which serve as an ethical code for people to follow all over the world, despite ethnic, religious, cultural, or racial diversity. When countries and people are victimized by the ravages of armed conflicts, it is arduous to guarantee respect for the culture of Peace. This is when education must step in and perform a major role. Indeed, to transcend the destructive repercussions of wars, the culture of Peace has to be

(1) NYU Center on International Cooperation. “Pathways to Peaceful and Just Societies”, available at: http://cic.nyu.edu/sites/default/files/peaceful_just_inclusive_societies_unga_270916.pdf

established. UNESCO's Constitutional Statement confirms this when it states: "since wars begin in the minds of men it is in the minds of men that the defenses of peace must be constructed". In other words, it is of utmost importance to educate and enlighten people in order to guarantee them the knowledge and respect of their rights in the short and long terms.

It is insufficient to call for peace, long for it, or send an outcry against wars. Rather, it is imperative that we come to terms with the fact that education is the only valid weapon which will enable the citizens of the world to finally attain the long sought after peace. The study of the Culture of Peace together with Human Rights should not be solely regarded as an academic topic of education, but rather as an essential tool for attaining behavioral change in favor of a more peaceful society which respects human rights.

In order to achieve the objective of establishing peace and respect for the Culture of Peace in education, the aim should be to enrich and deepen the students' concept of peace in content as well as in its enactment. Teachers should be both informative and active. In other words, they not only need to provide their students

with information but also present activities that implement the acquired information into daily life behavior. Instilling peace in the minds and hearts of the learners will necessarily go hand in hand with the Culture of Peace education; an education that advocates the universally acclaimed values of freedom, justice, and equality. If these values were to prevail, people would be able to coexist peacefully, in a conflict-free society.

The Culture of Peace encompasses a wide range of subjects and sub-topics, but despite how far-reaching and fast-growing its realm may be, its objective derives from a simple maxim: doing unto others as you would have them do unto you, which is basically synonymous with human responsibility within a framework of shared humanity.

In order for the Culture of Peace to be respected and diffused around the globe, universal peace values should comprise an integral part of education from the very first contact with a school setting, namely in kindergarten. Moreover, the Culture of Peace education requires a combination of high-quality teaching and learning, intended to provide a well-balanced and fulfilling scholastic environment, which inevitably results in a better balanced and

more contented society. The Culture of Peace education should offer students the guidance and assistance needed to become responsible, law-abiding, and humane citizens in the real world and such can be achieved by setting up a comprehensive Human-Rights' education enriched with a goal-oriented, thematic, and tangible Manual, adaptable to all the subjects.

This proposed Manual seeks to provide educators of all levels, from kindergarten through higher education, with the guidelines and teaching materials required to inspire and reinforce an awareness of the Culture of Peace in learners. Though this manual is intended to serve as a guidebook for teachers who seek to cultivate the Culture of Peace in the classroom, the manual should not be considered binding, but rather adaptable and emendable whenever necessary, in accordance with the feedback of the scholastic community: teachers, experts, parents, students, etc. That being said, it is hoped that this manual will not cease to evolve and will serve as a means to an end rather than an end in itself.

‘Actions speak louder than words’

One cannot give what one does not have. Similarly, one cannot teach something one does not know and

preach about something one does not personally abide by. In other words, students do not need to be solely instructed and informed about the Culture of Peace at school. For the Culture of Peace education to be effective, students need to learn not only how to hold the Culture of Peace values in high regards, but also how to hold the destructive deep-entrenched ills in contempt. To do so, teachers must seek to show respect for the Culture of Peace in their methods of teaching. For example, a teacher cannot lecture to students about the importance of justice as a value, and then use unfair treatment. That would be contradictory to say the least, and would discredit the teacher in the eyes of the students, who would not be convinced to take the value of justice seriously. Notwithstanding the fact that some academic subjects are not directly associated with the Culture of Peace, instructors of any given subject can foster the Culture of Peace values in their students through the set of behaviors they try to promote within the classroom such as mutual respect, acceptance, trustworthiness, dependability, solidarity, equality, and equity. These values carry the same weight in the Humanities and the Social Sciences as they do in the Sciences and Mathematics.

It is advisable that teachers include the Culture of Peace in the content of their subjects as well as incorporate classroom activities centered on real life issues such as freedom, equality, and justice. In this vein, Ian Lister proposes the following guidelines for a Human Rights school. The standards he suggests are tentative ones; nevertheless they are a good set of starting points for any school community that would live by humane principles:

- i. Its general structures and practices will reflect a concern for the Procedural values which underpin Human Rights—freedom, toleration, fairness and respect for truth and for reasoning;**
- ii. it will respect the rights and fundamental freedoms of all its members, including the students, acknowledging that the members have these rights and fundamental freedoms by virtue of their common humanity;**
- iii. all are entitled to these rights and freedoms because of their common humanity, and there will be no discrimination against anyone on grounds of race, religion, social class or gender. In particular, the Human Rights school will regard and respect children and women as part of common**

- humanity. It will guard against ‘unconscious’ or ‘unintentional’ racism and sexism;
- iv. no one in the school should be subjected to torture or to inhuman or degrading treatment or punishment;
 - v. any punishment must be preceded by due process and a fair hearing;
 - vi. everyone will have the right of freedom of opinion and expression, and of peaceful assembly and association. Students will be able to form, and belong to, issue-related groups which respect the ideals and procedures of Human Rights;
 - vii. the education practiced by the school of Human Rights will be directed to the full development of the human personality, and will show a concern for brain and hand, and for intellect and emotions;
 - viii. through its structures and its manual, the Human Rights school will promote understanding, tolerance and friendship between people of different national, ethnic or religious groups and a concern for the maintenance of peace. It will help its students to acquire the attitudes and skills necessary to facilitate peaceful social change;

- ix. it will recognize that everyone has duties and obligations, as well as rights and freedoms, and that these will include duties to the community and obligations to respect the rights and freedoms of others;
- x. it will be aware of the relationship of rights and freedoms and duties and obligations, and that the relationship between the rights and freedoms of one (or of one group) and the rights and freedoms of another (or of another group) may be contentious issues. The Human Rights school will not be without - or seek to be without - conflicts and issues, for they are an essential element in political and social change.⁽¹⁾

Making one's teaching gravitate around the principles of the Culture of Peace can be very rewarding even beyond the scholastic environment and benefit the whole community. This manual does not intend to overburden teachers with extra-manuals tasks, but rather it is designed to serve as a referential didactic tool when including Culture of Peace values in the teaching of already-existing subjects as well as in promoting positive classroom behavior. However, this manual for

(1) Ian Lister, *Teaching and learning about human rights*, School Education Division, Council of Europe, Strasbourg, 1984

the Culture of Peace is not intended to be considered inflexible dogma; indeed, it is subject to ratifications and other suggestions when necessary. Basic Culture of Peace values will be examined and taken into consideration when choosing the different activities and tasks in order to promote an open-minded and considerate conduct at school. The different activities suggested as part of the manuals will not only be suited to beginners but also to students of more advanced levels, due to the universality of its message.

This proposal will not showcase specific Culture of Peace activities for every single subject of every learning level. It will however lay down the bases for other specific manuals to be developed in accordance to the needs of every level and every specialty. It will also help to maintain the Culture of Peace in education operational and forever relevant.

How to foster the Culture of Peace in the classroom?

Teachers are encouraged to disregard conventional didactic methods when setting up the pillars for the Culture of Peace teaching. The student needs to feel part of a close-knit unit in a secure atmosphere. In other words, the inalienable rights of the students need to be secured and guaranteed in order that the Culture

of Peace teaching is efficient and not incongruous with reality. Hence, the learning process cannot be passive, but it must engage the student proactively while placing him/her at the center of the educational process.

Additionally, the Culture of Peace education that is put into action should not be solely limited to epistemological and conceptual facets. It needs to be interdisciplinary as the focus will be allocated equally to three different fields: the first one dealing with information and knowledge; the second one with practice and projects; and the last one focused on dialoguing and deliberations. This approach to the Culture of Peace education should synchronize the epistemological component with the practical one. For the Culture of Peace to be assured and carried out in real life, its focus needs to be directed towards changing hackneyed mindsets and replace them with positive, constructive attitudes. This should start at an early age so as to be more effective and easier to carry out.

Self-Worth

Self-worth on the one hand, coupled with acceptance on the other is one of the most imperative values that need to be addressed seriously and worked on at

school. Hence, the learning environment needs to focus more on rewarding rather than punishing. This is a preliminary step towards creating a conducive environment for the Culture of Peace. Self-worth can be attained by encouraging different points of view and uninhibited discussions in the classroom as well as acknowledging the fact that every student is entitled to an opinion, no matter how divergent it is from others' opinions. This would also contribute to developing other important values such as mutual respect and self-confidence. Teachers can also stress self-respect by involving the students in the course's outline and conception, which would not only boost their self-confidence but also imbue them with a sense of responsibility and give them a sense of purpose.

Class Arrangement

Deciding the students' seating arrangements is not solely for aesthetic purposes. Indeed, its effects far outweigh the eye-pleasing factor. The way students are seated in the learning environment; the way they are treated; and the way they are instructed are of the essence in determining the kind of persons they grow to be in the future. The classroom environment is actually a microcosm

of the greater community. The more responsibility, trust, freedom of speech, democratic values, and mutual respect are nurtured in the classroom, the more it will be reflected on a wider community scale. Moreover, a class managed horizontally, i.e. in which the teacher does not order or direct students, but involves them in a two-way learning relationship, has proven fruitful. This does not mean a total hands-off approach to teaching, but rather that the teacher plays the role of mediator and facilitator of both the teaching process and the socialization process in class.

Problem-Solving

Dealing with conflicts in class, whether they arise amongst students themselves or between the students and the teacher should be handled in a way that fosters the Culture of Peace values. As a matter of fact, it is essential to choose a particular course of action to nip crises in the bud especially because in class, conflicts tend to transpire very often. Dealing with conflicts steadfastly actually enables students to acquire the much needed skill of peaceful problem-solving, which can then be put it into practice naturally in and outside of class. Instead of focusing on the problem itself, the teacher should underscore a constructive slant that leads automatically

and spontaneously to finding a perfect solution. Methodically speaking, a teacher should first recognize the problem, opt for a specific strategy, and finally perform the reached resolution. If done accurately, this process is likely to teach students conflict resolution on their own, without even asking for a teacher to intervene.

Fighting the ‘Ism’s

Whether it be racism or sexism or any other “ism”, deprecating or bigoted conflicts that stem from religion, race, or gender grounds must be dealt with seriously so that this kind of behavior will not spread into the community. It is important to note that this type of hateful demeanor has been noticed at an early age. Hence, it should be remedied early on with the help of a Human-Rights-centered teaching. One way of combating discrimination is celebrating every chance of diversity in the classroom, be it ethnic, religious, racial, or national. Simultaneously, the Manual should shed light on the common, universally acclaimed values that bring us together, and steer away from the traits that drive us apart. The same approach should be taken into consideration when dealing with students with special needs.

That being said, teaching the Culture of Peace should go beyond manuals choices and extend its reach

to the whole teaching method and the general learning atmosphere. In the following pages, this proposal will suggest a manual ensemble that will serve as a *modus operandi* for the various educational levels in the Culture of Peace teaching.

The Structure of the Manual

This Manual is divided into 3 chapters.

Chapter I offers a program of study for beginners. It is organized around 3 modules adapted to the young learners' intellect and curiosity. Module One: Peace and Social Justice, includes 3 courses in addition to a series of activities and actions for peace. Module Two: Raising Children with the Culture of Peace and the Responsibilities for Peaceful Coexistence, offers 5 courses and also a wide array of activities and actions for peace. Module Three: Great Debates for Peace, suggests 4 courses and a diversity of activities and actions for peace. The 12 courses suggested in this chapter offer teachers of beginner and elementary level learners a large collection of accurate and flexible topics suitable for young learners. The activities suggested should also add much enthusiasm and entertainment to the classroom atmosphere.

Chapter II presents an intermediate program of study. It is organized around 2 modules adapted to the intermediate pupils' level. Module One: Preamble to Peace Ethics, includes 5 courses. Module Two: Peace Rights and Responsibilities, offers 4 courses. The 9 courses suggested in this chapter offer teachers of students at the pre-intermediate and intermediate level a variety of issues meant to arouse their pupils' curiosity and interest in peace as a universal value.

Chapter III proposes advanced manuals. It is structured around 2 modules adapted to the college students' level. Module One: Peace and Global Issues, includes 4 courses. Module Two: Culture of Peace Overlapping with Other Specialties, offers 6 courses. The 10 courses recommended in this chapter offer teachers of students at the upper-intermediate and advanced level very challenging discussion topics.

Contrarily to the first chapter (Beginners' Manuals), the second and the third chapter do not suggest a list of activities and actions for peace. In fact, it would be up to each teacher to select a number of activities depending on the nature of the course and on the level of the students. Certainly, such activities as field visits, case studies, and research papers are recommended, especially at the advanced level.

Nevertheless, a large selection of official documents, biographies and texts is attached to each chapter. The objective is to suggest valuable, diverse and interesting teaching materials adapted to the learners' respective levels.

This manual is a best summary of all that has been written or taught in the field, both at schools and universities. We did take benefit from all that, partly reformulating, partly improving, and adding what we assume is necessary for teaching the culture of peace.

For procedural and practical purposes, we have included in the Readings part which appears at the end of each chapter, the bibliography we have used or which readers themselves can make use of.

This manual can therefore be regarded as a universal common work given the nature of collections, selections, formulations and additions which have been undertaken.

It is a universal product, just as we would like to see it: A manual for the sake of all mankind!

CHAPTER I

BEGINNERS' MANUALS

Module1: Peace and Social Justice

Course₁ Human Rights and Peace Tools

Course Description

- Human Rights throughout history: historical and philosophical perspectives.
 - Definition of the concept of “Right”
 - First generation: Political and Civil Rights.
 - Second Generation: Economic and Social Rights.
 - Third Generation: Group Rights and Cultural Rights.
- Second generation rights in the articles of the Universal Declaration of Human Rights.
- Correlation between socioeconomic rights and peace.
- Third generation rights among the articles of the Universal Declaration of Human Rights.

- Correlation between cultural rights and peace.
- The development of the international framework of human rights mainly as a necessity after WWII and the background of such a concept.
- The principles of human rights: Universality and inalienability, Interdependence and indivisibility, Equality and non-discrimination
- Peace, security, development and Human Rights as foundations of a fair and stable society.

Course Objectives

- Introduce students to the concepts of rights, needs, duties, and citizenship.
- Establish the link between socioeconomic stability and prosperity on the one hand and peacekeeping on the other.
- Understand the different cultural rights and the effects of cultural freedom on peace.

*Course*₂ **The Universal Declarations of Peace**

Course Description

- Universality of Human Rights and Peace.
- Challenges to the Human Rights ideology.
- Human Rights, Peace and Democracy.
- International accountability.
- The Culture of Peace and globalization.

Course Objectives

- Find out which rights fall under the Culture of Peace banner.
- Determine who can ascertain those rights.
- Scrutinize the key Culture of Peace declarations.
- Apply the concept of the Culture of Peace to contemporary subject matters and local ones.

*Course*₃ **Organizations Working for Peace**

Course Description

- Peace building and conflict resolutions in international organizations.
- Peace building and conflict resolutions in local organizations.
- The concept of the reinvention of peace.
- The role of civil society in peacekeeping.
- The work, mission, and mandate of the UN.

Course Objectives

- Familiarize students with community work and civil societal work for peace promotion.
- Encourage project work initiatives to foster a Human Rights culture and strengthen community feelings in a learning environment

Module1: Activities

Human Beings as Peace Beings

Objectives

To enable children to:

- Recognize, take in, and value the notion of peace in correlation with that of acceptance and understand its connotations and its repercussions.
- Use pupils' own words to stress the indispensability of peace and acceptance in human interaction in its individual form or communal / national form.

Procedures

- Draw a human body sketch on the blackboard and let the children define in their own words what it means to be a good “human being”. Make the connection between the different qualities mentioned (intelligence, generosity, acceptance, altruism, beauty etc...) and peace as a human value.
- Mention the different conflicts that the world is witnessing today and point out the intertwinement between the absence of the qualities mentioned

above and the different conflicts in which human beings are the instigators.

- Showcase pictures of people victimized and/or affected by wars and refugee camps photos and videos
- Elucidate the reasons that stir up conflicts, the conflicts' repercussions, and the ways to avoid them
- Underline the importance of peaceful problem-solving

The Peace Tree

Objectives

To enable children to:

- Understand the myriad of conditions necessary in any community to guarantee the Culture of Peace.

Procedures

- Draw a tree with different branches, each containing leaves, fruits, and flowers: the left part would delineate Human Rights.
- Point out the different prerequisites needed to guarantee those rights and label them in the tree roots.
- Match the fruits, leaves, and branches with the corresponding articles of the Universal Declaration of Human Rights.

Peace Squares

Objectives

To enable children to:

- Recycle the preconceived ideas they have about Culture of Peace.
- Discuss the specific Human Rights that are of concern to them.

Procedures

- Give students worksheets in which squares are drawn, each of them containing a Human Right label and questions related to that specific right.
- Get the students to answer those questions for each other and swap answers.
- Match the existing squares with the corresponding articles of the UDHR.
- Let the pupils suggest other possible Culture of Peace squares.

Peace Planet

Objectives

To enable the children to:

- Express personal points of view about their rights as citizens.

- Pencil in their personal Bill of Rights in the order they see fit.
- Draw similarities between that invented, personalized Bill of Rights and the UDHR articles.

Procedures

- Let the students imagine the discovery of a new planet, never treaded before, and imagine that they are the Founding Fathers who would set the rules and guidelines for this planet.
- Give the planet a name and settle on the ten most important rights that each group of students agrees upon.
- Draw a comparison between the different imaginary Bills of Rights from each group and deduce the most common ones between them.

Peace in the News

Objectives

To enable the children to:

- Skim through the different current news broadcasts in newspapers or other news media and highlight those that have the Culture of Peace at heart.
- Transfer the information collected into a table.

Procedures

- Draw a two-column table: the first one delineates the Culture of Peace protection samples and the second one delineates Human Rights violations samples.
- The students will be asked not only to look for stories that include Human Rights protections or violations but also any advertisements, banners, or any references to the issue.
- Let them underline the most commonly mentioned Human Rights and give feedback about the UDHR's take on the subject.
- Ask the students to suggest other alternative initiatives to protect the rights mentioned above.

Peace Map

Objectives

To enable the children to:

- Create a map of their community.
- Define the rights protected by each communal institution and find the corresponding ones in the UDHR.

Procedures

- Ask students to draw maps of their communities with a sketch of their houses, neighborhoods, and the major public amenities.
- Ask students to scrutinize those maps in accordance with the conventional Human Rights: i.e. match each public amenity with the different rights it endows citizens with, such as the right to education (schools), the right to privacy (post office), the right to freedom of thought (places of worship) etc...
- Classify those rights into civil, political, social, economic, religious, and cultural rights.

Comparing Rights Documents

Objectives

To enable children to:

- Draw a comparison between the rights mentioned in the UDHR and those pointed out in their country's constitution.

Procedures

- Each student should make a comparison between his own country's Bill of Rights and the rights proclaimed by the UDHR.

- Each student should produce a ratified version drawn from both of them and further developed by the student's personal thoughts and preferences as to what rights have been missed out and should have been included in the Declaration as well.
- Conclude the definition of a right according to each student and come up with a majority-approved definition.

Peace around the World and at Home

Objectives

To enable children to:

- Grasp the implementation of the rights proclaimed by the UDHR in real life.
- Pinpoint the different instances of upholding those rights and violating them in different parts of the world.
- Identify the issues of concern in different countries.

Procedures

- Give students different pictures and photographs illustrating both affirmations of Human Rights and violations of them.
- Have the students classify them accordingly.

- Have the students match the instance with its corresponding article in the UDHR.
- Have them share their findings with the other groups and order the rights in the order they see fit as long as they provide a justification for their choice.
- Re-channel their attention to the issues of concern in their own community.

Windows and Mirrors

Objectives

To enable children to:

- Appreciate the diversity factor in mankind and celebrate human differences.
- Transfer information from an illustration.

Procedures

- Give students photographs picturing different people from every corner of the world; people with different ethnical, religious, racial, and cultural backdrops.
- Students should draw out the similarities they share with these people and the distinctions that they find foreign to their backgrounds.
- Ask the students to enact imaginary conversations between the people in the pictures to stress the universality aspect.
- Ask them to draw an illustrative story developed from that dialogue.

Giving Peace a Human Face

Objectives

To enable children to:

- Devise an artistic project work celebrating a particular human right mentioned in the UDHR on Human Rights Day (10 December).

Procedures

- Select a specific human right mentioned in the UDHR and represent it differently using miming, drawing, a graphic illustration, a song, a choreography, a poem, an ad, or any other creative representation.
- The students would then have to try to figure out the article in question from the hints of the project

Nobel Prize Icons

Objectives

To enable children to:

- Commemorate the lives of local or international icons who dedicated their lives to the defend Culture of Peace.

Procedures

- Each student will make a presentation to celebrate the life of an icon of his/her choice.

- Write a thank you note or a eulogy in which the student talks about the effect that particular icon has had on his/her life.
- Draw a sketch of the icon and present it at the school museum day.

Literature and Peace

Objectives

To enable children to:

- Put literary material (drama, fiction, poetry etc...) in the Culture of Peace light and identify the themes tackled in these extracts.

Procedures

- Pupils will identify the rights dealt with in the extracts and the themes they pertain to.
- Underline the instances in which the Culture of Peace is violated.
- Underline the instances in which the Culture of Peace is defended and point out the defensive measures and the extent to which they are efficacious.
- Suggest other methods and other solutions.

Science, Technology and Peace

Objectives

- To enable children to:
- Look at the Culture of Peace subject from a scientific point of view.

Procedures

- Discuss the impact of technological and scientific advances on communal adherence to Culture of Peace.
- Select the UDHR articles which refer to the protection of the Culture of Peace in the scientific and technological fields.
- Identify organizations that work to defend the respect for the Culture of Peace in those fields.

Module1: Actions for Peace

The Culture of Peace: Seven Ways of Taking Action for Peace

Students should be sensitized about their role in peace-making as peace and Human Rights advocates. Accordingly, they should devise a seven-step plan, as follows:

- Choose an issue related to the Culture of Peace in their community and conduct a survey to research it.

- Suggest potential resolutions to remediate it.
- Gather support for the cause and try to rally opponents around it too.
- Promote the chosen course of action and advertise it anywhere possible.
- Raise funds for the cause.
- Execute the plan.
- Assess the efficacy of the plan and work on making it better.

Learning for the Culture of Peace: Ideas for Dialoguing

- Address different community needs and issues.
- Voice the Culture of Peace concerns to different local and international organizations advocating Culture of Peace.
- Write articles and conduct research on the subject to get the message heard by others.
- Award the Culture of Peace defenders and establish the Culture of Peace celebration day to further promote the Culture of Peace culture.

Examples of the Culture of Peace Service Learning Projects

- Give away the Culture of Peace badges.
- Set up a democracy wall on which different materials are attached in order to celebrate democratic values.
- Create donation stations for passers-by to participate.
- Sign petitions against different Human Rights violations.
- Initiate memorials to celebrate the lives of those who made good deeds.

Create a Peace Community

- Turn the school into the Culture of Peace community by asking students to draw up the Culture of Peace chart to specify good deeds and wrongdoings, print it, and turn it into the poster board for everyone to see it so that everyone can follow the archetype.
- Have teachers add their input to the chart and be role models for students to follow.

Stories of Peacekeepers

- Initiate a classroom discussion about samples of stories of young Culture of Peace advocates.
- Point out the Culture of Peace issues at the heart of these stories and offering possible solutions to these problems.

Strategizing for Actions for Peace

- Students can start with identifying the most urgent Human Rights violations in their community, and determining the local and national efforts to address them. During the rest of the school year, students should try their best to sensitize people about this problem and develop an action plan to remediate to it.

The Power of the Peaceful Word

- Write a thematic letter dealing with a particular Culture of Peace issue in which people who share more or less the same issues participate. Once finalized, send copies of the letter to different editors of newspapers and magazines to voice the issue and to mobilize public opinion and make a concrete change.

Creating a Country for Peace

- Determine the different socioeconomic rights advocated in the UDHR.
- Draw the similarities and the differences between those specific articles and the socioeconomic situation of the country you live in.
- Imagine a country in which all of these rights are protected under the law.
- Design an artistic product about that imaginary country to make people aware of the situation (poem, picture, song, play, drawings etc...).

Economic Justice: The Scramble for Wealth and Power

- Have students grasp the concepts of fairness and equity by engaging them in a game that allows them to distribute power and wealth among themselves (through pennies or candies). Whoever collects the most pennies has the most power. Elucidate for them the importance of sharing and wealth distribution in all fairness among community members (classmates). Debrief the activity and discuss the students' views of what is fair and how to make the distribution of wealth, resources, and power more just on a bigger scale.

Research and Action Plans: Rights to Peace

- Choose specific issues such as homelessness, hunger, and inadequate health care.
- Evaluate the problem.
- Conduct a survey and report the findings.
- Plan to act.
- Act and evaluate the efficacy and success of the intervention.

Module2: Raising Children with the Culture of Peace and the Responsibilities for Peaceful Coexistence

*Course*₄ **Drawings for Peace**

Course Description

- Peace throughout history: historical and philosophical perspectives.
- Peace process model.
 - Identify the Culture of Peace issue
 - Share Culture of Peace anecdotes
 - Trigger Culture of Peace responses and their effect on the community
 - Take action
 - Evaluate the efficacy of that action

- Role plays: equality and kindness.
- Make peace drawings to elucidate findings.
- Perform small acts of kindness and get kindness coins in return.

Course Objectives

- Explore subject matters related to themes of equality, kindness, brotherhood, and sisterhood.
- Produce peace-themed drawings.

*Course*₅ **Games and Cartoons for Peace**

Course Description

- Short films and videos pertaining to the peace theme.
- Educative cartoons about children's rights.
- The Culture of Peace themed games (board games).
- The Culture of Peace themed scrabble.
- The Culture of Peace themed monopoly.
- The Culture of Peace themed jeu de l'oie.

Course Objectives

- Teach peace through play.
- Effective edutainment to celebrate equality, freedom, and other universally acclaimed values.

Course₆ Ready, Go, Decision!

Course Description

- Debate an imaginary challenging urgent situation
- Problem-solving
 - Understand the situation
 - Seek information
 - Peer discussion
 - Enumerate pros and cons of different courses of action
 - Choose a decision

Course Objectives

- Improve quick decision making skills
- Team-building
- Have fun while learning

Course₇ Peaceful Conflict Management

Course Description

- Concept explanation
- Causes
- Steps in conflict resolution
- Intended outcomes
- Peace-culture building in school

Course Objectives

- Define a conflict
- Analyze a conflict according to the different parties' needs
- Anger management methods
- Overview of mediation skills

Course **8 The Peace Nationality**

Course Description

- Choose primordial peace concepts
- Draw a dream peace land
- Design a flag
- Draft a Bill of Rights
- Select a peace motto

Course Objectives

- Identify universal Culture of Peace values
- Foster the belief that school should partake in giving back to the community
- Demonstrate the correlation between respect for the Culture of Peace in one's community and global peace-building

Module2: Activities

Mini Peace-builders

Objectives

To enable children to:

- Appreciate the importance of cooperation
- Work collectively to alleviate the pain of a person in need

Procedures

- Get the children to write an essay about a person in distress they know inside or outside school.
- Suggest solutions for their ordeal and propose support mechanisms.
- Call for a collective act of solidarity in an article for the school gazette.

Interschool Reporters

Objectives

To enable children to:

- Sensitize students about the right of self-expression.
- Raise awareness about the Culture of Peace as a contemporary need.

Procedures

- Get together a volunteer group and assign them a correspondence role.
- Set up an editorial board for the school gazette.
- Assign writing tasks to group members.
- Focus on voicing the Culture of Peace issues in the assignments.

A Picture is Worth a Thousand Words

Objectives

To enable children to:

- Grasp the concept of tolerance from its cultural and religious facets.
- Encourage respect for others' beliefs.
- Focus on common grounds rather than dissimilarities with other students.

Procedures

- Display pictures and illustrations.
- Ask students to classify them in accordance with their religious affiliations.
- Categorize them into instances of tolerance or intolerance.
- Give feedback about the different demeanors.
- Present acceptance as a prerequisite for peace.

The Right to Own a Property

Objectives

To enable children to:

- Set limits to the freedoms they have themselves.
- Enact a role play to understand the consequences of the violations against the Culture of Peace.
- Imbue the children with a sense of civic responsibility.

Procedures

- Assign the roles of a counsel, a victim, and an aggressor (theft, extortion), and a defense attorney to different students and make them enact a role play of a mock-trial while playing the role of council chairman to supervise the process.
- Sanction the guilty party.
- Display the extent of the harm caused by these actions and their detrimental effect on relations between students at school.
- Match the right in this case with the corresponding article in the UDHR.

Module2: Actions for Peace

Quality of Life Twinning Project

- Have students draw a table of their needs. In the right column, they should put those that they think are essential and in the right one, the needs that they think are peripheral.
- Deduce the concept of the “life quality”
- With the help of the teacher, students should contact a humanitarian non-governmental organization and take part in their charitable work.
- Arrange a twinning agreement between two different schools: one of which is in a well-off part of the country; the other one is somewhere in which poverty is ubiquitous.
- Set up an interschool correspondence to exchange equipment and give away some of the advanced paraphernalia the other school is lacking.

People with Special Needs

- Start a sensitization campaign about the different needs of people with disabilities (physical, psychological, or emotional) and address their potential.
- Bear in mind the right of the child when starting this action.

- Imagine this Scenario “Parents were asked if they would agree whether a child with special needs would be in the same class as their child. In the beginning, they saw no harm. But after learning that the child suffered from a mental disability, hesitation took over”.
- Distribute this scenario to the pupils in the class and have them act it out.
- Start a debate about the integration of children with special needs and the importance of social security especially for illness.
- Encourage a display of solidarity by organizing field trips to neighboring hospitals or elderly care centers to help people in need.

Labor against Child Labor

- Distribute pictures of children working in factories, or mines, or fields.
- Ask students to comment on them.
- Ask students to propose solutions to fix this problem.
- Define child labor as what it is: a violation of a child’s right.
- Spread the word to combat it.
- Relate the subject to human dignity and start a debate about it.

- Raise a fund to help those in need and those who might be pushed out of school into the strain of underage employment.

Module3: Great Debates for Peace

***Course,* Debating Respect, Tolerance, Acceptance and Equality**

Course Description

- Class-work on mutual respect among children.
- Delineate the different rights of a child.
- Press reviews of cases involving respect, acceptance, and equality in the Culture of Peace.
- Start a correspondence between school and children from city orphanages.

Course Objectives

- Acquire discussion and debate skills.
- Learn how to confer and reach a conclusion.
- Prevent non-local pupils from feeling excluded.
- Give all the children the opportunity to orally express their views on these issues.

*Course*₁₀ **Debating Xenophobia**

Course Description

- Collect material from nongovernmental organizations and antiracism organizations in order to organize an anti-xenophobia exhibition at school.
- Distribute the UDHR articles combating racism.
- Discuss the Culture of Peace evolution vis-à-vis combating racism.
- Discuss the negative effects of prejudices for the Culture of Peace.

Course Objectives

- Organize exhibitions and debates.
- Demonstrate how every culture has its own richness and has its valuable offerings to the global village.
- Understand the principle of non-discrimination.

*Course*₁₁ **Human Rights Abuses around the World**

Course Description

- Collect cases of different types of violation of the Culture of Peace from news reports.

- Identify current and recurrent Culture of Peace violations in the community.
- Introduce new methods of punishment for misconduct in the classroom while highlighting the repercussions of physical punishment.

Course Objectives

- Guide students towards the dream of a just society.
- Encourage seeing the connection between our life and the world in our daily habits.
- Broaden the interest of the students from the local community to the international community.
- Develop skills in questioning and probing the Culture of Peace violations issues.

*Course*₁₂ **The Culture of Peace**

Course Description

- Educate for peace
- Why peace wins over conflict
- The means and the end are one
- The tool of doing good

- Proactive reconciliation as a means to peace.

Course Objectives

- The ultimate objective is to imbue the upcoming generations with an appreciation of the value of peace as a basis for all development.

Module3: Activities

Telling Stories about Peace

Objectives

- Enhance the notion of cultural diversity as a human trait guarded by the Culture of Peace.
- Choose stories that celebrate the notions of universality and diversity as features that are necessary to human dignity.
- Raise collective awareness of instances of injustice against specific groups of people.

Procedures

- Choose short stories dealing with specific Culture of Peace violations.
- Read extracts from international literary works denouncing injustices such as slavery, child labor, sexism.

- Summarize the role literature plays in social change.
- Read biographies of local Culture of Peace activists.
- Understand the Culture of Peace violations from a local socio-cultural context.

Actors, Artists, Storytellers, and Poets

Objectives

- Embrace and celebrate art in all its forms as an epitome of human diversity towards building a healthy and well-balanced environment.
- Celebrate artists as talented people who mirror our needs for beauty and expression.
- Allow children to express their feelings about peace themed topics in a poetic, artistic way.
- Fruitfully use the children's imagination to learn about the Culture of Peace.

Procedures

- Give students samples of artistic works about peace.
- Guide them to express themselves artistically.
 - Write simple verses or songs about peace.
 - Enact role plays.
 - Make representative drawings etc...

- Have them recite, sing, play, or display their artistic output in front of the class.

Peace Timeline

Objectives

- Raise awareness of each person's responsibility towards the conservation of the historic heritage for future generations.

Procedures

- Organize an outing to a historical site or museum.
- Research the archives to learn more about the building visited.
- Find any changes done to the building or damages.
- Discuss heritage preservation.
- Appreciate history and write reviews and suggestions for the preservation of the site.

Peace Planet

Objectives

- Develop an affectionate attitude towards the environment, nature, and planet earth in general.
- Identify the environmental calamities nowadays.
- Take part in environmental conservation activities.

- Study the three R's (Reusing, Repairing, and Recycling) and evaluate them.

Procedures

- Explain the consequences of irresponsible actions towards the planet.
 - Global warming
 - Ozone layer depletion
 - Deforestation
 - Extinction of species
 - Drinking-water scarcity
- Start a green school project: plant a model botanical garden.
- Take children to the schoolyard and discuss the different types of trees and their different usages in order to develop affection towards nature.

Module3: Actions for Peace

Victims of Violence

- Draft an internal school policy to eliminate violence in schools.
- Carry out a fair discipline method using positive constructive techniques.

- Set up a small counseling center for students with aggressive behavior.
- Start a self-defense class for students to grasp the concept of peaceful self-defense.
- Call for organizing support groups for students who have been victimized by violence, be it verbal, psychological, physical, criminal, or structural.

Theater for Peace

- Construct peace visions and attitudes in children by starting a peace club for extra manual artistic activities.
- Explore art as an effective medium of peace.
- Select a peace related theme every week and have children participate in theatrical activities such as instant drama, mimes, role plays, imagination trips, street theater, cooperative story making, imaginary trips etc...
- Reinvest the money raised from show tickets to help children in close city centers and foster homes.

Organize an Association

- Sensitize students about the importance of associative life in reinforcing the community's democratic culture.
- Assemble student volunteers.
- Choose a function and a name for the association.
- Create affiliation cards for participating students.

- Establish a UNESCO club specialized at preserving Culture of Peace.
- Elect the chairman, the treasurer, and the secretary of the organization (children will take turns).

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CHAPTER II

INTERMEDIATE MANUALS

Module1: Preamble to Peace Ethics

*Course*₁₃ **What is meant by Peace Ethics?**

Course Description

- Definition of Peace Ethics.
- Introduction to major theoretical approaches to ethical questions in international relations
 - Realism
 - Pacifism
 - Just war theory
 - Cosmopolitanism

Course Objectives

- Understand the ethical dimension of international relations.
- Apply major theories of international ethics.
- Discuss past, current, and future ethical challenges.
- Think critically about the ethical dimension of global politics.

*Course*₁₄ **Peace as a Value**

Course Description

- The issues to be discussed here are:
- Nationalism, Militarization and the Glorification of war
- Who is a hero?
- Peace as Substance: No Peace without Justice
- Peace and Solidarity

Course Objectives

- To help students appreciate the worth of such universal values as “Peace” and “Rights”.
- Discuss similar common universal values.

*Course*₁₅ **Peace Ethical Decisions**

Course Description

- Strategies of peace-making decisions and policing in modern history.
- Role of peacemaking in building social order.
- Study the different contexts in which peace treaties have been made between nation states from all over the world.
- Conciliatory and coercive ways of serving national communities.

Course Objectives

- Conduct independent research using different resources.
- Critically engage in relevant ethical political developments.
- Produce convincing ethical arguments.
- Express opinions coherently.
- Critically analyze the historical forces that have shaped peace-building strategies in the past.

*Course*₁₆ **Peace as a Necessity for Human Survival**

Course Description

The issues to be discussed here are:

- The destructive reality of war and conflict.
- The risk of annihilation of the human race.
- Symbolism and language in developing the culture of peace as a necessity for human survival.
- Peace as a basis for political, economic and social development.

Course Objectives

- Conduct research on the basic needs for human survival.
- Connect the Culture of Peace to such fundamental needs.

*Course*₁₇ **Peace Ethics in War and Conflict**

Course Description

- Approaches to war and peace.
- Use of force on ethical grounds.
 - Ethical justification for preemptive and preventive wars
 - Humanitarian interventions
- Postmodern wars.
- Terrorism and torture.
- Peace-building and development.

Course Objectives

- Work with others in the exploration of relevant political content.
- Analyze and synthesize information from variable sources in a timely manner.
- Apply effective solutions to conflicts, both independently and cooperatively.
- Undertake individual research and produce effective written arguments appropriate to the discipline of history.

Module2:PeaceRightsandResponsibilities

*Course*₁₈ **Peace Contemplations**

Course Description

- Difference between values, morality, facts, opinions and principles.
- Approaches to ethical decision making.
 - Utilitarian approach
 - Rights approach
 - Fairness or justice approach
 - Common good approach
 - Virtue approach
- Beliefs and worldviews
- Ideologies and peace
 - Feminism and peace
 - Communism and peace
 - Socialism and peace
 - Marxism and peace
 - Veganism, vegetarianism and peace
 - Pacifism and peace
 - Nationalism and peace

Course Objectives

- Conceptualize components of peace.
- Recognize how each person and each cultural group interrelates in the local and global socio-cultural system.
- Evaluate and create paradigms for a better future.
- Commit oneself to participating effectively and responsibly in local, national, and global programs for promoting and practicing peace.

*Course*₁₉ **Peace and Conflict Management**

Course Description

- Theories on the causes of armed conflicts.
- Structural, strategic, psychological problems and obstacles to conflict resolution.
- Lectures, practices, and seminars about research process and scientific methods of studying conflict management.
- International governance structures, state building and NGOs.

Course Objectives

- Realize the importance of cooperation and a win-win attitude in the effective and peaceful resolution of conflicts.
- Assess behaviors and attitudes with regard to conflict management.

- Critically understand theories of peace and practices of peace-building, state building, conflict management, resolution, and transformation.

*Course*₂₀ **Peace and Global Engagement**

Course Description

- The Culture of Peace's vision of the world.
- Humanitarianism in action in disasters and post-conflict settings.
- Research humanitarian practice.
- Fieldwork, data, and analysis.

Course Objectives

- Sensitize people to the necessity of helping people in distress because of religious and/or political conflicts or natural disasters.
- Stress the need for community work and its far-reaching positive consequence.
- Highlight the moral issues related to solidarity.
- Underscore the importance of interdependence and the need for active participation in civic society.
- Appreciate cultural diversity and stress the importance of acceptance for reaching peace.

*Course*₂₁ **Peace and International Organizations**

Course Description

- Provide an introduction to the theory and practice of International Organizations (IOs) both governmental and nongovernmental
- Represent key elements in the current global governance.
- Special emphasis on United Nations System
- Why do IOs exist? What role do they play in solving global problems?
- Major challenges in meeting objectives
- Other types of IOs including Regional Governmental Organizations and International Non-Governmental Organizations.

Course Objectives

- Define the historical antecedents and trends in the growth of international organizations,
- Discuss the different concepts used to study global governance,
- Describe the structure and activities the United Nations System and its principal organs and specialized agencies.
- Describe different types of IOs including Regional Governmental Organizations and International Non-Governmental Organizations.

Chapter II: Readings

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CHAPTER III

ADVANCED MANUALS

Module1: Peace and Global Issues

*Course*₂₂: Social Justice

Course Description

- Definition of Social Justice.
- Perspectives to Rights and Responsibilities.
- Peace and Civic Engagement.
- Citizens of the World.

Course Objectives

- Teach students about the different issues that considerably influence the quality of life for people all over the world.
- Help students grow into dependable, committed citizens of the world.
- Expand students' elucidation of the socio-economic and political rights and duties.
- Promote acceptance and better understanding of cultural differences.

- Challenge students to actively and productively participate in society.

Procedures:

- Academic debates: rethinking identity in a globalized world: are we still more national than international? Is world citizenship the answer? How can common human factors outweigh dividing ones?
- Workshops: sensitize students on “the Diversity Day”, officially known as “The World Day for Cultural Diversity for Dialogue and Development” an opportunity to help communities understand the value of cultural diversity and learn how to live together in harmony. Explain the circumstances which account for the celebration of this day.
- Text materials: Antonio Gramsci’s works on the rapport between State and Civil society. Expand on his concept of Hegemony and explain how his theoretical works have been crucial in developing a new role for individuals and intellectuals in contemporary societies.

*Course*₂₃ **Global Diversity**

Course Description

- A comparative approach to world festivals and celebrations.
- Importance of celebrations in cross-cultural understanding.
- Comparative case studies of renowned celebrations.
- Carnival “A Celebration of Life’s Pleasures”
- Holi “Festival of Colors”
- Maslenitsa “Pancake Week”
- Ramadan “The Holy Month”
- Yom Kippur “High Holy Days”

Course Objectives

- Present global cultural material so that students can acquire a broader view of the study of international festivals and celebrations and employ it in other facets of their learning and in their lives.
- Buttress the social and emotional education of students and authenticate their different experiences in culturally diverse classrooms in order to promote cultural acceptance.

- Teach students about the history of festivals from all corners of the globe.
- Challenge students to draw a comparison between local festivals and global ones.

Procedures:

Introduce students to some of the most world renowned peace festivals:

- a. World Peace Choral Festival/Vienna, whose aim is to promote world peace by means of music and to enhance intercultural understanding and communication in order to produce mutual respect and harmony.
- b. World Peace Flag Ceremony: It heightens peace awareness throughout every sector of society, transcending barriers of race, religion and political belief.
- c. African World Peace Festival in Downtown, Fayetteville: it brings diverse community people together while promoting PEACE, LOVE and RESPECT for all, it also promotes togetherness while finding ways to end the divisive and destructive attitudes, and stirs the positive practices that unite all regardless of race, religion, color, sex, age, national origin or ancestry .
- d. Celebrating the International Day of Peace:

Here are just some of the many Peace Day activities that have taken place across the globe:

- Minute of silence at 12 noon (all time zones)
- Peace education events
- Intercultural and interfaith dialogues
- Workshops on the UN Peace Day theme
- Meditation and prayer planting peace poles
- Community gatherings
- Vigils
- Concerts and festivals
- Soccer/football matches in the spirit of peace
- Service to others feasts for Peace
- Writing peace poetry
- Yoga
- Marches, parades and flag ceremonies
- Public programs with government officials
- Engaging youth in peace-building activities.

*Course*₂₄ **Peace and Migration**

Course Description

- Reasons behind migration
 - Economic
 - Political
 - Social
 - Environmental
- Push and pull factors
- Explore famous migrations from all over the world using charts and writing prompts
 - Rural / urban migration in Brazil
 - The Partition of India
 - The Palestinian right of return
 - Migration from the former Soviet Republic to Russia

Course Objectives

- Studying the effect of international migration on varied understandings and perceptions of international security.
- Examination of the policies developed by governments and multilateral agencies to mitigate the destabilizing effects of certain population movements and human displacements, both internal and external.

- Emphasizing the huge opportunities human mixture brings about and showing that in the long run, a closed –door policy will only fuel xenophobic and ultra nationalistic feelings, which in turn generates a climate of hatred and refusal of others.

Procedures:

- Round table: Volunteer students prepare a power point presentation on the key concepts of Push and Pull factors about migration. This should trigger off an intensive discussion about why people from developing nations still see the western countries as a dreamland and refuge.
- Migration in fiction: A literary analysis of the novel: *The Season of Migration to the North* written by Taieb Salah.

Case study:

- a. The evolving concept of Brain Drain: From Brain Drain to Drain Brain. What are the sociological and political implications of this shift?
- b. Clandestine immigration and human trafficking: Short-term responses and long-term developmental projects. Invite students to report on who the victims are, what the nature of the crime is, and whether legal and policing measures are enough to reduce this phenomenon.

*Course*₂₅ **Slavery**

Course Description

- Introduction to slavery as a shameful chapter in human history.
- Repercussions of slavery in the socioeconomic and cultural realms of the many countries involved.
- Abolitionism versus contemporary slave systems around the world.
- Examination of the UNESCO Map of the Slave Route
- Comparative case studies
 - Slavery in the United States
 - Slavery in Brazil
 - Slavery in Ottoman Egypt
 - Slavery in Haiti
 - Slavery in the Swahili Emirates of East Africa

Course Objectives

- Historiography: to revisit the past with contemporary perspectives.
- Raise consciousness among students.

Procedures:

- a. Video conferencing: Forms of modern slavery:
Forced labour, human trafficking, child labour, forced and early marriage.

Key issues: What are the main figures? Which gender, race or section of the population are most affected?

How is slavery best tackled? Is criminalization enough? Can law change the hearts of the people? How should immigration policies evolve to protect vulnerable women and children in the work place?

b. Success stories:

The Montgomery Bus boycott:

The Civil Rights Movement, Martin Luther King Jr, Rosa Parks: when a case of race segregation develops into a mass movement against racism and ends with a radical constitutional reform in the United States. (The people behind the story, the process and the final result.)

Module2: The Culture of Peace Overlapping with Other Specialties

*Course*₂₆ **Science and the Culture of Peace**

Course Description

- Exploration of the Earth's resources
- Minerals and Rock Cycles
- Gemstones' Formation and Usages
- The Mining Industry as a transition to Culture of Peace

Course Objectives

- Awaken students' empathy with the help of sensual activators (visuals, prototypes).
- Explore the deprivation of the basic Culture of Peace as a subject.
- Use elements of physical sciences to express different points of view.
- Trigger student participation.
- Name the main physical sciences methods behind the formation of the earth resources selected by the students themselves.
- Talk about the major Culture of Peace violations involved in the production of those resources.
- Discuss global actions initiated by active world citizens calling for the cutback in the overuse and exploitation of the earth's natural resources.
- Make individual, pair, or group presentations about the issues discussed.
- Start an awareness campaign.

Procedures:

Film review: Blue Gold: World Water Wars: the film highlights the environmental issues behind why we are rapidly losing our fresh water supplies, the politics be-

hind water ownership and distribution that are worsening, and the scenarios of what will happen as water becomes increasingly scarce.

Green peace movements: Invite students to do research on the historical background of the Green Peace Movement which evolved from the anti-nuclear protests of the early 1970s.

Engage pair and group work activities. Have students develop reports on:

1. What Green Peace stands for today: promote clean air, water, solar power, prevention of nuclear power proliferations, safe food, ecological farming, protection of the world's natural forests, animals, plants and people, defending our oceans by challenging wasteful, destructive fishing, and creating a global network of marine reserves.
2. How it operates: peaceful campaigns, demonstrations, distribution of brochures, contact programs, seminars and conferences.
3. Its major achievements today.
4. The future ecological challenges for Green Peace.

*Course*₂₇ **Environment and the Culture of Peace**

Course Description

- Climate change and its impact on the planet.
 - New force in the biosphere
 - Potential 6th great mass extinction
- Climate change and its impact on economically vulnerable societies.
- Impact of climate change.

Course Objectives

- Select the scientific data supporting global warming.
- Express substantiated viewpoints about Climate Change.
- Point out the Culture of Peace articles that are being desecrated in parts of the world that are endangered by Climate Change the most, and inhabited by low-income people.
- Voice the different causes and actions that active citizens from around the world should adopt and defend to play down the ravaging effects of Global Warming on poor communities.
- Produce weekly reports about climate change.
- Make oral presentations to sensitize people about the subject matter.

Procedures:

Call for papers: Ask students to prepare academic papers about the following topic: Where does global warming hit hardest? Assign a prize for the most original essay and publish it in the university chronicles.

Case study: A video documentary from the Canadian Arctic provides graphic evidence of the impact of climate change on polar bears ...

*Course*₂₈ **Political Theory, Democracy and Culture of Peace**

Course Description

- Theories of Democracy
- Democracy as the means to an End.

Course Objectives

- Introduce students to political theory
- Discuss the ideas pertaining to democracy by renowned thinkers and philosophers such as Plato, Sophocles, Locke, Mill, Arendt, Amartya Sen, and Larry Diamond.
- Watch the Culture of Peace films, documentaries (Journey to Freedom – My Neighbor My Killer)
- Select a specific Culture of Peace topic and make a research portfolio

- Discuss related subject matters
 - Equality
 - Oppression
 - Just war theory
 - Leadership

Procedures:

Case study: Secularism, Diversity and Peace in India: The Mahatma Gandhi Legacy.

Prepare written, audio and video materials to introduce the main thoughts of Mahatma Gandhi and the political role he played in building a nation whose culture and democracy are richly complex. More precisely, shed light on his theory of non-violence.

Project work: Students are involved in a comparative study entitled: What is a safe alternative in multi-ethnic and multi-racial societies: Secularism or Fundamentalism?

Course*₂₉ **Peace as a Work in Progress*

Course Description

- Dedication to Peace
- Blessed are the peacemakers – examples from history of the champions of peace.

- Current efforts for peace in the world today
- Course Objectives
- To reinforce the students' awareness about the current ongoing challenges for Peace.
- To emphasize the major legacies of the Peace champions.

Procedures:

General knowledge quiz:

- a. Teachers establish a list of 20 Great Peace Makers from various backgrounds.

Students will initially have to determine the five approaches to peacemaking that are the common denominators between these peace makers: choosing non-violence, living peace, honoring diversity, valuing all life and caring for the planet.

- b. Students are given a list of twenty renowned people and asked to select who they believe are the three most influential people of our times. Then, they are expected to account for their choice. A minimum of three solid arguments is required. The following list is only an example but teachers are free to establish a list of their own.
 1. Martin Luther King: daring to dream.

2. Mahatma Gandhi: non-violent Resistance.
3. Mother Teresa: love in action.
4. Colman McCarthy: teaching peace.
5. Bruno Hussar: interfaith harmony.
6. Desmond Tutu: all belong.
7. David Suzuki: redefining progress.
8. Wangari Maathai: planting seeds of peace.
9. Riane Eisler: partners not domination.
10. Rachel Carson: the balance of nature.
11. Jane Goodall: realizing our humanity.
12. Astrid Lindgren: a voice for the voiceless.
13. Albert Schweitzer: reverence for life.
14. Thich Nhat Hanh: being peace.
15. Anderson Sa: an instrument of change.
16. Henry David Thoreau: living deliberately.
17. The Dalai Lama: universal compassion.
18. Henry Salt: the creed of kinship.
19. Alfred Nobel: inventor of dynamite.
20. Pierre and Marie Curie: discovery of polonium and radium.

*Course*₃₀ **Religion, Beliefs and the Culture of Peace**

Course Description

- Introduction to rights and responsibilities.
- Introduction to freedom of religion and belief.
- UN Declaration of Freedom of Religion or Belief.
- Taking action for freedom of religion or belief.

Course Objectives

- Set a classroom behavioral code to guarantee a secure, civil environment for a fruitful Culture of Peace education.
- Engage students in reflection on the prerequisites for a respectful learning atmosphere and persuade them to debate the issue in an uninhibited way.
- Illustrate the correlation and interdependency between rights and responsibilities.
- Elucidate the differences between terms like religion, belief, worship, observance, practice, and teaching.
- Gain perspective on the freedom of religion or belief within their school, their family, and their community.

Procedures:

- Round table: Rights versus Duties balance.

The teacher distributes the following extract taken from an article written by Samuel Moyn, entitled: Rights versus Duties, Reclaiming Civic Balance: “In 1947 Julian Huxley, English evolutionary theorist and director-general of UNESCO, wrote Mohandas Gandhi to ask him to contribute an essay to a collection of philosophical reflections on human rights. Gandhi declined. “I learnt from my illiterate but wise mother,” he replied, “that all rights to be deserved and preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world.”

This will trigger off a debate on the three following scenarios:

- a. What could happen in a society where duties out-balance rights?
 - b. What could happen in a society where rights outweigh duties?
 - c. What can/ought to be done in order to strike a balance between both rights and duties? How easy is it?
- Reading /Speaking: the 55/97 General Assembly Resolution on the elimination of all forms of religious intolerance.

- Philosophical readings: in-depth analysis of an extract from Emmanuel Kant's works on moral duty or Thomas Hobbes' notion of the wolf man.

*Course*₃₁ **Economy and the Culture of Peace**

Course Description

- Economics, ecology, and ethics
- Comparative study of different economic systems
- Capitalist economy
 - Socialist economy
 - Buddhist economy
- The market system and the consumerist culture
- Consumerism versus the environment
- Sustainable economics

Course Objectives

- Gain a better understanding of the different economic systems.
- Recognize the serious effects of consumerism on the environment.

Procedures:

- a. Expert analysis: Invite a professional economist to talk about Mohammad Aziz, the Bangladeshi Nobel Prize winner who launched the micro credit project in his country, in an attempt to lift thousands of men and women out of poverty.

Afterwards, students will have to decide how original this initiative was, why it deserved a Nobel prize and whether it is efficient enough to fight the roots of poverty and injustice.

- b. Reading/listening materials: The Arab Spring revolutions: is a lasting political democracy possible in the absence of an economic democracy?

Chapter III: Readings

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Annex

- A simplified Version of the Universal Declaration of Human Rights.
- A simplified version of the United Nations convention on the rights of the child.
- Universal declaration of the Rights of Mother Earth.
- Universal declaration on cultural diversity.
- Elimination of all forms of religious intolerance.
- A sample manifesto on education for peace.

1- Simplified Version of the Universal Declaration of Human Rights

All people everywhere have the same human rights, which no one can take away.

This is the basis of freedom, justice and peace in the world.

This Declaration affirms the dignity and worth of all people, and the equal rights of women and men. The rights described here are the common standard for all people everywhere. Every person and nation is asked to

support the understanding and respect for these rights, and to take steps to make sure that they are recognized and observed everywhere, for all people.

Article 1 Everyone is born free and equal in dignity and with rights.

Article 2 You should never be discriminated against for any reason. Rights belong to all people, whatever our differences.

Article 3 Everyone has the rights to life, liberty and security.

Article 4 No one shall be held in slavery or servitude.

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6 You have the right to be treated as a person in the eyes of the law.

Article 7 You have the right to be treated by the law in the same way as everyone else. Everyone has a right to protection against violations of their human rights.

Article 8 If your rights under law are violated, you have the right to see justice done in a court or tribunal.

Article 9 No one shall be subject to arbitrary arrest, detention or exile.

Article 10 You have the right to a fair and public trial by an independent and impartial tribunal.

Article 11 Everyone is to be presumed innocent until proven guilty in a fair trial. No one should be charged with a criminal offence for an act which wasn't an offence at the time the act was done.

Article 12 No one has the right to intrude in your private life or interfere with your home and family without good reason. No one has the right to attack your good name without reason.

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Activity 2b: Universal Declaration of Human Rights

Article 13 You have the right to freedom of movement within your country. Everyone has the right to leave a country and to return home.

Article 14 You have the right to seek and to enjoy asylum from persecution in other countries. You may not invoke this right if fleeing just laws in your own country.

Article 15 You have the right to a nationality.

Article 16 You have the right to marry and to raise a family. Men and women have the same rights when they are married and when they are separated.

Article 17 You have the right to own property and it cannot randomly be taken away from you.

Article 18 You have the right to freedom of thought, conscience and religion and to peacefully express those beliefs in teaching, practice and worship.

Article 19 You have the right to freedom of opinion and expression.

- Article 20** You have the right to freedom of peaceful assembly and association.
- Article 21** You have the right to take part in the government of your country.
- Article 22** As a member of society, you have a right to social security.
- Article 23** You have the right to work, to good working conditions, to equal pay for equal work and to form and join unions.
- Article 24** You have the right to rest and leisure.
- Article 25** You have the right to a decent life, including enough food, clothing, housing, medical care and social services.
- Article 26** You have the right to an education.
- Article 27** No one may stop you from participating in the cultural life of your community.
- Article 28** You have the right to live in the kind of world where your rights and freedoms are respected.

Article 29 We all have a responsibility to the people around us and should protect their rights and freedoms.

Article 30 There is nothing in this declaration that justifies any person or country taking away the rights to which we are all entitled.

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2 - A simplified version of the united nations convention on the rights of the child

Article 1 Everyone under 18 years of age has all the rights in this Convention.

Article 2 The Convention applies to everyone whatever their race, religion, abilities, whatever they think or say, whatever type of family they come from.

Article 3 All organisations concerned with children should work towards what is best for each child.

- Article 4** Governments should make these rights available to children.
- Article 5** Governments should respect the rights and responsibilities of families to guide their children so that, as they grow up, they learn to use their rights properly.
- Article 6** Children have the right to live a full life.
Governments should ensure that children survive and develop healthily.
- Article 7** Children have the right to a legally registered name and nationality. Children also have the right to know their parents and, as far as possible, to be cared for by them.
- Article 8** Governments should respect a child's right to a name, a nationality and family ties.
- Article 9** Children should not be separated from their parents unless it is for their own good. For example, if a parent is mistreating or neglecting a child. Children whose parents have separated have the right to stay in contact with both parents, unless this might harm the child.

- Article 10** Families who 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.
- Article 11** Governments should take steps to stop children being taken out of their own country illegally.
- Article 12** Children have the right to say what they think should happen when adults are making decisions that affect them and to have their opinions taken into account.
- Article 13** Children have the right to get and to share information, as long as the information is not damaging to them or to others.
- Article 14** 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 guide children on these matters.

Article 15 Children have the right to meet with other children and young people and to join groups and organisations, as long as this does not stop other people from enjoying their rights.

Article 16 Children have the right to privacy. The law should protect them from attacks against their way of life, their good name, their family and their home.

Article 17 Children have the right to reliable information from the media. Mass media such as television, radio and newspapers should provide information that children can understand and should not promote materials that could harm children.

Article 18 Both parents share responsibility for bringing up their children and should always consider what is best for each child. Governments should help parents by providing services to support them, especially if both parents work.

- Article 19** 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.
- Article 20** Children who cannot be looked after by their own family must be looked after properly by people who respect their religion, culture and language.
- Article 21** When children are adopted the first concern must be what is best for them. The same rules should apply whether children are adopted in the country of their birth or if they are taken to live in another country.
- Article 22** Children who come into a country as refugees should have the same rights as children who are born in that country.
- Article 23** Children who have any kind of disability should receive special care and support so that they can live a full and independent life.
- Article 24** Children have the right to good quality health care, clean water, nutritious food and a clean environment so that they will stay healthy.

Richer countries should help poorer countries achieve this.

Article 25 Children who are looked after by their local authority rather than their parents should have their situation reviewed regularly.

Article 26 The Government should provide extra money for the children of families in need.

Article 27 Children have the right to a standard of living that is good enough to meet their physical and mental needs. The government should help families who cannot afford to provide this.

Article 28 Children have the right to an education.

Discipline in schools should respect children's human dignity. Primary education should be free. Wealthier countries should help poorer countries achieve this.

Article 29 Education should develop each child's personality and talents to the full. It should encourage children to respect their parents,

- Article 30** Children have the right to learn and use the language and customs of their families, whether or not these are shared by the majority of the people in the country where
- Article 31** Children have the right to relax, play and to join in a wide range of leisure activities.
- Article 32** Article Governments should protect children from work that is dangerous or that might harm
- Article 33** Governments should provide ways of protecting children from dangerous drugs.
- Article 34** Governments should protect children from sexual abuse.
- Article 35** Governments should make sure that children are not abducted or sold.
- Article 36** Children should be protected from any activities that could harm their development.
- Article 37** Children who break the law should not be treated cruelly. They should not be put in a prison with adults and should be able to keep in contact with their family.

Article 38 Governments should not allow children under 15 to join the army. Children in war zones should receive special protection.

Article 39 Children who have been neglected or abused should receive special help to restore their self-respect.

Article 40 Children who are accused of breaking the law should receive legal help. Prison sentences for children should only be used for the most serious offences.

Article 41 If the laws of a particular country protects children better than the articles of the Convention, then those laws should override the Convention.

Article 42 Governments should make the Convention known to all parents and children.

3- Universal Declaration of the Rights of Mother Earth

the peoples and nations of Earth:

considering that we are all part of Mother Earth, an indivisible, living community of interrelated and interdependent beings with a common destiny;

gratefully acknowledging that Mother Earth is the source of life, nourishment and learning and provides everything we need to live well;

recognizing that the capitalist system and all forms of depredation, exploitation, abuse and contamination have caused great destruction, degradation and disruption of Mother Earth, putting life as we know it today at risk through phenomena such as climate change;

convinced that in an interdependent living community it is not possible to recognize the rights of only human beings without causing an imbalance within Mother Earth;

affirming that to guarantee human rights it is necessary to recognize and defend the rights of Mother Earth and all beings in her and that there are existing cultures, practices and laws that do so;

conscious of the urgency of taking decisive, collective action to transform structures and systems that cause climate change and other threats to Mother Earth;

proclaim this Universal Declaration of the Rights of Mother Earth, and call on the General Assembly of the United Nation to adopt it, as a common standard of achievement for all peoples and all nations of the

world, and to the end that every individual and institution takes responsibility for promoting through teaching, education, and consciousness raising, respect for the rights recognized in this Declaration and ensure through prompt and progressive measures and mechanisms, national and international, their universal and effective recognition and observance among all peoples and States in the world.

Article 1 Mother Earth

1. Mother Earth is a living being.
2. Mother Earth is a unique, indivisible, self-regulating community of interrelated beings that sustains, contains and reproduces all beings.
3. Each being is defined by its relationships as an integral part of Mother Earth.
4. The inherent rights of Mother Earth are inalienable in that they arise from the same source as existence.
5. Mother Earth and all beings are entitled to all the inherent rights recognized in this Declaration without distinction of any kind, such as may be made between organic and inorganic beings, species, origin, use to human beings, or any other status.

6. Just as human beings have human rights, all other beings also have rights which are specific to their species or kind and appropriate for their role and function within the communities within which they exist.
7. The rights of each being are limited by the rights of other beings and any conflict between their rights must be resolved in a way that maintains the integrity, balance and health of Mother Earth.

Article 2 Inherent Rights of Mother Earth

1. Mother Earth and all beings of which she is composed have the following inherent rights:
 - a. **the right to life and to exist;**
 - b. **the right to be respected;**
 - c. **the right to regenerate its bio-capacity and to continue its vital cycles and processes free from human disruptions;**
 - d. **the right to maintain its identity and integrity as a distinct, self-regulating and interrelated being;**
 - e. **the right to water as a source of life;**
 - f. **the right to clean air;**
 - g. **the right to integral health;**

- h. the right to be free from contamination, pollution and toxic or radioactive waste;
 - i. the right to not have its genetic structure modified or disrupted in a manner that threatens its integrity or vital and healthy functioning;
 - j. the right to full and prompt restoration for violation of the rights recognized in this Declaration caused by human activities;
2. Each being has the right to a place and to play its role in Mother Earth for her harmonious functioning.
 3. Every being has the right to wellbeing and to live free from torture or cruel treatment by human beings.

Article 3 Obligations of human beings to Mother Earth

1. Every human being is responsible for respecting and living in harmony with Mother Earth.
2. Human beings, all States, and all public and private institutions must:

- c. act in accordance with the rights and obligations recognized in this Declaration;
- d. recognize and promote the full implementation and enforcement of the rights and obligations recognized in this Declaration;
- e. promote and participate in learning, analysis, interpretation and communication about how to live in harmony with Mother Earth in accordance with this Declaration;
- f. ensure that the pursuit of human wellbeing contributes to the wellbeing of Mother Earth, now and in the future;
- g. establish and apply effective norms and laws for the defence, protection and conservation of the rights of Mother Earth;
- h. respect, protect, conserve and where necessary, restore the integrity, of the vital ecological cycles, processes and balances of Mother Earth;
- i. guarantee that the damages caused by human violations of the inherent rights recognized in this Declaration are rectified and that those responsible are held accountable for restoring the integrity and health of Mother Earth;

- j. empower human beings and institutions to defend the rights of Mother Earth and of all beings;
- k. establish precautionary and restrictive measures to prevent human activities from causing species extinction, the destruction of ecosystems or the disruption of ecological cycles;
- l. guarantee peace and eliminate nuclear, chemical and biological weapons;
- m. promote and support practices of respect for Mother Earth and all beings, in accordance with their own cultures, traditions and customs;
- n. promote economic systems that are in harmony with Mother Earth and in accordance with the rights recognized in this Declaration.

Article 4 Definitions

1. The term “being” includes ecosystems, natural communities, species and all other natural entities which exist as part of Mother Earth.
2. Nothing in this Declaration restricts the recognition of other inherent rights of all beings or specified beings.

**4- *Universal Declaration on Cultural Diversity
Adopted by the General Conference of the
United Nations Educational, Scientific and
Cultural Organization at its thirty-first session
on 2 November 2001***

The General Conference ,

Committed to the full implementation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights and other universally recognized legal instruments, such as the two International Covenants of 1966 relating respectively to civil and political rights and to economic, social and cultural rights,

Recalling that the Preamble to the Constitution of UNESCO affirms “that the wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern”,

Further recalling Article 1 of the Constitution, which assigns to UNESCO among other purposes that of recommending “such international agreements as may be necessary to promote the free flow of ideas by word and image”,

Referring to the provisions relating to cultural diversity and the exercise of cultural rights in the international instruments enacted by UNESCO, 1

Reaffirming that culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs, 2

Noting that culture is at the heart of contemporary debates about identity, social cohesion, and the development of a knowledge-based economy,

Affirming that respect for the diversity of cultures, tolerance, dialogue and cooperation, in a climate of mutual trust and understanding are among the best guarantees of international peace and security,

Aspiring to greater solidarity on the basis of recognition of cultural diversity, of awareness of the unity of humankind, and of the development of intercultural exchanges,

Considering that the process of globalization, facilitated by the rapid development of new information

and communication technologies, though representing a challenge for cultural diversity, creates the conditions for renewed dialogue among cultures and civilizations,

Aware of the specific mandate which has been entrusted to UNESCO, within the United Nations system, to ensure the preservation and promotion of the fruitful diversity of cultures,

Proclaims the following principles and adopts the present Declaration:

Identity, diversity and pluralism

Article 1 Cultural diversity: the common heritage of humanity

Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.

Article2 From cultural diversity to cultural pluralism

In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace. Thus defined, cultural pluralism gives policy expression to the reality of cultural diversity. In dissociable from a democratic framework, cultural pluralism is conducive to cultural exchange and to the flourishing of creative capacities that sustain public life. Cultural diversity and human rights.

Article 3 Cultural diversity as a factor in development.

Cultural diversity widens the range of options open to everyone; it is on the roots of development, understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.

Article 4 Human rights as guarantees of cultural diversity

The defence of cultural diversity is an ethical imperative, inseparable from respect for human dignity. It implies a commitment to human rights and fundamental freedoms, in particular the rights of persons belonging to minorities and those of indigenous peoples. No one may invoke cultural diversity to infringe upon human rights guaranteed by international law, nor to limit their scope.

Article 5 Cultural rights as an enabling environment for cultural diversity

Cultural rights are an integral part of human rights, which are universal, indivisible and interdependent. The flourishing of creative diversity requires the full implementation of cultural rights as defined in Article 27 of the Universal Declaration of Human Rights and in Articles 13 and 15 of the International Covenant on Economic, Social and cultural Rights. All persons should therefore be able to express themselves and to create and disseminate their work in the language of their choice, and particularly in their mother tongue; all persons should be entitled to

quality education and training that fully respect their cultural identity; and all persons have the right to participate in the cultural life of their choice and conduct their own cultural practices, subject to respect for human rights and fundamental freedoms.

Article 6 Towards access for all to cultural diversity

While ensuring the free flow of ideas by word and image, care should be exercised so that all cultures can express themselves and make themselves known. Freedom of expression, media pluralism, multilingualism, equal access to art and to scientific and technological knowledge, including in digital form, and the possibility for all cultures to have access to the means of expression and dissemination are the guarantees of cultural diversity.

Cultural diversity and creativity

Article 7 Cultural heritage as the wellspring of creativity

Creation draws on the roots of cultural tradition, but flourishes in contact with other cultures. For this reason, heritage in all its forms must be preserved, en-

hanced and handed on to future generations as a record of human experience and aspirations, so as to foster creativity in all its diversity and to inspire genuine dialogue among cultures.

Article 8 Cultural goods and services: commodities of a unique kind

In the face of present-day economic and technological change, opening up vast prospects for creation and innovation, particular attention must be paid to the diversity of the supply of creative work, to due recognition of the rights of authors and artists and to the specificity of cultural goods and services which, as vectors of identity, values and meaning, must not be treated as mere commodities or consumer goods.

Article 9 - Cultural policies as catalysts of creativity

While ensuring the free circulation of ideas and works, cultural policies must create conditions conducive to the production and dissemination of diversified cultural goods and services through cultural industries that have the means to assert themselves at the local and global level. It is for each State, with due regard to its international obligations, to define its cultural policy

and to implement it through the means it considers fit, whether by operational support or appropriate regulations.

Cultural diversity and international solidarity

Article 10 Strengthening capacities for creation and dissemination worldwide

In the face of current imbalances in flows and exchanges of cultural goods and services at the global level, it is necessary to reinforce international cooperation and solidarity aimed at enabling all countries, especially developing countries and countries in transition, to establish cultural industries that are viable and competitive at national and international level.

Article 11 Building partnerships between the public sector, the private sector and civil society

Market forces alone cannot guarantee the preservation and promotion of cultural diversity, which is the key to sustainable human development. From this perspective, the pre-eminence of public policy, in partnership with the private sector and civil society, must be reaffirmed.

Article 12 The role of UNESCO

UNESCO, by virtue of its mandate and functions, has the responsibility to:

- a. Promote the incorporation of the principles set out in the present Declaration into the development strategies drawn up within the various intergovernmental bodies;
- b. Serve as a reference point and a forum where States, international governmental and non-governmental organizations, civil society and the private sector may join together in elaborating concepts, objectives and policies in favour of cultural diversity;
- c. Pursue its activities in standard-setting, awareness-raising and capacity-building in the areas related to the present Declaration within its fields of competence;
- d. Facilitate the implementation of the Action Plan, the main lines of which are appended to the present Declaration.

1 Among which, in particular, the Florence Agreement of 1950 and its Nairobi Protocol of 1976, the

Universal Copyright Convention of 1952, the Declaration of Principles on International Cultural Co-operation of 1966, the Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property (1970), the Convention for the Protection of World Cultural and Natural Heritage of 1972, the UNESCO Declaration on Race and Racial Prejudice of 1978, the Recommendation concerning the Status of the Artist of 1980, and the Recommendation on Safeguarding Traditional and Popular Culture of 1989.

This definition is in line with the conclusions of the World Conference on Cultural Policies (MONDIACULT, Mexico City, 1982), of the World Commission on Culture and Development (Our Creative Diversity , 1995), and of the Intergovernmental Conference on Cultural Policies for Development (Stockholm, 1998)

5- Elimination of all forms of religious intolerance

The General Assembly,

Recalling that all States have pledged themselves, under the Charter of the United Nations, to promote and encourage universal respect for and observance of

human rights and fundamental freedoms for all without distinction as to race, sex, language or religion,

Reaffirming that discrimination against human beings on the grounds of religion or belief constitutes an affront to human dignity and a disavowal of the principles of the Charter,

Recalling article 18 of the Universal Declaration of Human Rights,^{/1} and article 18 of the International Covenant on Civil and Political Rights,^{/2}

Reaffirming its resolution 36/55 of 25 November 1981, by which it proclaimed the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief, and the United Nations Millennium Declaration,^{/3} in particular paragraph 4 thereof,

Emphasizing that the right to freedom of thought, conscience, religion and belief is far-reaching and profound and that it encompasses freedom of thought on all matters, personal conviction and the commitment to religion or belief, whether manifested individually or in community with others, and in public or private,

Reaffirming the call of the World Conference on Human Rights, held at Vienna from 14 to 25 June 1993, for all Governments to take all appropriate measures in compliance with their international obligations and with due regard to their respective legal systems to counter intolerance and related violence based on religion or belief, including practices of discrimination against women and the desecration of religious sites, recognizing that every individual has the right to freedom of thought, conscience, expression and religion,/4

Calling upon all Governments to cooperate with the Special Rapporteur of the Commission on Human Rights on religious intolerance to enable him to carry out his mandate fully,

Alarmed that serious instances of intolerance and discrimination on the grounds of religion or belief, including acts of violence, intimidation and coercion motivated by religious intolerance, occur in many parts of the world and threaten the enjoyment of human rights and fundamental freedoms,

Deeply concerned that, as reported by the Special Rapporteur, the rights violated on religious grounds in-

clude the right to life, the right to physical integrity and to liberty and security of person, the right to freedom of expression, the right not to be subjected to torture or other cruel, inhuman or degrading treatment or punishment and the right not to be arbitrarily arrested or detained,/5

Believing that further efforts are therefore required to promote and protect the right to freedom of thought, conscience, religion and belief and to eliminate all forms of hatred, intolerance and discrimination based on religion or belief,

1. Reaffirms that freedom of thought, conscience, religion and belief is a human right derived from the inherent dignity of the human person and guaranteed to all without discrimination;
2. Urges States to ensure that their constitutional and legal systems provide effective guarantees of freedom of thought, conscience, religion and belief, including the provision of effective remedies in cases in which the right to freedom of religion or belief is violated;

3. Also urges States to ensure, in particular, that no one within their jurisdiction is, because of his or her religion or belief, deprived of the right to life or the right to liberty and security of person, or subjected to torture or arbitrary arrest or detention;
4. Further urges States, in conformity with international standards of human rights, to take all necessary action to prevent such instances, to take all appropriate measures to combat hatred, intolerance and acts of violence, intimidation and coercion motivated by religious intolerance and to encourage, through the educational system and by other means, understanding, tolerance and respect in matters relating to freedom of religion or belief;
5. Emphasizes that, as underlined by the Human Rights Committee, restrictions on the freedom to manifest religion or belief are permitted only if those limitations that are prescribed by law are necessary to protect public safety, order, health or morals, or the fundamental rights and freedoms of others, and are applied in a manner that does not vitiate the right to freedom of thought, conscience and religion;

6. Urges States to ensure that, in the course of their official duties, members of law enforcement bodies, civil servants, educators and other public officials respect different religions and beliefs and do not discriminate against persons professing other religions or beliefs;
7. Calls upon all States to recognize, as provided for in the Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief,⁶ the right of all persons to worship or assemble in connection with a religion or belief and to establish and maintain places for those purposes;
8. Expresses its grave concern at any attack upon religious places, sites and shrines, and calls upon all States, in accordance with their national legislation and in conformity with international human rights standards, to exert their utmost efforts to ensure that such places, sites and shrines are fully respected and protected;
9. Recognizes that legislation alone is not enough to prevent violations of human rights, including the

right to freedom of religion or belief, and that the exercise of tolerance and non-discrimination by persons and groups is necessary for the full realization of the aims of the Declaration;

10. Takes note with appreciation of the interim report of the Special Rapporteur of the Commission on Human Rights on religious intolerance,⁷ and encourages continued efforts on the part of the Special Rapporteur, who was appointed to examine incidents and governmental actions in all parts of the world that are incompatible with the provisions of the Declaration and to recommend remedial measures, as appropriate;
11. Welcomes the decision of the Commission on Human Rights in resolution 2000/33 of 20 April 2000/8 to change the title of the Special Rapporteur from Special Rapporteur on religious intolerance to Special Rapporteur on freedom of religion or belief;
12. Takes note of the study presented by the Special Rapporteur to the Preparatory Committee for the World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance

at its first session, and encourages the Special Rapporteur to continue to contribute to the preparations for the Conference, which is to be held at Durban, South Africa, in 2001, on matters relating to religious intolerance that have a bearing on the World Conference;

13. Encourages Governments to give serious consideration to inviting the Special Rapporteur to visit their countries so as to enable him to fulfil his mandate even more effectively;
14. Welcomes the initiatives of Governments and non-governmental organizations to collaborate with the Special Rapporteur, including by the convening of an international consultative conference on school education in relation to freedom of religion and belief, tolerance and non-discrimination, to be held at Madrid in November 2001, and encourages Governments, non-governmental organizations and other interested parties to participate actively in that conference;
15. Encourages Governments, when seeking the assistance of the United Nations Programme of Advisory Services and Technical Assistance in the Field of Human Rights, to consider, where appropriate, including requests for assistance for the

promotion and protection of the right to freedom of thought, conscience and religion;

16. Welcomes and encourages the continuing efforts of non-governmental organizations and religious bodies and groups to promote the implementation and dissemination of the Declaration, and encourages their work in promoting freedom of religion or belief and in highlighting cases of religious intolerance, discrimination and persecution;
17. Requests the Commission on Human Rights to continue its consideration of measures for the implementation of the Declaration;
18. Requests the Special Rapporteur to submit an interim report to the General Assembly at its fifty-sixth session;
19. Requests the Secretary-General to ensure that the Special Rapporteur receives the resources necessary to enable him to discharge his mandate fully;
20. Decides to consider the question of the elimination of all forms of religious intolerance at its fifty-sixth session under the item entitled “Human rights questions”.

81st plenary meeting

4 December 2000

***6- Sample : Manifesto on education for peace , (Students
of the International School of Geneva)***

MANIFESTO ON EDUCATION FOR PEACE

We the students of the International School of Geneva declare that schools throughout the world should teach all young people:

1. To be open-minded and curious about people's race, beliefs, gender and background;
2. To genuinely care about other people and consider their needs;
3. To be prepared to share with others;
4. To be attentive to the suffering of others and prepared to help;
5. To learn about peacemaking and conflict resolution;
6. To be inspired by the people in history who brought more peace to the world;
7. To work together, inside and outside of school, as builders of peace;
8. To discuss and learn about global affairs;
9. To understand how fragile the world is and act accordingly as one humanity;
10. To keep the flame of peace ablaze throughout our lives.

Genève, palais des Nations, 2015

This manifesto was drawn up from the reflections of students of all ages from the international School of Geneva