Teacher Training for Learning to Live Together
A Training Manual for EIU and ESD

Education for International Understanding

&

Education for Sustainable Development
Teacher Training for Learning to Live Together
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A guru-educator Parker J. Palmer once wrote that securing teachers’ capacity to make a decision on their own and providing them with necessary methods and materials for teaching should come before any actions for education reformation. Furthermore, he asserts that none of them will succeed without “challenging the human heart that is the source of good teaching.”

Inspired by this wisdom, we have put our efforts in facilitating the same kind of challenge in our activities. We not only drew global issues onto the agenda of our training workshops but also arranged our sessions to give an awakening to the routine way of thinking and heighten sensitivity to social justice and equity that would lead to the school for learning to live together.

Another way for us to secure this kind of challenge was to provide experiences and expertise that have been garnered so far from teachers or learners that have been inspiring to others. That is equal to supplying ingredients that would sustain the awakened self or sensitivity to grow on its own to the point of individual and collective transformation and actions. It also opens the channel for communication among individual teachers and between the teachers and supporters like us.

**How to Use this Manual**

One of the most immediately usable materials on Education for International Understanding (EIU) for local teacher trainers has been the teachers’ resource book, *Learning to Live Together* (2004). The two-volume publication provides a comprehensive introduction to the conceptual framework and pedagogy of EIU in the sense that EIU is explained against the backdrop of UNESCO activities towards a Culture of Peace and with a view to integrating varied pedagogical principles into the curriculum of EIU. The number and quality of collected modules in those volumes are remarkable. And no doubt that the resource has substantially contributed to raising awareness about EIU and spreading practices implemented in the name of EIU in the region.
However, given a shift in the thematic frame of EIU, the publication was found to be rather confusing to those unfamiliar with EIU since the main part from its general background information to learning modules are all weaved along the outdated thematic frame that EIU no longer relies on. Hence, its availability could not be as high as it should be due to mismatching with other practical resources that became available since the thematic shift.

1. Guiding to the Supplementary

Encouraged as such, we initiated making a training manual that both updates part of the valuable resource and provides a guide to other updates in discourses and trends concerning EIU. In practice, indeed, this manual is advised to be used with other useful resources as supplementary. Rather than repeating the same information, we decided to give a brief guide to the most recommendable three supplements: *Learning to Live Together* (2004, volume 1 & 2), *A Trainer’s Guide* (2006), and *Two Concepts One Goal* (2006) as follow:

1) *Learning to Live Together* (2004, volume 1 & 2) provides a deeper and more detailed insight into the pedagogical principles available for EIU and lesson plans in the EIU setting.
   - Pedagogy: Four principles of pedagogy ("holistic understanding," “dialogue,” “values formation,” and “critical empowerment”) are fully explained with regard to the EIU setting (pp.26-30).
   - Learning modules: “Introduction” part of the selected modules have been updated and recollected for this manual, but referring to the "lesson proper" might be helpful if more detailed guide is needed for EIU class or training. Page numbers to be referred are given at the end of each module in this manual.

2) *A Trainer’s Guide* (2006): Addressing both EIU and ESD, this Guide is intended to empower teacher educators in organizing training programmes for teachers and trainee teachers. Particularly, the part on what and how should be considered and handled in terms of contents and logistics when designing and implementing a programme (pp. 2-14) is highly recommended.

In respect of the expertise of the selectors, we decided to take the risk of imbalance in the number of selected modules for each theme. Even if not selected, other modules in the original volumes have also proved inspiring and are strongly recommended for use.
3) Two Concepts One Goal (2006) : Composed of five sheets of information on EIU, ESD, and synergies between them, this publication explores linkages between EIU and ESD around four common interest areas: human rights education, environmental education, peace education, and gender equality. Hoping further synergy is created from complementary interactions and supports between EIU and ESD we recommend this publication.

2. What is This Manual Composed of?
Given the above supplementary, we assumed that this type of composition would make the most complementary and useful contribution to the existing list: an explanation on the thematic shift and the recent updates in the discourses related to EIU, a pedagogical exploration that EIU is currently driving, an interlinking exploration between EIU and ESD, an updated guide to recommendable modules, and a collection of activities to match with each module.

The introductory first summarizes documents and discourses that have ever been released in relation with EIU, aiming to give an overall frame in which EIU is established and heading for.

Second, the change in our way of stating the conceptual framework of EIU is explained with a brief elaboration of each of the five themes of EIU.

Third, collaborating with other educational initiatives for varied causes, particularly ESD, has encouraged us to explore a new way of describing the pedagogy of EIU. Here is given the primary attempt for experiment and revision in practice. Continuing collaboration with ESD also encouraged us to present another discourse on linkages.

Following the introductory is a collection of module updates from the original publication Learning to Live Together (2004). A collection of activities is added at the end for users to adopt into the collected modules.

3. For Whom is This Manual?
This manual is primarily targeted at teacher educators and trainers of formal or non-formal /
informal education. However, the introductory chapters and some modules are surely inspiring for school teachers who want to study on their own and adopt some material towards pupils in primary or secondary school. Written in a language foreign to the Asia-Pacific region, the manual may stay low in terms of accessibility. Therefore we highly encourage any inspired users to widen the readership by translating it into local languages.

This manual was conceived in the hope of completing our mission as a container of communication on EIU during the time past, present, and future and to bring forth numerous fruits of change in the heart of teachers, learners and society, which will in turn nurture the future of EIU. If this manual does the mission, all the series of our conceiving, doing, and reflecting on EIU would be comfortably processed with all necessary input and output flowing from heart to heart across all sectors and classes.

Therefore, this publication is a harvest from the sweat of numerous individuals and institutes, from original module authors and revisers to contributors of new articles and activities, and initial planners and final polishers of the editorial. My deepest appreciation goes to all those, and special thanks to: Institute of Advanced Studies - UN University, Dr. Lynn Davies, Mr. Sang-Jun Koh, Dr. Zinaida Fadeeva, Ms. Dessa Quesada, and Ms. Joy De Leo.

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I. Introduction
The phrase ‘Education for International Understanding’ (EIU) has been around at least since the late 1940s, with UNESCO formally recommending ‘education for international understanding and cooperation’ in 1974. This introductory chapter looks at the changing meanings attached to this concept, and the challenges that arise for teachers and teacher trainers in the 21st century. Why is it that we need yet another manual on EIU when there are so many out there?

1. Definitions

In defining EIU, people often refer back to the 1974 UNESCO document *Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms*. The significance of this is in the second part of its title - ‘relating to human rights and fundamental freedoms’. At this point, rights was the underpinning to everything, and one which, arguably, is still the case.

The 1974 definition says:

> The terms international understanding, co-operation and peace are to be considered as an indivisible whole based on the principle of friendly relations between peoples and States having different social and political systems and on the respect for human rights and fundamental freedoms. In the text of this recommendation, the different connotations of these terms are sometimes gathered together in a concise expression, “international education”.

The term ‘international education’ has however since taken on a variety of meanings, from simply that provided in international schools to broad concepts of education for global citizenship. The key aspect of EIU is the link to peace and cooperation.

An important part of such recommendations is that countries are supposed to report on the action they have taken to implement them - which they do not always do.
It was not until two decades later that a guide on how to achieve the recommendation was produced. The 1994 document *International practical guide on the implementation of the Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms* has as its definition:

… international education is education for international understanding, co-operation and peace, education for human rights and fundamental freedoms, education for disarmament and development, environmental education, intercultural education and, to a considerable extent, values education. This integrated approach to international education is a necessary response to the growing links connecting peace, development, protection of the environment, human rights and fundamental freedoms and to the urgent need of a global ethic to counter planetary threats and challenges.

Here we start to see the broadening of international education and EIU as related to considerations or global interdependence, not just economically, but in the way that rights, the environment, culture and values all intersect. There is now no controversy that EIU must be a ‘holistic’ education, cross cutting all curriculum and all school life.

In the 1990s, there seemed to be a flurry of publications from UNESCO, with different origins. Some come from meetings of Ministers of Education (UNESCO 1995), so that the document is all about ‘We the Ministers’ etc, and are lists of what they pledge to do or are striving to do. Others, like the 1996 IBE document *Education for International Understanding: An Idea Gaining Ground*, are full of examples of ‘good practice’ or philosophical thinking from various countries, presented in small boxes. These are of course what are called ‘a hostage to fortune’ in that the apparently stable country implementing peace education in one year can escalate into violence another year, or be revealed as infringing human, women or children’s rights.

In 2004 APCEIU published a huge 350 page Teacher Resource Book on Education for International Understanding called *Learning to Live Together*. The two volumes had a number of chapters from different contributors under the headings of ‘Living with Justice and Compassion’, ‘Dismantling the culture of war’, ‘Living in Harmony with the Earth’, Promoting Human rights and Responsibilities’, ‘Building cultural respect, reconciliation and solidarity’ and ‘Cultivating inner peace’. The inclusion of ‘inner peace’ against the other more traditional themes possibly reflects the varied authorship of the volumes, with different religious and spiritual emphasis. The intention of the 2005 collection would be a background resource book (rather than this current
practical manual which is much more modest in scale). One major challenge is that as the world shifts, and our interpretations of how it works also shift, then so does EIU. More and more gets added to it, and greater responsibility is placed on education.

In the 21st century, and after major events such as 9/11 and continuing genocides, on another level there is however greater realism about what schools do - negatively as well as positively. There is recognition of the ‘two sided’ nature of educational impact. Schools can contribute to peace, but they can also foster and worsen conflict - through textbooks, curriculum, social, ethnic and gender division and colluding in cultures of violence (Bush and Saltarelli 2000; Davies 2004). EIU needs to move away from the bland prescriptions or exhortations of the 1990s about what education ministries or schools ought to do, towards a more politically realist approach. This involves a critical appreciation of at least three major concepts in EIU: rights, culture and sustainable development.

2. Rights

The 1974 document states quite categorically that 'human rights and fundamental freedoms are those defined in the United Nations Charter, the Universal Declaration of Human Rights and the International Covenants on Economic, Social and Cultural Rights, and on Civil and Political Rights'. This has three important but possibly problematic implications for teachers internationally. The first is that teaching on human rights is firmly based on the various Charters - and therefore requires detailed knowledge of these, including later charters on Children’s Rights or Cultural Expression. The second is that rights have to be enacted, not just taught, so that teachers need to respect the rights of the child to dignity, to freedom from abuse, to express an opinion and so on, which for some teachers in some cultures is contrary to their more authoritarian or even brutal modes of teaching which stress obedience, silence and punishment. The third issue is that the charters cited in the recommendation are of western origin, and there has been criticism of these as therefore not ‘universal’. This has gone together with the formulation of alternative codes such as the Universal Islamic Declaration of Human Rights and the African Charter on Human and Peoples’ Rights. The whole notion of human rights can of course be seen as threatening to some regimes. One of the benefits of a rights-based underpinning to values in school is that, unlike religious frameworks, charters can be acknowledged as created by people and therefore able to be critiqued and modified; the other side of the coin is the skill needed by teachers and students to use a rights framework to orient behaviour while not seeing it as a simple blueprint for action. Rights do need to permeate to all school life, as in UNICEF’s Rights
Respecting Schools in UK, but cannot just be suddenly introduced.

3. Cultures

One ever changing notion in EIU is the question of culture, and what is currently referred to as ‘cultural diversity’. This links to the difficult question of whether there are such things as cultural rights. We are now more sensitised to hidden racism or stereotyping. The 1996 IBE document has a worrying box near the beginning which contains the quotation:

‘If the sciences cannot provide answers to ethical problems, they have to be sought elsewhere. If ethical values are not derived from a truth which is recognized by all, as in Christian civilization, then they have to be constructed on the basis of a consensus among men who are living henceforth as part of a global community. All hope of universal ethical values is therefore not lost. This theoretical universality can and must give way to practical universality.’

Leaving aside the use of ‘men’ rather than ‘people’, this foregrounding of ‘Christian civilisation’ as the repository of truth jars on us more than somewhat, as we are aware nowadays of different versions of ‘truth’ and different religious claims to it. However, we are aware too that this recognition of difference does not simply mean learning about ‘Others’. The 1994 document typically recommended to teachers who were celebrating international days that they should:

- Invite foreigners living in the neighbouring communities - students, researchers, business people, parents, housewives, people asking for asylum, foreign workers, migrants, etc.;
- Prepare songs and music of a foreign culture etc

By 2004, Toh See-Hin therefore writes in the introductory “A Conceptual Framework” to the APCIEU’s teachers resource book:

Peace educators however need also to be critical of versions of multicultural education that merely “celebrate” cultural differences in superficial ways without promoting critical understanding in resolving root causes of intercultural disharmony (e.g., racism, discrimination, structural injustices, and historical oppression). In this regard, indigenous people would not view intercultural education as valid if it does not actively promote their identity and wisdom traditions so crucial to their cultural survival (p.24).
In 10 years, those in international education have come to be wary of perceiving our multicultural societies as simply containing ‘us’ plus ‘foreigners’ who have a ‘foreign culture’, and we are more inclined to acknowledge our societies as complex and hybrid. This denotes a society as not just a collection of cultures but as constituting a constantly changing and dynamic new culture which mixes and integrates in unpredictable ways. Yet this hybridity does not mean that specific groups are not discriminated against. The change in multicultural education has been from simply learning about, say, ‘the Muslims’ as if they were a homogenous group who all ascribed to the same ‘culture’, to learning about specific aspects of inequality or injustice as they emerge and become relevant - when and why there is Islamophobia, for example.

Globalisation has forced a re-examination of culture and therefore of EIU. The annual Journal of Education for International Understanding (JEIU) had as a Special Feature of 2007 ‘Cultural Diversity and Education in the Asia-Pacific’. Babacan and Babacan wrote on questions of social cohesion and identity and cited the tensions between the promotion of nation and nationalism in many countries and the need to acknowledge diversity. In the same volume, Hyn-Duk Kim quoted arguments that multicultural education and EIU had different aims and contents, multicultural education focusing on diversity, equity and justice within a nation and EIU addressing these issues within an international context or ‘other lands’. While the two movements do have different roots historically, and may have had a domestic versus an international perspective hitherto, if we look at the actual aims of EIU, these distinctions seem invalid. The whole point of EIU would be to use an international perspective to understand one’s own society, and to act within that society to create a more peaceful and cohesive one.

4. Sustainable Development

A third - and some would say, overarching - discourse is that of Education for Sustainable Development (ESD). This is more than just environmental education, important though this is, and has crucial social, cultural, economic and political elements. The 2005 UNESCO document on the UN Decade of Education for Sustainable Development (2005-2014) lists five aspects: fostering peace; fighting against global warming; reducing North/South inequalities and fighting against poverty; fighting against the marginalisation of women and girls; and having a different vision of the world. An extensive training programme is available on www.unesco.org/education/tlsf, which provides a range of modules, including culture and religion, women and sustainable tourism. The links to EIU are not difficult to imagine, and the UNESCO/APCEIU booklet Two Concepts, One Goal (2007) shows the links to human rights education, peace education, environmental education
and gender equality. What ESD perhaps does is to enable us to see why we need EIU: that in our globalised world, everything is interlinked. Injustice and discrimination in one part of the world will impact on the stability of that country, but then also on other parts of the world as conflicts spread across borders.

One important aspect therefore that links ESD and EIU is analysis of conflict and a political - not just interpersonal - approach to such understandings. The UNESCO ESD training programme has some useful areas, but can be uncritical in parts. The case study of the Annapurna conservation project for example simply presents Nepal as a ‘peaceful land’, with no acknowledgement of the history of violent conflicts between Maoists and the government, nor of the injustices created by the caste system and the plight of the Dalits or untouchables. EIU should not shy away from recognition of conflict and inequality, and how this impacts on distribution and control of natural resources and hence on ecology and livelihood.

5. Education Policy

While EIU has always been about one’s own country as well as the global world, the difference now is perhaps that of the question of action. In 1974, the major guiding principles of policy for international education were

(a) an international dimension and a global perspective in education at all levels and in all its forms;
(b) understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;
(c) awareness of the increasing global interdependence between peoples and nations;
(d) abilities to communicate with others,
(e) awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;
(f) understanding of the necessity for international solidarity and co-operation;
(g) readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

EIU has arguably moved on from this. It is no longer just about ‘understanding’ (whether international or local) but about the implications of the last of these guiding principles - the ‘readiness to participate in solving the problems of his (sic) community, his country and the world at large’. The key emphasis now is acknowledgement of two features which go to make this
‘readiness’ a real one: skills and school culture. More recent versions of EIU will constantly stress skills at conflict resolution - not in the abstract but in terms of how to find non-violent solutions to everyday problems and hence how to spread the use of such non-violent means. Yet linked to this, secondly, is the need for a non-violent school. Many writers have drawn attention to the culture of violence in schools all over the world (Davies 2004, Harber, 2005, Leach and Mitchell 2007) and, more recently, to the role of the school in preventing or promoting extremism (Davies, 2008). EIU is about understanding cultures, understanding the causes of cultural, religious and political conflict and understanding how to promote non-violent resolutions of such conflicts. There can be no divide between international and local. EIU has to contain a political element. While a learner cannot solve an international conflict, they can at least learn the skills and orientations to hold their own government to account, to question their violent foreign policy, or to challenge their involvement in the arms trade.

EIU is therefore now a much harder-hitting creature. On the one hand, it cannot possibly live up to all the claims made for it - world peace is not solved by curriculum. On the other hand, the world cannot afford to be without it. As we see repeatedly from conflicts worldwide, they can be fanned by one or two people and by rumour. To spread peace, however, very broad groupings of people are needed who are comfortable with diversity, who believe in non-violence, who understand rights and who can band together to mount the challenge to injustice and to violence. EIU has always been politicised in its argument for human rights. The 21st century EIU is even more overtly political and networked, with global communications meaning that conflicts ‘elsewhere’ often play themselves out at home and need to be tackled, but also meaning that networks of individuals, groups and schools can potentially be a force for change. This requires two roles for teachers: a knowledge role - of international affairs and of rights; and a modelling role - that they know how action can be taken, whether joining a protest group such as Amnesty International or participating in some way to improve the rights of others. In this way, little has changed since the 1974 first declaration on the role of teachers in EIU.

To provide teachers with motivations for their subsequent work: commitment to the ethics of human rights and to the aim of changing society, so that human rights are applied in practice.
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A DELINEATION: THEMATIC DEVELOPMENT OF EIU

By Hye-Ran Yang

Education for International Understanding (EIU) has been vigorously promoted by APCEIU since its official launch in 2000, under an agreement between UNESCO and the Republic of Korea. Mandated to strengthen the regional capacity of EIU, encourage and facilitate collaborative links between initiatives for education development, and to develop the pedagogy, philosophy, and curriculum of EIU, APCEIU framed the concept of EIU around six themes as stated by Dr. Toh Swee-Hin in the publication, Learning to Live Together (2004): dismantling the culture of war; living with justice and compassion; promoting human rights and responsibilities; building cultural respect, reconciliation and solidarity; living in harmony with the earth; and cultivating inner peace.¹)

They were developed through the first meeting of the Expert Task Force in Suva, Fiji, in July 2002. In addition to the six themes, core concepts, principles and values for EIU in the Asia and Pacific region have been spelt out in the same publication as a result of the meeting.

1. EIU towards a Culture of Peace

Framing the concept of EIU towards a Culture of Peace was a boon for EIU to embrace in it numerous other UNESCO-led educational initiatives for “peace, human rights and democracy”²) that had been supported and progressed by then, such as international education, global education, citizenship education, human rights education, and peace education, etc. Fully inspired by the historic 1974 UNESCO recommendation “Concerning Education for International Understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms,” APCEIU committed itself not only to carrying EIU through its trainings and resource development but also contextualizing its activities within global streams to “foster a Culture of Peace through education”³).

¹) APCEIU, Learning to Live Together vol. 1, 2004. p16
³) The first of the eight domains of action for a Culture of Peace http://www3.unesco.org/iycp/uk/uk_sum_cp.htm
Responding to the UN’s declaration of the Year for the Culture of Peace, and 2001-2010 as the ’International Decade for a Culture of Peace and Non-Violence for the Children of the World,’ the previously mentioned six themes provided a frame to weave issues of global interest for learners to increase their recognition of global interdependence and global citizenship, so that they ultimately serve to build up a Culture of Peace. A series of activities had been planned and implemented in line with the framework that is conducive to fostering “a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations” as defined by the UN (UN Resolutions A/RES/52/13).

2. Five Themes of EIU towards the Global Stream

The six themes had been comprehensively effective in addressing issues that should be introduced into the teaching and learning of EIU in order to cultivate the values, attitudes, and actions that constitute the Culture of Peace. However, further developments of educational initiatives by UNESCO or other global institutes made APCEIU turn to a new attempt to adjust and realign the conceptual framework in accordance with current global activities and lexicons of education. In December 2004, the third expert meeting was called to review the current status of EIU. The most remarkable outcome of the meeting was recommending a new set of five themes that would be used instead of the six. They found the new set more “identifiable” and having “immense scope and practical value” 4). Those five that have been adopted since then were stated as below:

- Globalization and Social Justice
- Cultural Diversity and Respect
- Sustainability
- Human Rights, and
- Peace and Equity

What we have found out since carrying the five themes is that they are more comfortable and convenient to address a formal education curriculum, particularly in case the institute had already been exposed to other similar concepts, such as education for human rights, sustainable development, and peace education, etc. Framed in globally common expressions of education, EIU

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could be more comfortably grafted to other strands of movement for education improvement or enhancement. Moreover, due to the extension of connotation, EIU could have more potential to embrace other innovative education movements and validate its assertion of being an evolving notion rather than a tight closed frame. The Declaration of the Decade for Education for Sustainable Development in 2005 gave a conclusive stimulus for APCEIU to accelerate the process of anchoring its activities in line with the five themes.

Now that the conceptual framework of five themes is stabilized enough to the degree that they are used in shortened or modified form in the activities of past years, we began to feel it necessary to explain the thematic transition and update some of the useful resources in accordance with the most recent development. The growing requests for training materials and other learning resources further pressed us to provide a guide about the thematic shift.

3. Looking into the Five Themes

Even if a quick look at the two different sets of themes may be sufficient to grant an understanding of the continuity and evolution along the shift, a couple of points should be explicitly explained in terms of the connoted scope of implication, to avoid further misunderstanding and misinterpretation. Simply speaking, most of the former connotations are retained in the new set by way of either implication or emphasis, except that the theme “globalization” was fore-grounded whereas “cultivating inner peace” became invisible. However, nothing should be taken either brand new or belittled since the result is due to an organic repositioning of the existing conceptual framework. A brief introduction of the remarkable transition as well as other moderate changes will suffice to make EIU more understandable and available of any intention to improving education practices and institutions.

1) Globalization

The issue of globalization had been underscored from the beginning, in the original framework, not as a theme but as the key cause of urgency in emphasizing international education. Growing attention to the issue of equity and justice as the result of drastic progression of globalization since the 1990s has pulled the issue to the forefront of EIU as the cross-cutting theme.

5) Over the past few years, in most of our activities, our statement of themes has been abbreviated into ‘globalization, human rights, peace, cultural diversity, and sustainability,’ without any reduction of connotation from the set recommended in 2004.
Voices from formal and informal educators and social organizations have been questioning growth-centred economics. The most recent collapse and recession of the global economy is the most vivid picture of the interconnectedness and interdependence of the global world. And it is demanding the whole planet to take cooperative measures for just and sustainable alternatives to make up for the loss and destruction. EIU educates learners to raise their awareness of global problems concerning poverty, unjust distribution of economic power and resources, and other causes of global crisis and to cultivate globally balanced perspectives in acting for justice.

2) Peace

As for the omission of "inner peace," it should be noted, first of all, that the issue of conflicts and violence is never neglected in modifying the framework of EIU. We, both as individuals and as a whole, fully support UNESCO’s belief in the potential of the human mind as the root of both peace and war, thus defense of war should be built up in the human mind first of all. We can never emphasize too much the role of personal inner mentality or attitude in achieving the Culture of Peace. However, since EIU is directed towards building up a collective consensus through democratic courses and achieving social equity and peace beyond personal equilibrium or peace of mind, we agreed to put “inner peace” under the more general and familiar lexicon, that is “peace”, along with other issues related to war and violence6).

As long as EIU is underpinned by the Culture of Peace, it can never eliminate inner peace out of consideration, but has to emphasize widening the scope onto the social dimension of peace. Stating the eight domains of actions for the Culture of Peace, as announced by UN (Resolutions A/RES/52/13), will show the necessary inclusion and widening of inner peace to the social in order to reach the ultimate goal of EIU:

- Culture of Peace through education
- Sustainable economic and social development
- Respect for all human rights
- Equality between women and men
- Democratic participation
- Understanding, tolerance and solidarity

6) The theme concerning war and violence is introduced under the title "Dismantling the Culture of War" by Toh Swee-Hin in Learning to Live Together (APCEIU, 2004), p 18-20.
- Free flow of information and knowledge
- International peace and security

The dimension that should be worked out and measured for the level of achieving a Culture of Peace does not stop in the personal but advances more to the inter-personal, inter-communal, international, and inter-social. Playing “in-between” requires getting out of the personal for the communal good and well-being. Likewise, EIU, if not marking “inner peace” explicitly, inherently recognizes the necessity of personal internalization of peace or conditions of peace as the primary or basic precondition.

3) Cultural Diversity

The notion of EIU has its roots in the worldwide multi-culturalization caused by the increased migrations and exchanges between borders and culture since 1990s. Conflicts between people of different cultures and ethnic groups, while not new in human history, are posing major problems in sharing opportunities and resources. In many cases, it is not the cultural differences alone that lead to discrimination or violence. Rather, “contests for resources and territories” and ensuing “colonization of indigenous or aboriginal peoples” have led to tragic segregation and exclusion.

Everyone in a nation deserves to receive equitable respect. We need to raise our consciousness of and sensitivity to the values of different cultures. EIU responds to the urgency of multicultural education for the Culture of Peace and prepares learners to go beyond “celebrating” cultural differences to cultivating critical sensitivity and mutual respect to them.

4) Human Rights

Much effort has been undertaken to realize the vision embodied in the Declaration and numerous successive covenants, conventions, treaties and other international instruments for many decades. The complex field of human rights had to be carefully approached and debated. Conflicts between different dimensions of human rights, e.g. cultural beliefs and practices, individual civil and political rights and social rights had to be reviewed and resolved.

7) http://www3.unesco.org/iycp/uk/uk_sum_cp.htm
8) Topics concerning ‘inner peace’ have been introduced under the title ‘Cultivating Inner Peace’ by Toh in Learning to Live Together (APCEIU, 2004), p 25-26.
UN’s declaration of the Decade of Education for Human Rights (1995~2004) has expanded EIU’s territory to human rights education. For a Culture of Peace to be achieved, neglecting any one’s rights whether children, woman, prisoners, or homeless poor, or any other marginalized have to be addressed and reviewed by education. EIU undertook the task of promoting of human rights education as mandated by UNESCO.

5) Sustainability
Sustainability is concerned with three dimensions- environmental, social, economic- as spelled out by the Education for Sustainable Development (ESD) that is strongly being promoted by UNESCO. Issues on environmental friendliness have converged wider views on social problems onto its spectrum since the declaration of the Decade of ESD (2005-2015), and hence concerns of human rights and cultural identity, and social and economic equity have much updated the sustainability issues since the 2004 publication11).

APCEIU’s initiative to strengthen EIU’s comprehensiveness and integrity has brought about several experiments for the convergence between EIU and ESD through several activities since 200513) and the experiment is still going on through this manual. Hence, sustainability in this manual goes beyond teaching environmental concerns to cultivating a holistic view that digs deep into the roots of the crisis, such as climate change, green consuming, voluntary participation in conserving traditional knowledge, and the right to food.

4. EIU Looking Ahead
EIU has been recommended, so far, as a comprehensive frame to integrate current global issues to the education curriculum. We have never introduced EIU as the cure-all or the only alternative for education innovation. It has stationed itself as a frame that stimulates a review of existing educational practices and an exploration for better learning to live together.14)

12) Issues concerning sustainability is introduced by Toh in terms of sustainable development under the title of ‘Living in Harmony with the Earth” in Learning to Live together (APCEIU, 2004), p20.
13) Two references are strongly recommended concerning the synergy between EIU and ESD. One is Two Concept One Goal (APCEIU & UNESCO BKK, 2006) for thematic linkages and the other is A Trainer’s Guide (APCEIU & UNESCO BKK, 2006) for technical information on programming a trainer’s workshop for EIU and ESD.
We believe that adopting EIU in those terms will enrich not only practices but also the institutions of education, whether formal or informal. We also believe that observing the pedagogical principle of the holistic and participatory approach is crucial to live up to the goal of EIU as an evolving notion that interpenetrates all the pillars of education for the 21st century. As they evolve, our efforts to enrich it through linkages and synergies in collaboration with other educational movements will continue.

14) Jaque Delors set “learning to know, learning to do, leaning to live together, learning to be” as four pillars of education emphasizing the moral and cultural dimensions of education for the 21st century. For further elaboration of these, see Learning : The Treasure Within. (Jaque Delors, Paris, 1996).
A PEDAGOGICAL BRAINSTORMING FOR EIU

By Sang-Jun Koh

1. Identifying EIU

If we want to know about the procedure for attaining an object, we must first identify and verify the object.

EIU is an intentional pedagogical process which awakes and enhances the international understanding of the learners.

Figure 1. Mechanism for EIU
EIU-class participants also acquire knowledge, skills and attitudes as in other classes.

The ‘knowledge and skills of EIU-class’ are for *living together internationally,*
the ‘attitude of EIU-class’ means the state of readiness
to practice and transfer to action in real life.

Since I have known about EIU, the question that keeps on staying in my mind is
“how the learners reach the goal of international understanding?”

This question is solved by verifying the meaning of ‘Understanding’ in education, and from this process I can draw the mind-map below.
### Figure 3. Meaning of Understanding

#### Table 1. Check-list for EIU

<table>
<thead>
<tr>
<th>Do you know (sb.)</th>
<th>Do you know (sb.)</th>
<th>agree (sth.: With (sb.: ) without needing to be said)</th>
<th>sympathize (sb.: With (sb.: )?)</th>
<th>accept as a fact or truth without utter certainty (sth.: )?</th>
<th>regard as plausible (sb. or sth.: )?</th>
<th>explain to yourself about the (sb.: )?</th>
<th>Nature of (sb.: )?</th>
<th>Meaning of (sth.: )?</th>
<th>Cause of (sth.: )?</th>
</tr>
</thead>
</table>
We can verify the accomplishment of EIU clearly by replacing ‘somebody’ and ‘something’ with the contents and components from EIU-class (e.g. a person of/from a nation, international issues, global organizations or the culture of a country etc.)

By using this check list, we can see whether the educational goal has been achieved. The educational goals for EIU are perspective consciousness, global perspective, globalization awareness, cross-cultural awareness, and awareness of human choices, global problems and global systems.

2. **Life-long Learning for International Understanding**

If we want students to learn *life-long* international understanding,
EIU teachers should emphasize in the first place

\[
\text{MOTIVATION}, \\
\text{BELIEF}, \\
\text{PERSONALITY}, \\
\text{TRAITS and} \\
\text{MISSION}.
\]

These are the driving forces and sustenance for life-long learning enthusiasm,
and also the roots and trunk of the life-long learning tree for international understanding.

The themes of EIU such as peace, human rights, sustainability, globalization, and cultural diversity might be easily forgotten for the time being (when students are) out of the classroom. However,
the student equipped with the motivation, belief, personality, traits and mission for international understanding can keep on with ‘self directed learning’ related to the EIU-subject while hears the news, buys things, has a word with his/her friends in his/her everyday life.

I would like to suggest these three ‘How’s for addressing motivation, belief, personality, traits and mission for EIU

- Playful learning and teaching
- Social Interaction Models
- Please, don’t forget: “Messenger is message!”

1) Playful Learning and Teaching

There is no single or comprehensive definition of play, and for that reason there is confusion concerning the use of play in educational settings. I want to limit the definition of play and playful methods in EIU-Class as follows:

Definition of Play in EIU-Class
Exercise or Activity
that is not serious
but done for enjoyment, amusement or recreation
to enjoy yourself, rather than to work
in absence of harmful intent,
punishment or penalty

Let’s recall the time when we used to build sand castles, playing with friends in the same block in childhood. Although we were absorbed in the play, we stopped and went back home without any wavering when mother called us for dinner.

How can it be possible? This is the feature of play. Play can make you get into the mode of play while also stopping play when you need.

A. Playful Opener

Do you distinguish between icebreakers and openers?
Both refer to activities that help participants settle with ease into the EIU class. Icebreakers are relatively subject-matter free, whereas openers relate directly to the subject of the class. Thus, if everyone knows one another, icebreakers may not be necessary. But regardless of the participants’ prior acquaintances with one another, an opener would seem to be quite desirable for any program.

In general, classes consist of homogeneous students. This point makes a playful opener more necessary in EIU class.

Openers in EIU have four aims.

An opener for space is to make students feel the accustomed space as an unfamiliar one. Unfamiliarity makes students focus on the subject objectively and free of prejudice rather than subjectively.

In terms of time, the opener caters to students’ bio-rhythms. EIU teachers need to consider momentary factors, seasonal factors and climatic factors.
In a homogeneous class, students feel awkward, then they behave in a different way. For example, if they say something different from what they are used to, they will be treated as ludicrous. The opener for colleagues, like the opener for space, makes students realize that their thoughts and their opinions are not the only answer by estranging them from their peers. It also enables the speaker to show other aspects openly and confidently.

The **opener for the theme** is already well-known. Quizzes and puzzles are examples.

Reasonable time for Icebreaking or Opening is 20~30% - naturally, it may not be necessary at all or it can be extended, depending on the situation.

**B. Playful Learning**

We know the reason to study, but are afraid of it. Because we are always being tested, evaluated and forced to complete tasks. If the teacher has a strong belief in justice, if the teacher is eager to achieve the goal of the lecture, the teacher cannot help pushing the students. Students’ fears about study can originate from this feeling of pressure.

Playful learning and teaching skills help teachers to get out of the tendency to force students and this also makes students escape from the fear of study as well.

The following is the process of Playful Learning:

- Introduce the goal of the lecture
- Give a detailed explanation about the play (i.e. the process, the tools, the rules, grouping and so on)
- Let students themselves take the driving seat.
• Make students evaluate whether they have achieved the goal of the lecture.

C. Playful Teaching

Playful Teaching is an instrument to reinforce playful learning. Playful Learning without Playful Teaching is another type of pressure and the origin of students’ fear of study.

When presenting the goal of the lecture, do not mention about performance evaluation. There must not be any negative reinforcement in Playful Teaching. Instead, show students authentic examples that can be caused when they achieve the goal. “Playful” refers to a strategically attractive description that can be attainable.

Present the rules in a visual way, not only in an auditory way by using pictures, power point and realia. And let them know how exciting and enjoyable it is for them to take the steering wheel of the play. (Students can learn how to learn through this process.)

While they are playing, (simply) step aside and do not interfere (with the play). As soon as you give advice, interrupt or meddle in the play, the play is no more play but a manipulated instruction for students. Your curiosity is the strongest temptation that interrupts the play. The only moment you can stop the play is when the process goes off track in order to lead it back to the goal of the exercise.

There are several reasons for this happening. For example,
• When the explanation for the play was not clear enough and
• When students are too much eager to win.

Whatever the reason is, merely show the more suitable direction to proceed. (And do not point out
a certain person’s or group’s mistakes.)

2) Social Interaction Models
Social Interaction Models have evolved over several years in an effort to increase learner involvement in classroom activities, provide social-leadership and decision-making experiences, and to give students the chance to interact with students from different cultural and socioeconomic backgrounds.

The following three “How”s must be included in EIU Pedagogy since social-leadership, decision-making experiences and intercultural awareness are the chief elements of EIU.

- Group-work methods
- Cooperative-Learning Models
- Methods of discussion, debate and agreement

A. Group-work Methods

Group-work can be used both for achieving low-level goals such as facts, dates, names and terms and for establishing higher-level goals, as follows:

- Improving students’ problem-solving skills
- Helping students understand trends and cause-and-effect relationships in social studies

Group-work methods are suitable for dealing with the subjects related to global issues since they help to enhance perspective consciousness and awareness of human choices, at the same time.

To mention other features of the Group-work method
- The group-work method takes much more time than the cramming method of teaching to prepare a lecture.
- The group-work method requires skills for promoting a lively discussion. EIU-Teachers are asked to be skilled in arranging seats and the order and the way of sharing.
- The achievement of learning depends on the students and thus we need to map out a strategy for this.

There can be a big difference in the arrangement of seating according to countries and regions.
So, here I suggest setting up a standard on condition that each student uses a desk and a chair as in the following picture:

![Image of a suggestion for the arrangement of the EIU-class]

Figure 8. A Suggestion for the Arrangement of the EIU-Class

This disposition of seats has the advantage of enabling students to discuss in groups and it also makes both presentation in groups and discussion as a whole possible simultaneously.

Thinking over how to help students who are too shy to speak in a group discussion or in pair discussion is another role for teachers. Selecting the student who has a bigger fist or longer hair or who lives nearer the school is a good way to select the first presenter.

Teachers who want to effectively use group-work need the capacity to find out questions that can be answered neutrally and variously.

Group-work shares what students have learned through announcement. Therefore, when students announce their results in groups, teachers should have the capacity to show every product for a short time and to keep students paying attention to announcements from the other groups.

**B. Cooperative-Learning Models**

Using Cooperative-Learning Models is effective when you want students to learn a diversity of perspectives, cultures, human choices, global problems and global systems and so forth in EIU.
Typical methods of Cooperative-Learning Models are Jigsaws, Group Investigation and STAD (Student Teams Achievement Divisions). These methods are quite well known already and let’s skip to another.

Nevertheless, if you still hesitate to use Cooperative-Learning Models for some reasons, I suggest some advantages for this method through Q&A.

Q: Can we leave students to truly develop the lesson contents?
A: What the teacher has prepared is selected information sorted out by ‘teacher.’ Then, don’t you want to know what kind of information will be gathered by ‘students’ for themselves? This is the very opportunity to check which point of view they have. If you also want to maintain the quality of the lesson, you can divide students in pairs and set a task to them. You will see more than you expect.

Q: How can we make sure whether students achieved the goal of the lecture or not? Do we give an exam?
A: Of course, you have to assess what students have learned. But, questions from teachers may be invalid for the contents students construct. Let students make questions for examination. Then students will not only construct the contents, but learn the structure and the order of priority at the same time.
C. Methods of Discussion and Debate

Generally, methods of discussion and debate are often used to persuade and win over the other party that has a different opinion. However, I hope the discussions and debates in EIU are used to decide what to do together after learning.

EIU-themes such as peace, human rights, sustainability, globalization, and cultural diversity should be understood through the body and be converted into life.

EIU-Discussion and EIU-Debate should be a kind of practice listening to and feeling sympathy for others and a time for planning actions to solve real problems. Therefore EIU-teachers have to make students know how ‘their plan’, that is, their national training is related to others by helping students to have time to discuss:

- not only what,
- when,
- why,
- who (with whom)

but expected obstacles (expected causes of infeasible items)

and come to an agreement.
3) Please, don’t forget: “Messenger is Message!”

Sample Learning is one of the effective methods for learning ‘attitude’. The EIU-teacher must be, therefore, the best sample and the best method for EIU.

He/She should have vital power and energy about all the EIU-themes and radiate it constantly in EIU-class.

If the results of EIU-class A and EIU-class B are different, although one teacher uses the same content and teaching method, the learning environments working on the two classes must be considered. For instance, school hours (morning or afternoon), weather, a sudden fire alarm in class and so forth. And I think the biggest variable is the teacher himself/herself.

“The Singer, not the song!”

If the educational results are different when all the other conditions are same, it means that the one giving the lecture is the biggest variable, in the end. It is quite hard to make every possible effort for every class. However, the teacher can try to show his/her motivation, beliefs, personality, traits and mission, doing his/her best as much as possible.

Do you know Spark-hit in a Gateball game?
In the above picture, EIU-teachers are the hit ball, ball\(^1\). We cannot expect the ball\(^4\) (i.e. students) to go into God-knows-where, unless we have sufficient motivation, belief, personality, traits and mission regarding the EIU-Issues and the necessity of International Understanding.

If an EIU-teacher violates human rights and instructs peace violently and he/she is far from promoting life-long interests in EIU, he/she must feel responsible for destroying them.

If students think their EIU-teachers are behaving contrary to sustainable development and merely exploiting natural resources, never treating them as partners for living together, the EIU-teacher cannot sincerely get his/her point across to the class.

**Let’s bear in mind!**

**EIU-value is the goal and simultaneously a process!**

### 3. Life-wide Learning for International Understanding

Life-long learning for EIU is a requirement related to Motivation, Belief, Personality, Traits and Mission which are built in their inner world, and Life-wide learning for EIU explains how the subject and the contents of EIU-class are supposed to be.

EIU-Class has to be able to provide information in various and multilateral perspectives as much as possible.

We have to help students learn the fact that an object, an event, an action, a word can have a totally different meaning depending on:
I would suggest three teaching techniques for Life-wide learning for EIU as follows:

• Problem-based Learning Models
• Contents and component building like ‘rhizome’
• 三人行 必有我師! (Where three travel together, one must be my teacher!)

1) Problem-based Learning Models

PBL is - as we know very well - a teaching strategy designed to teach problem-solving skills and content and develop self-directed learning. As the name refers, PBL makes students investigate and inquire about a specific problem and then they learn through the process.

One goal of PBL is to develop students’ understanding and enhance their capacity to investigate a question or problem systematically. The knowledge and the capacity gained will set the first step for student-led learning for International Understanding. Understanding and ability must be the first considerations in building Learning for International Understanding done by students themselves.

Another goal of PBL is the development of self-directed learning. Self-directed learning occurs when students recognize that the process of learning and its consequences depend on students themselves.

There are two kinds of instructional models to achieve these goals for the lecture.

• The Problem-solving Model
• The Inquiry Model

A. The Problem-solving Model

‘Problem’ stands for ‘a conflict of opinions’ in EIU. It implies that there are various solutions,
different opinions and actions which seem to be against each other. However, they have their own reasons.

For this reason, the Problem-solving Model of EIU starts with analyzing problems in a conflict of opinions.

![Diagram of Problem-Solving Model of EIU]

Then analyze the complexity of the problem such as dramatis personae, diverse cultures, many positions, different viewpoints, and then we need to extract what is an implied lesson at this point of time.

For the last step, make students select what they would do now and develop a strategy to actualize their selection in real life.

To analyze the complexity of the problem, students can possibly play role plays or interview someone whose position is similar to the dramatis personae.

**B. The Inquiry Model**

Students can extract the wanted consequences and lessons by studying documentary records, when they have a subject for investigation like culture, disease or food.
Teachers can accelerate the process of the inquiry model by enhancing their capacity for

- Making a hypothesis
- Collecting material
- Sorting the material (data)
- Generalizing consequences (results).

Creating and sustaining a participatory atmosphere, for a sustainable environment for participation, are fundamental important roles for a teacher.

### 2) Contents and Component Building like ‘Rhizome’

*A rhizome* is originally a horizontal stem of a plant that is usually found underground, often sending out roots and shoots from its nodes.
A. ‘Rhizome’-style Building of Components

It is remarkable that any point of a rhizome can be connected to anything. This is very different from the tree, which has the structure of the root, trunk, branch, and leaf (and it must keep its order) that are connected only in a vertical way, but not in a horizontal way.

We have never dealt with things in the class just as they are in the real world (up to now). We bring them and sift some parts from the whole by ‘subject,’ and divide again into the smallest units and rank the subject according to the students’ age and the degree of difficulty, and then administer the smallest potions bit by bit at fixed hours every week.

The inconvenience of this process is that it does not provide the capacity to grasp the subject as a whole, when students confront the reality.

Nowadays, the world is becoming rhizomized, different from previous ages. The composition of lecture contents also has to be rhizomic to let students understand the changing aspects which cannot be understood by any single item or lesson.

The name EIU already implies rhizomic features. The diversity of perspectives and cultures cannot be explained in any logical way, but connected reticularly, that is ‘INTER-NATION-AL’.

When you build the components of a lesson, after picking up a subject, ask a couple of questions to yourself. For instance, is your Component Building is Inter-national? Or is it Inter-cultural? Do you try to show things as they are beyond the limits of the subject?
B. Try to find 'Fractal'

A fractal is a curve or pattern that includes a smaller curve or pattern which has exactly the same shape. In geometry, a fractal is a shape made up of parts that are the same shape as itself and are of smaller sizes.

A fractal changes so fast beyond our recognition. Even during the moment of EIU-class, the world related to the information may have changed into completely another state.

Then, if a single school class cannot catch up with the world’s rate of change, do we have to remain indifferent?
A newly introduced product may become out of fashion quite soon and a new state-of-the-art product will be out in the market already. Then, do we have to stand still? There are too many things to teach in EIU class.

Let’s have students practice finding things out and classifying them into groups in case of coming across new changes, new products and new things for the first time in their life.

Instead of merely giving information on special food, a certain political condition of a country or a geographical entity, let’s try to show students that these are one part of the whole.

When you explain a problem, describe both the positive and the negative points at the same time and also describe parts that belong to both of them or neither of them as well.

Show students a certain phenomenon not by merely giving them an explanation about the cause and effect. Let’s make progress further and give them an explanation with detailed examples that there might be diverse results from the same cause or completely different causes for the same result.
Through this way, students will be able to see things from the part to the whole and from the branch to the source. Moreover, students can have the ability to see not only the branches of a tree and the base of a tree trunk but also a forest beyond the tree.

And even if they come across a strange mushroom they see for the first time in the forest, they will be able to tell a poisonous mushroom from an edible one.

3) Where Three Travel Together, One Must be My Teacher!

“三人行 必有我師!” is a sentence from the Analects of Confucius. It means: Where three travel together, one must be my teacher. This expression does not necessarily mean only one person can be my teacher. All people surrounding me can be my teacher, even I can be my own teacher.

We have to make students learn from each other. If there are many students in similar positions and situations in various ways, and some of them are already carrying peace into practice, some others protecting human rights, and others having vision for sustainable development, then, that is the strongest encouragement to study, nowhere else.

We need to learn from students. If they do not act in the way we expect, ask them what causes
them to act in their way. They will teach us that which we have never thought about asking before.

If only EIU-Teachers accept that each individual is a small universe and a small nation, the EIU-class will become a place for a world summit where scores of presidents meet.

4. Conclusion

This ‘Pedagogical Brainstorming’ has been written based on years of my practical experience in Korea as an educator and Korean-German interpreter with around a 20 year career.

In my viewpoint, globalization is a double-edged sword. I may call it Janus as it offers unlimited opportunities and treats people amicably who know the flow, but uses violence to those who do not.

Depending on how we explain globalization, blocking, national egoism, a better future may or may not be prepared.

According to the report of UNESCO of the International Commission on Education for the 21 Century (1996), "Education throughout life is based on four pillars: learning to know, learning to do, learning to live together and learning to be."

EIU involves all of these four pillars:
EIU is learning to be. Students who have gone through EIU can add up their recognition of who they are.
EIU is learning to know since EIU leads students to understand through ‘knowing’.
EIU is learning to do since students who have gone through EIU can behave in a creative way that protects peace and human rights and acts for sustainable development.
EIU is learning to live together: Students who have experienced EIU can participate and cooperate with others in all human activities. Therefore, EIU should be holistic in terms of its methods and approaches in attaining the learning objectives.

In concluding this brainstorming process, I hope EIU-teacher’s experiences and wisdoms would be shared more actively, so that the awareness of EIU is spread widely and EIU is realized in more places.
CONVERGENCE AND DIVERGENCE BETWEEN EIU AND ESD: TOWARDS A CULTURE OF PEACE AND A SUSTAINABLE FUTURE

By Yoko Mochizuki

Introduction

Chapter 36 of Agenda 21 (United Nations, 1992) is dedicated to discussing the importance of education, training and public awareness in addressing the challenges of sustainable development. Ten years after the Rio Summit (1992 UN Conference on Environment and Development also known as the Earth Summit), the UN Decade of Education for Sustainable Development (DESD) was proposed during the World Summit on Sustainable Development (WSSD) in Johannesburg and proclaimed by the UN General Assembly Resolution (A/RES/57/254) in 2002. The international recognition of Education for Sustainable Development (ESD) as an important new field is marked by the start of the DESD in 2005 and the launch in 2007 of the Journal of Education for Sustainable Development, an international academic journal dedicated to research on ESD. While scholarly attention to, as well as the practice of what is labelled ESD is increasing1), there is no consensus on the precise definition of ESD. The DESD will mark its midpoint at the end of 2009, but the international community is still discussing the fundamental concepts of ESD due to its all-encompassing and cross-cutting nature.

As commonly acknowledged, there are many forerunning international movements, frameworks and initiatives for reforming educational systems, institutions and practices for realizing a 'better world' (Toh, 2006). Different fields and movements for educational transformation came into existence at different times for different reasons, and have their own - no doubt very valuable - insights into learning for 'a better world', however it is conceptualized. This article is an attempt to familiarize those new to the field of ESD with the nature and contents of ESD and to encourage

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1) In the Asia-Pacific region, there are many initiatives to showcase 'good practices' of ESD. For example, see <http://www.agepp.net/> for a multi-language online database of 'Asia Good ESD Practice Project' (AGEPP), a project funded by TOYOTA Motors and coordinated by ESD-J (Japan Council on DESD). AGEPP aims to collect and disseminate good practices of ESD in Asian countries. To promote ESD in the Asia-Pacific region, the Asia/Pacific Cultural Centre for UNESCO (ACCU)-UNESCO Asia-Pacific ESD Programme was launched. The first round of the ACCU-UNESCO Programme (2006-2010) consists of "COE Programme for ESD” and project-based “Innovation Programme for ESD”. See <http://www.accu.or.jp/esd/projects/index.html> for more information.
those active in transformative education initiatives for the “Culture of Peace” to engage with ESD efforts. This article highlights similarities and differences between Education for International Understanding (EIU) and ESD. Rather than adding to normative discussions of what ESD - or EIU or other diverse fields and movements of educational transformation - ought to be, this article clarifies conceptual confusions about the relations between ESD and other transformative education initiatives. My intention is not to devalue what has been promoted in the name of EIU or ESD, but to avoid being self-congratulatory about UN efforts and draw your attention to what has been rendered obscure as international experts sharpen and standardize global discourses surrounding education for transformation.

**Convergence between ESD and EIU**

ESD and EIU share important characteristics as transformative educational initiatives promoted by UNESCO. First of all, both ESD and EIU are values-driven and change-oriented education frameworks and movements. As UNESCO (2004) puts it, ESD is “fundamentally about values” and it is about learning the “values, behaviour and lifestyles required for a sustainable future and for positive societal transformation” (pp.4). The leading ESD expert John Fien (2003) has pointed out that some argued that ESD “ran the risk of indoctrination” (pp.8). Recognizing the doctrinaire and dogmatic aspects of EIU and ESD, at times, analogies have been drawn between these movements and religion. While what EIU and ESD promote strongly resonates with the core values of various faiths and civilizations (such as justice, caring for life, sharing and integrity), core concepts of EIU and ESD are not always accepted as ‘universal’. Just as the concept central to EIU ‘human rights’ has been criticized as having its origin in the ‘West’ and hence not ‘universal’ (see Davies, this volume), the concept of ‘sustainable development’ has also been subjected to criticism as a notion (or even an oxymoron) conveniently and unjustly employed by ‘developed’ countries. Critics argue that it is unfair to restrict ‘development’ of developing countries in the name of sustainable development. Even when sustainable development is accepted

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2) There is a wealth of literature critically examining the concepts of ‘development’ and ‘sustainable development’, and the definition of ‘sustainable development’ remains elusive and at times contested. Many environmental educators prefer the terms ‘education for sustainability’ and ‘education for a sustainable future’ to ‘education for sustainable development’, viewing that association with ‘sustainable development’ corrupts and dilutes what has been achieved in the name of environmental education. See, for example, a collection of essays highly critical of ESD that was published in *Policy Future in Education*, volume 3, number 3. In this article, I use ‘sustainable development’ and ‘sustainability’ interchangeably because this is not the place to challenge the notion of sustainable development. I treat the concept of sustainable development as a holistic one which addresses inter- and intra-generational equity and economic, socio-cultural and environmental dimensions of development.
as the desired vision, ESD can be viewed as too conceptual and not practical\(^2\). In order to overcome the negative perception that endeavours such as ESD and EIU - however noble they may be in spirit - are too abstract, in both ESD and EIU, there is an increasing emphasis on the importance of practising what we ‘preach’ and moving from words to actions.

Second, both EIU and ESD aspire to be holistic. For example, Toh (2006) writes that “for EIU, all the other well-known fields such as human rights education, peace education, disarmament education, multicultural education and environmental education or ESD are viewed as being complementary and increasingly convergent as each becomes more holistic” (pp.10). Writing on lessons learnt through efforts to promote ESD over the course of ten years from Rio to Johannesburg, Fien (2004) argues that eight fields of education for transformation require special attention in reorienting education towards a sustainable future: education for gender equality, education for citizenship and democratic societies, education for a culture of peace and respect for human rights, health education, population education, education for the world of work, education for protecting and managing natural resources, and education for sustainable consumption (pp.96-114). Both EIU and ESD present themselves as umbrella movements that build on and complement other fields of transformative education.

The challenge of ESD and EIU is that they are about both understanding and transforming the world in which we live in. The third convergent point between EIU and ESD is their major strategy for reforming and transforming formal education. Both EIU and ESD aim at mainstreaming - or permeating, infusing, integrating, embedding, inserting - their core concepts into formal education curriculum and other major areas of activity of educational institutions (e.g., sustainable campus), rather than by fundamentally challenging existing education systems. In the international ESD community, infusion or integration of ESD across all grade levels and different subjects is one of the ambitions of the DESD. While calling for reorientation of education, ESD and EIU movements are not, by and large, protesting existing education; rather, they insist on being included in public schooling. Whether such infusion or integration approach eventually leads to transition to sustainability is open to question and needs to be critically investigated.

**Divergence between EIU and ESD: Two Concepts, One Goal?**

While there are considerable conceptual parallels between EIU and ESD and there is much space for collaboration and synergies between the two, it is misleading to argue that they are essentially the same movement for a ‘better world’. This section highlights crucial differences in the
objectives, contents and priorities of EIU and ESD.

**ESD as Capacity Development for Sustainable Development**

The idea that ESD is a movement that coordinates and integrates forerunning educational initiatives and programmes characterizes the international normative model of ESD as presented in various UNESCO publications (UNESCO 2004, 2005a, 2005b; Fien, 2004). There are two aspects to this idea of ESD as a coordinator of forerunning education initiatives and programmes. One aspect is the notion of ESD as the umbrella term which supplements various ‘adjectival education’ programmes (such as environmental education, development education, human rights education) as described above. The other is the idea that ESD supplements forerunning global initiatives related to educational development. In the DESD International Implementation Scheme (UNESCO, 2005b), the Education for All (EFA) movement, the UN Literacy Decade (UNLD) and the Millennium Development Goals (MDGs) are listed as complementary to DESD. Fien (2004) discusses eight different fields of educational transformation listed in the previous section under the heading “Reorienting Education”, separately from the headings “Basic Education” and “Education for Rural Development”. This clearly shows that ESD as a field of transformative education comparable to EIU is conceptually distinct from ESD as education geared towards ‘development’ in the conventional sense of improving a country’s economic and social conditions.

As ESD includes all forms of learning and education for sustainable ‘development’, the focus is not only on transforming values through transformative education but also on capacity development at different levels for improving ways of managing a country’s or region’s natural and human resources in order to raise living standards and enhance quality of life. While “EIU indicators” does not seem to be a popular topic of discussion among theorists and practitioners of EIU, “ESD indicators” has been high on the agenda in the ESD community. As Tilbury’s (2007) article reviewing current ESD indicator initiatives worldwide suggests, developing ESD indicators is a daunting task since there are considerable conceptual confusions over the relations between ESD indicators and existing indicators to measure human development, sustainable development and sustainability as well as various educational indicators. As evidenced by the fact that the UN Economic Commission for Europe (UNECE) made the first international attempt at developing regional ESD indicators, ESD is also conceptually distinct from EFA, UNLD and MDG (and other global initiatives for reducing poverty and meeting basic human needs) in that it concerns not only ‘development’ of developing countries but also ‘sustainable development’ of all countries and
There is a consensus around the statement “ESD must be rooted at the local level - starting from and aiming to address grassroots realities” (UNESCO Bangkok, 2005a, pp.7). ESD efforts are often linked with a local vision of sustainable development with reference to specific local concerns and problems - for example, Local Agenda 21. ESD therefore is comprised not only of education programmes carried out predominantly by education professionals and aiming at capacity building at the individual level but also of capacity development at the organizational/institutional level (e.g., development of guidelines for sustainable campus operation, revision of institutional mandates) and the systemic level (e.g., development of policies to encourage individuals, groups and institutions to act in accordance with sustainability principles). The breadth of ESD is also evident in seven interlinked strategies proposed for the DESD: advocacy and vision building; consultation and ownership; partnership and networks; capacity building and training; research and innovation; information and communication technologies; and monitoring and evaluation (UNESCO, 2005b).

The UNU initiative Regional Centres of Expertise on Education for Sustainable Development (RCEs) could serve as collective and experimental contexts within civil society for exploring approaches to ESD that support collective action and reflection directed towards a sustainable future. An RCE is a network of existing local institutions mobilized to promote ESD at the local-regional level, and it could serve as a facilitative mechanism for articulating the seven interlinked strategies to promote ESD at the local level. Partly based on the common observation that there is a lamentable gap between global agenda and local action, and partly driven by the belief that interdisciplinary, multi-sectoral partnerships are the key to sustainable development, the UNU’s call for creating RCEs as contributions to the DESD has generated considerable interests among various stakeholders. As of December 2008, there are 61 RCEs worldwide, including 26 in the Asia-Pacific region.

3) Capacity development can be conceptualized as having three levels: (a) individual - changing attitudes and behaviour through training, learning by doing, participation, ownership, motivation, morale, accountability and responsibility; (b) organizational or institutional - overall performance and functional capabilities, e.g., mandates, tools, guidelines, information management systems; and (3) systemic - overall policy, economic, regulatory and accountability frameworks within which institutions and individuals operate” (UNFCCC, 2006, pp.4).

4) For more information on the RCE initiative, please go to <www.ias.unu.edu/efsd>.
Dominant Themes and Topics of ESD

Sustainable development is often conceptualized as having “three pillars”: environment, economy and society. These three pillars are also called the “triple bottom line” or “triad” of sustainable development. Another useful way to think of the constituent parts of sustainable development is the WEHAB Agenda adopted at WSSD in 2002. WEHAB stands for water, energy, health, agriculture, and biodiversity. While the DESD discourse clearly recognizes the importance and validity of various fields of transformative education as forerunners of ESD, it vacillates wildly on its commentary about topics and themes to be addressed by ESD. Although the finalized DESD International Implementation Scheme (IIS) (UNESCO, 2005b) does not emphasize the topic or theme-based approach to ESD, draft schemes (UNESCO, 2004, 2005a) listed 15 topics to be considered in promoting ESD. These 15 strategic perspectives categorized under socio-cultural, environmental, and economic perspectives in the draft IIS of January 2005 (UNESCO, 2005a) were reorganized into “sustainability issues” under “three spheres of sustainable development” and the intersectional sphere in the final IIS (UNESCO, 2005b). While the draft IIS devoted four pages to explain 15 strategic perspectives, the final IIS avoids making a long list of topics and themes to

<table>
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<tr>
<th>&quot;15 Strategic Perspectives&quot; in Draft IIS</th>
<th>&quot;Sustainability Issues&quot; in Final IIS</th>
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<tbody>
<tr>
<td>1. Socio-cultural Perspective</td>
<td>1. Social Sphere</td>
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<tr>
<td>· Human rights</td>
<td>· Employment</td>
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<tr>
<td>· Peace and human security</td>
<td>· Human rights</td>
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<td>· Gender equality</td>
<td>· Gender equity</td>
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<td>· Cultural diversity and</td>
<td>· Peace and human security</td>
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<td>intercultural understanding</td>
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<td>· Health</td>
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<td>· HIV/AIDS</td>
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<td>· Governance</td>
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<tr>
<td>2. Environmental Perspective</td>
<td>2. Environmental Sphere</td>
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<tr>
<td>· Natural resources (water, energy,</td>
<td>· Water</td>
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<td>agriculture, biodiversity)</td>
<td>· Waste</td>
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<td>· Climate change</td>
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<td>· Rural transformation</td>
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<td>· Sustainable urbanization</td>
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<td>· Disaster prevention and mitigation</td>
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<td>3. Economic Perspective</td>
<td>3. Economic Sphere</td>
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<tr>
<td>· Poverty reduction</td>
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<td>· Corporate responsibility and</td>
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<td>accountability</td>
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<td>· Market economy</td>
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<td>4. Cross-sectional Sphere</td>
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<td>· HIV/AIDS</td>
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<td>· Migration</td>
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<td>· Climate change</td>
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<td>· Urbanization</td>
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Source: UNESCO, 2005a, pp. 19-22

be covered and instead discusses “sustainability issues” in one paragraph only. Table 1 lists major topics to be addressed by ESD that are highlighted in draft and final DESD IIS (UNESCO, 2005a, 2005b). As Table 1 shows, topics such as human rights, peace and human security are conceptualized as constituting the social-cultural dimension of sustainable development.

Whereas both draft and final IIS carefully avoid emphasizing the environmental dimension of sustainable development more than economic and social dimensions, in practice, environmental themes tend to be predominant in ESD initiatives. Among the UN agencies, there is a consensus view that ESD builds on environmental education (EE). As many of those who have become international experts on ESD have an EE background, much writing on ESD has spent much space discussing the relative meanings of EE and ESD (Hesselink, Kempen, & Wals, 2000; Fien & Tilbury, 2002; Bhandari & Abe, 2003; McKeown & Hopkins, 2007). As Gonzalez-Gaudiano (2005) succinctly puts it, “One de facto problem that the implementation of the [DESD] faces is that apparently only we environmental educators have become involved in debating its pros and cons” (pp.244). Indeed, expanding EE into ESD is often identified as a major challenge of promoting ESD, especially in the Asia-Pacific context (UNESCO Bangkok, 2005b).

In addition to the EE/ESD debate, ESD also faces an ongoing and more crucial challenge of addressing the holistic and cross-cutting nature of sustainable development without becoming too abstract to be implemented or, to put it differently, a dilemma of addressing every conceivable sustainability issue without compromising the complexity of sustainability challenges and overlooking important interrelationships among different themes and topics. All the five themes of EIU (globalization and social justice, cultural diversity and respect, sustainability, human rights, and peace and equity) are also important themes of ESD (see Yang’s chapter on thematic development for detailed explanation of EIU themes). However, themes such as peace and human rights tend to receive a perfunctory or token mention in many ESD programmes and materials. Obviously, differences in the dominant thematic areas between EIU and ESD come from the history of development of these two fields and their ultimate goals. For EIU, the ultimate goal is the “Culture of Peace”, which encompasses sustainability. For ESD, the goal is sustainability encompassing peace.

**Preliminary Conclusion: Opening Avenues for Co-Learning**

Much has been written on the rationale and urgent need for ESD by the UN, and documentation of the historical background of ESD and normative discussions of ESD principles abound. Instead of
delineating “four thrusts” of ESD as identified in Chapter 36 of Agenda 21 (i.e., improving access to quality basic education, reorienting existing education programmes, developing public understanding and awareness of sustainability, and providing training) or defining what ESD should be, this article focused on how ESD is conceptualized in the context of DESD and contextualized ESD in relation to other education initiatives.

Writing on the topic of integrating ESD and EIU, Toh (2006) presents both EIU and ESD as constituting an “increasingly convergent body of concepts, ideas, practice, and experiences” for transformation towards a better world (pp.2). While Toh (2006) has done an excellent work in developing an integrative view of ESD and EIU, it is one thing to regard ESD as joining the humanity’s crusade against injustice, all forms of discrimination, human rights violations, the culture of war and the like. It is quite another thing to view ESD as providing an alternative framework that ties together these and other social challenges which have faced humanity for centuries with a relatively new concern for carrying capacities of ecosystems.

Undoubtedly, ESD and EIU share similar competencies which they aspire to cultivate in learners, similar learning methods such as participatory learning, and similar values such as respect for cultural diversity and respect for all, including nature. While the parallels and ongoing and potential collaborative activities are manifold, it would be inadequate to assume that the ESD campaign as coordinated and catalysed by the DESD could automatically serve as the umbrella movement that synergizes diverse fields and movements of education transformation. The global ESD discourse tends to emphasize that ESD could enhance existing activities and treat those who do not subscribe to ESD as the uninformed in need of enlightenment. ESD advocates the need to rethink such domineering attitude towards the ‘unconverted’ and make more conscious efforts to learn from forerunning educational initiatives and movements, including EIU. At the same time, it would equally be inadequate to assume that EIU could serve as the umbrella transformative education movement and to view ESD merely as a constituent part of EIU. What is important is not to trivialize the richness, complexities and histories of diverse educational fields and movements from a single perspective, be it ESD or EIU, for the sake of proving the validity of your own field. It is ironic that, like traditional disciplines, ESD, EIU and other fields of transformative education are going through the same processes of institutionalization and professionalization, which often lead to compartmentalization of knowledge and sectionalism, which in turn become impediments to effective planning and implementation of holistic education. Let us keep avenues for co-learning open across geographic, knowledge and administrative boundaries.
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II. Learning Modules
GLOBALIZATION

Globalization and Its Impact

By Francis D. Lee & Dessa Quesada

1. Subject of the Module

Theme: Globalization
Topic: Globalization and Its Impact
Issue: Impact on Human Rights, Justice and Peace
Case/Examples: global, general

2. Description of the Topic/Issues

Globalization is a complex concept and learners will most likely to come with their differing perspectives and experiences of its impact at various levels and dimensions. Globalization on the one hand, in addition to enhanced communication and migration of peoples, leads to emergence of global politics with multilayered governance and diffusion of political authority. On the other hand, globalization is often associated with the expansion of organized violence such as the military, war system, and the global arms trade.

Questions arise here on how we can foster awareness and education aimed at bringing about social justice, respect for human rights, and development, as economic globalization is already leaving pernicious and long-lasting effects to the realms of social justice and peace.

Over the last fifty years, the idea of human rights and the rights of peoples has taken hold in many parts of the world and seems a prime example of globalisation. However, there are serious problems involved in applying the notion of ‘rights’ to incorporate economic and collective rights. The
principles of competition and winner-takes-all of the market seem to override traditional notions of justice. Increasing poverty and failure to render justice are creating more violent conflicts than ever before. Globalization needs to be critically understood as it undermines the capacity of people and communities, especially the marginalized, to control their own space and resources. Such impacts are clearly a violation of internationally accepted obligations under human-rights treaties.

Ever more people and institutions now acknowledge the problems with the economic globalization model and pay attention to peoples and communities fighting for adequate food, health care, housing and living conditions, education, and a voice and representation on political bodies. Human rights provide the perspective, the context, and the substance to realize non-violent negotiations and social justice for all. The holistic approach offered by the concept of human rights can strengthen efforts for protecting the fundamental dignity of the marginalized or vulnerable groups. Viewed in such a light, the realization of human rights for every woman, man, and child is the primary system through which justice and peace can be constructed. What are then the mainstream understanding of poverty, justice, rights and peace, what are possible, critical and alternative approaches, and how are they different from each other?

3. History and Perspectives

The phenomenon of globalization has captured world attention in various ways. From the information superhighway to the international trade in drugs and arms and the impact of the global media, the subject of globalization has come to concern all. It is in fact the economic globalization, usually referred to simply as globalization that dominates the world stage today. Its many manifestations are all around us, as are its manifold failures. The iniquitous outcomes of economic globalization have been confirmed in numerous UN reports.

Because of globalization’s multifaceted nature, it is essential to grasp the different motivating forces that are impelling these developments aside from the purely economic, and also to recognize the different directions from which they are coming.

The scale of global inequities is shocking. Around the world, 1.2 billion people are living on one dollar a day or less. Indeed, the persistence of extreme poverty is the clearest sign that globalization is not working for humanity as a whole. According to UNESCO’s latest estimates, there are 862 million illiterate adults and 115 million children who are out-of-school. In other words, close to one billion men, women and children have not received a basic education, which is the very minimum for
effective participation in today’s globalizing societies.

Furthermore, 1.2 billion people - one-fifth of the world’s population - have no access to safe drinking water, and nearly 2.5 billion people - 40 percent of the inhabitants of our planet - have no access to basic sanitary facilities. Clearly, the very basics of a healthy and dignified human life are far from universally available. And, in the very areas where globalization is supposed to be changing our lives most dramatically - communication and information - enormous gaps still remain. For example, the levels for fixed line and mobile telephones are 121.1 per 100 inhabitants in developed countries, 18.7 in developing countries, and just 1.1 in the least developed countries.

Poor people are not only being excluded, they are even considered dispensable, or even worse, seen as a cost factor for the economy. We have now reached a situation whereby there is what looks like ‘global apartheid’. Once driven to poverty, people do not get access at all to society. In this situation, human compassion and action for justice, which is centrally important in the dynamic processes of development, is fundamental to our engagement with globalization and the basis of our hopes for a better future for all.


4. Instruments and Approaches Used for Addressing the Topic/Issues

It is recommended that the following questions are raised in the course of conducting this module.

- What seems to be the prevalent notions about globalization?
- How new is the phenomenon of globalisation?
- Can we assess globalisation as a positive or a negative process?
- How has globalization impacted our societies in general and the educational system in particular?
- Specify some of the misconceptions commonly associated with the idea of globalisation.
- What are the driving forces behind globalisation? Who benefits/ who is disenfranchised from globalization?
- What are our concrete experiences with globalisation? How are we being impacted as citizens and educators?
- What kind of state and social protections do we need now?
- Assess the relationship between globalisation and war, poverty or development.
- How does globalisation pose challenges to democracy?
- What are the basic features of a human rights approach?
- Does it make sense to talk of a right to an adequate standard of living?
- What are the different understandings of justice?
- What is a human rights approach to justice?
- What are the common and critical understandings of peace?
- How are human rights related to attaining peace?

Action-Song/ Expectations Check
Powerpoint slide of the Multi-lingual Greeting Song: Anyung Haseyo (Korea), Kamusta ka (Philippines), Kopivosian (Sabah, Malaysia), Namaste (India), Konnichiwa (Japan), Sawadee kah/krap (Thai),
Song - Turn around, turn around, Look for a friend...

Word-Web and Defining Globalization
Large sheets of paper, Markers, Masking tape, Powerpoint Presentation, and Reading materials

5. Recommended Pedagogical Approaches

The main theme of the module is Globalization and Its Impact to Human Rights, Justice and Peace. Learners are expected to arrive at a collective understanding and framework about globalization, to discuss about issues, problems and opportunities related to various effects of globalization in different societies and dynamics, to examine its impact on people’s lives from human rights standards, as well as justice and peace perspectives, and to explore the role of educators in addressing the problems and creating more pro-active approaches and alternatives to globalization.

The module begins with a participatory setting of definitions, outlining the concepts and characteristics of globalization and its effects on lives in different societal contexts. After synthesizing learners’ initial inputs, the course will look into the interface of globalization with human rights, justice and peace perspectives, providing relevant debates and selected good educational practices. Learners divide into groups to share and explore connections with their interests. Lectures also deal with various pro-active approaches to globalization as a way of learning from other experiences. The final synthesis will encourage participants to create cultural-educational products, such as songs, poetry, posters, stories, theater, power-point presentations, and other creative outputs.
6. References to the Overarching Themes (cultural diversity, sustainable development, human rights, peace, globalization)

The topic is an overarching theme in itself relating various aspects of globalization with the topics of human rights and peace.

References


* See *EIU Training Modules for Teacher Trainers* (APCEIU, 2007) for presentation slides in vol. 1, pp. 141~173.
Building Zones of Peace

By Virginia F. Cawagas

1. Subject of the Module

**Theme:** Peace

**Topic:** Dismantling the Culture of War

**Issue:** Building Zones of Peace

**Case/Examples:** Zones of Peace in Columbia and the Philippines

2. Description of the Topic/Issues

The term ‘Zone of Peace’ has been used by various organizations around the world. It has appeared in Africa, Central America, Hawaii, the Philippines, Nepal, the United Nations and other places. The concept of what constitutes a Zone of Peace may differ from place to place. A Zone of Peace is a site with sacred, religious, historic, educational, cultural, geographical and/or environmental importance protected and preserved by its own community and officially recognized by a governmental authority. It is not merely a “Demilitarized Zone,” but a sanctuary that operates within ethical principles of nonviolence, free from weapons, acts of violence, injustice, and environmental degradation.

The official declaration or recognition of a Zone of Peace expresses commitments on the part of its community, governmental authority and, if appropriate, religious leadership to preserve the peaceful integrity of the designated site. Its custodians, members, participants and visitors exemplify mutual respect and nonviolent behaviour while on the site and share their resources for furthering peace and cooperation. The principal long-term objective of establishing Zones of Peace is to contribute to the creation of a global culture of peace, advancing a more just and secure world spiritually, socially and economically. It is hoped that Zones of Peace eventually may spread to encompass the entire planet.
3. History and Perspectives

In a democracy, different views on any issue or problem are expected. Therefore, in a democratic society, it is reasonable to find conflicts between citizens as well as between governments and citizens. When we live in a democracy, we should not be afraid of conflicts. We can learn to live peacefully even with different ideas and perspectives about many things. Even in families, not all members of the family always agree on everything all the time.

But when there is disagreement, it is always possible to talk things over and resolve the conflict peacefully. In almost all countries, conflicts between governments and its citizens are inevitable. Conflicts arise when there are different viewpoints and ideas about economic, political, social, and cultural policies affecting the lives of citizens. Sometimes individual citizens and/or groups believe that government policies and programs do not benefit majority of the people. Sometimes foreign interventions, whether overt or covert, play a significant role in the formulation of government policies which often lead to conflicts, even if countries are seen as independent and sovereign. Regrettably, conflicts in many countries worldwide have been addressed through violent confrontation.

When conflicts between governments and citizens in a country lead to fighting and civil wars, both combatants and ordinary civilians endure much suffering and hardship. Often many people are killed or injured including soldiers, armed group members, and ordinary citizens caught in the cross-fires. Often, there is environmental destruction because of the use of bombs and other high powered weapons. In areas where there is fighting, the economy is greatly affected. Many people cannot carry on normal livelihood activities. Usually, thousands of people become refugees as they are forced to flee the areas of fighting.

Governments spend so much money and resources in fighting the armed groups. When a government has to spend resources on armed conflicts, there is less money to spend on economic and social development. Hence it is very important for governments to find peaceful ways to end these kinds of conflicts.

4. Instruments and Approaches Used for Addressing the Topic/Issues

The instructor/facilitator is supposed to synthesize at the end of the session the meanings, features, examples and importance of a zone of peace by comparing a war zone with a peace zone, highlighting what makes a zone of peace and recognizing the need for zones of peace.
The instructor needs to prepare the following before the session:
- old newspapers, old popsicle sticks, old cardboard from writing paper,
- paste made of corn starch,
- coloured paper, marking pens, crayons, water colours,
- toothpicks, rulers, and scissors

5. Recommended Pedagogical Approaches

The background information below may be used by facilitators as background information for the lesson and as a general guide to the topics when discussing them with learners. It may also be used by facilitators as a lesson script. Some parts may be reproduced for learners’ information in the form of transparencies or information sheets. Teachers are encouraged to provide additional information that may be helpful in preparing students to participate better in the activities.

6. References to the Overarching Themes (cultural diversity, sustainable development, human rights, peace, globalization)

In many parts of the globe, militarized conflict intrudes ordinary people’s lives. The whole life that the community used to enjoy comes to nill. Therefore, the challenges of conflict require the promotion of a broader dimension of life that includes well-being and safety. A good community life also requires human rights’ concerns, capacity for social and economic development, accountability, the building of consensus in settings of high diversity, encouraging diversity and promoting public involvement.

Sources of conflict lie in exclusion and lack of access to power and resources. The concept of zone of peace emphasizes the active, autonomous protection of people from grave threats to their lives, safety from harm and violent conflict, and empowerment against such social threats as disease or crime.

It is tragic that civilians account for the vast majority of casualties in situations of armed conflict. It is important to recognize the important contribution to the protection of civilians through empowerment and the important role that public participation can play in supporting efforts to halt and prevent abuses committed against civilians affected by armed conflict. Peace should mean an opportunity that enables people to enjoy better protection through institutional safeguards, equality before the law, and the advancement of human rights. People’s practice of peace links the empowerment of people to critical developmental outcomes such as education, health care, and opportunities for livelihood.
References and Cases

“Guidelines for Establishing Zones of Peace” http://zopif.org/

Vana Jakic, Ivanka (1993). “A Chance for Peace: Zones of Peace could bring hope to a world plagued by war”. In Context, Winter


<Cases>

In Mindanao, the southern part of the Philippines, the armed groups of the Moro people’s movement, MNLF (Moro National Liberation Front) and MILF (Moro Islamic Liberation Front) have been fighting the Government since the early 1970s. Also, many thousands of Filipinos have died in the fighting. Many thousands became refugees. Today, however, the Government and MNLF have signed a Peace Accord to end the fighting. But the Government and the MILF are still having peace talks.

Some people who have suffered so much over the years of armed confrontation have started building peace zones. This means that in their communities, nobody can have weapons of war. No armed groups, whether the rebels or the military can enter the peace zone. Thus, the people living in the peace zone can have some temporary relief from physical violence since they are no longer afraid of being caught in the crossfire when the military and the NPAs are fighting each other.

Peace Zones in the Philippines


Peace Zones in the Philippines are geographical areas which community residents themselves declare to be off-limits to armed conflict. They range in size from the area covered by a purok or neighbourhood to that of a province. Based on terms and conditions set by the people themselves, Peace Zones are maintained and reinforced by the community’s sustained, creative expressions of commitment to peacebuilding which are expressed and managed through community-based implementing structures.
Peace Zones are actual and operational community-managed entities that are gaining ground in the effort to halt armed hostilities and lay the groundwork for pluralism and dialogue immediately on the local level, to intervene in situations that threaten the security of life, property, and livelihood of the civilian population, as well as to pursue a local development agenda on the community’s own terms. Peace Zone builders all over the country comprise a major constituency for the pursuit of peace processes on the national level.

Peace Zones in Columbia

In Colombia, thousands of ordinary civilians are caught in the middle of fighting between guerrillas and military and paramilitary groups. This continuous fighting has resulted in thousands of innocent civilians killed and maimed, or fleeing their homes and villages and livelihoods. So the people have decided to return to some villages that have been reconstructed as peace settlements. With Pax Christi acting as facilitator, peace committees are formed where they conduct daily meetings, dialogue on conflicts, and negotiate with armed groups to leave the peace settlements alone. The Colombia experience also showed that international facilitators are very helpful in the negotiation process.

* See Learning to Live Together (LTLT) (APCEIU, Seoul, 2004), Vol. 1 pp. 217~221
Landlessness

By Lawrence Surendra

1. Subject of the Module

**Theme:** Globalization

**Topic:** The Plight of the Landless

**Issues:**
- Landlessness
- The links between access to land, poverty and hunger
- The plight of the rural landless

**Objectives:**
- To explore and understand the role of land and of access to land, in relation to situations of poverty and hunger.
- To develop an awareness of the relationship between land and hunger.
- To contribute to societal awareness in society about the problem of landlessness.
- To motivate societal members to address the plight of the landless especially in rural areas.

**Time:** Two forty-five minute sessions

**Level:** Secondary Level

2. Description of the Topic

This module addresses the problem of landlessness, its causes (e.g. migration, seasonal work, development) and its consequences (e.g. hunger, lack of work). It focuses particularly on the landless poor living in rural areas, who suffer hunger and unemployment and are unable to provide adequate food or shelter for themselves as a result of not having land on which to grow food. The lives of children living in such circumstances is also highlighted.

It is important for students to understand clearly the various factors that lead to landlessness, to
ensure that the victims are not blamed for their circumstances. Students explore ways in which the problem may be addressed, such as the effective implementation of land reform programs. However, there are also drawbacks with these programs due to corruption and inefficient use of funds, with successful implementation occurring mostly in the economically advanced countries in the Asian region. Students also learn about the international organizations that try to regulate solutions to the problems such as the Food and Agricultural Organization (FAO) and the World Bank.

The injustice and human rights issues associated with landlessness are addressed, such as the right not to be forcibly removed from one’s home or one’s tribal lands for development purposes, and to not be denied the means of subsistence. In addition, there are wealthy landowners and national or multinational corporations who own large tracts of land that are uncultivated that could otherwise be used to house and feed the landless.

Empathy and compassion for the injustice and denial of human rights for the landless are promoted, particularly for children and young people who grow up in such situations of poverty, thereby encouraging students to take action in their local area or contribute to the work of agencies that address this problem.

Compassion is needed to ensure that society takes responsibility for its poor, landless and marginalized peoples and to understand that we all have an obligation to share with them to ensure their basic rights are met. Only a society built on the fulfillment of the human rights of all can be happy and peaceful.

3. History and Perspectives

A vast number of the world’s population, especially in poor countries, are landless and do not have access to land to cultivate their food or to live a subsistent lifestyle. There are also communities who are migratory in nature and keep moving from place to place, mostly within one large territory or terrain like forests (e.g. forest hunter-gatherer tribes in Asia). These forest dwelling communities have customary rights over land, but since they do not have written legal titles, documents or records, they are deprived of their lands and become landless.

The deprivation of the lands of tribal people happens when their homelands are required for mining or large hydro-electric power projects. People are forcibly removed from their ancestral homes, their dwellings for generations, because the place where they live is required to build a dam or for mining
operations, on the basis that it is in the larger public interest. They are often promised compensation or alternative land but this rarely materializes, or the alternative land is not suitable for living or growing food. As a result, they become internal refugees, or internally displaced people, without a place to live, seeking shelter wherever they can.

Land is important, especially in rural areas where people can make a home for themselves and grow their own food when there is no work. Many landless people in many poor countries travel constantly in search of work, especially since agricultural work on farms, plantations and estates is only seasonal.

A billion people living in the countryside in developing countries have little or no land. About two-thirds of these people live in Bangladesh and India. Close to 78% of the Philippines is landless. In regions such as Africa not all the land that is available is suitable for agriculture and most of it is heavily degraded or in dry and arid areas where farming is very difficult. The relative scarcity of available land, especially in Asia, is due to the fact that these regions have a high density of rural population (i.e. the number of people living in a given area of land). In many Asian countries, such as in the Philippines, India and Pakistan, the unequal distribution of land is due to the large amount of land owned by powerful rural landlords.

Although land reform programmes have been attempted for redistributing land among the homeless, they are not being implemented. As a result, in many poor or developing countries that are in debt, rural people are constantly migrating to the cities. The implementation of land reforms and land redistribution would enable small-scale farming to develop, household food security to be met and allow for the regeneration of soils and nature.

4. Instruments and Approaches Used for Addressing the Topic

For this module statistical data will need to be obtained by conducting research on the internet or by contacting the FAO and the World Bank for copies of reports and other information about land tenure and reform.

The issues of human rights to food and shelter are also addressed in various human rights instruments as follows:

The Universal Declaration of Human Rights, states in Article 17 that no one shall be arbitrarily deprived of their property, and in Article 25, that everyone has the right to an adequate standard of
living, including food, clothing, housing and security in the event of unemployment. The International Covenant on Economic, Social and Cultural Rights specifically states that ‘in no case may a people be deprived of its own means of subsistence’.

The UN Convention on the Rights of the Child affirms the child’s right to an adequate standard of living, and to support in obtaining adequate nutrition, clothing and housing.

The UN Millennium Development Goals place a high priority on the eradication of extreme poverty and hunger, which would of course apply to the landless.

UNICEF has extensive campaigns to address the growing problem of child nutrition among children of the landless and the poorest families in the world.

5. Recommended Pedagogical Approaches

This module will require extensive research to be conducted by students, or the teacher will need to provide information about landlessness in different countries and potential solutions for the equitable sharing of land resources, for the students to discuss.

Some useful resources to have on hand are, a global or regional map of the world, statistical charts and tables showing numbers of landless people, numbers who own large tracts of land (e.g. companies, plantation owners), and the relationship between size of landholding and the level of poverty in a region or a country to enable students to conduct comparisons and analyses and to draw conclusions. Students will develop the ability to analyse statistical data and to think critically about the causes and consequences of landlessness (e.g. unemployment and hunger).

In addition to the development of research, analysis and critical thinking skills, students will enhance their written communication skills and also their verbal skills, since the module involves student participation considerably in reflection and discussion.

Student confidence will develop as they conduct some of the participative or theatrical activities involving engagement with the broader community, such as street theatre, singing, and public education campaigns addressing the issue of landlessness and its consequences. This will involve group collaboration, careful planning and negotiation with relevant authorities regarding permissions to conduct such activities safely in public. Both students and teachers will also need to be aware of
relevant safety issues when undertaking such activities in public.

To debrief these activities, students should be encouraged to discuss their values and feelings, as well as the responses they received from the community to their activities. This post activity discussion is an ideal time to raise student sensitivity and compassion for the plight of landless people, particularly children in these situations, and to raise their awareness of the human rights instruments relating to the right to food, shelter, an adequate standard of living and livelihood.

6. References to the Overarching Themes

The issue of landlessness links specifically with the EIU theme of globalization, since it is the globalized economy which has led to the increasing gaps between the rich and poor. The growth and expansion of powerful landholders among wealthy individuals and multinational corporations has, in many cases, led to the forced removal of people from their land for development purposes, leaving them landless, homeless and with no means of support.

Such actions deny people their human rights not only to their land and shelter, but also to the subsistent standard of living, food and source of income that the land may have provided, leaving people homeless, unemployed and hungry. So this module also links very strongly to the EIU theme of human rights.

The large numbers of landless, homeless, hungry and extremely poor people in some developing countries leads to civil unrest and eventually threatens internal peace, thereby also linking the module to the EIU theme of peace.

This module may be conducted in conjunction with the module on homelessness.

References

FAO (2006), Land reform, land settlement and cooperatives.
URL: http://www.fao.org/docrep/009/a0306t/a0306t00.htm

FAO Land Tenure. URL: http://www.fao.org/nr/lten/lten_en.htm
URL: http://www.edf.org/documents/2367_WorldBankMarketBasedLandReform.pdf

Land Reform: Statement against World Bank Market-Based Land Reform.  
URL: http://www.50years.org/cms/updates/story/7

The Green Belt Movement, Kenya.  
URL: http://www.greenbeltmovement.org/w.php?id=30

Youth for Human Rights - Food and Shelter for all.  
URL: http://www.youthforhumanrights.org/watchads/view/psa25_h.html

URL: http://www.unhchr.ch/udhr/index.htm


URL: http://www2.ohchr.org/english/law/cescr.htm

UN Millennium Development Goals  
URL: http://www.un.org/millenniumgoals/

UNICEF Child Nutrition  
URL: http://www.unicef.org/nutrition/

* See LTLT Vol.1, pp. 51-53 for the lesson proper.
Walk in my Shoes

By Toh Swee-Hin

1. Subject of the Module

**Theme:** Globalization

**Topic:** The causes of poverty among certain groups of workers

**Issues:**
- Conditions of life of sacadas, farmers, fisher-folk, coconut labourers, and other agricultural workers
- Causes of rural poverty
- Ways of sustainable agriculture and fisheries
- Government agencies tasked with protecting rural life
- People’s action against rural poverty

**Objectives:**
- To describe the conditions of rural life in the Philippines (or any country in the Asia-Pacific region).
- To analyze the causes of rural poverty
- To identify measures for sustainable agriculture and fisheries
- To identify government agencies responsible for protecting rural life
- To develop empathy with people living in the rural areas

**Time:** Two sessions of forty-five minutes each

2. Description of the Topic

In this module, students will learn about the difficult lives and economic conditions of the rural poor in the Philippines, as an example of the tragic impacts of economic globalization on the lives of ordinary people.
It particularly focuses on landless farmers, ‘sacadas’, small fisher-folk and landless labourers, but similar groups from other countries may also be substituted. These workers, who are to be found mostly in poor developing countries, experience many hardships, often not earning enough money for food, housing, clothing, healthcare and schooling for their children.

Learners learn about the causes of worker poverty and the structural violence imposed by unjust economic and social systems, which lead to the unequal distribution of resources in many Asia-Pacific countries. They become aware of the relevant human rights instruments that seek to address these injustices such as the UN Declaration of Human Rights regarding the right to a decent livelihood. They also learn about the work of the International Labour Organization (ILO) and various NGOs that undertake grassroots projects to help meet the basic needs of poor workers and promote their human rights.

Learners develop compassion, understanding and solidarity for the plight of these workers and other marginalized peoples in the Asia-Pacific region, and commit to taking appropriate action. They re-assess their values, attitudes and practices towards the dominant culture of consumerism, which is a major contributor to the gaps between rich and poor peoples and nations.

3. History and Perspectives

The Philippines has a population of more than eighty million people. Of this total, more than half are living in the rural areas or countryside. Most Filipinos living in rural villages are very poor, earning very little income from their farming or fishing activities. Only a small number of Filipinos living in the rural areas are rich. These are the landlord families who own large haciendas (i.e. big house or villa), fields, plantations, estates, fish-ponds or prawn and crab ponds. Some rich Filipinos own large fishing boats or trawlers which catch a lot of fish and export them to countries like Japan and the USA. When the large fishing trawlers catch too much fish, there is usually very little fish left for the poor fisher-folk to catch.

Poor Filipino farmers and landless labourers are trying hard to make the agrarian or land reform law and programs more effective by lobbying politicians and calling on government officials to implement laws efficiently, fairly, and honestly. Likewise, poor Filipino fisher-folk are organizing themselves for cooperative fishing using environmentally sound methods and challenging the power of large trawler fleets operated by local elites or foreigners from countries like Japan, Korea, and Taiwan.
A traveler along the Bicol region, one of the poorest regions in the Philippines, will pass by hundreds of coconut trees. One will see a labourer climbing a coconut tree plucking down the ripe coconuts. In some cases, monkeys are also trained to pluck coconuts.

In Negros island, the sugarland of the Philippines, one will find many sugarcane haciendas in the countryside. There, one will see the sacadas harvesting the ripe sugarcane with their sharp bolos. The sacadas are seasonal farm workers who usually move from one plantation to another during the harvest season. They work very hard yet they are paid only a very small wage. The sacadas are among the poorest rural Filipinos in the country.

In Southern Mindanao, there are thousands of hectares of pineapples growing on large plantations. When one gets into a plantation, one can see only pineapple plants everywhere in all directions. Pineapple fruits are cut and put into cans and exported overseas. The people of the United States, Japan, Korea, and Western Europe eat a lot of pineapples produced in the Philippines.

Because the Philippines is made up of many islands, the countryside is also close to the seas and oceans. If you live near a fishing village, you will see the fisher-folk going out to the sea or returning in their bancas and small fishing boats everyday. But during the typhoon season, sometimes the boats and nets sit on the seashore waiting for the fisher-folk to go out to sea again.

Every year during the typhoon season, the fisher-folk cannot go out to fish because the seas are too rough. It is too dangerous for them to catch fish in stormy weather. During this time, the fisher-folk families have to find other work so they often live in poverty. While many fisher-folk have only a few years of formal schooling, they have much knowledge about the sea, the weather, and the habits of fish and other marine life and they know how to catch fish. The knowledge and wisdom of the fisher-folk need to be acknowledged and respected.

The small fishing communities remain very poor because they can only fish in the seas near the shore. Their boats are too small to go far out to catch more fish. When the weather is bad, especially during the typhoon season, they have to stop fishing and try to find other jobs. However, there are many large commercial fishing companies owned by local businesspersons or foreigners which catch a lot of fish.

Most of the fish caught in Philippine waters are exported overseas to countries like Japan, United States, Canada and Europe. The Philippine seas and oceans are very rich in fish and other seafood
resources but fishing trawlers from Japan, Korea and Taiwan take away a lot of valuable seafood resources. The Philippines Government needs to pursue policies in the fishing industry that will benefit all Filipino fisher-folk communities.

In the countryside, you will also find many foreign investors. They invest in agricultural cash crops for export like pineapples, bananas, coffee, asparagus, and sweet corn. These are called cash crops. Some investors also put their money in the fishing industry. There are also large mining companies from other countries which mine and export the rich mineral resources.

Since independence, the Philippine Government has been promoting development in the rural areas. The Philippines Constitution of 1987 has a special section to ensure the rights of Filipinos who live in the rural areas. Successive governments have formulated many policies and programs for building a modern agricultural sector. The Philippines has borrowed billions of dollars from the rich countries and international agencies (e.g. IMF, World Bank, Asian Development Bank) to finance rural development projects. While some poor Filipino farmers and fisher-folk have benefited from these programs, which include the establishment of cooperatives, there is still so much poverty in the rural areas for many reasons.

Millions of rural families do not own the land they work on. This is called the problem of landlessness. Many of the farmers still have no land or very little land. Those who work for the big landowners have to give up much of their harvest to the landowners.

For many years, successive National Governments have been implementing land reform programs to give land to poor farmers who have no land. In this program, landlords who own large pieces of land have to sell their land to the Government. The Government then gives the land to poor farmers who have been working on that land for many years.

Having received land, these poor farmers are no longer landless. Now that they own their land, they can keep the harvests they produce. But these farmers still need support for buying their seeds, fertilizers and tools to farm properly. If there is no support after a landless farmer receives land, the farmer will remain poor. Once a farmer has received land, the farmer is not allowed to sell the land to earn money.

Sometimes due to extreme poverty, some farmers eventually sell their land to richer farmers or business people. Many farmers associations and NGOs are now organizing to help poor farmers
improve their livelihood.

Another reason for the poverty of poor farmers is that they often do not have enough money for their seeds, tools, fertilizers, and even food. They have to keep borrowing from their landlords or money-lenders. They often have to borrow money for buying medicines when their family members get sick. When a poor farmer continues to borrow money, the moneylenders make a lot of profit from the high interest rate. The more money you borrow, the more money you have to pay back. So the farmers have little or nothing leftover after every harvest time. This is the reason why many farmers associations or NGOs are helping farmers to form cooperatives. The cooperatives help poor farmers by giving them small loans and share machinery for planting crops.

The crops grown by poor farmers often receive very low prices, but the cost of the seeds, fertilizers and pesticides which they need to grow their products are high. So the poor farmers earn very little income every year. Government agencies must help poor farmers by giving them better prices for their products.

When poor farmers or fisher-folk want to sell their products, they usually do not have the vehicles to bring the products to markets. Sometimes, the roads are very bad and the farmers or fisher-folk live very far from the town markets. So the poor farmers and fisher-folk usually sell their produce to traders called ‘middlemen’. These traders buy from the poor people and sell the produce in the markets for a higher price. Because the poor farmers and fisher-folk cannot market their own produce, they have to sell at low prices to the middlemen. Many associations and NGOs are now helping poor farmers and fisher-folk to market their products directly to the consumers. In this way, they will receive better income for their products.

In the rural areas, some big companies have invested in agricultural crops for exports. These companies are called agribusiness companies. Many are from overseas countries like the United States and Japan. The export crops include pineapples, bananas, asparagus, sweet corn, and coffee. These crops are often grown in large plantations. Some poor farmers get jobs as labourers. But many others have no jobs and cannot stay anymore on that land. The companies make a lot of money from agribusiness but much of the profits go back to their home countries. When poor farmers begin to grow cash crops for export, they often grow less food crops. In many cases, farmers even have to buy their own rice and vegetables using their small income from the cash crops.
4. Instruments and Approaches Used for Addressing the Topic

The students will need the role sheets provided in the module, which describe the circumstances of the four groups of livelihoods, and also the information/worksheets (LT/LT Vol.1, pp.122-125) to answer the questions required for the discussion.

Research should also be directed to human rights instruments such as the UN Declaration of Human Rights, and the International Labour Organization (ILO) regarding the right to a decent livelihood.

5. Recommended Pedagogical Approaches

In this module students participate actively in a role play, for which every student has a part to play. Accompanying the role play, students further develop their verbal communication skills by engaging in group discussion and practice their writing skills by answering the worksheets provided. The questions in the work sheets require students to engage in critical thinking and analysis of the information they have read, seen and experienced through the role play.

Students also undertake research in preparing a group poster for display and further develop their written skills in developing the school newsletter based on the research they have undertaken.

Students are encouraged to look into their own lifestyles to re-assess their values, attitudes and practices and they learn to show compassion and solidarity for marginalized communities and countries. If their own social and economic background is from elite sectors of their society or from the industrialized nations (e.g. Australia, New Zealand, Japan), hopefully this lesson will move them to re-think values, relationships and structures that promote inequalities and injustices. Most importantly, it is important to also give examples of grassroots communities and NGO or other civil society movements which work to use local resources in a just and sustainable way for the benefit of all citizens.

Finally students are required to apply what they have learned and to commit to action for example by writing letters or petitions, raising funds for grassroots development projects, organizing a club to further educate other students and community members on issues related to this topic.

6. References to the Overarching Themes

This topic clearly related to the EIU theme of globalization, since the working lives of the four groups of workers are made much more difficult to sustain due to the effects of the world trade market. Over
the past three centuries, modernization and globalization have created an unequal world marked by widening gaps between rich and poor. Worldwide, there is an urgent need for the transformation of social and economic systems if the goal is to build a culture of peace. The required changes are to move from unequal societies to more equitable and just systems.

National and international development policies can combine to make life harder for the poor and marginalized sectors. The role of powerful organizations such as the transnational corporations and the international financial institutions (IFIs) (e.g., IMF, World Bank), has maintained or even increased the rich-poor and North-South gaps. The dominant model of economic growth often leads to poor farmers, fisher-folk and landless labourers having even less productive resources to meet their basic needs, even when they toil very hard from generation to generation.

The system of world trade and finance have been very unequal, affecting the daily lives of the rural poor in so many negative ways. When a nation owes a large international debt, a large proportion of its national budget is diverted from basic social and economic expenditures to repay the debt. If the international trading system advantages industrialized countries, then South nations’ earn less from their products. As may be seen in this topic, national economies often are geared to producing exports for the markets of the North rather than meeting basic food needs for their poor majorities.

The growing numbers of rural poor who are finding it difficult to earn a living from their traditional activities, are becoming increasingly desperate which may lead to civil unrest and eventually threaten internal peace, thereby also linking this module to the EIU theme of peace.

References

ILO International Labour Organisation
URL: www.ilo.org

URL: http://www.unhchr.ch/udhr/index.htm

* See LILT Vol. 1, pp. 117-127 for the lesson proper.
In Debt with SAPs, the Poor Suffer More

By Ofelia L. Durante

1. Subject of the Module

Theme: Globalization

Topic: Effects of Foreign Debt on the Poor

Issues:
- Why countries borrow money
- How borrowed money can be misused
- Why countries’ debts continue to increase
- Structural adjustment program
- The Philippines case of foreign borrowing

Objectives:
- To recognize the adverse effects of foreign debt on the living conditions of the poor.
- To analyze the relationship between debt and poverty.
- To contribute to the education of the people on the debt problem.
- To develop empathy with people in countries burdened with huge external debts.

Time: Two sessions of one hour each

Level: Middle School and Senior Secondary

2. Description of the Topic

This module examines the adverse effects of foreign debt on the living conditions of the poor, using the Philippines as a case study.

Students learn about the social and economic conditions of the following work sectors, in developing countries that have high levels of foreign debt:
Group A. Urban poor industrial workers
Group B. Subsistence farmers
Group C. Overseas contract workers
Group D. Child-workers.

They also become aware of the role of international financing and lending institutions in the continuing marginalization of these sectors in society. It is the poor people who shoulder most of the country’s debt with stiffer taxes, higher prices, reduced subsidies, and limited or non-existent social services. When countries are unable to pay their debts, global financial institutions impose what are known as Structural Adjustment Programmes (SAPs) with heavy conditions. These tend to worsen poverty and contribute to social unrest, which in turn necessitate the purchase of arms to maintain internal security, thereby further worsening the economic situation. The economic debts of the developing world will therefore not be fully repaid because the people who live there cannot afford to repay them. While corruption is partly to blame for this situation, the SAPs have contributed largely to the worsening poverty and sufferings of debtor-nations. Of the world’s income, eighty-five per cent goes to the richest countries in the world, representing an increase of seventy per cent since 1960.

The Philippines is used as an example of a country in which large sums of money were borrowed without stimulating economic growth, nor lifting the population from poverty, with devastating long-term effects. Most of the borrowed money was not spent on projects that could improve the lives of the Filipino people resulting in extreme poverty for seventy-five per cent of the population. Thirty per cent of the people do not have access to health services and sanitation, thirty per cent of the children under age five are malnourished, and thirty per cent of the children are deprived of elementary education.

A third of the yearly national income goes to debt servicing, 28.4 per cent of which is for interest payments alone. Thus, every year, little is left for much needed social and economic services. There seems to be no relief or end to this heavy burden imposed on the Filipino people.

3. History and Perspectives

It is quite normal for a country to borrow money. When the borrowed money is invested productively to develop the economy, it improves the quality of life of its people. For a while, this seemed to be the case of some countries like Thailand, South Korea, and Singapore. Unfortunately, many developing countries were less prudent in handling the money lent to them. Much of the money borrowed, was
used to purchase oil and weapons; to build huge environmentally destructive projects such as dams and nuclear power plants; to import foreign goods consumed mostly by the middle and upper classes; and to make interest payments on their foreign debt. A large portion of this money also ended up as capital flight. Wealthy elites and even state companies sent the borrowed hard currency back to the banks as deposits (Bruin, 1996). And now these countries are saddled with worsening debt burdens.

In the 1970s the banks were flooded with dollars. The huge deposits from the Middle East and the industrialized countries enabled these banks to begin lending aggressively. The ‘developing’ (or South) countries were the targets.

The US is the world’s largest borrower. Its debt in 1987 was US$2 trillion, or double that of the entire developing world. Because the US spends more than it earns, to cover its budget deficits, it has to borrow capital from its own citizens and foreigners who invest in Treasury bonds. To retain foreign capital, the US must offer high rates of return. The developing world’s debt burden is thus directly connected to the US defense budget: to pay for military expansion and perform its role as police-man of the world, the government borrows heavily and pays high interest rates. Most developing country debt is payable in dollars and the US rate largely determines the world interest rate (George, 1990).

Meanwhile, the price of oil continued to rise since 1973. South countries were earning less for their exports due to a glut of primary commodities in the world market; paying for their loans and what they needed to import. And eventually they found themselves falling into a debt trap. They had to borrow more money to pay off the interest of their loans. Consequently, their economy began to suffer.

Based on World Bank (WB) reports, in 1970 the fifteen heavily indebted countries had an external debt of US$17.923 billion which amounted to 9.8 per cent of their GNP. By 1987, these same nations owed US$402.171 billion or 47.5 per cent of their GNP. For the developing world or the South as a whole, in 1991, the total external debt was US$1.362 trillion, which was 126.5 per cent of its total exports of goods and services in that year, and the ratio of debt servicing to the gross domestic product reached 32.4 per cent. (Ferraro and Rosser, 1994)

When Mexico defaulted on its debt payments in 1982, the banks in the US and Europe from where Mexico owed huge sums organized themselves into a group and enlisted the support of the IMF to spread out or re-schedule the debts. Since then the IMF and the WB have been involved in lending money and re-scheduling debt in countries like Mexico, which cannot pay the interest on loans. But
the loans added to the debt burden come with conditions known as Structural Adjustment Programmes (SAPs) (The Debt Cutter’s handbook).

The SAPs involve austerity measures and conditionalities. These are included to generate foreign exchange so that these countries can pay their debts. They must be implemented as conditions for receiving further financial assistance. Their objective is to improve a country’s foreign investment climate by eliminating trade and investment restrictions, boosting foreign exchange earnings through the promotion of exports and reducing government deficits by cutting spending. This has meant cutbacks and the gradual dismantling of health, education and social programs; massive layoffs in the public sector and wage suppression; currency devaluation; privatization of government-held enterprises; high interest rates and trade liberalization.

Ironically, not a single IMF program has called for deep cuts in military or police expenditures, possibly because ‘IMF riots’ over escalating prices have taken place and claimed lives in countries like Morocco, Brazil, Jamaica, and the Dominican Republic. As countries become poorer because of their debts, people resort to protest and violence. Hence, the recourse taken by the ruling elites to high military spending.

Thus between 1960 and 1987, developing countries borrowed around US$400 billion to fund arms imports from industrialized states. But the cycle of debt and violence goes on as governments continue to spend on arms and have fewer resources to meet the basic needs of their people.

The World Bank (WB) is only partly correct in blaming the governments of the indebted countries for being corrupt, autocratic and not allowing the full development of the creative energies of their peoples. But the SAPs have contributed largely to the worsening poverty and sufferings of the debtor-nations. Of the world’s income, eighty five per cent goes to the richest of the world, up from seventy per cent in 1960. In spite of the forty per cent increase in the world’s wealth in the past twenty years, the number of poor people grew to more than 1.2 billion or one in every five persons including more than 600 million children, according to a UNICEF report. A WB study (2000) also stated that around a quarter of the world’s population is living on less than a dollar a day. In the Philippines, the National Statistics and Coordination Board (2000) revealed that four out of ten Filipinos were living on less than thirty-eight pesos (about US$0.75) per day (Dancel, 2002).

A case in point is the Philippines. When Marcos became president in 1965, the country’s debt stood at less than US$1 billion. By 1972 with the proclamation of martial law, the figure rose to US$2
billion. When he left the country in 1986, the amount soared to US$28 billion. The loans did not spur economic growth nor lift the population from poverty (Dancel, 2002).

Most of the borrowed money has not been spent on projects that could improve the lives of the Filipino people. The result has been a republic where seventy-five per cent of the population live below the poverty line, thirty per cent do not have access to health services and sanitation, thirty per cent of the children under age five are malnourished, and thirty per cent of the children are deprived of elementary education.

One of the Marcos administration’s debt was the US$2.3 billion loan to build the mothballed Bataan nuclear power plant. Paying for this loan now accounts for ten per cent of the country’s total debt.

As of February 2003, the country’s total debt rose to US$54.5 billion (Batino, 2003). A third of the yearly national income goes to debt servicing (Javellana, 1999). Debt servicing and the military accounted for fifty-three per cent of the national budget for 2002 (Avendano & Lacuarta, 2001). In the 2003 budget, 28.4 per cent of the total (804 billion pesos) was set aside for interest payments alone (Pablo, 2003). Thus, every year, little is left for much needed social and economic services. There seems to be no relief or end to this heavy burden imposed on the Filipino people.

4. Instruments and Approaches Used for Addressing the Topic

More information to support this module may be found by contacting or researching the publications of organizations and financial institutions such as the World Bank, the Asian Development Bank, the International Monetary Fund and also UNICEF, which concerns itself with the well-being of children living in poverty.

5. Recommended Pedagogical Approaches

In this module, students will develop their investigative, and written and verbal communication skills, by undertaking library or internet research, conducting interviews, finding and reading relevant articles and newspaper reports, to extend their knowledge of the issues and contribute to group discussion.

Through group discussion they will develop their ability to present to a group and to engage in constructive dialogue, as well as listening, learning from others and thinking critically about the issues. Students will develop their ability to conduct a critical analysis of the facts and synthesize all the information to which they are exposed to develop a deeper understanding of the key issues. Their
understanding will be further enhanced by exploring their feelings and attitudes to the subject matter which will inspire and motivate them to commit to taking appropriate action.

Finally, the module involves group collaboration in a creative exercise to represent their findings in the form of lyrics (i.e. words) which they compose together to the tune of a well known song and then perform in front of their fellow students.

6. References to the Overarching Themes

The topic of debt and poverty fits within the EIU theme of globalization, since it is the economic forces of globalization that have caused developing countries to incur large amounts of debt which further compound the poverty in their countries.

The module is also linked to the theme of peace, since many countries have incurred heavy debt due to their perceived need to spend large sums of money on arms for military purposes to protect themselves, instead of on needed social and economic development. In addition, increasing poverty in some countries eventually leads to civil unrest, as desperate people and those acting in solidarity with them, turn to violent protest and riots to draw attention to their plight, thereby disturbing the internal peace.

The topic also links with the theme of justice and human rights, since the extreme poverty of people living in debt ridden countries, denies them the basic human right to a decent standard of living.

Globalization must be made to work for people, not for profit. Only when people's organizations work in alliance on both national and international levels can genuine peace and development be realized among heavily indebted poor countries.

References

Asian Development Bank - URL: www.adb.org

IMF - International Monetary Fund - URL: www.imf.org

UNICEF - URL: www.unicef.org
World Bank - URL: www.worldbank.org
Structural Adjustment? A Major Cause of Poverty

Structural Adjustment Programmes (SAPs) in Wikipedia
URL: http://en.wikipedia.org/wiki/Structural_adjustment

Jubilee Debt Campaign Education Resources
URL: http://www.jubileedebtcampaign.org.uk/?lid=2295


* See LTLT Vol. 1, pp. 84-90
One Step Ahead Toward Peace

By Mijung Kim

1. Subject of the Module

Theme: Peace
Topic: Dismantling the Culture of War
Issues:
- Outcomes of the culture of militarization
- Impact of war
- Unification
Cases/Examples: Cold War, Militarization, the Korean War

2. Description of the Topic/Issues

"I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones." - Albert Einstein
"An eye for an eye makes the whole world blind." - Mahatma Gandhi

We see many zones of war in our world, still in the present time. Arms and soldiers destroy human lives and spirits, social structures, and the natural environment. Despite the causalities and sacrifices, wars pursue political and economical benefits, ideologies, or religious foundation. The fear and anxiety of invasions or civil wars is around the globe. Militarization is a powerful tool to keep nation's self-defence or governance. It engages much of the economic, ecological, and emotional costs of human beings. To secure the peace, there needs militarization. The ironic vicious circle justifies itself under the goal of protecting and guarding innocent peoples. However, the result of militarization has been
II. Learning Modules

The issue of militarization is not only in the regions with the violence of war and weapons, but is around the whole globe. However, the understandings and approaches of militarization introduced to the public are often too objectified, governmental, and super-powered. We often forget to question what human beings suffer from it in our everyday lives. In this section, the question is not about the complex relationship between nations and militarization but about the sufferings that human beings go through in the culture of militarization and war.

3. History and Perspectives

A culture of militarization may inevitably result in armed conflict, threats, structural violence, and the degradation of humanity in our society. In the past decades, disarmament education has emphasized the need to abolish weapons. However, disarmament has been a controversial and sensitive issue in the Korean peninsula because of its particular circumstances in which the two regions, North and South Korea have been confronting each other for decades. Also it has not been an easy task to estimate or exclude the dynamics and complexities of international relationships around the regions. However, we need to foster awareness about the importance of dismantling the culture of militarization in order to reconcile and rehabilitate a national and international culture of peace.

What does a culture of militarization bring us in terms of peacemaking? Does it bring more security and safety to our lives? Is it possible to establish “peace” in a culture of militarization? Can peace and militarization co-exist fundamentally? It may seem to make perfect sense, because the military can protect our security and in turn maintain a peaceful society. Yet, since nuclear weapons have become an issue in the Korean peninsula as well as worldwide, developing stronger military arms has not been seen as the way to improve national security. If countries get into a competition for nuclear weapons, it is obvious that it will increase the potential for apocalyptic catastrophes. We need to overcome the myth that military power can ensure our security. A culture of peace can be achieved, not by militarization but by dialogues and reconciliation (Retrieved March 10, 2003 from www.kotri.re.kr /journal /35 /article 18.htm).

Clearly, one major theme in building a culture of peace lies in the dismantling of a culture of war. Continuing work is needed to abolish nuclear weapons. Much more must be done to promote negotiated nonviolent resolutions of the increasing numbers of internal armed conflicts, albeit with fragility. On the positive side, the historic treaty banning land mines...
has crystallized the efforts of ordinary citizens, in cooperation with state agencies, to enhance the safety of innumerable peoples worldwide. (Toh, 2002)

By healing the negative outcomes of militarization and creating a new culture of peace, we can move toward a secure and sustainable society in this new millennium. We need to help our children write a new history of peace in their future. The school curricula in Korea have taken into account issues on unification, peace, and national reconciliation for decades. Despite our ambitious efforts, the result has been slow. We have come to understand that it requires time, patience, and positive understandings accompanied with thorough and coherent actions. That is, the process demands an evolutionary approach, rather than a revolutionary leap.

4. Instruments and Approaches Used for Addressing the Topic

The topic, dismantling the culture of war, is not an easy task for teachers to address in classrooms. Furthermore, to engage students with motivation, open-mindedness, internalization and transformation is a more daunting task. What should be taken into account to address this topic effectively in our classrooms? Firstly, I thought Korean teachers may need to be prepared for possible emotional distraction such as uneasiness and frustrations around this topic since the Korean people have seen many conflicts between North and South Korea over the decades. (Note: This feeling however, may very well prevail in all areas in the Asia-Pacific region that have gone through or are still in an environment of armed conflict.) Secondly, there might be conflict between teachers and the local communities, such as parents who believe that teachers force/impart their own prejudices and biases to students. Parents may also react when teachers’ approaches to peace/unification education are seen as far too passionate and revolutionary. To avoid this kind of conflict, teachers need to take into consideration possible contradictions and find effective and feasible ways to address sensitive issues in the local communities. Teachers also need to be aware of their roles in the class as conciliators and facilitators, not judges or final decision-makers. Moving toward peace requires companionships and collaboration. I hope we can encourage each other with hopeful insights in this process of peacemaking.

There are some aspects to be taken into account in the process of dismantling a culture of militarization and replacing it with unification/peace education. We need to examine the following questions in classrooms:

1. What outcomes has the culture of militarization brought to individuals and society per se?
What are the benefits and concerns that may result from dismantling a culture of militarization?

2. What is the relationship between peace and militarization in terms of current situations in the Korean peninsula (or in any area in the Asia-Pacific region under similar tensions)?

3. How will dismantling the culture of militarization contribute to unification? What are possible conflicts and confusion that may occur after unification? (The capacity to deal with conflicts is to be based on communal understandings with humanity and respect.)

5. Recommended Pedagogical Approaches

1. For this topic, teachers emphasize that only peaceful solutions can end conflicts in a lasting way, not retaliation or militarization. It is our role to make peace happen "together." Everyone is a seed of peaceful decision-making.

2. For the activities suggested for this topic (provided in the separate activity sheets later), teachers can choose an appropriate war movie that you can show to the class, either as a whole movie or selected video clips.

   For teachers in other countries: Teachers can choose any war movie in their local communities. It may not be difficult to find war/post-war movies nowadays. However, extreme care must be taken in choosing war movies they should not be seen as glorifying war or rewarding the victors without showing the horrible effects on humanity. The movie “Prisoners in the Mountain” is highly recommended.

   For Korean teachers: Presumably, many Korean students have already seen some movies such as JSA or Shiri so it would be convenient to choose any of them.

3. Teachers assign students to ask the adults or elders in their family or community about their experiences of war or militarization. Ask them to be ready to share these experiences in class.
6. References to the Overarching Themes (cultural diversity, sustainable development, human rights, peace, globalization)

Noam Chomsky (2001) said that “we are looking at extension of military force from armies, to navies, to the air and now to outer space. You know, the development of space technology, including space warfare today, is similar in its technological-industrial significance to the development of navies a hundred years ago”. Indeed, militarization is expanding over the globe and even in space (Mowthorpe, 2003).

In recent years, hundreds of people have died due to the armed conflicts with military governance. It causes food shortage, child hunger, and gender stratification (Jenkins, Scanlan & Peterson, 2007). The cases of torture and human trafficking, especially of women and children, are steadily rising. Violence results in more violence. Violence could possibly gain silence, squatting down crowds and conflicts, but not peaceful resolution. The silence is suppression, fear, and imprisonment. The true form of peace cannot be achieved by violent means such as armed forces, but by dialogues, mutual understandings, and compassion. We need to realize that militarization could bring temporary, disguised peace but it ultimately elevates internal conflicts, resistance, and violence through destroying human rights.

Nowadays, in many parts of the globe, militarization intrudes ordinary people’s lives. In those areas, their morning tea is not ordinary any more. There are no neighbourhood gathering, no laughter, and no afternoon walks. Their bodies, minds and spirits are suppressed and frozen under the gun. What do we see in their fearful eyes and shaking bodies? What is the gun pursuing? Is it security or silence? Whose security is it concerned about? Where do we find human rights in this scene? Where am “I” in this picture? What do “we” do as fellow world citizens?

References


* See *LILT* Vol. 1, pp. 188-194 for the lesson proper.
Challenging Prejudice and Stereotyping

By Loreta N. Castro

1. Subject of the Module

Theme: Peace

Topic: Understanding Prejudice and Stereotyping

Issues:
- Meaning of prejudice, stereotyping, and tolerance
- How to recognize one’s own prejudices
- Effects of stereotyping
- How to challenge stereotypes and prejudices

Objectives:
- To become aware of the meaning of prejudice, stereotype, and tolerance.
- To recognize one’s own prejudices and the stereotypes held about others, particularly in one’s own country.
- To examine the factors that may account for these stereotypes and prejudices.
- To suggest ways by which stereotypes and prejudices may be challenged.

Time: Two sessions of sixty minutes each

Level: Middle School and Senior Secondary

2. Description of the Module

This module explores the various ways in which people are different, the sources of stereotyped perceptions and prejudicial attitudes towards such differences. It seeks to raise student awareness of the stereotypes and prejudices that have been passed on to them by society, and to bring to the surface their feelings and understandings of the reasons and factors that account for the prejudices. For example, some reasons may be the imitation of parental or adult attitudes; fear of difference and of the other; ignorance, lack of information or misinformation; competition and conflict with others or between groups, and defensive reactions against challenges to the dominant group’s claim to privileges.
The module explains the meanings and connections between stereotypes, prejudices and discrimination, showing that prejudging others leads to generalizations about groups of people, which are then used to justify discriminating against them.

Students are introduced to the relevant international instruments, such as UNESCO’s Declaration of Principles on Tolerance, which is based on the Universal Declaration of Human Rights, the International Convention on the Elimination of All Forms of Racial Discrimination and the UN Convention of the Rights of the Child.

Students are encouraged to change their own prejudicial attitudes, become more tolerant towards others and to take action to challenge prevalent stereotypes and discrimination, and to raise the awareness of others about the problem of prejudice.

3. History and Perspectives

Prejudice is a negative or hostile feeling or attitude toward a group or a person who belongs to a particular group because s/he is presumed to have the negative qualities ascribed to the group. Prejudice is a frame of mind or an attitude which prejudges a person or group without sufficient experience or evidence. Most often these prejudices can become commonly held beliefs which are usually used to justify acts of discrimination. Stereotypes emerge from the process of making metal plates for printing. When people are stereotyped, it means having a set image of that group of people which is then used to represent that particular group. A stereotype is an oversimplified generalization about a particular group, which is usually negative and unfavorable, without sufficient basis.

Discrimination occurs when there is an action (based on the prejudice), which denies a person or group equality of treatment, and is rarely if ever based on facts or truths. Discrimination usually leads to the denial of certain rights for some groups of people. It may be expressed directly in discriminatory actions and oppressive behavior, or indirectly, where a neutral, or seemingly harmless, policy, rule or practice has a discriminatory effect against a certain group of people. Discrimination is structural and systemic, when it is embedded within organizational procedures as standard practice.

Prejudices and stereotypes have been a common feature in human relationships. Members of one group often attribute certain negative traits to other groups who are different. The differences may be in any of the following: race, skin colour, physical appearance, gender, age, socio-economic class, ethnic origin, religion, language and other cultural or behavioral expressions, among others. These
stereotypes and prejudices often exist in one’s environment when one is born, and are often reinforced as one grows up. Discrimination is therefore learned by young people through socialization and the environment around them, in the family, community, school and through the media, which can influence the development of negative attitudes and behaviors that depreciate the status and worth of discriminated groups. Translated into conduct and practices, such attitudes become the basis for discrimination, ethnocentrism, and racism, with all the effects of inter-cultural mistrust, domination, and conflict that accompany them.

Stereotypes and prejudices lead to discrimination and oppression of individuals and groups and it is for this reason that we need to raise consciousness and encourage action on this issue. Teachers themselves must be particularly aware of any discriminatory practices or behaviours that they may be unconsciously role modeling to their students. To enable students to come closer to the desired goal of achieving cultural respect and solidarity, one of the first things students need to do is to re-examine themselves and become more keenly aware of their own prejudices and the stereotypes that they hold.

4. Instruments and Approaches Used for Addressing the Topic

The key international instrument relevant to this topic is UNESCO’s Declaration of Principles on Tolerance (1995), which is based on the global values enshrined in the Universal Declaration of Human Rights, such as respect, acceptance and appreciation of diversity, responsibility, openness, communication, and freedom of thought conscience and belief, peace and harmony. Tolerance is defined as freedom to adhere to one’s own convictions while accepting that others adhere to theirs. Tolerance is linked with peace and the economic and social advancement of all peoples.

The International Convention on the Elimination of All Forms of Racial Discrimination, adopted in 1965, affirms that all peoples are entitled to the equal protection of the law against racial discrimination. The 1990 UN Convention on the Rights of the Child also protects the child from discrimination of any kind. In 1960, the UNESCO General Conference adopted the UN Convention against Discrimination in Education.

5. Recommended Pedagogical Approaches

In this module students will further develop their literacy skills and increase their knowledge by reading and conducting research into the meanings of prejudice, stereotyping, discrimination and tolerance. They will also develop their verbal communication skills through discussion, and group
II. Learning Modules

Students will also have the opportunity to reflect upon, explore and challenge their values, attitudes and feelings in relation to certain groups of peoples, and to record their reflections in a journal. They may undertake dramatic role plays in relation to the Story of the Muslim woman in Manila or other local stories. They may also participate in excursions to visit diverse communities and make a commitment to action by, for example, writing an article for the local or school newspaper.

By providing a range of diverse activities, the teacher will ensure that all students’ learning preferences are addressed and that students are able to fully develop their knowledge, values and skills in relation to this topic.

Above all, teachers must be aware of their own prejudices and provide a role model for equitable, non-prejudicial behaviour.

6. References to the Overarching Themes

The topic of this module relates equally to the themes of peace and cultural diversity, as it challenges the prejudices and stereotypes that are often applied to difference, and it establishes the circumstances for the genuine valuing of diversity which leads to lasting peace and social harmony.

However, the topic is also linked with the theme of human rights, as it acknowledges the rights of all peoples to be free from prejudice and discrimination, which leads to a society that is peaceful, just and socially sustainable.

The links with globalization and economic development are less obvious. Suffice it to say that globalization has brought us into closer contact with a rich diversity of cultures which, at the same time, provides a greater opportunity for intercultural understanding, but also the potential for increased conflict, necessitating more attention to this subject.

It goes without saying that the absence of peaceful, harmonious relations within a society makes economic development difficult to sustain.
References

URL: http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM

International Convention on the Elimination of All Forms of Racial Discrimination. (1965)
URL: http://www.hrcr.org/docs/CERD/cerd2.html

UNESCO, UN Convention against Discrimination in Education. (1960)

* See LILT Vol. 2, pp. 188-194 for the lesson proper.
The Arms Bazaar: Who Benefits Most?

By Virginia F. Cawagas

1. Subject of the Module

Theme: Peace

Topic: The Arms Bazaar - Who Suffers and Who Benefits

Issues:
- The arms trade
- Top arms suppliers in the world
- Top arms buyers in the world
- Types of conventional weapons manufactured
- Why countries buy and stock weapons
- Non-violent ways of maintaining law and order and security

Objectives:
- To know the facts about the arms trade.
- To analyze why countries buy and sell arms.
- To explore non-violent ways of maintaining law and order and security.
- To find out simple ways of helping reduce the need for weapons.
- To make a commitment to participate in the worldwide campaign for disarmament.

Time: Two sixty-minute sessions

Level: Secondary Level

2. Description of the Topic

In this module, students will learn about the sale of conventional weapons in the global arms market, by participating in a simulated arms bazaar. The module addresses where these weapons come from, who makes them, who uses them and for what purpose, and identifies the countries that are the biggest arms buyers and sellers in the world. The tables provided in the module reveal that, according
to available information, developing countries that are the least able to afford arms, are the primary buyers of arms. On the other hand, developed nations are the largest arms sellers, thereby becoming richer at the expense of developing nations. Students reflect on this situation and draw conclusions about the implications and potential alternatives.

Statistics show that developing countries spend a very high proportion of their national budget and limited resources on the purchase of arms, instead of on economic development and much needed social services. This inevitably leads the country into greater poverty, particularly affecting their poorest citizens, reducing their ability to develop economically and to protect their environment, let alone to meet international climate protocols. Such high levels of expenditure on arms are clearly not sustainable in the long term, especially since worsening poverty creates desperate living conditions that lead to civil unrest and internal conflict. In some circumstances, conflict may extend to the region and beyond, and may even force people to carry out acts of terrorism.

The purchase of arms is based on the belief that these will provide greater national security, but increased military spending is no guarantee of success in generating peace or security. In reality, it tends to increase the risk of conflict or exacerbate existing ones, since it strengthens the influence of the armed forces who continue to demand more arms.

Developing countries need to find alternative ways for maintaining law, order and security, and to practice non-violent ways of resolving conflicts.

3. History and Perspectives

A 2001 report prepared by the US Congressional Research Service, claims that developing countries are the primary buyers of arms sales by weapons suppliers. Between the years 1993 and 2000, arms purchases by developing countries comprise 67.6 per cent of total purchases worldwide. In the year 1999, the value of all arms deliveries to developing countries was US$26.2 billion and decreased to $19.4 billion in the year 2000.

Table 1 represents the top twenty suppliers of conventional weapons and Table 2 represents the top twenty recipients of major conventional weapons in the five years between 1993 and 1997. Using a country’s valuable and limited resources for purchasing weapons instead of for economic development and social services, aggravates domestic conflicts which pose a great threat to the internal stability of a country. Yet governments of many developing countries are often the top buyers of war weapons.
The reasons for this typically reinforce each other. Arms bought for perceived security needs increase the risk of conflict; this strengthens national unity and the armed forces; this, in turn increases the influence of the armed forces; and stronger armed forces demand more arms. This vicious circle is fuelled by the major suppliers in the developed world, and cannot be fully understood without examining their motives. Arms suppliers sell arms either to gain political and economic influence in strategic locations, or to help their economies through the profit from such sales.

Table 1. Top twenty suppliers of conventional weapons*
(Total from 1993 – 1997 in millions of 1990 U.S. dollars)

<table>
<thead>
<tr>
<th>Rank</th>
<th>Supplier</th>
<th>TOTAL (in millions of US dollars)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>United States</td>
<td>53,129</td>
</tr>
<tr>
<td>2</td>
<td>Russia</td>
<td>15,246</td>
</tr>
<tr>
<td>3</td>
<td>United Kingdom</td>
<td>9,423</td>
</tr>
<tr>
<td>4</td>
<td>France</td>
<td>7,760</td>
</tr>
<tr>
<td>5</td>
<td>Germany</td>
<td>7,177</td>
</tr>
<tr>
<td>6</td>
<td>China</td>
<td>3,531</td>
</tr>
<tr>
<td>7</td>
<td>Netherlands</td>
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</tr>
<tr>
<td>8</td>
<td>Italy</td>
<td>1,781</td>
</tr>
<tr>
<td>9</td>
<td>Canada</td>
<td>1,339</td>
</tr>
<tr>
<td>10</td>
<td>Spain</td>
<td>1,230</td>
</tr>
<tr>
<td>11</td>
<td>Israel</td>
<td>1,158</td>
</tr>
<tr>
<td>12</td>
<td>Ukraine</td>
<td>1,095</td>
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<tr>
<td>13</td>
<td>Czech Republic</td>
<td>993</td>
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<td>Sweden</td>
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<td>15</td>
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<td>424</td>
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<tr>
<td>20</td>
<td>Australia</td>
<td>404</td>
</tr>
</tbody>
</table>

*From Arms Trade Oversight Project, Council for a Livable World
The Global Fund to Fight AIDS, Tuberculosis and Malaria has received only $2.1 billion in pledges toward the $13 billion needed. Hundreds of millions of people lack the most basic health care, education and sanitation. But world military spending is increasing. UNICEF stresses that the world could meet basic human needs for everyone on earth by redirecting $70 billion to $80 billion a year, or less than ten percent of the world’s military spending, to this purpose.

Global military expenditures in 2002 are estimated to be at least $700 billion. Spending on

<table>
<thead>
<tr>
<th>Rank</th>
<th>Recipient</th>
<th>TOTAL (in millions of US dollars)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Saudi Arabia</td>
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<td>Taiwan</td>
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<td>Egypt</td>
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<td>South Korea</td>
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<td>10</td>
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<td>United States</td>
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<td>17</td>
<td>Germany</td>
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<tr>
<td>18</td>
<td>Spain</td>
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<td>19</td>
<td>Finland</td>
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</tr>
<tr>
<td>20</td>
<td>Indonesia</td>
<td>1,944</td>
</tr>
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</table>

Table 2. Top twenty recipients of major conventional weapons* (Total from 1993 - 1997 in millions of 1990 U.S. dollars)

*From Arms Trade Oversight Project, Council for a Livable World.
development aid in 2001 was estimated at $50 billion. Worsening poverty throughout the world can only create conditions of desperation that may lead to more terrorism. The substantially increased military spending that was already taking place did not prevent the terrorist attacks of September 11, 2001. Even more military spending in the future is no guarantee of success in the war against terrorism.

4. Instruments and Approaches Used for Addressing the Topic

The key resources and instruments for addressing the topic of the Arms Trade, are reports and articles that record the known amounts of World Military Spending, that is, the amounts spent and earned by countries that purchase or sell arms. This does not however give a true indication of military spending since there is also the illegal arms trade which is difficult to quantify.

The resources used in this module are the tables from the Arms Trade Oversight Project. However, as this information becomes dated, teachers may encourage students to conduct their own research to find out the latest data. For example, the Stockholm International Peace Research Institute produces an Annual Yearbook on Armaments which provides useful and up to date information to inform the activities of the Arms Bazaar.

5. Recommended Pedagogical Approaches

The main activity in this module is the Arms Bazaar simulation, in which students assume different roles and then debrief their experience. Simulation and role play is a very powerful and memorable way of addressing this topic since all students are actively engaged in participating through their individually allocated roles.

The discussion that follows, enables students to explore their feelings, values and attitudes, as well as to acquire and critically analyze information provided about the main buyers and sellers of arms to deepen their awareness and understanding about this issue. Students could also conduct their own research into the subject and prepare a presentation, poster or project. After a discussion which synthesizes the learning, students are encouraged to make a commitment to taking action.

Some suggestions are:
- Campaigning for the removal of war toys, or for companies to stop manufacturing war toys.
- Convincing younger siblings and children in the neighbourhood to give up their war toys.
- Cease playing violent war games.
II. Learning Modules

- Exploring creative non-violent ways of maintaining law and order and security.
- Finding out simple ways of helping to reduce the need for weapons.
- Making a commitment to participate in the worldwide campaign for disarmament.
- Conducting research into songs of popular singers (local and international) who criticize the arms race.

Students are encouraged to come up with their own ideas.

6. References to the Overarching Themes

While the topic of the arms bazaar fits squarely within the EIU theme of peace, since it also encourages students to explore alternatives to the use of arms for addressing conflict in order to create peace, the topic also relates to the theme of globalization.

The global arms trade has expanded over the decades and become an enormous source of profit for some countries and producers, while becoming an area of high expenditure for others, redirecting resources away from pressing areas of social and economic development. Globalization has caused an increasing gap between the very rich and the very poor, and the global arms trade contributed to this.

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UNICEF Making Choices, Paying the Price.
http://www.unicef.org/sowc96pk/choices.htm

Arms Trade Oversight Project - World Military Spending
URL: http://www.globalissues.org/article/74/the-arms-trade-is-big-business

Stockholm International Peace Research Institute, 2007 Yearbook on Armaments. Chapter 8
URL: http://yearbook2007.sipri.org/chap8

* See LTLT Vol. 1, pp. 159-169 for the lesson proper.
Is Violence in our Human Nature?

By Loreta N. Castro

1. Subject of the Module

Theme: Peace
Topic: Humans are not violent by nature
Issues:
- Violence and human nature
- Misconceptions about war and violence
- Seville Statement on Violence

Objectives:
- To recognize the flaw and danger in the notion that violence is in-born or inherent in human nature.
- To examine the reasons why some people adhere to this notion or perspective.
- To share ideas on how to counter this misconception.
- To commit to undertaking one of these ideas, individually or as a group.

Time: Approximately ninety minutes or two sessions of forty-five minutes
Level: Secondary Level

2. Description of the Topic

This module explores the essential meaning of violence (i.e. humanly inflicted harm) and the differences between the major types of violence (e.g. direct/physical, structural, socio-cultural and ecological), but focuses specifically on direct physical violence.

It enables students to explore views on violence and human nature and to recognize the flaw and danger in the notion that violence is inherent in human nature. It has been found that this misconception discourages young people from proactively working towards a Culture of Peace, since they believe that the situation is hopeless.
Students challenge the misconception that violence is inherent (i.e. in-born) in human nature, just because violence and wars have been a part of human history and existence. They come to understand that we assume this because of cultural conditioning or messages that we have been receiving from our environment. We have been conditioned to think that violence and wars are therefore inevitable or unavoidable. This belief can be used to justify the use of violence and of wars as a means to resolve conflicts by individuals, groups and nations. If violence and war are deemed inevitable, then people will be discouraged to seek their end.

Students are also introduced to the Seville Statement on Violence, which found that violence is not in our human genes and is not caused by human instinct, and are encouraged to take action towards building a Culture of Peace in their community.

3. History and Perspectives

To enable us to dismantle the culture of war and violence we need, among other things, to question and re-examine notions and perspectives that promote this culture. One such perspective is the misconception that violence and war are inherent in human nature and, therefore, violence and war are inevitable. This is a dangerous notion, one that needs to be challenged, because it can justify resorting to violence and war as natural methods of conflict resolution.

Although the focus of this module is on direct physical violence, some examples of the various types of violence are as follows:

- Direct/Physical violence: war, torture, sexual abuse, cruel physical punishment.
- Structural violence: highly uneven distribution of wealth and resources resulting in poverty, hunger, homelessness, landlessness.
- Socio-cultural violence: prejudices and discrimination based on skin colour, culture, religion, gender, ethnicity.
- Ecological violence: deforestation, over-consumption of resources, and various forms of pollution.

Public opinion polls have found that sixty percent of the US population believes that war is inherent in human nature (Marullo and Hlavacek, 1994), and a study in Finland has shown that fifty-five percent of students believe in the same thing (Ridicki, 1999). Similarly, a survey conducted in the Philippines
has found that more than sixty percent of student-respondents were not convinced that wars can be
avoided (Castro, 1990). These survey results indicate the prevalence of this notion. They are a clear
call for us to confront this belief because it makes people less likely to participate in actions against
war and violence since they are perceived as inevitable.

4. Instruments and Approaches Used for Addressing the Topic

The Seville Statement on Violence was formulated by an international committee of scholars who
met at the University of Seville Spain in 1986 to address the issue of aggression, for the United
Nations sponsored International Year of Peace and its follow-up.

The basic conclusion of their report was that violence is not in our human genes and is not caused by
human instinct.

The Statement, which was subsequently endorsed by UNESCO and scientific organizations in 1989,
repudiates the common misconception about the biological and genetic bases of war and violence
and states that peace is possible because war is not a biological necessity. The Statement was based
on the latest scientific evidence and it has been endorsed by scientific and professional organizations
around the world.

It asserts that rather than being a natural or biological state of affairs it is a social event that can be
explained by social factors. The Seville Statement says there is nothing in our biology which is an
insurmountable obstacle to the abolition of war and other institutional violence. It says instead that
war is a social invention and that peace can be invented to replace it. By adopting such a perspective,
we are encouraged to find solutions to end wars and to create social conditions that make wars less
likely to happen.

The Statement consists of an introduction, five propositions and a conclusion. Each of the five
propositions challenges a particular misstatement that has been used to justify war and violence.

5. Recommended Pedagogical Approaches

In this module, students express their own perspectives and listen to the views of others which may
cause them to shift their own attitudes in relation to the assumption that violence is inherent to
human nature.
The discussion helps students to see the value of sharing perspectives and listening to others’ point of view on a controversial statement or issue. It clarifies their own positions but may also lead to a change of view based on what transpires in the discussion.

Although strong positions may be taken by individuals, it is helpful for them to actively listen to one another so that the discussion is more fruitful and will not lead to animosity.

Not only do students further their knowledge and understanding of the nature of violence, they also practice verbal expression, communication skills, listening, defending their position and challenging their own and others’ values and attitudes.

The commitment of students is also tested by the invitation to take action on their changed viewpoint.

6. References to the Overarching Themes

This topic relates very clearly to the theme of peace, since a challenge to the assumption that violence is inherent in human nature prepares the conditions for a Culture of Peace within families, communities, nations and internationally.

While the links to the other themes are not obvious, there will always be links between peace and harmonious societies, and sustainable social and economic development in a stable and peaceful world. If a society is at peace then human rights are unlikely to be violated, the economy is more likely to be stable and the environment is less likely to suffer as a result.

References

UNESCO The Seville Statement on Violence (1989)
URL: http://portal.unesco.org/education/en/ev.php-
URL_ID=3247&URL_DO=DO_TOPIC&URL_SECTION=201.html


* See LILIT Vol. 1, pp. 151-155 for the lesson proper.
D.I.S.A.R.M. - Model for Inner Peace and Conflict Resolution

By Sara Coumantarakis

1. Subject of the Module

Theme: Peace
Topic: D.I.S.A.R.M. - Model for Inner Peace and Conflict Resolution
Issues:
   - Effect of anger
   - Cooling down techniques
   - Meaning of inner peace
   - A peaceful way of resolving conflict

Objectives:
   - To learn how to apply the DISARM model of conflict resolution.
   - To practice this conflict resolution strategy.
   - To commit to DISARM when involved in or witnessing to conflict between others.
   (This module is designed following the D.I.S.A.R.M. model and is used with permission from the Alberta Teachers Association, Canada)

Time: A half-day activity or three sessions of forty-five minutes each
Level: Elementary

2. Description of the Topic

In this module, students will learn about and practice the use of the DISARM strategy for resolving conflicts based on hypothetical and real-life scenarios which illustrate some common causes of conflict, such as conflict over property and possessions, conflict over inclusion and exclusion, and conflict over power issues.

The scenarios trigger discussion about the three most common methods of handling conflict, namely:
   - Confrontation, which involves arguing, threatening, put-downs, may involve force or
violence, hides personal feelings;
- Avoidance, which involves refusal to acknowledge that conflict exists, avoids voicing true feelings, may require going along with things with which you don’t agree, internalizes anger, leads to resentment and complaining;
- Problem Solving, when feelings are expressed without anger or putdowns, based on good listening and attempts to understand, emphasizing solutions, rather than blaming or winning, promoting willingness to compromise and find solutions.

The problem solving method is as the most desirable and effective strategy for resolving conflict satisfactorily.

The DISARM model, described below, is a method for finding peaceful solutions to conflict. The first letter of each strategy forms the word DISARM as follows:

\textbf{D : Define the problem}

Use reflective listening to make sure all participants understand the problem. This requires each person speaking only for themselves, using ‘I messages’ with which to describe the problem. Acknowledge that the problem exists and commit to solving it. For example, ‘We can’t seem to agree about who should do this job. Do you want to work it out?’ In this way, all viewpoints are acknowledged and on the table and everyone has been heard. The teacher guides the group to summarize the problem (e.g. someone wants to play but the group hasn’t included her) and asks for a commitment to problem solving it.

\textbf{I : Identify alternative solutions}

Brainstorm many solutions. Many problems can be solved in numerous ways. The reason for brainstorming as many solutions as possible suggests to those involved that there are many ways to solve a problem. The process of brainstorming is as important to this process as is the choice of the best solution. While parties are brainstorming, they are working together, cooperating, demonstrating to themselves that they can get along and are problem solvers. By encouraging all parties to propose solutions, we are modeling that we respect each other’s ideas and that people can work together to solve their own problems. The students identify which solutions lend themselves to creating the kind of classroom and school all children would enjoy where everyone is valued and treated with respect.

\textbf{S : Select a solution}

Use a cooperative method to select a solution. The followings are some examples:
Begin by eliminating those suggestions that are least likely to solve the problem until you are left with the best one. Choose by looking at the consequences of each solution. For example, ‘If we decide that nobody can use the football, then our game is over.’

Compromise, for example, ‘If we take part of your suggestion and part of my suggestion’ or ‘Let’s try this first and, if it doesn’t work, let’s try something else.’ Ask another party to choose a solution that you are willing to try. Draw straws or toss a coin.

A : Agree on a timeline
Try the selected solution for a determined period of time. The time will vary depending on the ages of those involved. Make a contract or promise that describes who, when, where, and how of the solution.

R : Revisit the problem
When the agreed-upon time period is up, revisit the problem to see if the solution selected has worked. If it hasn’t, begin the process again, identifying possible solutions and choosing another best solution to try. If it has worked, celebrate. This will reinforce the new problem-solving way of handling conflict.

M : Meet regularly to be proactive in problem solving
Meet regularly as a class or group to discuss issues of being a peaceful school and to celebrate successes as well as to solve conflicts before they escalate. Having regularly scheduled meetings lets everyone know that the time to solve problems has been set aside because this is important to the health and well-being of the class.

The module also promotes the qualities of a peacemaker, using some of the famous peacemakers from global, national, and local regions as examples (e.g. Gandhi, Martin Luther King, Jr., Helen Caldicott, Archbishop Oscar Romero, Mother Teresa, Vaclav Havel, Dorothy Day, Archbishop Desmond Tutu, Corazon Aquino, Nelson Mandela, Craig Keilburger etc.). Students are encouraged to develop the qualities of the peacemaker within themselves, and to commit to practicing DISARM in the face of conflict, understanding that peace making is an active, every-day pursuit.

3. History and Perspectives
In a holistic peace education, inner peace is cultivated through exercises that encourage learners to approach conflict, at any level, in a nonviolent way. The world would be a much more peaceful place if people could work at achieving both inner and outer peace through nonviolent resolution of
conflicts across various levels of life: the very personal and interpersonal; one’s work environment; the community and the world. Historically we may look to many models, women, men, and youth who have demonstrated to the world the power of nonviolence and what it can do for inner peace and societal peace. This module is designed to help students explore and practice, at an early age, strategies for nonviolent resolution of conflict as a way of cultivating inner peace.

When a student arrives at school carrying anger from a quarrel at home or returns to the classroom after a conflict at recess time, learning is diminished until the conflict is addressed and solved and a safe and caring environment is re-established.

Anger can be a motivator for change, both personally and socially, if it encourages us to take charge of ourselves. But it can also lead to aggressive behaviour which damages our feelings about ourselves, our inner peace, and our relationships.

Anger is a secondary emotion that flows out of feelings of fear, frustration, humiliation, hurt, guilt, anxiety, embarrassment, sadness, disappointment, confusion or vulnerability. It is our responsibility as educators and adults to model strategies to students to demonstrate a problem-solving approach that deals with anger and conflict.

Current research on brain-based learning indicates that emotional arousal creates a number of physiological responses, which get in the way of learning. For example:

Blood leaves the brain and rushes to the large muscles to prepare for ‘fight or flight’.
The heart rate doubles.
Peripheral vision lessens.
Hearing may be inhibited by possible pounding in the ears.
Body is flooded with testosterone, adrenalin and noradrenalin which remain in the body at increased levels for up to ninety minutes.

When a conflict arises and emotions run high, teachers need to keep in mind the necessity of allowing some time for students to ‘cool down’ before moving into a conflict resolution strategy. Cooling down techniques may include:

Reminding yourself that you are responsible for your actions. No one else ‘makes’ you do something.
Using positive self-talk to remind yourself that you are in control. ‘I’ve solved problems before. I’m
good at solving problems.’
Taking three deep breaths and exhaling slowly.
Keeping your voice calm, low and quiet.
Separating the person from the problem to be solved.
Using positive body language to communicate. Your body often communicates more than your words. Relaxing your neck and shoulder muscles while you breathe slowly.

This module helps students to practice the DISARM conflict resolution model but also for observing their own feelings, emotions and physiological reactions as a way of addressing conflict constructively.

4. Instruments and Approaches Used for Addressing the Topic
There are many conflict resolution strategies that have been developed but the DISARM approach is the one that is used in this module.
All the resources required are provided in the module and students draw on their own experiences in the school yard.

5. Recommended Pedagogical Approaches
In this module students participate actively in not only observing and noting conflicts that they witness but also by role playing and discussing everyday conflicts in class.

Students sharpen their observation skills in noticing conflicts and their causes, and they also learn to monitor their own feelings, emotions and physiological reactions in actual conflicts.

They will practice their verbal communication skills and learn to negotiate and event to mediate conflicts between others in role play situations.

Finally, students are inspired by the famous peacemakers that they hear about and they make a commitment to develop peacemaker qualities within themselves and to take appropriate peacemaking action as a regular part of their everyday lives.

6. References to the Overarching Themes
This module relates clearly to the EIU theme of peace since it assists students in resolving conflicts in the classroom and schoolyard so that they may live more peaceful lives.
While the activities remain local it is difficult to link the learning to the other broader EIU themes. However, the teacher may extend the session by pointing out that the causes of conflict at the personal level also translate at national, regional and global levels, and that strategies for resolving conflicts apply equally at any level. This module could also be conducted in conjunction with other modules that address the themes of peace and cultural diversity for example, to demonstrate how the DISARM model may apply in resolving conflicts that occur between people who are of different cultures or faiths.

**References**

DISARM Model.
Conflict Resolution Network
URL: http://www.crnhq.org/
Conflict Resolution strategies:
http://www.ebc.state.ok.us/NR/rdonlyres/EF923A84-7FA8-4525-979A-2688DC5D0841/0/conflictresolution.pdf
http://www.execstrategies.com/Facilitator/ConflictResolutionStrategies.htm

* See *LILT* Vol. 2, pp. 314-329 for the lesson proper.
Beyond Hiroshima and Nagasaki

By Asakawa Kazuya

1. Subject of the Module

Theme: Peace
Topic: Hiroshima and Nagasaki - Never again.
Issues:
- Features of the atomic bomb dropped in Hiroshima
- The effects of the atomic bomb
- The Hibakushas
- International treaties to ban nuclear arms
- Peace appeal from Hiroshima and Nagasaki

Objectives:
- To know the facts about the Hiroshima A-bomb explosion.
- To know the after-effects of the atomic bomb explosion.
- To express empathy with the Hibakushas.
- To think about peoples’ efforts for peace and disarmament.

Time: Four sessions of forty-five minutes each
Level: Upper elementary

2. Description of the Topic

In this module, students will learn the facts about the impact of the atomic bombs dropped in Hiroshima and Nagasaki, and will reflect on and visualize what would happen if a similar size bomb were to fall on their own city or town, and estimate how many people would be affected, within two, five and twenty kilometres from the centre of the blast. This helps students develop compassion for the victims and to resolve to take action for the reduction of nuclear arms and to ensure peace.

It is estimated that two hundred thousand people were eventually killed by the atomic bomb. In
addition, the ‘Hibakushas’, survivors and their children, have also been suffering from the after effects of the atomic explosion. The size of the atomic bomb was relatively small: about three metres long by 700 millimetres wide and the amount of uranium in the bomb was only the size of an apple. At the hypocentre, the temperature rose to approximately 7,000 degree Fahrenheit and its blast was five times stronger than the wind generated by a strong hurricane. Here most people died instantly or within a few hours. Within a half mile radius, most people died within thirty days after the explosion. The effects of radiation on other people would continue for years.

The module tells the story of two-year old Sadako, who developed leukemia after surviving the A-bomb explosion in Hiroshima. Sadako believed that she would get well after folding 1000 paper cranes, but despite having folded 1300 cranes she died at the age of twelve. A statue of Sadako may be found at the Children’s Monument at the peace park in Hiroshima, built with the funds raised by Sadako’s classmates who campaigned for donations all over Japan. The story of Sadako inspires others to take action for peace. The statue is always surrounded by millions of paper cranes sent from people around the world as a call for peace.

Students learn about other places around the world where nuclear arms production and testing have inflicted damage on the people and the environment (e. g. Chernobyl). The people affected by radioactive fallouts from nuclear testing and nuclear plant accidents share the experiences of the ‘Hibakushas’ who were the survivors of Hiroshima and Nagasaki. Most of the A-bomb survivors were discriminated against and seldom spoke out because they were a minority. Nowadays many of them are speaking out bravely and calling for peace. Their voice is spreading out to the world, creating solidarity and raising awareness about the increasing danger of producing more ‘Hibakushas’ from nuclear power plant accidents and the production and use of depleted uranium in weapons and bombs.

The students learn about the many international instruments and treaties related to nuclear weapons and the efforts of international agencies toward disarmament and the idea of a Nuclear-free zone. At the end of the 20th century, it seemed that the production of nuclear arms had been stopped. However, another threat of nuclear proliferation and other weapons emerged. The international society and citizens have made efforts to prevent war. Voices from the grassroots and peace movements have contributed in building solidarity among citizens.
3. History and Perspectives

In the twentieth century, enormous casualties resulted from the Holocaust, the Nanjing Massacre, and the Hiroshima and Nagasaki bombings. More than one million Jews were killed during World War II in Europe. The total number of victims in Nanjing was around 300,000 people within the years 1937 to 1938. The number of people killed in Hiroshima was about 140,000 and in Nagasaki about 75,000.

The modernization of weapons and warfare, was demonstrated with the bombing of the city of Dresden on February 13, 1945, which killed 135,000 Germans. The unconditional strategic bombing was designed to destroy the enemy’s capacity to fight. But the A-bomb is far more lethal and it creates other long lasting effects on people and the environment. It is horrendous as well as traumatic.

At the peace museums in Hiroshima and Nagasaki, citizen groups have tried to preserve the sites and materials about the bombings, and continue to collect testimonies. Exhibitions for peace are also often held. The museums offer talks to students who come to Hiroshima or Nagasaki on school trips. In the past, most of the survivors, called Hubakushas, did not want to talk about their experiences since they wanted to delete the horror of war from their memory. They hid their identities as Hibakusha to avoid being discriminated against. However, recently many of them began to speak out to call for peace. Many believe, including the Japanese people, that the issue of Hibakushas asking for recognition and compensation has not been properly addressed by the Japanese government.

It is not only the people of Hiroshima and Nagasaki that have been killed or injured by nuclear radioactive fallout. During the H-bomb testing by the United States at Bikini Atoll on March 1, 1954, Daigo Fukuryu-Maru, the Japanese tuna fishing boat called ‘The Lucky Dragon’ was exposed to and contaminated by nuclear fallout. The incident led to the formation of Japan’s movement against nuclear bombs through citizen’s initiatives.

Today the continuing production and testing of nuclear arms have affected many people throughout the world. The depleted uranium-tipped bombs, believed to have been used in the Gulf War, caused serious damage both to the health of soldiers and civilians, as well as to the environment. Yet the facts of what happened to the people who suffered from the effects of nuclear production remain largely unknown.

Raising public awareness of the plight of the victims of atomic bombs and nuclear arms may help reduce the risk of producing new Hibakushas.
4. Instruments and Approaches Used for Addressing the Topic

A nuclear-free zone is a region or area in which the manufacture, testing, and deployment of nuclear weapons are banned. Nuclear powers outside the zone are banned from testing, deployment, and use of nuclear weapons inside the zone. Nuclear-free zones are established by treaty. The first one was established in the Antarctic in 1959. Treaties covering regions without residents were signed to cover space in 1967 and the ocean bottom in 1971.

The first treaty covering a region inhabited by human beings was the Treaty for the Prohibition of Nuclear Weapons in Latin America and the Caribbean (Treaty of Tlatelolco) in 1967. This effort to remove the nuclear menace from Central and South America was spurred by the Cuban Missile crisis. In 1985 the Treaty of Rarotonga was signed by nations around the Pacific Rim to form the South Pacific Nuclear Free Zone.

The end of the Cold War helped spread movements to expand nuclear-free zones, and the Treaty on the Southeast Asia Nuclear Weapon-free Zone was signed in 1995. The Africa Nuclear-Weapon-Free Zone Treaty (Treaty of Pelindaba) was signed in 1996. With the addition of these, virtually the entire southern hemisphere became a nuclear-free zone. To give these treaties meaning, not only the countries in the region concerned but the nuclear powers must sign and abide by them.

Treaties declaring a Nuclear Weapon Free Zone (NWFZ):
1. Antarctic Treaty (1959)
2. Latin American NWFZ (Tlatelolco Treaty, 1967)
3. South Pacific NWFZ (Rarotonga Treaty, 1985)
4. Southeast Asia NWFZ (Bangkok treaty, 1995)

Source: http://www.pcf.city.hiroshima.jp/peacesite/English/Stage2/S2-8E.html

There are also numerous international treaties on the non-proliferation of nuclear weapons and others banning or limiting nuclear weapon tests. The efforts to ban nuclear weapons and testing dates back to 1959 and continues today.

5. Recommended Pedagogical Approaches

The activities in this module focus on finding out new information, either by reading information sheets or conducting research, followed by discussion and presentation. Students will also undertake
practical activities such as the making of paper cranes for peace, and the preparation of a declaration calling for peace, perhaps followed by a school or community event.

Much has been written about the Hiroshima and Nagasaki bombings and translated into various languages for students to use as resources. Poems, novels, diaries, paintings and songs reflect the drama of the people caught up in the tragedy and document the first two atomic bombings in the world. The bombs caused lethal damage to people and to the environment, but there are many inspiring stories about people who overcame their tragedy. The story of Sadako and her paper cranes is one of those.

Folding paper cranes is a good hands-on exercise for the students as it builds hope and empathy for the victims. Millions of paper cranes are dedicated to the peace statues at the Peace Parks in Hiroshima and Nagasaki. The students may send their paper cranes to the peace parks if they wish.

However, Hiroshima and Nagasaki need not be studied only as historical incidents. The stories can come alive if the teachers engage the students in other activities outside the formal classroom setting, such as a talk show; inviting a guest speaker; holding a concert or theatre performance, or viewing a movie.

Learning about this topic could also generate a variety of actions for students to undertake such as:

Producing a peace poster or peace book and holding an open class exhibition;
Making a school/class peace declaration and sending it to the government or media as a way for youth to express their voice;
Student research projects on the effects of nuclear weapons may be displayed at a school festival or open day;
Letters or e-mails for peace may be exchanged with students in other countries;
A tapestry or mural may be created and exchanged with other students;
Students might learn to present issues and join a campaign to support NGO’s such as those helping the child victims who suffered in the Chernobyl nuclear power plant accident, for example.

Learning may also be extended to the subject of nuclear science. Nuclear technology may be used for positive applications, such as for medical purposes and electricity generation for example. However, there are many harmful effects of nuclear technology as it has the potential danger of causing radioactive fallout which is hazardous to human health and to the environment. Previous accidents at
nuclear power plants (e.g. Chernobyl in the Ukraine) have demonstrated the long-term effects of radioactive fallout.

Teachers may use their creativity and use the many resources available on this subject to engage students in many different ways to ensure they develop the knowledge, understanding, values, attitudes and skills needed for creating a Culture of Peace.

6. References to the Overarching Themes

This topic is very clearly related to the E IU theme of peace, however the opportunity to learn about the experiences of children from other cultures and feeling empathy and compassion for their plight, also links with the theme of cultural diversity. The topic also relates to the human right of people, particularly children, to be kept safe from the impact of war.

The advances in communications that globalization has brought, enable students to readily find out about the experiences of others, to communicate with them and to stand in solidarity with them for peace.

References

_Treaty on the Non-Proliferation of Nuclear Weapons (NPT)_
URL: http://disarmament.un.org/wmd/npt/

_Treaties declaring a Nuclear Weapon Free Zone (NWFZ)_
URL: http://www.pcf.city.hiroshima.jp/peacesite/English/Stage2/S2-8E.html

Hiroshima Peace Site and Peace Memorial Museum
URL: http://www.pcf.city.hiroshima.jp/index_e2.html

Hiroshima School Students Commitment to Peace (2001)
URL: http://www.city.hiroshima.jp/kyouiku/kyouiku/English/commitmenttopeace-E.html

Events of the Hiroshima Children’s Peace Appeal
http://www.city.hiroshima.jp/kyouiku/kyouiku/English/index-E.html
Hiroshima City Peace Declaration.
URL: http://www.pcf.city.hiroshima.jp/declaration/English/2008/index.html

Nagasaki City Peace Declaration.
http://www1.city.nagasaki.nagasaki.jp/abm/abm_e/

* See LILT Vol. 1, pp. 141-154 for the lesson proper.
The Colors of the Rainbow

By Ofelia L. Durante

1. Subject of the Module

**Theme:** Cultural Diversity  
**Topic:** Discrimination against Indigenous Peoples  
**Issues:**  
- Discrimination against Indigenous Peoples  
- Causes and effects of discrimination against Indigenous Peoples  
**Objectives:**  
- To know the causes and effects of discrimination practiced against indigenous peoples.  
- To know the responses of the indigenous peoples, the schools, and other sectors of society to this problem.  
- To appreciate the value of cultural diversity.  
- To promote solidarity with indigenous peoples.  
**Time:** Two sessions of forty-five minutes for each session  
**Level:** Upper Elementary

2. Description of the Topic

This module is about discrimination, particularly as it applies to indigenous peoples throughout the world. Students learn about the meaning of discrimination, and the severity of the discrimination experienced by Indigenous Peoples (IPs).

Discrimination is defined as the unequal treatment of people, when some categories of persons are treated less favorably than others on the grounds of, for example, gender, appearance, status, race, religion, age or disability. It may be expressed directly in discriminatory actions and oppressive
behavior, or indirectly, where a neutral, or seemingly harmless, policy, rule or practice has a discriminatory effect against a certain group of people. Discrimination is structural and systemic, when it is embedded within organisational procedures as standard practice.

Discrimination is learned by young people through socialization and the environment around them, in the family, community, school and through the media, which can influence the development of negative attitudes and behaviors that depreciate the status and worth of discriminated groups. Translated into conduct and practices, such attitudes become the basis for discrimination, ethnocentrism, and racism, with all the effects of inter-cultural mistrust, domination, and conflict that accompany them.

An imperative in peace education is to recognize the un-peaceful effects of cultural discrimination. Peace education must instill respect for and appreciation of cultural diversity, for the beliefs, practices, tools and implements, dress, art forms, songs and dances of the many groups that make a nation richer and more interesting.

In this module, students learn about indigenous peoples of the world, in particular the Karens, the Tbolis, and the Burakumins, and undertake research into other IPs that may be more relevant to their own country or region.

Students reflect on the discrimination and stereotypes towards indigenous peoples, and come to understand the injustice and inaccuracy of these perceptions, as well as to appreciate the beauty, richness and uniqueness of indigenous cultures. They also develop greater sensitivity and the ability to stand in solidarity and support for IPs.

3. History and Perspectives

Over centuries of colonization and conquest, IPs have suffered genocide, loss of their ancestral lands, and destruction of their cultural, social and economic systems. In contemporary times, the demands of modernization and growth-oriented development have exacted a heavy toll on the culture and natural environment of IPs which, if left unrestrained, will eventually lead to their assimilation into the dominant culture and possibly even their extinction.

While many groups experience discrimination, such as migrants, refugees, women, the disabled, homeless and those of low socio-economic status, Indigenous Peoples (IPs) are often the worst
victims of this deplorable practice. Ethnic discrimination in developed countries is closely related to
historical patterns of immigration and migration, particularly in the flow of newcomers to cities and
urban centres. Immigrants to the cities have, as groups, tended to occupy the lowest social and
economic strata. In the developing world, ethnic discrimination in many cases applies to indigenous
groups, although discrimination of Indigenous Peoples (IPs) also occurs in developed countries.

Worldwide, Indigenous Peoples make up a population of 300 million, half of whom are in Asia. They
are divided into about 5,000 indigenous and tribal groups and speak as many as 4,000 of the world’s
approximately 6,000 languages.

Just to name a few indigenous tribes in some parts of the world, there are the Mohawk and Sioux of
the United States; the Inuit and Cree of Canada; the Masai and Bagra of East Africa; the Dogon and
Wodaabe of West Africa; the Xavante of Brazil; the Makuna of Columbia; the Huichols of Mexico; the
Burakumins of Japan; the Maoris of New Zealand; the Australian Aborigines; the Batak and Balinese of
Indonesia; the Karens of Thailand and Burma; the Adivasis of India; the Nyinbas of Nepal, and the
Lumads of the Philippines.

IPs are clearly differentiated from the surrounding population and are characterized by a common
culture and language, common spiritual ideas, an identifiable territory and a certain economic
structure.

In Asia and the Pacific, IPs are known by many labels. Among these labels are ‘tribals’, ‘hill tribes’,
‘aboriginal people’, ‘mountain people’, ‘cultural minorities’, ‘cultural communities’ and ‘national
minorities’. Derogatory and unjust terms are also sometimes used to label them according to
stereotypes.

IPs worldwide share a similar experience of oppression, marginalization, exploitation, and injustice.
They are among the world’s ‘poorest of the poor’ and are un-represented in elite-dominated
governments. IPs have to contend with indifference, neglect, and even outright opposition in meeting
their basic needs. For this reason, many IPs do not consider themselves to be citizens of their
respective countries and in some cases, they have even taken up arms. Ethnic wars have become
prevalent. IPs are not only rising to protest against their worsening conditions, but also to assert their
right to self-determination, that is, to live according to their own culture and religion and in their own
states.

Rectifying the injustice perpetrated against IPs requires more than understanding, tolerance, respect
and trust. It requires understanding and also awareness of the importance of maintaining indigenous cultures for the benefit of all humanity. For example, IPs who live entirely in and off the forest, have developed an enormous amount of practical knowledge and skills about how to live in harmony with nature and for survival in this environment.

Cooperation in peace-oriented programs and activities as an expression of solidarity with IPs is crucial. For these values and objectives to be concretized and given life, the offending groups have to rid themselves of the cultural prejudices and biases that fuel their discriminatory actions against the IPs.

4. Instruments and Approaches Used for Addressing the Topic

After more than twenty years of work and discussions regarding the rights of Indigenous Peoples, in 2006 the UN finally adopted the UN Declaration on the Rights of Indigenous Peoples. The process of agreement moved very slowly due to concerns expressed by States regarding some of the core provisions relating to the right to self-determination of IPs, and control over natural resources existing on their traditional lands.

As stated in Article 43 of the Declaration, the rights constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world, and Article 2 affirms that IPs are equal to all other peoples. IPs have the right to self-determination and to freely determine their political status, and economic, social and cultural development, with rights to autonomy or self-government in matters relating to their internal and local affairs. However, many countries still do not recognize these rights.

The Declaration also focuses on their right to participate fully in the political, economic, social and cultural life of the State and to be involved in the national life of the State, and decision-making in matters affect them, while protecting their specific cultural identity. This includes the right to be consulted and actively involved in developing and determining health, housing and other economic and social programs affecting them. Articles 7 and 8 state that IPs are not to be subjected to genocide, forced assimilation or cultural destruction, as they have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions and to practice and revitalize their cultural traditions and customs.

According to the 1982 definition of the United Nations Economic and Social Council Commission on Human Rights, Indigenous Populations are the descendants of those who inhabited the territory when
persons of a different culture arrived from elsewhere, conquered and dominated them. The World Council of Indigenous Peoples, defines IPs as population groups who have inhabited the lands where they lived from ancient times, having a character of their own, with distinctive social traditions. (A more complete definition is provided with the module). However, the UN Declaration on the Rights of Indigenous Peoples affirms the right of Indigenous Peoples to self-identification. Article 33 states that ‘Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions.’

There are also other international documents which relate more generally to anti-discrimination including in education. For example, the International Convention on the Elimination of All Forms of Racial Discrimination, adopted in 1965, affirms that all peoples are entitled to the equal protection of the law against racial discrimination. The 1990 UN Convention on the Rights of the Child also protects the child from discrimination of any kind. In 1960, the UNESCO General Conference adopted the UN Convention against Discrimination in Education.

5. Recommended Pedagogical Approaches

Students will have the opportunity to acquire information and knowledge by reading and undertaking research into the nature of discrimination and the experiences of Indigenous Peoples throughout the world. They will deepen their understanding by reflecting on, and sharing their own experiences of discrimination, and identifying compassionately with the far worse fate of IPs.

By exploring the unquestioned assumptions, perceptions and stereotypes held by people in their community towards IPs and other discriminated groups, students will have the opportunity to understand the nature of injustice and to question their own values and attitudes and to make a commitment to change, take action and to stand in solidarity with IPs.

In this module it is recommended that learning take place through research, active discussion, written and visual presentations, and participation in role plays and pantomime.

6. References to the Overarching Themes

The topic of building cultural respect, reconciliation and solidarity with Indigenous Peoples is closely linked with all of the overarching themes of EIU, namely globalization, peace, human rights, cultural diversity and sustainable development.
While this topic falls squarely within the theme of cultural diversity, as it recognizes and promotes intercultural understanding and respect for the rich diversity of indigenous cultures and their contributions to humanity, it also relates to the other themes.

The module promotes empathy and compassion for the discrimination and injustice experienced by IPs and a deep awareness of the intolerable human rights abuses that they have suffered, thereby linking the topic with the human rights theme. In order to live together peacefully, sustainably and in harmony with other cultures, we need to ensure that social and economic justice and human rights are maintained.

In this module, students will learn that many IPs have risen up in protest against their oppressors for the injustice they have experienced. Since conflict is often the result of injustice, this topic also relates to the theme of peace and reconciliation.

This topic is also about the democratic and human rights of IPs to social and economic participation and to self determination, to enable their independent and sustainable development and for their full participation in the socio-economic life of the nation. It is also about environmental sustainability, as students learn that the knowledge of the natural world of IPs is vital for the development of, for example, medicines and other products necessary for all of humanity.

Globalization threatens not only the IPs themselves in their habitat, but also the natural products on which all of humanity depends. UNESCO’s Universal Declaration on Cultural Diversity (2001) acknowledged that cultural diversity is as necessary for humankind as biodiversity is for nature and both face common threats due to globalization. The Declaration also acknowledged the links between how cultures shape the environment and how the environment shapes culture, to the extent that a loss of biodiversity is generally accompanied by loss of cultural and linguistic diversity and indigenous knowledge. This is particularly the case when large tracts of forest where IPs may live, are cleared for the timber industry or to make way for economic or residential development. Therefore, biological, cultural and linguistic diversity go together as distinct but closely related aspects of the diversity of life on Earth.

The module therefore closely links the theme of cultural diversity with globalization, human rights and sustainable development.
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* See *LILT* Vol. 2, pp. 208-215 for the lesson proper.
Respecting and Appreciating My Own Culture and that of Others

By Joy De Leo

1. Subject of the Module

Theme: Cultural Diversity
Topic: Respecting and valuing cultures
Issues:
- Cultural and linguistic rights
- Valuing positive contributions of cultures
- Mutual cultural respect in practice

There are cases throughout the Asia Pacific region where there are issues between cultures or faiths living alongside each other mostly within national borders, but sometimes in adjoining countries, that are being addressed in a variety of ways.

Strategies for addressing cultural conflict may range on a continuum from military action or active oppression at one end, to harassment, discrimination, neglect, tolerance and finally to the active protection and promotion of minority cultures and their full range of rights, including the teaching of their language and culture, at the other end of the spectrum.
Some of these cases may be used by learners as an opportunity for conducting research to find out more about the specific circumstances.

**Objectives:**
- To learn about the rights of peoples to practice their own culture.
- To identify the diverse benefits, contributions and positive aspects of various cultures.
- To develop an understanding of the links between cultural respect, human rights, peace, globalization and sustainable development.
- To explore examples of cultural respect in practice at home and throughout the region.
- To identify ways in which cultural respect may be practiced in one’s personal life, in the community, and collectively between cultures, societies and nations.

**Time:** Three or more lessons of 40-50 minutes each.

**Level:** May be adapted for Middle and Senior Secondary School.

### 2. Description of the Topic

This module is about developing respect, understanding and appreciation for diverse cultures, while also understanding and appreciating one’s own culture. UNESCO’s Universal Declaration on Cultural Diversity (2001) defines culture as ‘the spiritual, material, intellectual and emotional features of a social group’ including the values, beliefs, attitudes, behaviours, customs, traditions, practices, identity, lifestyle, language and religious faith of diverse peoples.

Culture is reflected in our language and colloquial expressions, dress, food, laws, heritage, history, technology, and the values or attitudes that are reflected in our conversations and relationships, in the ways we relate to each other as family and friends, and in the way we do things. It is also expressed in the arts, in music, dance, theatre, architecture, literature and in the festivals we celebrate.

While culture may be highly visible, it may also be difficult to see because it shapes the way we think and provides a filter through which we perceive the world, reflecting our values, beliefs and attitudes. Culture is a total way of life and is so inextricably woven into our identity and who we are in everyday life, that we are often unaware of it. For this reason, it can sometimes be difficult to understand those who are different from ourselves, to the extent that we may even fear them or perceive them as a threat to our cherished way of life.

In the Asia Pacific region we enjoy vast cultural, linguistic and religious diversity. In addition to mainstream cultures, there are many minority ethnic groups and indigenous cultures that are
endowed with valuable local knowledge, skills and cultural practices which have inherent benefit and may also provide sustainable sources of income for these communities. In some countries there is more cultural diversity than in others (e.g. Australia, Malaysia, New Zealand, Philippines) due to their history, geographical location or their desirability as a migration destination. Other countries are relatively mono-cultural (e.g. Korea, Japan) but still have small minorities which nonetheless have entitlement to equal rights and respect. Yet others may be in conflict with neighbours over territory or struggles for independence (e.g. India and Pakistan, China and Taiwan).

All cultures have equal potential to learn from each other and to contribute to the heritage of humankind from which we may all benefit. Sometimes youth may reject their own culture and consider other cultures to be better, due to their exposure to idealized images of foreign cultures that dominate the media or internet, while their own culture and language are not represented.

In this module, learners will explore their own culture, understand and appreciate its strengths, benefits and contributions, be proud of it and be willing to share it confidently with others. In addition, learners will explore other cultures and identify their strengths and contributions to the world, develop an understanding and appreciation of them, learn from them and develop the ability to listen openly and respectfully when others share their culture. By observing the differences and similarities between cultures, learners will come to understand their own culture better and eventually that of others as well.

Learners will do this by focusing on the value of respect, and understanding what it means in practice.

3. History and Perspectives

Throughout human history peoples have migrated, traded, conquered, sought refuge and interacted with other cultures both near and far. The colonial period further increased contact between peoples, as predominantly European powers (i.e. British, Dutch, French, Spanish, Portuguese) established colonies throughout the Asia Pacific region, often dominating and displacing indigenous and local cultures and imposing their socio-cultural, religious, political, economic and linguistic structures on the local populations in the process.

In many countries throughout the Asia Pacific region, there may be one predominant language and culture alongside other less dominant or minority cultures. This situation has come about due to colonization and the many migrations and people movements that have occurred over the centuries as peoples left their homelands in search of safety elsewhere, due to famine, conflict or natural disasters. Many times a colonizing culture would superimpose itself on the pre-existing or indigenous
cultures, to become the dominant cultural and linguistic force. In some cases, the migrating peoples became the dominant force, and in others they became cultural minorities within their adopted country, sometimes living alongside each other in relative harmony.

Over the past few decades, the processes of economic globalization, combined with rapid advances in information and communications technologies and more rapid forms of transport, have brought us closer together than ever before, thereby increasing interconnectedness. Such close links and communication between peoples and cultures, could potentially bring greater understanding, international cooperation and knowledge-exchange, forging greater levels of interdependence, harmony and improved human relations. Unfortunately, the opposite has occurred in many cases. Increases in intercultural exchange have sometimes led to a rise in racial, social and religious tensions, increasing intra-State and inter-religious conflicts, discrimination and intolerance, threatening peace, human rights and security.

While the growth of information and communication technologies and the media have the potential to improve communication and understanding, they also give rise to new threats and inequalities, such as a growing digital divide and the loss of linguistic and cultural diversity furthering cultural standardization, as the English language and Western cultures dominate the screens and internet.

'As Nations and cultures become ever more entwined, education systems must give priority to:

• developing intercultural education as an understanding of other people and an appreciation of interdependence, in a spirit of respect for values of pluralism, mutual understanding and peace;

• promoting social cohesion through education, through the development of citizenship education programmes emphasizing core values (e.g. pluralism, human rights, tolerance, participatory democracy, equality of opportunity, justice)'

(UNESCO in a Globalizing World, April 2000, P.4)

Nonetheless, the Asia Pacific Region is the most culturally and racially diverse region in the world, containing a rich diversity of languages, religions, ethnicities and heritage. It is also the most populous and fastest-growing region of the world, containing 65 per cent of the world’s population, and over 30 per cent of the earth’s land area, and representing over 30 per cent of the world economy. It is in the Asia Pacific region that there is potential for developing a model approach to intercultural and interfaith understanding, based on mutual respect for diversity, and unified action for the common purpose of a peaceful, just and sustainable world through shared values such as: respect, justice,
dignity, peace, cooperation, equality, freedom, responsibility, tolerance, solidarity and dialogue - drawn from international human rights instruments and other relevant documents (see section below).

4. Instruments and Approaches Used for Addressing the Topic

For over 60 years, the United Nations has encouraged global dialogue on common goals and shared values, beginning with the establishment of the United Nations Charter and the Universal Declaration of Human Rights (UDHR). These were followed by numerous international declarations, conventions, reports and treaties on issues ranging from human rights, social and economic justice, equality, peace, tolerance, diversity, international understanding, environmental conservation, sustainable development and climate change among many others. From this dialogue has emerged an international consensus around a set of shared, or universal global values, that are repeatedly expressed in these documents and which contribute to building a peaceful, just, humane and sustainable world. The most prevalent among these global values is that of ‘respect’.

Among these documents are many international agreements which acknowledge the equal rights of all peoples to practice their culture, language and religion. For example: The Universal Declaration of Human Rights (UDHR, 1948) states that ‘everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.’ (Article 27)

Article 26 of the UDHR also outlines the role of education in this regard, stating that ‘Education shall be directed to...respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups.’

The International Covenant on Economic, Social and Cultural Rights (Article 15) recognizes everyone’s right to take part in cultural life, and the International Covenant on Civil and Political Rights states that ethnic, religious or linguistic minorities have the right to profess and practice their own religion, and to use their own language (Article 27).

Also, Article 4 of the UN Declaration on the Rights of Persons belonging to National, or Ethnic, Religious and Linguistic Minorities (1992) calls upon States ‘to take measures enabling persons belonging to minorities to develop their culture.’
The UN Convention on the Rights of the Child (1990) also affirms the rights of children to respect their own cultural identity, language and values, and to enjoy their own culture, practice their religion, and use their own language (Articles 29 and 30). The Universal Declaration on Linguistic Rights (1996) affirms the equal rights of all language groups to be recognised as members of a language community, to use one’s own language in public and in private, to have access to education about one’s own language and culture and about other cultures, and to have an equitable presence of their language and culture in communications media, without however hindering integration into the broader community, nor hindering the rights of others to their own language and culture.

UNESCO’s Universal Declaration on Cultural Diversity (2001) seeks to promote awareness of the positive value of cultural diversity, by humanizing globalization, making it more culturally sensitive, believing that inter-cultural understanding is the best guarantee of peace.

The Report of the World Commission on Culture and Development, chaired by Perez de Cuellar and entitled: Our Creative Diversity (1995), not only promotes the intrinsic value of culture for its own sake, for socio-cultural development and for the heritage of humanity, but also promotes the instrumental value of culture as a productive good which fosters economic growth and development.

While the global values in numerous international agreements potentially provide the basis for living together on this planet peacefully, humanely, equitably and sustainably, they do not, however, replace individual personal, cultural, religious or national values, that are best agreed to by convention or consensus to suit the local context. It is possible for both local and global values to co-exist in complementary ways, especially since respect for diversity is accepted as a shared global value. Many of the global values may also be found in local cultures, especially the value of respect.

5. Recommended Pedagogical Approaches

In developing an attitude of respect towards other cultures, learners should be encouraged to develop their own definitions of respect and ways in which they may be respectful towards others in the classroom, at school and in the community. At all times, the teacher should seek to develop a general climate of respect for all differences in the class, and be a role model or example of respectfulness in practice. Ideally the value of respect would be modeled throughout the whole school. The teacher should also be culturally inclusive, drawing on the cultural knowledge, skills, values and experience of the learners in the class and constantly reinforcing the strengths and positive aspects of each culture. The basic intention should be to increase the learner’s awareness of the positive aspects of their own
culture and that of others around them, leading to self-respect, mutual respect and understanding.

Depending on the local cultural composition, the teacher may select from one or more of the following ways in which a variety of socio-cultural learning and experiences may take place as follows:

- intra-cultural learning about one culture in depth focusing on language, family, religion, laws, heritage, history, technology etc.
- intercultural learning about other culture(s) where usually only a few components are studied across cultures (e.g. international day celebrations involving food, music, dance).
- cross cultural learning, investigating, comparing or contrasting one component or issue across a range of cultures (e.g. art)
- multicultural learning, which includes all of the above, but also incorporates issues of cultural identity associated with living in a multicultural society and a culturally plural world as a global citizen.

Where possible, these approaches should incorporate the knowledge, skills, understandings, views and needs of learners from diverse cultural backgrounds within the school, or of members of local and nearby communities. In this way, the cultural and linguistic diversity of local communities may be valued and acknowledged. It is important to ensure full cultural inclusion by drawing on the diverse cultural knowledge, skills and experience of the learners in the class, to foster pride in their cultural heritage.

The teaching methodology should include, not only the acquisition of knowledge and deeper understandings of cultures, but also an exploration of personal values and attitudes, and the values of others, combined with skill development and participative exercises in practicing the value of respect.

6. References to the Overarching Themes

The valuing and appreciation of cultural, linguistic and religious diversity are closely linked with the overarching themes of EIU, namely globalization, peace, human rights and sustainable development.

Humanity is facing multiple, complex problems that are interdependent at all levels, local, national, regional and global. Every problem or issue has multiple interlinked dimensions that may be political, social, economic, technological, environmental or cultural, and cannot be solved simply from one perspective. With the advent of globalization, economic, political and technological considerations
have mostly dominated, while socio-cultural and environmental implications have received a lower priority. We are now reaping the consequences of this imbalanced approach, in terms of environmental degradation and increasing social conflict both within and beyond territorial borders.

The inter-related nature of some of these global issues was acknowledged in UNESCO’s Integrated Framework of Action for Peace, Human Rights and Democracy, declared by Ministers of Education in 1994, and more recently in the International Implementation Scheme (IIS) for the UN Decade for Education for Sustainable Development (ESD) for 2005 to 2014, with the addition of sustainability. ESD promotes a holistic, trans-disciplinary and integrated, values-based approach to education, within the broader context of socio-cultural, economic and environmental factors and the socio-political issues of equity, poverty, democracy and quality of life. These broader issues are reflected in the three key ESD perspectives namely; society, environment and economy, which are interconnected through culture as the underlying fourth dimension. Please see Figure 1 below which is UNESCO’s diagrammatic representation of the multiple aspects of sustainability mentioned above.

Figure 1. UNESCO’s diagrammatic representation of the various dimensions of ESD.
The theme of respect for cultural diversity falls within the social dimension of peace, equality and human rights, underpinned by the cultural context, within and through which learning occurs and which forms the basis for inter linkages between the various sustainability dimensions (i.e. socio-political, environmental and economic). Within the IIS for the ESD Decade, the value of respect is seen as central to all aspects of sustainable development. Respect for self, for others and for all life on Earth.

In summary, this means that in order to learn to live together peacefully, sustainably and in harmony with other cultures, we also need to ensure that social and economic justice and human rights are maintained, as conflict is often the result of injustice. This also applies to environmental sustainability, since responsible and equitable use of the world’s resources is more likely to lead to less local, regional and global conflict. Where war and conflicts do occur, cultural practices and artefacts are lost or destroyed, the social and economic infrastructure is disrupted, and the natural environment is also severely degraded in the process.

UNESCO’s Universal Declaration on Cultural Diversity (2001) acknowledged that cultural diversity is as necessary for humankind as biodiversity is for nature and both face common threats due to globalization. The Declaration also acknowledged the links between how cultures shape the environment and how the environment shapes culture, to the extent that a loss of biodiversity is generally accompanied by loss of cultural and linguistic diversity and indigenous knowledge. This is particularly the case when large tracts of forest, where minority ethnic groups may live, are cleared for the timber industry or to make way for economic or residential development. Therefore, biological, cultural and linguistic diversity go together as distinct but closely related aspects of the diversity of life on Earth.

References

UNESCO Sourcebooks:


URL: www2.unescobkk.org/elib/publications/LearningToLive/
URL: www2.unescobkk.org/elib/publications/LearningToBe/


URL: www.unevoc.net/fileadmin/user_upload/pubs/LearningToDo.pdf

Other resources on values:


International Instruments:

URL: http://www.un.org/aboutun/charter/

URL: http://www2.ohchr.org/english/

URL: http://www.unhchr.ch/udhr/index.htm


URL: http://www.unesco.org/cpp/uk/declarations/linguistic.pdf

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URL: http://www.unesco.org/culture/policies/ocd/html_eng/action8.shtml

* See *LTLT* Vol. 2, pp. 161-165 for the lesson proper.
Solidarity with Indigenous Peoples for the Well-being of Humanity

By Arjimand Hussain Wani

1. Subject of the Module

Theme: Cultural Diversity
Topic: Protecting the culture and knowledge of Indigenous Peoples
Issues:
- Knowing who are the Indigenous Peoples
- Issues and problems facing Indigenous Peoples
- Importance of the flora and fauna of Indigenous Peoples’ eco-systems for the well-being of the human race
Objectives:
- To know who are the Indigenous Peoples (IPs).
- To know the humanitarian issues and problems associated with Indigenous Peoples.
- To know the importance of the flora and fauna of Indigenous Peoples’ eco-systems for the well-being of the human race.
- To inspire a commitment to action as an expression of solidarity with Indigenous Peoples.

Time: Two sessions of forty-five minutes for each session
Level: Middle School and Senior Secondary

2. Description of the Topic

In this module, students will learn who are the Indigenous Peoples (IPs) of the world and develop a deep understanding of the problems they face and their causes. In particular, students will become aware of the human rights violations suffered by IPs, but also develop an appreciation and respect for their culture and knowledge and for the vital role they play as the guardians and custodians of the planet for all humanity.
Students will learn that a sustainable relationship between humans and nature is crucial for survival and that IPs are a special component of this relationship, making it essential for them to act in solidarity with IPs. They will come to understand the meaning and importance of solidarity and how they may act in solidarity in practical and helpful ways.

Students learn to appreciate the complexity of competing interests among various parties to development (e.g. government, multinational companies, IPs), their diverse values and priorities, and the difficulties faced by IPs in maintaining their homelands and culture in the face of development. The issues raised highlight the need for patience in hearing the points of view of each party and persistence in trying to negotiate a peaceful and mutually acceptable settlement for all parties concerned.

Where possible, a student excursion to an area inhabited by IPs, is proposed in the module, as a way of exposing students to their way of life and generating respect for their culture and solidarity with them.

3. History and Perspectives

Indigenous Peoples (IPs) are defined in many ways and IPs ultimately have the right to self-identify. However, the definition adopted by the United Nations Economic and Social Council, Commission on Human Rights in 1982, is useful. It defines Indigenous Populations as the ones ‘composed of the existing descendants of the peoples who inhabited the present territory of a country at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial situation; who today live more in conformity with their particular social, economic and cultural customs and traditions than the institutions of the country of which they now form a part, under a state structure that incorporates mainly the national, social and cultural characteristics of other segments of the population that are predominant.’

The World Council of Indigenous Peoples, defines Indigenous Peoples (IPs) as: ‘population groups who from ancient times have inhabited the lands where they live, who are aware of having a character of their own, with social traditions as a fundamental criterion for determining to whom its provisions should apply.’

The Indigenous Peoples of the world are extremely important for the well-being and welfare of the
Earth because they are the exclusive guardians of large wilderness habitats, which include plants, animals and water that modern societies depend upon, and which are vital for counteracting global warming and dangerous climate change. Their simple lifestyles are models for the practice of conservation and sustainable consumption of biological resources. In acknowledgement of the importance of the IPs, the period 1994-2004 was observed as the UN Decade of the World’s Indigenous Peoples.

It is believed that the knowledge about and maintenance of the earth’s most biologically diverse areas depends upon preserving the cultural diversity and integrity of Indigenous Peoples. The protection of Indigenous Peoples’ rights, cultures, and environments is therefore critical to the preservation of the world’s biological reserves.

The protection of IPs is also important because their homelands include more endangered plant and animal species than all the world’s nature reserves. Their knowledge of nature goes beyond the scientific understanding of people living in modern societies. If they are completely integrated into modern society, along with them will go any chance of unlocking the secrets that their environments hold. For instance, those people who live in rain forest cultures hold a wealth of traditional knowledge which must be preserved. The on-going loss of traditional rain forest cultures is a loss for the world because IPs know how to relate to nature in a symbiotic rather than a parasitic way.

Unfortunately, IPs have not received the attention, importance and resources they need from governments or by civil society. For example, the International Year of the World’s Indigenous Peoples (1993) fell short of expectations due to a lack of financial resources and contributions.

While powerful economic interests derive substantial profits from large-scale development projects based on the exploitation of cultural and natural resources, only a tiny percentage of the profits are returned to the IPs whose land has been taken over or knowledge used. The market value of rainforest products exploited every year is worth several hundred billion dollars and is originally derived from the knowledge of IPs regarding for example, plant-based medicines and land-based products such as wood, oil, and minerals. IPs often find themselves working for large businesses and landowners who often take over their lands either by direct force or manipulation.

This does not mean that IPs are against all forms of change and development. Many IPs welcome the opportunity to learn, and to develop alternative forms of sustainable development for their communities. However, they are constantly challenged by abuse of their basic human rights and the
exploitation of their land and people. They are fighting for survival in a changing world and we are all now sharing the struggle for survival in a world beset by threatening climate change. Hence, the need to act in solidarity with IPs, and to support their struggle for cultural survival and the well-being of the Earth.

Explaining the importance of the IPs for the Earth, the World Resources Institute (WRI) wrote:

‘All these people, who live entirely in and off the forest, are the only ones who have mastered the art of exploiting the rain forests on a really sustained basis, thanks to an enormous amount of practical knowledge. They know everything about food plants, medicinal species, edible insects and their larvae, and the collection of wild honey. With bow and arrow or a blowpipe they hunt the scarce animals of the rainforest to obtain protein.’

Although the conservation of biodiversity by modern society has yielded some positive results for humankind, it has traditionally focused on species and genes and ignored the human culture with which biodiversity co-evolved.

For example, in Chiapas Mexico, about 450 Lacandón Maya Indians still live in their traditional way in North America’s largest remaining tropical rain forest. Until the 1960s, the Lacandón Maya were virtually isolated from outsiders, so they have preserved their way of life far longer than have other Mayan groups. Logging roads constructed in 1965 however, abruptly ended this isolation and sovereignty. Hundreds of thousands of colonists and cattle ranchers streamed into the forest, threatening both Lacandón traditions and the forests themselves. Today, more than half of the Lacandón rainforest is gone.

The general problems IPs face, with instances of some specific tribes, are broadly categorized as follows:

(a) **Settlement**

Outsiders are invading tribal or indigenous peoples’ lands all over the world. Poor peasants in central Africa, the home of the ‘Pygmy’ peoples who are evicted from their own land, move into forests and engage in tree felling, resulting in interference with the IPs’ eco-system.

(b) **Racism**

Tribes confront racist attitudes daily from non-tribal people, and not just from whites. Throughout
the world, nomads are thought ‘primitive’ and forced to settle in one place. Some government describes Papuans as ‘deficient’ and seeks to push them into non-tribal marriages in order to ‘purify’ the race. The caste system, though disapproved by the country’s constitution, relegates Adivasis, the original inhabitants of India, to the lowest possible rung.

(c) **Mining**

Mining is a serious threat to the life of Indigenous Peoples. For example, multinational companies destroy ‘Martu’ Aboriginal lands in Australia for uranium. Poor gold prospectors pollute the forests and rivers in Amazonia. Coal mining wrecks tribal lands in West Papua. In short, IPs whose lands contain mineral wealth lose everything to fuel the rich nations.

(d) **Assassinations**

Intimidation and physical harm, including assassinations, of the people who advocate the cause of the IPs, are a common occurrence around the world. For instance, Indians in Colombia who stand up for their rights receive constant death threats. Rich land owners and the army target their leaders, on average killing one a month. Thugs employed by drug barons terrorize the Tarahumara people of Mexico and murder those who refuse to cooperate. Military police torture and kill Makuxi tribal people in Brazil.

(e) **Oil**

The oil industry devastates tribal peoples in most places of oil extraction. Seismic testing frightens animals away, spills from drilling sites poison rivers and kill the fish. Pipeline leaks destroy the vegetation and pollute the environment. For instance, Khanty and Mansi in Siberia, Waorani in Ecuador, and Ogoni in Nigeria are all suffering in these ways.

(f) **Roads**

Roads which cut through tribal lands inevitably bring devastation as colonists flood in to take over. The Nambiquara in Brazil were virtually destroyed by a World Bank funded road. The proposed Pan American Highway section linking North and South America will devastate the rainforest Indians in Panama and Colombia. The same is the case in many other places of the world.

(g) **Disease**

North American Indians numbered seven million in 1492. By 1900 there were only 350,000. Shockingly, ninety-five out of every one hundred people were killed mostly by disease. Illness brought in by outsiders still threatens many tribal peoples today. In a mere seven years, more than
one in every five Yanomami in Brazil has died. Moreover, the contamination of tribal eco-systems as a result of pollution of air and water due to industrialization and mining, has also been found responsible for spread of disease among the IPs.

(h) Wars
Wars between countries and among various communities make IPs vulnerable since the theatres of many wars are the forest areas usually inhabited by the IPs. Civil war kills thousands of tribal people and makes refugees of many others. For example, Maoist guerrillas kill Ashaninka peoples in Peru. European bombing practice in Canada makes the hunting on which the Innu depend impossible. Nuclear testing irradiates both US and Australian indigenous lands. The indigenous Gujjar community of Kashmir living close to the Line of Control dividing the Indian and the Pakistani administered Kashmir, fall to bullets and shells of the armies of the two countries every day.

(i) Dams
Huge dams drown the lands of tribal peoples who rarely receive compensation. For example, Bhil tribes people are intimidated, beaten and dragged from their homes to make way for the vast, nine billion rupee, Narmada dam project in India, which will ultimately benefit very few.

(j) Agri-forestry
Large-scale farming takes over huge areas of tribal peoples’ lands. Timber companies plunder the world’s great forests. Their produce is sold to rich nations, but the profits rarely benefit the tribes. The Barabaig tribe in Tanzania have lost their best pasture and the Dayaks’ forests in Malaysia are logged to oblivion. Similarly, commercial exploitation of medicinal plants by large companies often deprives IPs of their precious resource.

(k) Poverty
It is ironic that the original inhabitants of Australia and North America are the poorest people in some of the world’s richest countries. On average, their suicide and child mortality rates are much higher, their life expectancy is considerably shorter, they suffer more unemployment, and their income is dramatically less than any other group. India’s indigenous peoples are among the poorest of the world.

(l) Conservation
When national parks are set up to protect wildlife, tribal peoples are often the first casualties. They
are thrown off their land. Denied the right to graze their herds or hunt for food they sink into poverty and despair. For example, the Twa ‘Pygmies’ in Zaire live on handouts at the edge of the Kahuzi-Biega park which had been their home for generations.

4. Instruments and Approaches Used for Addressing the Topic

The most significant document relating to this module is the UN Declaration on the Rights of Indigenous Peoples (2006).

As stated in Article 43 of the Declaration, the rights constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world, and Article 2 affirms that IPs are equal to all other peoples. IPs have the right to self-determination and to freely determine their political status, and economic, social and cultural development, with rights to autonomy or self-government in matters relating to their internal and local affairs. However, many countries still do not recognize these rights.

The Declaration also focuses on their right to participate fully in the political, economic, social and cultural life of the State and to be involved in the national life of the State and decision-making in matters affecting them, while protecting their specific cultural identity. This includes the right to be consulted and actively involved in developing and determining health, housing and other economic and social programs affecting them. Articles 7 and 8 state that IPs are not to be subjected to genocide, forced assimilation or cultural destruction, as they have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions and to practice and revitalize their cultural traditions and customs.

The most sensitive aspects of the Declaration relate to the core provisions relating to the right to self-determination of IPs, and control over natural resources existing on their traditional lands. This is the motivation for which IPs experience most exploitation by large multinational corporations leading to the destruction of their culture and the language that goes with it.

According to the 1982 definition of the United Nations Economic and Social Council Commission on Human Rights, Indigenous Populations are the descendants of those who inhabited the territory when persons of a different culture arrived from elsewhere, conquered and dominated them. The World Council of Indigenous Peoples, defines IPs as population groups who have inhabited the lands where they live from ancient times, having a character of their own, with distinctive social traditions. (A
more complete definition is provided with the module). However, the UN Declaration on the Rights of Indigenous Peoples affirms the right of Indigenous Peoples to self-identification. Article 33 states that 'Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions.'

UNESCO’s Universal Declaration on Cultural Diversity (2001) highlights the importance of humanity’s rich cultural diversity in contributing to productive creativity and the production of goods and services that lead to sustainable development. The earlier Report of the World Commission on Culture and Development, Our Creative Diversity, addressed in depth the social and cultural aspects of development, but emphasized the inherent value of culture not only in the context of the promotion of economic growth, but also in relation to other objectives, such as sustaining the physical environment and preserving family values.

5. Recommended Pedagogical Approaches

Students should have the opportunity to acquire information and knowledge by reading and undertaking research into the diverse Indigenous Peoples of the world, their traditional knowledge, their role as custodians of the natural environment, their contributions to humanity, and their experiences of colonization, oppression, exploitation and injustice.

In this module it is recommended that learning take place through reading, research, written work, active discussion, and participation in role plays as part of a hypothetical but realistic scenario, a round table negotiating forum, and comprehensive debriefing session. The forum will involve opportunities to develop high level communication skills in presentation, listening, negotiation, conflict resolution and mediation.

Student participation in an excursion to visit an indigenous community would also provide the opportunity to make a commitment to take practical action without imposing modern technology or cultural bias. Students will learn to appreciate the culture of indigenous peoples, not merely for the benefit that we may derive from their traditional knowledge, but also for their inherent value as human beings.

There is an African saying: When an old man dies a library disappears. Students could be asked to reflect on the meaning and significance of this saying in relation to IPs. This module presents a rich series of learning experiences consisting of acquiring information and
knowledge, challenging personal assumptions and values leading to deeper understanding, and
developing skills in taking practical action.

6. References to the Overarching Themes

While this module specifically relates to the theme of valuing the cultural diversity of Indigenous
Peoples of the world, it also links closely with all the other EIU themes.

The spread of globalization, advances in transport, communications and technologies, over-population
and a thirst for natural resources have brought IPs in closer contact with modern societies leading to a
clash of interests, values and lifestyles. Economic development and the personal greed of modern
society have led to innumerable violations of the human rights of IPs (land and resource ownership,
languages and cultures, and civil and political rights).

In cases where modern societies undertake exploitative large-scale development in areas where IPs
traditionally live, IPs risk not only losing their unique way of life, but also the knowledge that they
hold about the natural resources of such places. This would also interfere with, and irreparably
damage, the relationship between IPs and their unique ecosystems, which had previously survived
despite large-scale industrialization and exploitation of natural resources. If IPs are absorbed into
mainstream modern society, chances are their culture will be lost. Each tribe of the IPs is distinct, as is
the knowledge each possesses. Modern society benefits from their cultural diversity precisely because
the wealth of knowledge each tribe possesses is different. We need to recognize the value of
indigenous knowledge and to develop new environmental conservation projects.

Studies of traditional methods of resource management can provide important insights into
techniques for sustainable resource management in regions where IPs live. Although large-scale
interference with, or displacement of IPs is not acceptable, there is a place for supporting IPs in areas
where they may lack expertise, for example, in teaching about bacterial, viral, and parasitic infections,
and curing water-borne diseases (e.g. cholera, hepatitis) and epidemics. These come from new
settlements of people who have interfered in their eco-systems. Teaching basic hygiene could help IPs
prevent the spread of diseases and minimize child mortality. Sharing new knowledge would also help
them fend off old killers such as malaria.

The themes of globalization, human rights and sustainable development (social, cultural,
environmental and economic) are therefore inextricably intertwined with the preservation of the
cultural diversity of IPs. When human rights are abused, conflict inevitably ensues, showing that respect for human rights and cultural diversity are also interlinked with the theme of peace.

UNESCO’s Declaration on Cultural Diversity highlights that culture is a vital factor in development as it widens the range of options open to everyone, especially when understood not simply in terms of economic growth, but also ‘as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence.’

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* See *LILT* Vol. 2, pp. 183-189 for the lesson proper.
Strengthening Cultural Identity

By Jennie Teasdale and Robert Teasdale

1. Subject of the Module

**Theme:** Cultural Diversity

**Topic:** Strengthening Cultural Identity

**Issues:**
- The meaning of culture
- Identity and cultural values
- Exploring and celebrating our cultural identity

**Cases/Examples:**

The cultural context in which students live and go to school varies considerably throughout the Asia Pacific region. Some countries may be relatively mono-cultural and may not have significant ethnic or indigenous minorities (e.g. Korea, Japan). While in other countries there may be considerable cultural diversity for historical reasons (e.g. Malaysia, Singapore, Australia, the Philippines). However, even in countries that have one dominant culture there may be minorities of which students are largely unaware (e.g. Dalits, Sikhs and Muslims in India; Hwakyos in Korea; Buraku in Japan). This module raises awareness of the student’s own culture and also encourages them to explore both the differences and similarities between cultures in their country and elsewhere.

The module also invites students to reflect on the circumstances of children in schools in different parts of the world. The students may undertake the research themselves to locate examples of schooling in other countries or the teacher may do this beforehand. Here are some examples to begin with:

*Nepalese Village School.* High in a valley in the Himalayas, near the highest mountain in the world Mount Everest, there is a tiny village with a small school. It is a simple wooden and
stone structure. Inside there are desks in rows, a blackboard and chalk, but little else. Each student has one or two exercise books and a pen or pencil. Only the teacher has a text book. There are more boys than girls, and when it is time for the rice harvest children stay at home to help their parents. Only a very few of these girls and boys may go to Kathmandu and stay with relatives to pursue more advanced secondary schooling.

*Christmas Island School, Indian Ocean.* On remote Christmas Island all children attend the local school. Most teachers come from Australia. There is a very good library and classrooms have many resources to help the teachers teach and to assist students with their learning. Technology is important, with students using computers to communicate using email and to learn using the internet. Some students do their lessons by distance learning; that is, they get notes, tapes and textbooks from teachers in Australia who communicate with them via telephone and email.

*Australian Hospital School.* In an Australian hospital sick children have a school right there next to their wards. Some have to stay in their beds, while others are able to go to a hospital classroom. Teachers have to work around the health needs of children, and so lessons are usually on an individual basis for each child. Some days a child may be receiving treatment or be too sick to learn. Teachers try to be positive and cheerful with every student, helping them to keep up with the kind of schoolwork they would be getting in an ordinary school outside the hospital.

**Objectives:**

- To enable students to understand their culture, and what is meant by cultural identity.
- To help students discover the deep cultural values that have formed the ways in which they think, understand and behave as individuals.
- To help students recognize that all individuals have a unique cultural identity that should be respected and celebrated.

**Time:** Four parts of approximately forty minutes each

**Level:** Secondary level

**2. Description of the Topic**

This module aims to raise students’ awareness of their own culture, to understand it better and to be proud of it. It also provides pathways for students to explore their culture further, to affirm and
celebrate who they are, and to acknowledge the importance to them of their own unique cultural heritage.

‘Culture’ is defined in this module as:

(a) The things people do and make (i.e. artefacts).
   For example, Australians manufacture and wear Akubra hats and Pacific islanders weave mats for use in their homes.

(b) The ways people do things (i.e. behaviour).
   For example, New Zealand Maoris greet each other by touching noses.

(c) The reasons why people do things (i.e. values).
   For example, Thai people (and others from Buddhist cultures) value peaceable, gracious relationships with others and Indigenous Peoples value their links with the Earth and with living things.

Some students may belong to two cultures because their parents are from different cultural backgrounds. The bicultural heritage of these students should be affirmed and celebrated. Other students may be unaware of their cultural heritage, or may have experienced racism and discrimination as a result of it. A sensitive teacher will gently work with such students, maybe on a one-to-one basis, until they are more accepting of and confident in their cultural identity.

There may be sub-cultural groups represented within the classroom. For example, religious affiliation may be a basis for significant cultural differences. Other factors such as parental employment and income, place of residence and family interests (e.g. sports, music) may also contribute to sub-cultural differences. The teacher is faced with the challenge of enabling students to understand and respect their sub-cultural differences as well as valuing their common regional or national cultural identity.

Students extend their knowledge and explore their feelings about culture and cultural identity in general, enabling them to recognize, value and celebrate their own cultural identity, which then helps them appreciate the culture of others, and their right to practice and express their culture.

3. History and Perspectives

In the past, it may not have been so important to affirm, celebrate and develop pride in one’s cultural identity and heritage through schooling, because students were surrounded by their culture in every aspect of their lives. Cultural values at home, in the community, in places of worship and at school were consistent. Cultural artefacts were familiar and were a part of daily life. Standards of behaviour
were well known and were transmitted consistently to children both at home and at school. In this situation, children in dominant cultures were secure and confident of their culture due to limited exposure to cultural difference. The situation for cultural minorities however was, and still may be for some, quite different due to limited opportunities to express and affirm their own culture.

Today, through the processes of globalization, and advances in information and communications technologies and transport, diverse peoples, ideas, products, cultures, faiths and languages are being transmitted to every part of the globe. The increasing closeness and proximity of cultural diversity, beamed through the culture of the screen, on the internet, in movies and on television, challenges traditional and local cultures more than ever before.

Students may respond to this in various ways. Some may seek to embrace the foreign and external cultures to which they are exposed, rejecting or perhaps feeling shame for their traditional heritage. Others may react to external influences by turning more strongly to their own culture while rejecting that of others. Yet others may feel quite confused about the conflicting values they witness, and the difference between the lifestyle they live and the lifestyles they see on the screen.

This module provides students with the opportunity to understand how globalization has led to the mingling of diverse cultures, and enables students to strengthen their awareness, understanding and pride in their own culture in a balanced way, while learning to accept and respect difference and to learn from it.

4. Instruments and Approaches Used for Addressing the Topic/Issues

The two most significant international documents relating to the strengthening of cultural identity and cultural heritage are:


UNESCO’s *Universal Declaration on Cultural Diversity* (2001)

The *Universal Declaration on Cultural Diversity* defines ‘culture’ 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.’ The Declaration raises cultural diversity to the level of ‘the common heritage of humanity’ making it
an ethical imperative which accompanies respect for human dignity. A high value is placed on cultural identity and cultural heritage in all its forms, which the declaration states ‘must be preserved, enhanced and handed on to future generations’.

The report *Our Creative Diversity*, addresses the need to strengthen cultural heritage due to the erosion of culture and traditional values caused by globalization, the media and advances in transport and communication. The report asserts that the preservation of culture is necessary to ensure the creativity that comes from rich cultural diversity, which in turn contributes to the economic and social development of cultures and the enrichment of humanity.

The right to freely practice one’s culture is emphasized in all human rights documents, but most relevant for teachers is the UN Convention on the Rights of the Child. Article 29 (c) of the UN Convention on the Rights of the Child states that education should be directed to the ‘development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own’. Education systems, schools and teachers are therefore responsible for strengthening the child’s cultural identity and values while also promoting respect and understanding for the culture of others.

There are many methods that are used for strengthening cultural identity, ranging from exploration of personal, family and cultural values and practices, to conducting creative activities, events and festivals, which celebrate all aspects of culture, including music, dance, food, art, literature, poetry and the making of artefacts. However, culture has deeper impacts on the lives of children than what may be seen and experienced during a cultural festival. As students mature, teachers must be prepared to explore ever more deeply into the unspoken assumptions, values and beliefs which underpin a culture and which influence the inner development of the emerging adult.

**5. Recommended Pedagogical Approaches**

The processes of teaching and learning throughout this module on ‘Strengthening Cultural Identity’ emphasize the participation of all students in all activities, whether observational, oral or written. The learning activities include opportunities for researching information, extending awareness and knowledge, deepening understanding, exploring values and making comparisons and contrasts of differences and similarities between cultures in positive ways, without stereotyping or making judgments. There are also opportunities for using visual media and undertaking creative or artistic activities.
Both teachers and students may use the internet and library resources to discover information about children in schools in other countries, and to look up the meaning of the words ‘culture’, ‘cultural identity’ and ‘globalization’. The teacher may make note of some interesting schools and record sources of information for students who may wish to research further. Alternatively, the students may conduct the research themselves.

The successful completion of class work and homework on personal cultural identity and the exploration of values and culture should be the prime assessment criteria in this very personal area of study. Public presentations to appropriate audiences of completed artwork and cultural dramatizations also should be regarded as a suitable mode of assessment. The following questions may help facilitate the assessment process:

Did you feel you were welcome to participate in the activities in this lesson?
Did you get into the activities with an open mind about your own culture as well as your classmates (or students in other countries)?
Did the activities help you identify and appreciate your personal cultural identity? Did they help you appreciate other peoples’ cultural identity as well?
Describe any new things that you discovered about your own culture.
Talk about some important things that you have learned about the cultural identity of other students in your class (or community, or other countries).
How can we help other students in our school (or community) to discover and celebrate their cultural identity?

It may be useful for students and the teacher to maintain a reflective journal that invites all to reflect on their journey and record their thoughts as a synthesis for this module. The journal may contain the following questions:

Please describe the culture to which you belong and why it is so important to you. (five sentences)
Write a paragraph beginning ‘I am proud of my cultural identity because ….’ (two sentences)

Having explored the culture(s) of the students in a classroom or community, the teacher must take the lead in showing how important it is that students feel proud of their cultural identity. It is vitally important to avoid making value judgements about any cultural group. Providing as many opportunities as possible for learning about each other’s cultures will pave the way for mutual cultural understanding and respect.
Finally, students should be encouraged to make a commitment to action based on what they have learned.

6. References to the Overarching Themes

While this module clearly relates most strongly to the theme of cultural diversity, in that the strengthening of cultural identity ensures the maintenance of rich cultural diversity, creativity and productivity for all of humanity, it also interrelates with the other themes in the following ways.

The maintenance of culture with all that it entails, including language, faith, values and practices, is a human right that is repeated in all human rights documents. It may be found in the Universal Declaration of Human Rights (Article 27, UDHR, 1948), which states that ‘everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.’ It may also be found in the International Covenant on Economic, Social and Cultural Rights (Article 15), which recognizes everyone’s right to take part in cultural life, and in the International Covenant on Civil and Political Rights (Article 27), which states that ethnic, religious or linguistic minorities have the right to profess and practice their own religion, and to use their own language.

When human rights are not observed and injustices occur, peace is disturbed both within the community or nation, but also within the region and beyond. The only way that peace may be maintained both locally and globally, is for human rights, justice and equity to prevail in all societies and across nations. The recognition of cultural difference and the right of all cultures to be expressed equally, extends beyond the local or national context to global forms of communication and the media. If children do not see their culture reflected in the media, on the internet or in other forms of communication, it is difficult to maintain pride and it is easier to believe that the dominant culture is superior. Teachers must try to counter this in the classroom while also modeling respect for all cultures.

One of the most significant reasons why cultures are under threat and must be strengthened, is due to the impact of globalization, which brings the values, products, practices and behaviours of other globally dominant cultures to the doorstep of almost every child on the planet, challenging family values, local practices and traditional cultures and beliefs. This not only undermines the local culture but also reduces the capacity of the local community to market and sell their own products and artefacts. The strengthening of cultural identity and heritage must therefore also be linked to
productivity and sustainable development. Cultures that are unable to withstand the onslaught of globalization, risk losing their language and the culture that goes with it. Unless local cultural heritage and identity are strengthened, linked to social and economic development, minority cultures cannot remain sustainable. Cultural diversity, together with biological diversity, will be significantly reduced.

This module provides an opportunity for students to learn about the impacts of globalization and the interconnectedness between cultural diversity, peace, human rights and sustainable development, in ways that directly affect their own daily lives.

References

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URL: http://www2.ohchr.org/english/law/cescr.htm

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* See *LTLT* Vol. 2, pp. 170-177 for the lesson proper.
Affirming Culture through Local Media

By Robert Teasdale and Jennie Teasdale

1. Subject of the Module

Theme: Cultural Diversity
Topic: Promoting Cultural Respect through Local Media
Issues:
- How the local media report on culture
- Media impact on cultural issues
- Meeting the media
- Using the media positively
Objectives:
- To access and explore local media.
- To analyse the meanings of ‘cultural respect’, ‘reconciliation’, and ‘identity’.
- To understand that the media can influence people’s awareness of cultural issues.
- To use the media constructively to promote cultural respect, reconciliation and solidarity.

Time: Four parts of approximately forty minutes each
Level: Middle School

2. Description of the Topic

This module introduces students to local print and audiovisual media, such as radio, television, newspapers, magazines and internet, and raises their awareness of the impact of the media, and how the media may be used to promote cultural respect, reconciliation and solidarity.

Students develop their critical media literacy skills and extend their ability to analyse news reports and other media items, to identify potential bias, propaganda or sensationalism, and to research the underlying facts or truthful aspects of reporting where possible. By researching and critiquing local reports on cultural issues, students become aware of potential bias or distortions that may
discriminate against certain cultural groups and negatively influence public awareness and respect for cultural issues.

The meanings of the following terms are addressed in the module:

*Cultural Respect* means recognizing and upholding the cultures of all peoples, including your own.
Example: The practice in New Zealand of opening events in both English and Maori languages in recognition of the original people of that land.

*Reconciliation* means bringing two opposing people(s) together.
Example: Attempts to apologize for Australian treatment of Aboriginal peoples in earlier times and the processes of forgiveness and reconciliation that accompany it.

*Solidarity* means standing beside and strongly supporting people from your own or another culture.
Example: The solidarity of the Filipino people in standing up together against a corrupt government on two occasions in recent times.

Students also learn about their democratic and human rights to access information and to express their opinion via a range of media, as well as to critically analyse information in the media for veracity, accuracy, values, and the extent to which cultural diversity is reflected in sensitive and non-discriminatory ways.

Students explore the topic through a variety of interactive and experiential activities, including exercising their democratic right to express their opinion by, for example, writing a letter to the editor of a selected newspaper or media outlet. This raises their awareness of ways in which they may use the media to influence community attitudes positively towards cultural issues, and to promote constructively cultural respect, reconciliation and solidarity.

3. History and Perspectives

Since time began, people have always communicated with each other and expressed their culture in various forms, through the medium of writing or drawing and other media. Originally people expressed themselves by drawing pictures on cave walls, and later on stone tablets and papyrus, such pictures were stylized into a form of writing. Later still, quill pens were used from bird feathers and books were printed by using carved wooden blocks on paper.
The invention of the printing press 600 years ago sped up the distribution of information to ever greater distances through the printed medium, which increased the capacity of cultures to learn from each other and to spread their message. Subsequent inventions, such as the camera in the 1840s, the typewriter, phonograph and telephone in the 1870s and the radio in the early twentieth century, increased the rapidity of communication further still. Those cultures that were more advanced in the use of the new technologies were able to extend their influence faster and further.

But it was the advent of the culture of the screen, which began with the moving picture around 1910, television from the 1930s onwards, and the invention of the computer some fifty years ago, that led to the most rapid influence by dominant cultures, initially western. The last twenty years has seen an explosion of communications through the screen medium, with the introduction of email, internet and the world wide web, and the development of media, news outlets and non-western film industries, particularly in India and Asian countries.

The globalization of the media that has occurred over the past century has led to an imbalanced situation where dominant cultures, predominantly western, have been able to spread their cultural values and influences globally, at the expense of minority cultures and those that have not had the resources to counter this influence with their own forms of media. While this situation is changing in many parts of the world, western influence has had a dramatic impact on local and traditional cultures. In countries that have developed a strong national media, minority and sub-cultures that also exist within the community, may not necessarily be recognized or reflected unless special measures are taken to ensure equitable air time for minority culture content.

Added to this is a growing monopoly in media ownership, involving a significant reduction in independent private media and objective sources of information and news reporting. Another issue is that of computer crime and unethical, dishonest and illegal practices on the internet, requiring extensive monitoring and the development of ethical standards, without however reducing the right of people to freedom of expression and equal access to information.

4. Instruments and Approaches Used for Addressing the Topic

In relation to this topic of culture and the media, there are several issues which international standards and instruments seek to address. The first issue is that of equal access for all to information, the media and to information and communications technologies. Article 20 of the UN Millennium Declaration (2000) resolved ‘to ensure that the benefits of new technologies, especially information
and communication technologies (ICTs) ... are available to all.’ This reaffirms the recommendations contained in the UN Economic and Social Council Ministerial Declaration (2000) on the role of information technology in a knowledge-based global economy in the twenty-first century, which promotes equal access for all to ICTs to reduce the digital divide thereby equalizing development opportunities.

The second relates to the human rights of all to freedom of opinion and expression. Article 19 of the Universal Declaration of Human Rights states that ‘everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.’

With specific reference to children, Articles 13 and 17 of the UN Convention on the Rights of the Child are particularly relevant. These reaffirm the right of the child to freedom of expression and to access appropriate diverse information in all forms.

Article 55 of the 2003 Geneva Declaration of Principles on Building the Information Society reaffirms the ‘commitment to the principles of freedom of the press and freedom of information, as well as those of the independence, pluralism and diversity of media’.

The third issue relates to the role of the media and information technologies in promoting intercultural understanding and in reflecting the full cultural and linguistic diversity of humanity and not just those of selective dominant cultures. Articles 52 and 53 of the Geneva Declaration emphasize the importance of humanity’s cultural heritage and the need for information technologies to ‘stimulate respect for cultural identity, cultural and linguistic diversity, traditions and religions, and foster dialogue among cultures and civilizations’ and to create, disseminate and preserve local content in diverse languages.

The final issue relates to the ethical use and dissemination of information and the promotion of universal values. Articles 56 to 59 of the Geneva Declaration seek to uphold the ethical dimensions of the information society through the promotion of universal values, in particular the justice, dignity and worth of the human person, respect for human rights and freedoms, including privacy, the right to freedom of thought, conscience, and religion, protection of the family. These also commit to preventive measures against abusive uses of information technologies motivated by racism, racial discrimination, xenophobia, intolerance, hatred, violence, and all forms of exploitation of human beings.
5. Recommended Pedagogical Approaches

In this module, students will undergo a highly interactive and participative learning experience about the media and cultural respect that will involve extensive research activities using available media, critical thinking and analysis, practice in reading, understanding, critical media literacy and writing skills, as well as oral expression, interviewing and advanced communication skills. The media analysis should also include an exploration of the values expressed in the items examined.

The types of media to which students may be exposed in this module may vary from reports, pictures, cartoons, comics, local newspapers and magazines, to radio and television programs and news reports, film, the internet and even video games (where accessible). The students have the freedom to choose their medium and also to choose the nature of the items they decide to analyse. The teacher should ensure that students are exposed to a variety of media and diverse types of items throughout the activities.

There are many opportunities in this module for students to undertake many interesting and exciting projects which also involve the use of a photographic or video camera, or voice recorder for the production of their own newsletter, taped audio/radio program or filmed news reports on local events in the school community. The options may vary according to available technologies. Media literacy may be combined effectively with general literacy skills development.

By way of synthesis, the students will reflect individually on the evaluation questions listed in Activity Sheet Number Five and students will be invited to share their reflections with the whole class. From the students’ individual reflections, a list could be constructed on the board to summarize the students’ meanings of cultural respect, reconciliation, and solidarity. These definitions are offered only as a starting point. They will need to be adjusted to the age and understanding level of the class.

*Cultural Respect* means recognizing and upholding the cultures of all peoples, including your own. Example: The practice in New Zealand of opening events in both English and Maori languages in recognition of the original people of that land.

*Reconciliation* means bringing two opposing people(s) together. Example: Attempts to apologize for Australian treatment of Aboriginal peoples in earlier times and the processes of forgiveness and reconciliation which accompany it.
Solidarity means standing beside and strongly supporting people from your own or another culture. 
Example: The solidarity of the Filipino people in standing up together against a corrupt government on two occasions in recent times.

The work sheets provided in the module may be enlarged and should include your own culturally appropriate definitions, leaving space for locally relevant examples.

Students should be encouraged to take action as part of the lessons and to make a commitment to future action in critically analyzing media information and in safely exercising their democratic human rights for self-expression.

6. References to the Overarching Themes

The topic of the media and cultural respect relates equally to the themes of cultural diversity and to globalization, but also to the other themes of human rights, peace and sustainable development.

As explained earlier, the processes of globalization and the development of various forms of print, audio, and screen-based media with extensive reach across the globe, have undermined local, indigenous, traditional and minority cultures and languages, to the extent that many languages are being lost at a very rapid rate and cultural diversity is reducing significantly. In addition, the large international media monopolies which control the dissemination of information means, that reporting may not reflect all viewpoints and cultural perspectives, and may also be biased, inaccurate or distorted, sometimes for the purposes of political or economic propaganda.

This situation raises the need for action through education on the one hand, to develop critical media literacy skills in students to be able to recognize biased reporting, and to question it by developing and expressing their own opinions. On the other hand, education needs to build the skills and capacities for local communities to establish their own independent media and reporting which reflects their views and cultural perspectives. This module also attempts to use the media as a vehicle for both understanding and respecting other cultures and for expressing one’s own culture.

Clearly this topic also relates to several human rights issues associated with equal access to information, freedom of expression and the right to have the media represent all cultures in society. There is also a connection between this topic and intercultural understanding which leads to peaceful and harmonious relations with other cultures and faiths.
Finally, the development of an independent media in an open society in which people are free to express their opinions is vital for the sustainability of social and economic development. It is widely recognized that full access to information technologies and to the information they disseminate are vital components for the development of a knowledge economy and information society, with clear economic and subsequent social outcomes.

Teachers should emphasize the interconnectedness of the various themes for the creation of a society that is peaceful, just, humane and sustainable.

References


Useful Websites:

Media Awareness Network: http://www.media-awareness.ca/english/index.cfm

Media Education: www.mediaed.org.uk
UNESCO: www.unesco.org/webworld

UNESCO International Clearinghouse on Children Youth and the Media
http://www.nordicom.gu.se/clearinghouse.php

UNESCO(2007) *Media Education: A Kit for Teachers, Students, Parents and Professionals*

* See LTLT Vol. 2, pp.219-230 for the lesson proper.
The Richness of Faith

By Toh Swee-Hin

1. Subject of the Module

**Theme:** Cultural Diversity

**Topic:** Building respect for all faiths

**Issues:**
- Basic tenets of six major religious faiths and philosophy in the Asia Pacific Region (Hinduism, Buddhism, Daoism, Christianity, Islam, and Confucianism)
- Respect for different beliefs

**Objectives:**
- To describe the various teachings of six major religions in the Asia Pacific Region.
- To recognize and appreciate everyone’s right to religion.
- To describe how religion can be used to make peace with others.
- To express a commitment to relate with one another peacefully.

**Time:** Two sessions of one hour each

**Level:** Upper Elementary and Lower Secondary

2. Description of the Topic

This module provides opportunities for students to learn about all the major world faiths, including places of worship, religious practices and religious festivals. They will also learn about the rights of every person to practice their own faith and to be free from religious discrimination, which causes conflict in many parts of the world.

Throughout the world, billions of people believe in different religions or faiths. Some peoples and groups also use the word spirituality to describe their faith or religious beliefs. The major religions of the world include Christianity, Islam, Buddhism, Hinduism, Judaism, and Daoism. Sometimes, Confucianism is also called a religion, although it is often seen more as a philosophy of life.
It is a human right of every person to believe freely in his or her own religion. Hence, we need to respect the right of all peoples to practice their faiths. It is also good if we try to understand the meanings of the religions and spiritual beliefs of other cultures. The more we understand and respect each other’s beliefs, the more we can live together in peace and harmony.

In historical times and even today, sometimes followers of different religions have discriminated against followers of other religions. This has caused conflicts, violence and even wars. For example in the Middle Ages, Christians and Muslims fought in the wars called the Some Muslims find this word offensive. Many people died during those wars and there was great suffering and destruction.

Today in many places, there is still great distrust and conflict between Muslims and Christians. The problems do not arise simply because of religious differences. For example, in the Philippines, there are many conflicts because the Muslims feel that they have lost a lot of their ancestral homelands over the years of Christian settlement in Mindanao, the Muslims traditional homeland. The Muslim Moro people feel that their human rights to land, social justice, and development have not been respected. However, Christians who now live in Mindanao also feel that they have a right to settle in Mindanao. Most of the small settlers from the northern parts of the Philippines have toiled hard to improve the virgin lands they purchased many decades ago.

Religions usually teach their followers to uphold good values and to treat all people with love, kindness and mercy. If people truly practice the values of their religions, then no one will look down on other faiths. People of true faith will be kind, helpful and merciful to people of all faiths all over the world.

Indigenous or tribal people have spiritual beliefs that worship different aspects of nature like the sun, moon, stars, water, mountain, trees, animals, wind, fire and weather (e.g., thunder, lightning, etc). The indigenous peoples believe in many spirits found in the world which can be helpful or harmful to human beings. This kind of belief is called animism.

Background information is provided in the module about the major world faiths.

3. History and Perspectives

Hinduism is the religion of over 700 million peoples living in the country of India. People who follow Hinduism as a religion are called Hindus. There are Hindus living in other Asia-Pacific countries such as
Nepal, Sri Lanka, Malaysia, Fiji, and the island of Bali in Indonesia. It is a very ancient religion that started about 1200-1500 BC. Hindus believe in many divine gods and goddesses but also that the ‘Divine’ is found in human beings and also all parts of nature like trees, stones, animals, rivers and mountains. Hindus should honor their gods and goddesses, and perform good works and duties. Hindus believe in ‘karma’ which means that a person’s action or deeds in a present life will affect a person’s future lives.

In the fifth century BC, a philosopher and teacher called Confucius began the moral philosophy known as Confucianism. Although Confucianism is seen more as a philosophy than a religion, Confucianism has been a strong influence in China, Japan, Korea, and some countries in Southeast Asia. Confucius taught many values and principles for living a good life. These include benevolence, love of all human beings, and respect between all members and groups of any nation. In Confucianism, members of a family should love and respect each other. Children are taught to show filial piety to their parents while parents and elders should also look after their children with love and care. Husbands and wives should show love and care for each other. The Golden Rule taught by Confucius says: ‘Do not do unto others what you do not wish others do unto you’. Similar sentiments to the Golden Rule may be found in all world faiths.

Buddhism was founded in the sixth century B.C. in India by Buddha. He was a prince called Siddhartha Gautama who decided to leave his family and palace to pursue the truth of life. Buddha became enlightened and taught his followers four noble truths. These truths say that all existence is suffering because of our desires. To overcome these sufferings and desires, Buddhists are taught to follow the eightfold path which includes right speech, right conduct, right livelihood, right effort, right mindfulness, right concentration, right views and right intentions. Buddhism also emphasizes the practice of compassion and loving kindness to all people and all other beings, including animals and the rest of nature. The holiest day for Buddhists is ‘Vesak’, which celebrates the birth and enlightenment of Buddha.

There are many schools or types of Buddhism and these are practiced in many Asian countries such as Thailand, Vietnam, Sri Lanka, some parts of India, Tibet, and Japan. An increasing number of people in many Western countries are also learning to follow the Buddha’s teachings.

Daoism has been an ancient religion and philosophy in China as early as the sixth century BC. It was founded by Lao Tze. Following the Tao means living naturally according to ‘the Way’. Daoism teaches the principle of harmony in all aspects of life and relationships. The famous symbol of Daoism represents
the balance between the ‘ying’ (soft, feminine) and the ‘yang’ (forceful, masculine) components of life. Each human being, whether male or female, has both ‘ying’ and ‘yang’ elements. Daoism teaches its followers to practice to be humble, gentle, avoid trying to gain power, and live simple lifestyles. Daoists emphasize practical methods of cultivating good health to achieve long life.

The coming of Jesus Christ 2000 years ago started Christianity in the ancient lands of Palestine. His message was to love God above all else and to love one’s neighbor and to follow the scriptures. Today, Christianity has spread to almost every region of the world. The greatest number of Christians is found in North America, Latin America, and Europe. In Asia, the largest number of Christians is found in the Philippines because of their Spanish colonial history. Hundreds of millions of Christians practice different forms of Christianity based on their interpretations of Christ’s teachings. A major group, the Roman Catholic, believes in the Pope as the head of the church. The Protestant groups separated from the Catholic Church many years ago on differences in interpretations of the teachings of Christ and other fundamental beliefs. Easter and Christmas are the most important religious celebrations for Christians all over the world. Christmas celebrates the birth of Jesus Christ while Easter is the celebration of his resurrection from the dead. The theme of Easter celebration is forgiveness and reconciliation. Might be not biblically correct.

Islam is the religion started by its founder, the Prophet Muhammad, in the ancient land of Arabia during the seventh century AD. Islam means ‘submission to Allah’ or the proper relationship between people and the oneness of God or Allah. Muslims are asked by the Prophet to submit their will to Allah and to live their daily lives according to the teachings of the holy book of Islam called the ‘Qu’ran’. Muslims follow five basic duties or pillars of Islam, namely: reciting the creed ‘There is no God but the one God, and Muhammad is His prophet’; ‘salat’, which requires Muslims to pray five times a day facing towards the holy city of Mecca in Saudi Arabia; ‘zakat’, or the giving of alms; observing a fast during the holy month of Ramadan; and making a pilgrimage called ‘haj’ to Mecca at least once in a person’s lifetime. The mosque is the place of worship for Muslims. The Islamic religious teachers are called ‘imams’ or ‘uhtads’. The ‘ulamma’ is a religious council of all Muslim religious teachers. Today, Islam has spread all over the world. Many Muslims live in the Arabic and Middle Eastern countries, North and East Africa, Indonesia, Malaysia, Pakistan, India, Bangladesh, Philippines, parts of Central Asia, Europe and North America. There are also many schools of Islam. Although these schools believe in the five pillars of Islam, their interpretations of various Islamic teachings may differ from each other.

4. Instruments and Approaches Used for Addressing the Topic
Through its inter-religious dialogue programme, UNESCO stresses the need for reciprocal interactions and influences between religions, spiritual and humanistic traditions on the one hand, and on the other, the need to promote understanding between them in order to challenge ignorance and prejudices and foster mutual respect.

Since religion is an aspect of culture, the key international instrument which relates to respect for religious diversity is the UNESCO Universal Declaration on Cultural Diversity.

However, the issue of religious freedom is a human right which is reflected in the various UN human rights instruments, in particular Article 18 of the Universal Declaration of Human Rights, which states that:

> ‘Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.’

Article 14 of the UN Convention on the Rights of the Child states that the ‘right of the child to freedom of thought, conscience and religion’ must be respected.

There is a growing international movement for promoting inter-religious dialogue among faiths, which began in the early 1990s with the establishment of the World Parliament of Religions which meets every four years to engage in inter-religious dialogue.

The 1993 Statement of the Parliament of the World’s Religions, Declaration Toward a Global Ethic, signed by more than 200 religious leaders from over forty different faith traditions and spiritual communities, affirmed that a common set of core values may be found in the teachings of the religions. The 1993 event was followed by the 1999 Conference of the Parliament of the World’s Religions which issued ‘A Call to Our Guiding Institutions’ containing a specific call to education to give attention to ‘learning about values, since an understanding of how values are adopted and shared is crucial to a peaceful and harmonious life’. In particular, it called for education ‘to promote and teach respect for other ways of life, non-violence, and peace-making, at every stage of learning; (and) to promote ecological literacy and the study of sustainability as essential to education at all levels. It emphasised the importance of moral and spiritual questions in education, including ‘considerations of values, personal responsibility, moral integrity, and community service’.
The Report of the Second Conference on A Global Ethic and Traditional Chinese Ethics, held in Beijing in 2001, revealed a strong common ground between the traditional ethics, principles and values of Chinese Confucianism, Taoism and Buddhism, with the values and principles expressed in the 1993 Statement of the Parliament of the World’s Religions referred to above, further reinforcing the view that global values for sustainability are widely, if not universally, supported (GEF, 2001).

The Inter-religious Engagement Project (IEP21), works towards the vision of a world at peace, dedicated to social and economic justice, and committed to ecological sustainability. The IEP referred to the key international documents that embody the shared values drawn from ‘the wisdom of the world’s religious, spiritual, and philosophical traditions, from contemporary science, international law, the seven UN World Conferences held during the 1990s, the global ethics movement, and over 200 NGO declarations issued over the past twenty-five years, as well as from widely recognized best practices for peaceful, just, and sustainable living-ancient and contemporary’ (IEP21 website). They maintained that these documents reflect the shared values and vision of a desired future for humanity that contain the basic elements of peace, justice and sustainability.

The twenty-first of May is the World Day for Cultural Diversity for Dialogue and Development, which provides an opportunity for schools to facilitate or engage in dialogue among people of diverse faith in their school community, with the support of religious leaders and elders in the community. Teachers may also engage the support of the many experts, professors, researchers and specialists of the history of religion, located in various international academic centres and UNESCO Chairs of Inter-religious Dialogue. These centres aim to foster educational exchanges amongst students and researchers, providing them with a secular, multi-religious and intercultural education. For a list of these centres please go to:

5. Recommended Pedagogical Approaches

In teaching and learning about different faiths or religions, students should be encouraged to find common values among them, including values such as love, compassion, justice, respect, honesty, forgiveness and reconciliation.

However, it is also important to remind students that there can be a gap between ‘theory’ and ‘practice’. While the values and principles of religions teach their followers to be good, the
institutions or leaders representing religions can sometimes act in ways that are contrary to those values and principles. Hence, as has happened in history and in recent times, religion and faith has been misused by some religious or political leaders and organizations to gain power or to promote conflict and even violence against other faiths or communities.

There is therefore an urgent need for the education of all followers to deeply understand the principles and values of their religions or faiths, so that they will not be influenced by extremist leaders. Furthermore, many religions are now participating in inter-faith dialogue to increase mutual understanding, respect and solidarity. Together, different faiths and religions can then cooperate to build a more peaceful world.

Information sheets about each major world faith numbered one to six are provided for use by teachers as a resource, however students should be encouraged to conduct their own research, or the teacher may find other suitable resources to use.

However, it is not merely information and the acquisition of knowledge that is important, but the deeper understanding that comes from an examination of one’s faith and values compared with other faiths. This can lead to the recognition that, despite the evident differences, there are deeper similarities which lie at the core of what it means to be human, which have the capacity to unite us. Students should be encouraged to engage in deep reflection about such matters, but also to take practical action in their own lives, not only to understand of their own faith and those of others, but also to engage with others and to treat them and their religious beliefs and practices with respect.

6. References to the Overarching Themes

While the topic of ‘Building respect for other faiths’ clearly relates to the theme of cultural diversity as religion is an aspect of culture, it is also equally related to the area of peace, since without interfaith understanding and respect there can be no lasting peace.

Interfaith respect is also linked with sustainable development, since without peace and inter-religious harmony, social and economic development become more difficult to sustain.

This module is also clearly linked to human rights, as all peoples have the right to practice their faith or belief system. Abuse of this right can also lead to conflict.
Interfaith understanding is also linked with processes of globalization, since it is through the closer contact among cultures and faiths brought about by globalization and improved transport and communications that can lead to conflict.

References

Community of UNESCO Chairs for Interreligious and Intercultural Dialogue for mutual understanding http://portal.unesco.org/education/en/ev.php-
URL_ID=7029&URL_DO=DO_TOPIC&URL_SECTION=201.html
URL: http://www.cpwr.org/_includes/FCKcontent/File/TowardsAGlobalEthic.pdf

URL: http://www.cpwr.org/_includes/FCKcontent/File/CalltoGuidingInstitutions.pdf

Global network of religions for children:
http://www.gnrc.net/en/aboutus/overview.html

Parliament of the World’s Religions:
http://www.parliamentofreligions.org/index.cfm

URL: http://www2.ohchr.org/english/

URL: http://www.unhchr.ch/udhr/index.htm


* See LILT Vol. 2, pp. 235-242 for the lesson proper.
The Future at Risk: Child Labour

By Bernadette Dean

1. Subject of the Module

Theme: Human Rights
Topic: Causes and Impacts of Child Labour
Issues:
- The meaning of child labour
- Kinds of child labour
- Root causes of child labour
- Life of a child worker

Objectives:
- To know what is child labour.
- To know the kinds of labour children are engaged in.
- To know first hand the problems and difficulties facing child labourers.
- To analyse the root causes of child labour.
- To recognize the right of all children to education.
- To practice some interviewing skills.
- To appreciate the value of cooperation and working as a team.
- To practice respect for others by listening to them.
- To feel compassion for those less fortunate than themselves.
- To take a small action to reduce child labour.

Time: Three sessions of forty-five minutes each
Level: Senior Secondary
2. Description of the Topic

In this module students will learn about the six main types of child labour, none of which are unique to any one region of the world. These are:

(a) domestic service
(b) forced and bonded labour
(c) commercial sexual exploitation
(d) industrial and plantation work
(e) street work
(f) work for the family and girls’ work.

Students will also learn to distinguish between ‘beneficial’ work and ‘intolerable work’, since child labour need not necessarily cause difficulty in the right conditions. Children do a variety of work in widely divergent conditions. This work takes place along a continuum. At one end of the continuum, the work is beneficial, promoting or enhancing a child’s physical, mental, spiritual, moral or social development without interfering with schooling, recreation and rest. At the other end, it is very destructive or exploitative. There are vast areas of activity between these two poles, including work that need not impact negatively on the child’s development.

At the most destructive end, no one would publicly argue that exploiting children as prostitutes is acceptable in any circumstances. The same may be said about ‘bonded child labour’, the term widely used for the virtual enslavement of children to repay debts incurred by their parents or grandparents. This also applies to industries notorious for the dire health and safety hazards they present. But by treating all work by children as equally unacceptable makes it more difficult to end the abuses. This is why it is important to distinguish between beneficial and intolerable work and to recognize that much child labour falls between these two extremes.

Students will explore the root causes of child labour, in particular the three key factors, namely: the exploitation of poverty; the absence of education; and the restrictions of tradition. They will also develop an understanding of the harmful impacts of intolerable labour on children, physically, emotionally, cognitively, psychologically and socially, and the problems and difficulties that they experience as a result.

The denial of children’s rights is addressed, in particular the right to accessing education and to freedom of choice. Education is seen as a way of releasing children from the poverty and
circumstances that lead to child labour. Children’s rights are also abused in other ways such as exposure to hazardous labour and working conditions, and mistreatment in the workplace.

By developing an understanding of the complex causes of child labour and the denial of childrens’ rights, students begin to question the acceptance of child labour in the community.

3. History and Perspectives
A decade ago, UNICEF determined that child labour is exploitative if it involves:

- Full-time work at too early an age;
- Too many hours spent working;
- Work that exerts undue physical, social or psychological stress;
- Work and life on the streets in bad conditions;
- Inadequate pay;
- Too much responsibility;
- Work that hampers access to education;
- Work that undermines children’s dignity and self esteem, such as slavery or bonded labour and sexual exploitation;
- Work that is detrimental to full social and psychological development.

The impact of work on a child’s development is the key to determining when such work becomes a problem. Work that is harmless to adults can be extremely harmful to children. Education is one of the keys that will unlock the prison cell of hazardous labour. Education helps a child develop cognitively, emotionally and socially, and it is an area often gravely jeopardized by child labour. Work can interfere with education in the following ways:

- It frequently absorbs so much time that school attendance is impossible;
- It often leaves children so exhausted that they lack the energy to attend school or cannot study effectively when in class;
- Some occupations, especially seasonal agricultural work, cause children to miss too many days of class even though they are enrolled in school;
- The social environment of work sometimes undermines the value children place on education, something to which street children are particularly vulnerable;
- Children mistreated in the workplace may be so traumatized that they cannot concentrate on
Most children who work do not have the power of free choice. The vast majority is pushed into work that is often damaging to their development by three key factors: the exploitation of poverty; the absence of education; and the restrictions of tradition.

_The Exploitation of Poverty_

The most powerful force driving children into hazardous, debilitating labour is the exploitation of poverty. Where society is characterized by poverty and inequity, the incidence of child labour is likely to increase, as does the risk of it being exploitative.

For poor families, the small contribution of a child’s income, or help at home that allows the parents to work, can make the difference between hunger and a bare sufficiency. A high proportion of child employees give their entire wages to their parents to maintain the economic level of the household. A review of nine Latin American countries has shown that without the income of working children aged thirteen to seventeen, the incidence of poverty would rise by between ten and twenty per cent.

If employers were not prepared to exploit children, especially poor children, there would be no child labour. The parents of child labourers are often unemployed or underemployed, desperate for secure employment and income. Yet it is not they but their children who are offered the jobs. Why? Because children are easier to exploit. Many see the exploitation of children’s work as a natural and necessary part of the existing social order. They believe that low-caste children should work rather than go to school.

Poverty is not an eternal truth. It is increased or reduced by political and economic policies and opportunities. For example, The World Bank and the International Monetary Fund (IMF) impose a package of policy prescriptions, known as ‘structural adjustment programmes’, on indebted nations in return for loan guarantees. Firsthand experience in most countries shows that the real cost of adjustment is being paid by the poor and by their children.

A serious attack on poverty will reduce the number of children vulnerable to exploitation at work. Social safety nets are essential for the poor, as are access to credit and income-generating schemes, technology, education and basic health services. But many countries still spend scarce resources on military rather than social priorities. Budgets need to be reexamined and redirected in this light.
Tackling the exploitation itself does not have to wait until some future day. It can and must be abolished here and now.

The Absence and Lack of Relevant Education

The most important single step in ending child labour is education. Cuts in social spending have affected education. In all regions, spending per student for higher education fell during the 1980s, and in Africa and Latin America, spending per pupil also fell for primary education.

Education is clearly under-funded. But the school system as it stands in most developing countries also suffers from an often rigid and uninspiring approach, and a curriculum that is irrelevant to and remote from children’s lives.

Overall, thirty per cent of children in developing countries who enroll in primary school do not complete it. The figure rises to sixty per cent in some countries. In Latin America, enrolment in school is comparatively high, yet only half those who enter school finish it, broadly the same proportion as in Africa with its much lower levels of enrolment. Even Brazil, one of the richest countries in Latin America, has a primary school completion rate of only forty percent.

Education has become part of the problem. It has to be reborn as part of the solution.

Restrictions of Tradition

Here is a darker side to the expectations about children’s work. The harder and more hazardous the jobs become, the more they are likely to be considered as work for the poor and disadvantaged, the lower classes and ethnic minorities. In India, for example, the view has been that some people are born to rule and to work with their minds while others, the vast majority, are born to work with their bodies. As a result many are not worried that many lower caste children fail to enroll in or drop out of school. And if those children end up doing hazardous labour, it is likely to be seen as their lot in life.

Understanding all the various cultural factors that lead children into work is essential. But respect for tradition is often given as a reason for not acting against intolerable forms of child labour. Respect for diverse cultures should not hinder us from using all the means at our disposal to make every society, every economy, and every corporation, regard the exploitation of children as unthinkable.

The many manifestations of child labour may be broken down into six main types, none of which are unique to any one region of the world. These are
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(a) domestic service
(b) forced and bonded labour
(c) commercial sexual exploitation
(d) industrial and plantation work
(e) street work
(f) work for the family and girls’ work.

(a) Domestic service
Child domestic workers (work in other people’s home) are the world’s most forgotten children. That is why we will consider their plight first. Although domestic service need not be hazardous, most of the time it is just that. Children in domestic service may well be the most vulnerable and exploited children of all, as well as the most difficult to protect. They are often extremely poorly paid or not paid at all; their terms and conditions are very often entirely at the whim of the employers; they are deprived of schooling, play, social activity and of emotional support from family and friends. They are vulnerable to physical and sexual abuse. What more miserable situation could there be for a child sometimes as young as age five than to experience such conditions among often hostile strangers?

Accurate information can be helpful and put to good use. In Kenya, for example, evidence of psychological and emotional damage has helped convince parents and society at large, that the problem must be tackled. A different approach has been taken in Sri Lanka, where the government has targeted employers with large newspaper advertisements stressing that employing child domestics is illegal.

(b) Forced and bonded labour
Many of the forms of child labour practiced around the world are ‘forced’ in the sense that children are taught to accept the conditions of their lives and not to challenge them. But the situation of some children goes far beyond the acceptance of poor conditions. They find themselves in slavery. In south Asia, this has taken on a quasi-institutional form known as ‘bonded’ child labour. Under this system, children, often only eight or nine years old, are pledged by their parents to factory owners or their agents in exchange for small loans. Their lifelong service never succeeds in even reducing the debt. In India and Pakistan bonded labour is widespread in agriculture, as well as in industries especially the carpet industry.

(c) Commercial sexual exploitation
The hidden nature of the multibillion-dollar illegal industry in the commercial sexual exploitation of
children makes it difficult to gather reliable data. But NGOs in the field estimate that each year at least one million girls worldwide are lured or forced into this form of hazardous labour. Boys are also often exploited. When scandals about child prostitution in developing countries break in the international media, it is usually a story about the phenomenon called sex tourism in which holiday-makers from the rich world, mainly men, though not exclusively, travel to locations such as Brazil, the Dominican Republic, Thailand and elsewhere in search of sex with children. But we should not lose sight of the fact that many thousands of young girls in numerous countries serve the sexual appetites of local men from all social and economic backgrounds. Widespread child prostitution exists in industrialized countries as well. In the US alone, at least 100,000 children are believed to be involved.

(d) Industrial and plantation work
All over the world, children work in hazardous conditions. The industries are manifold, from leather working in the Naples region of Italy to the pre-industrial brick-making of Colombia and Peru, which can involve children as young as eight. Children are sometimes exploited in mining operations that would be considered too risky for adults in the industrialized world for example, in the diamond and gold mines of Cote d’Ivoire and South Africa, and in Colombian coalmines. Typically, the children work with hardly any safety equipment and constantly breathe in coal dust.

The respiratory problems faced by child miners are also common in other industries. Many suffer from tuberculosis, bronchitis and asthma. Children working in earthenware and porcelain factories, for example, are often unprotected from the silica dust. In the lock industry, they inhale noxious fumes given off by dangerous chemicals. In the brassware industry, children work at high-temperature furnaces and inhale the dust produced in polishing.

The numbers of children exploited in the agricultural sector across the world may be just as great and the dangers associated with much of their work just as bad. In Brazil’s sugar plantations, for example, children cut cane with machetes, a task that puts them at risk of cutting off their hands. They make up a third of the workforce in some areas and are involved in over forty percent of the work-related accidents. Brazilian children are also exposed to snakebites and insect stings on tobacco plantations, and carry loads far beyond their capacities. In Colombia, young people who work on flower-export farms are exposed to pesticides banned in industrialized countries.

(e) Street work
In contract with child domestic workers, some children work in the most visible places possible on the streets of developing world cities and towns. They are everywhere: hawking in markets and darting in
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and out of traffic jams, plying their trade at bus and train stations, in front of hotels and shopping malls.

Children who work on the streets often come from slums and squatter settlements, where poverty is common, where schools are overcrowded and poor, and where safe places to play simply do not exist. Their numbers have increased in places experiencing armed conflict.

On the streets, they shine shoes, wash and guard cars, carry luggage, hawk flowers and trinkets, collect recyclables and find a variety of other ways to make money. The amount they earn may be small but is sometimes more than they would receive from formal sector work. The large majority of these children return home each night. Some are able to combine some schooling with their street work, but nevertheless many are exploited and cheated by adults and peers and must spend many hours earning their survival. Many suffer from malnutrition and from illnesses including tuberculosis.

For about one in ten, the street does become home. Inevitably, these children become more prone to engage in marginal and illegal work, such as begging and petty thieving. Many are led into the dangerous world of crime, engaging in pick pocketing, burglary, drug trafficking and prostitution. The lives of these children are marked by aggression and abuse, exposing them to extreme hazards.

(f) Work for the family and girls work

Of all the work children do, the most common is agricultural or domestic work within their own families. Most families around the world expect their children to help in the household, whether preparing food, fetching water or groceries, herding animals, caring for younger siblings or working in the fields. This kind of work can be beneficial. Children learn from a reasonable level of participation in household chores, subsistence food-growing and income-generating activities. They also derive a sense of self-worth from their work within their families.

But it is by no means always beneficial. On the contrary, work for the family may demand too much of children, requiring them to toil long hours that keep them from school and take too great a toll on their developing bodies. Such work can prevent children from exercising their rights and developing to their full potential.

In rural Africa and in South Asia, children begin helping with domestic chores well before school age. Girls must fetch the household water and fuel wood. Children of both sexes help with farm work, looking after animals and performing all tasks to do with water, jobs often physically taxing in the extreme. They also work in the informal sector of the rural economy, including traditional crafts and
small trades essential to village life, especially shop-keeping. Many of these girls and boys are denied their fundamental right to primary schooling.

Much of this work, particularly by girls within their homes, is invisible and the scale of child labour is difficult to measure. It is also excluded from child labour legislation, partly because of the difficulty of policing child labour within the family. Legislation must be made more inclusive, but this will not of itself protect these children. The difficulties of enforcement will remain. But at the very least it will spread the message that there are strict limits on what can be expected of a child’s labour in the home. It may also make affirmative action more possible, and open social discussions involving parents and community members on what is considered to be good for a child.

4. Instruments and Approaches Used for Addressing the Topic

Children have an absolute, non-negotiable right to freedom from hazardous child labour, a right that is established in international law and accepted by every country that has ratified the UN Convention on the Rights of the Child.

Article 19 of the Convention includes provisions for the protection of the child from maltreatment, abuse and exploitation and Article 32 recognizes: ‘the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child’s education, or to be harmful to the child’s health or physical, mental, spiritual, moral or social development.’ Article 36 calls for the protection of the child against ‘all other forms of exploitation prejudicial to any aspects of the child’s welfare’, while Article 37 requires that children not be deprived of their liberty. Article 28 affirms the right of children to education, to enable them to reach their full potential.

UNICEF defines child labour as work that exceeds a minimum number of hours, depending on the age of a child and on the type of work. Such work is considered harmful to the child and should therefore be eliminated. For children aged five to eleven, this should be no more than one hour of economic (i.e. paid) work, or twenty-eight hours of domestic work per week. For ages twelve to fourteen, fourteen hours of economic work or twenty-eight hours of domestic work per week and for ages fifteen to seventeen, forty three hours of economic or domestic work per week.

UNICEF produces an annual publication on ‘The State of the World’s Children’ in which it is estimated that 158 million children aged five to fourteen are engaged in child labour - one in six
children in the world. In Sub-Saharan Africa around one in three children are engaged in child labour, representing sixty-nine million children. In South Asia, another forty-four million are engaged in child labour.

Millions of children are engaged in hazardous situations or conditions, such as working in mines, working with chemicals and pesticides in agriculture or working with dangerous machinery. They are everywhere but invisible, toiling as domestic servants in homes, labouring behind the walls of workshops, hidden from view in plantations.

Despite the numerous human rights designed to protect children and others from forced labour and inhumane conditions, the abuses continue in many parts of the world.

5. Recommended Pedagogical Approaches

In this module students have the opportunity to read information sheets, conduct additional research, write their thoughts on worksheets and in their journal, discuss issues relating to the topic in pairs and in groups, and represent what they have learnt through dramatic role plays and pantomimes. They will also listen attentively and respectfully, and learn from each other as well as from the teacher.

The exercises and activities enable students to develop their oral and written communication and negotiation skills and skills of analysis, synthesis and critical thinking.

Students will have the chance to empathize with, and feel compassion for, child labourers and feel motivated to take positive and constructive action in ways that are practical and achievable within their own school or community (e.g. writing an article for the school paper).

In addition to increasing their knowledge and understanding, the students will deepen their awareness of the complex causes of child labour, and will challenge and question accepted values and attitudes within themselves and in others towards the issue of child labour.

6. References to the Overarching Themes

The issue of child labour links very clearly with the EIU theme of human rights, in particular the rights of children. However, child labour cannot be separated from the theme of economic and social development, since it is the poverty of children and their families that leaves children vulnerable to exploitation by the unscrupulous, or which forces families to rely on the income generated by their children.
The issue of poverty is in turn closely related to the EIU theme of globalization, since the forces of globalization have led to an increasing gap between the rich and poor which continues to force more people below the poverty line, thereby exposing children to work to help support themselves and their family.

When such unbearable injustices continue, there is the risk of people rising up against governments that do not provide adequate protection for the most vulnerable, thereby threatening peace, social harmony and the sustainability of social and economic development.

Sometimes child labourers are required to work in unhealthy and environmentally polluted contexts, also linking the issue with environmental sustainability.

While less obvious, the topic of child labour may also be linked with the theme of cultural diversity, since in some societies, the children of certain cultural groups are discriminated against and are expected to provide the hard labouring services for other advantaged societal groups.

References


ILO International Labour Organization URL: www.ilo.org

* See *LTLT* Vol. 1, pp. 61-71 for the lesson proper.
Lighting the Candles of Dignity

By Virginia F. Cawagas and Toh Swee-Hin

1. Subject of the Module

Theme: Human Rights

Topic: Building a Culture of Human Rights for All

Issues:
- Meaning of human rights
- Types of human rights
- Social justice and human rights
- The Universal Declaration of Human Rights
- The National Commission on Human Rights

Objectives:
- To understand the meaning of human rights.
- To recognize the different types of human rights.
- To recognize the provisions of the Universal Declaration of Human Rights.
- To relate social justice with human rights.
- To understand the interconnectedness of rights and responsibilities.

**Time:** Three sessions of forty-five minutes each.

**Level:** Upper Elementary

### 2. Description of the Topic

In this module, students are introduced to the five major types of human rights; civil, economic, social and cultural; and the international instruments which govern them, as well as their responsibilities for observing and respecting the human rights of others.

Students notice the rights they enjoy (or otherwise) in their everyday lives, and reflect on the reasons why these rights may be violated at times. They become aware that while in some places human rights are observed and promoted, elsewhere they are violated, whether in their own community and nation, or more broadly in the region and internationally. They reflect on the reasons for such violations and how various categories of human rights may be violated or promoted. By moving from violations to promotion of human rights, the students can feel hopeful that a culture of human rights may be built when people have the courage and dedication to challenge institutions, groups or individuals responsible for violating their rights, and take action to promote human rights locally or further afield.

Students also learn about their responsibilities for respecting the rights of others, since every right has a corresponding responsibility and each right is limited or defined by a corresponding responsibility to respect the rights of others. For example, although we all have the right to recreation and leisure, neighbours also have the right to not be disturbed while sleeping, if music is playing loudly next door. Workers have the right to receive a fair wage and to have safe working conditions. However, in return, they should be responsible, hardworking, and honest. A businessperson has the right to make money in their business, but they must also be responsible by giving their workers fair wages and safe working conditions and by acting responsibly towards the environment. If the business pollutes the environment, then the businessman is only exercising the right to make money but is not fulfilling the responsibility of being a good citizen and helping to protect the environment.

In any family, community and society, all citizens must cooperate in the promotion and respect of each other’s human rights. This is what we mean by practicing our responsibilities at the same time as we expect others to promote or respect our human rights. If we wish our own rights to be
respected and promoted, we must also respect and promote the human rights of other peoples.

3. History and Perspectives

Every human being in the world is entitled to many fundamental rights. It does not matter who you are: rich or poor, big or small, young or old, women or men, white, black, or brown; Muslims, Christians or Buddhists; President, Senator, soldier, or ordinary citizen. All human beings are entitled to all those fundamental rights.

When you are able to fulfill or enjoy your human rights, then your human rights are promoted. For example, one very important human right is the right to food. If you have enough to eat, then your right to food is promoted. However, if you are not able to fulfill or enjoy a right, then your human right is violated. So if you are very poor and do not have enough food to eat, then your right to food has been violated.

In a democratic country, the human rights of citizens should be promoted or fulfilled. However, sometimes, even in democratic countries, the human rights of citizens can be violated. For example: citizens could not speak out freely about government leaders and policies; citizens can be detained and sometimes tortured by soldiers or police officers in the name of national security.

There are five major types of human rights. These are civil rights, political rights, economic rights, social rights, and cultural rights. Sometimes, we can also talk about human rights as freedoms to do or receive something.

Civil Rights

Civil rights include all those rights which every human being deserves to have as an individual person in any society. Examples of civil rights are:

- right to life / right to believe in your own religion / right to your own opinion / right to free speech / right not to be discriminated according to sex, race, cultural background, disability or belief / right to marry / freedom from cruel punishment / right to information / freedom from arbitrary arrest, detention, or exile / right to a fair trial / right to privacy / right to recreation / right to citizenship / right to move about freely in one’s country / right not to be a slave / right not to be tortured

Political Rights

Political rights include all those human rights which allow citizens to participate fully in the political...
II. Learning Modules

Examples of political rights are:
- right to vote in elections
- right to freely form or join political parties
- right to be an independent country
- right to stand for public office
- right to freely disagree with views and policies of political leaders

Economic Rights
Economic rights include all those human rights which give us enough economic resources to meet our basic needs. Economic rights also protect us from bad and unfair treatment in our workplaces.

Examples of economic rights are:
- right to jobs
- right to work without exploitation
- right to a fair wage
- right to have safe working conditions
- right to form trade unions
- right to have adequate food
- right to protection against unemployment
- right to maternity or paternity leave
- right to social justice in the economic system
- right to development which benefits all peoples

Social Rights
Social rights include all those human rights which allow citizens to meet their social needs. Examples of social rights are:
- right to housing
- right to education
- right to health services
- right to recreation facilities
- right to clean environment
- rights of women and other marginalized sectors like the disabled
- right to social security

Cultural Rights
Cultural rights include all those human rights which allow citizens to maintain and promote their culture. Examples of cultural rights are:
- right to use your own language
- right to one’s religion
- right to develop cultural activities like music, art, dance and literature
- right to ancestral domains
- right to develop own kind of schooling

In many countries citizens still experience arbitrary arrest or detention, and are even subjected to torture. At times, some members of the police or military forces may act in ways that do not protect the rights of their citizens. Similarly, political freedoms may be violated or repressed by dictatorial regimes that do not allow their policies and leaders to be openly questioned or criticized. Throughout the Asia Pacific region, the environment continues to face severe degradation and destruction, thereby violating the social rights of peoples to live in a clean and sustainable environment. In the factories and other work sites, workers frequently receive less than a fair wage for their toil. Furthermore, the
right of workers to organize unions democratically may be curtailed or violated by governments or employers, including sometimes by foreign investors. Finally, in the field of cultural development, some peoples, especially minorities, are being denied their right to maintain their own languages, music, art and literature.

4. Instruments and Approaches Used for Addressing the Topic

At the end of the Second World War, the countries of the world, in a General Assembly of the United Nations, agreed to sign a document called the Universal Declaration of Human Rights. This Declaration was adopted by all countries on December 10, 1948. Today, every year on the 10th of December, countries all over the world celebrate Human Rights Day.

Over the last fifty years, member countries of the United Nations have adopted many different international treaties and laws on these different kinds of human rights. These include the following:

- Universal Declaration of Human Rights (1948)
- Convention on the Prevention and Punishment of the Crime of Genocide (1951)
- International Covenant on Economic, Social and Cultural Rights (1976)
- International Covenant on Civil and Political Rights (1976)
- Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (1987)

In 1990, the United Nations adopted the International Convention on the Rights of the Child. The Philippine Government was very active in helping to promote this new international human rights document. Many countries, including the Philippines, have already signed the treaty.

This is a treaty that tries to protect the human rights of children around the world. The United Nations Declaration defines the Child as every human being below eighteen years.

The United Nations established the UN Commission on Human Rights. Subsequently, many UN member countries created their National Commission on Human Rights. A National Commission on Human Rights is an official government agency to promote the human rights of all its citizens and residents.
The Commission has the job of investigating human rights violations all over the country. After these investigations, the Commission writes reports for other responsible government agencies to take action.

For example, if some soldiers or police officers are accused of violating the human rights of citizens, the Commission can conduct an investigation. If there is enough evidence to establish the guilt of the officers, then the Armed Forces or the National Police are expected to discipline those officers. If the demolition of an urban poor squatter community is carried out in a violent or illegal way, then the Commission on Human Rights can investigate the demolition and give evidence to Government agencies for their action.

In 1998, the United Nations commemorated the 50th anniversary of the Universal Declaration on Human Rights. As the UN Commission on Human Rights and international human rights NGOs worldwide have noted, some advances have been made in the protection of all categories of human rights. As more societies became more democratic, their citizens have gained more political freedoms and civil rights.

As development policies in some countries are more successful in meeting basic needs, the social and economic rights of their citizens have been enhanced. Some workers are now able to organize for their individual and collective rights for fair wages and safer working conditions. Women, indigenous peoples and children have made some advances in the promotion of their rights.

Yet in this new century, the tragic reality is that human rights violations continue to abound across the world. In many situations, whether amidst wars or under conditions of unequal development, millions of people continue to suffer massive violations of their human rights. In a number of countries, even ethnic cleansing and genocide have occurred, such as in Rwanda, East Timor, and the Balkans. 30,000 children continue to die daily as they are denied their basic right to food, shelter, clean water and healthcare.

5. Recommended Pedagogical Approaches

Teachers clearly play a critical role in moving learners to be aware of human rights violations in their local, nation or region, as well as the root causes of those violations. Building on such awareness, the teacher then seeks to inspire the students to become active in promoting human rights. If on deeper
analysis, the students recognize that it may be their own institutions or countries that are accountable for human rights violations, then hopefully they will feel some responsibility to challenge such violations.

This module provides students with opportunities to develop an awareness and deeper understanding of the types of human rights that are promoted and the ways in which they are violated, but also about the responsibilities that go with these rights. Students will reflect on, discuss and write about human rights violations, as well as representing them in various ways, such as by role play, dramatized in a pantomime, drawn on a poster, cartoons or other formats. They will also learn about the various United Nations human rights instruments and structures for promoting human rights.

The module should also remind students of the vital role that human rights NGOs play in courageously defending the human rights of peoples and communities. Often, they experience persecution or repression for their role. By exposing the students to exemplars of human rights NGOs, the lesson fulfills an empowering purpose. It reminds students that despite the obstacles and forces, it is possible for ordinary people and communities to overcome violations and promote human rights.

This module provides opportunities for students to express their commitment to action in protecting and promoting human rights. Examples of possible action may include:

- Inviting, where possible, representatives of local and national human rights NGOs and movements, to visit the school and classroom to talk to students about campaigns in which the students can participate in specific local, national and international contexts.
- Encouraging students to keep a weekly journal or diary on how that may have violated, perhaps inadvertently, the human rights of others, and then to promise not to repeat similar actions or practices.
- Finding out from government agencies or departments responsible for protecting human rights, such as National Commissions on Human Rights, what policies and programs have been implemented and with what outcomes. The students may then follow up with letters or petitions to political leaders and government officials on specific cases that need resolution.
- Students, perhaps through their clubs and associations, may participate in, or plan a school event to commemorate International Human Rights Day on December 10, with teachers, parents and the local community. The event could include an exhibition of human rights posters drawn or collected by the students, and displays of the campaigns and educational literature of NGOs.

The module provides a balance of written, verbal, creative and dramatic activities and actions to
enable all students to participate according to their preferred learning styles. Students therefore develop the desired knowledge, values, attitudes and skills to meet the objectives for the module.

6. References to the Overarching Themes

While this topic relates very clearly to the Human Rights theme of EIU, it also highlights the responsibilities associated with these, and the solidarity shown by NGOs in advocating and promoting human rights, thereby serving as a model for students of positive and responsible action.

Despite the strong human rights focus, the module should also emphasize that the observance of human rights leads to a Culture of Peace within societies, nations and regions, thereby also linking the module to the EIU theme of peace. The human rights theme can also be linked to the theme of cultural diversity, with a focus on cultural, religious and linguistic rights and the rights of indigenous peoples and ethnic minorities.

In addition, peaceful and harmonious societies are more likely to be socially and economically sustainable, thereby linking the module to the EIU theme of sustainable development. The teacher should also highlight the rights of current and future generations to a safe, clean and healthy natural environment, making the links with environmental sustainability.

Although not as obvious, the module is also linked to the theme of globalization, since the closer proximity of communities with the advance of transportation, media and communications means that people and NGOs anywhere in the world, may come to know about and stand in solidarity for, the human rights of those who may live far away, in even inaccessible places.

References


* See *LTLT* Vol. 2, pp. 22-36 for the lesson proper.
Meanings of Development

By Toh Swee-Hin

1. Subject of the Module

Theme: Sustainability
Topic: Understanding Development
Issues:
- Meanings of development
- Economic development
- Social development
- Political development
- Cultural development
- Indicators of development
- Development agencies and programs
- National economy and patrimony

Objectives:
- To define development as a multi-dimensional concept.
- To recognize and critically explore meanings of development.
- To identify the role of government and its agencies and programs in development.
- To express one’s commitment to promote development for all people.

Time: Six sessions of forty-five minutes each
Level: Secondary Level

2. Description of the Topic

In this module, students develop an understanding of the multiple dimensions of development and the role of government and other agencies in promoting it. They learn that development
encompasses economic, social, political, cultural and environmental dimensions that are all interconnected, and are very important for the lives of all citizens.

Furthermore, students become aware that there are different or alternative paradigms or models of development. Some ways of development can promote the well-being of all citizens and nations. However, some methods of economic, social and political development can lead to negative consequences, including greater inequalities, social injustice, environmental degradation, political conflict and the loss of indigenous or local traditions.

Students identify what is being done to promote cultural development in their community and come to understand the close link between development and the environment. Development activities and projects need to promote principles and values of sustainability and environmental care, otherwise, environmental destruction will threaten the very basis of human life. In sum, the lesson highlights the argument that development is a concept embedded in ethics and values.

This module also addresses the various indicators of development such as GNP, which emphasizes economic development, and while it is the most common indicator of development, it is not necessarily the most useful one. Good indicators of development should show all aspects of human development, including the economic, social, political and cultural aspects. They should tell us if people have enough health care, schooling, or housing and should show concern about human rights, equity and social justice.

While many aspire to economic and material wealth, societies with high average incomes or high industrialization are not free of problems and conflicts, nor are their citizens necessarily happier. Inequitable development often leads to conflict, when only a few benefit from a country’s wealth and resources, while a majority suffer from a lack of basic needs like food, housing, clean water and health care. Development should meet the basic needs and human rights of all peoples. Government leaders, officials and institutions should look closely at the negative effects of development activities, and reform or even abandon destructive projects in favour of alternative strategies of development that benefit everyone.

3. History and Perspectives

In Congress or Parliament and in provincial and local governments, leaders and politicians often discuss issues of national development. When Presidents or Prime Ministers and Cabinet Ministers or
Secretaries make speeches, they often talk about policies and programs of national development.

Government departments and agencies are all involved in promoting different aspects of a country’s development. International or foreign agencies are also concerned with problems of development. They give foreign aid or assistance to countries, especially developing countries. Examples of such agencies are the IMF (International Monetary Fund), World Bank, Asian Development Bank, Canadian International Development Agency (CIDA), USAID (United States Agency for International Development), AUSAID (Australian Agency for International Development), and JICA (Japanese International Cooperation Agency).

There are also many Non-Government Organizations (NGOs) and Peoples Organizations (POs) that promote programs and projects of development. NGOs are organizations of private citizens who work for a particular cause or interest of the people. POs are organizations representing various sectors or communities in the society. Sometimes, NGOs of other countries also go to other countries to provide aid to communities and to other NGOs and POs. Many churches or other religious groups also usually fund and organize NGOs involved in development activities.

**Economic Development**

Economic development in a country means all citizens have enough and proper food to eat, clean clothes to wear, and adequate housing. People have jobs, which give adequate incomes to buy their basic needs. There are no beggars, or street-children or prostitutes on the street trying to earn money.

Economic development means using the country’s resources fairly so that all citizens will share in the benefits. How can we say that economic development is happening when only a few become very rich and many other people remain poor? What do you think of an economic development where only a few have enough money to live in large houses and drive in many expensive cars, but many other citizens cannot afford even to have very simple food and housing?

Economic development means that farmers have enough land of their own to grow food and other crops to sell, and that the agrarian reform laws of the country are fully implemented. It means that factory and office workers are paid fair wages and that their working conditions are safe, that foreign investors or businesspersons are not greedy, since they do not take all the country’s resources away and that foreign aid programs and projects benefit all citizens, not just a few.

Economic development means that there is social justice in the country and that the economic rights
of all citizens are promoted. The environment should also be protected when economic development is carried out.

**Social Development**

Social development in a country means all citizens have access to adequate social services like health care, schooling, and social security benefits. It means that civil servants are honest and hardworking. They serve the people well and do not engage in graft and corruption.

The environment is also protected during development. If the environment is destroyed by economic activities, all citizens will suffer from the consequences. When a country promotes social development, citizens will all have adequate services and facilities for recreation and sports. Citizens feel safe from crimes. The country’s law and order agencies will be efficient and will help keep citizens safe from criminals. Social development means that the social rights of all citizens are promoted.

**Political Development**

Political development in a nation means that democracy is practiced. There is no martial law or political dictatorship. Elections are clean, there is no vote cheating or buying. Political leaders are honest. They work hard to make policies and laws that truly benefit all citizens. The laws they pass are not biased to serve the needs of a few powerful and rich citizens. There are no armed conflicts when a country is implementing good policies in political development. Governments and those in armed groups are willing to enter into peace talks to solve the political, social, and economic causes of armed conflict.

Political development means that ordinary citizens have equal opportunities to participate in the political affairs of the country. Even poorer citizens should have a good chance to become political leaders and representatives. The independence of a country is a very important goal of political development. It means that the affairs of a country are not controlled or dictated by other governments.

**Cultural Development**

Cultural development in a nation means that all cultures are growing and developing. All cultures, whether mainstream or indigenous, continue to grow and become richer. The Government is willing to spend resources in promoting art, music, dance, literature and theatre.

When citizens support cultural development, they show respect for their own knowledge, languages
and other cultural traditions. They also are willing to appreciate and learn about music, dance, and theatre from other countries. But if citizens begin to lose their own culture and values, it means that a society is not promoting its own ways of cultural development.

In many countries in the Asia-Pacific region, especially in the rural areas and among indigenous peoples, most communities usually continue to value their local, traditional or indigenous cultural beliefs, traditions and practices. The elders and parents teach their children and youth the music, dance, stories, literature, and many other kinds of art forms that have been handed down from generation to generation. The people often speak in their own languages and dialects.

However, as societies become more modern, the cultures of other nations often begin to influence the way peoples think and live. Under colonialism, the culture of the colonizers was also brought into the colonized society. In many cases, this was done by using force or by various types of education. Today, cultural ideas and beliefs continue to be spread around the world in many ways, such as through the media, trade, travel and migration of peoples from one country to another.

Such cultural influences and exchanges between countries and regions can have both negative and positive consequences. For example, the powerful entertainment industries of the industrialized nations of North America and Western Europe have led millions of peoples in the world to prefer western music, dance and movies. The students should be reminded that it is not always bad or negative for societies to share their cultural knowledge and practices. But if foreign music, dance and other art forms are now seen as superior to local and traditional art, music, dance, stories or literature, this is a negative form of cultural development.

When a society promotes cultural development, different cultural groups will be encouraged to live together in peace, respect and harmony. It is therefore necessary to understand cultural differences. Citizens must make sure that cultural values and traditions do not violate the rights of other groups in society. Peoples of different cultures, faith, and heritage will be happy to learn from each other’s wisdom.

**Indicators of Development**

An indicator is something that tells us how successful we are in doing something. Nowadays, economists and other researchers have prepared indicators of national development. One indicator which has been used for many years is the GNP, which means gross national product. The GNP measures the total amount of things produced and the services used in a country in each year. The
GNP gives us an idea of how rich a country has become in the world. When the GNP is divided by the population or total number of people living in a country, the result is called the GNP per capita. But the GNP defines economic development in a very narrow way. It over-emphasizes economic growth and does not take into account factors like equality and social justice.

A good economic indicator also takes into account the environmental costs of development. Examples of better development indicators are the United Nations Human Development Index (HDI) and the Genuine Progress Index (GPI). The UN Human Development Index is concerned about how well the basic needs of the citizens are met, such as their nutrition, health care and education. The GPI also takes into account the level of social justice, the meeting of basic needs and environmental protection in a society. In the Asia Pacific region, the country Bhutan has also emphasized the indicator of ‘Gross National Happiness’ so that its citizens will not only be concerned about how many things they own.

The richer industrialized countries like USA, Canada, France, United Kingdom, Germany, Japan, and Australia have much higher GNPs than countries like China, Indonesia, India, Philippines, many African and Latin American countries. The rich countries have a higher GNP because their citizens usually have higher incomes than people in poor countries like the Philippines. The richer countries also usually have more industries, which produce more goods for use by its citizens or for exports. Poor countries have less industries that manufacture all kind of products.

Today, many people say that the GNP indicator is not the most useful indicator of development. The GNP tells only about the economic aspects of a country. It also emphasizes some aspect of economic development such as growth. Good indicators of development must show all aspects of human development, including the economic, social, political and cultural aspects. Good indicators of development must also tell us if people have enough health care, schooling, or housing. Some examples of these other indicators are the number of babies born alive and how many children die before the age of five (i.e. infant mortality rate); how old most people are expected to live (i.e. life expectancy); number of doctors, nurses and hospitals available for adequate healthcare; and how much schooling most citizens have (i.e. literacy). A good indicator of development shows concern for a high level of social justice in a country.

The tables below show the indicators of development for many different countries. The top half of the tables include countries that are rich and industrialized, while the bottom half include countries that are poor and less industrialized.
4. Instruments and Approaches Used for Addressing the Topic

The UN Development Programme (UNDP) produces annual reports and statistics of human development across a range of indicators. The Human Development Index and Report may be accessed from the UNDP website or by writing to UNDP.

More up to date information may be obtained from UNDP than the charts presented in this module which relate to 2003.

5. Recommended Pedagogical Approaches

In this module, students will have the opportunity to participate in a range of activities, such as conducting library and internet research, visits and field trips in their local community to see examples of various types of development in practice, groups discussions in class, the development of posters and billboards representing different types of development and positive solutions for discussion and display, and participation in a portrayal of cultural development, by means of for example, a humorous skit, a dance, a song, a theatrical play, a painting, or a simulation.
Through these activities, students not only develop a deep understanding of the different interconnected dimensions of development, but also a healthy respect for the richness of their own music, dance, art, literature and other cultural expressions, and a balanced appreciation of the cultures of other peoples and societies. They will come to understand that no culture, including their own, is perfect, as all cultures have their strengths and weaknesses. Hence, EIU towards a Culture of Peace promotes the values of respect and humility.

The students should be encouraged to learn about the values and practices that reflect the best characteristics of their own cultures, as well as the cultures of other peoples. This may be seen, for example, in music, dance and other art forms. Some kinds of music or literature can promote violence, racism and disrespect for the human rights of women, minorities or indigenous peoples. Some forms of media like movies, videos and video games can promote violent ideas and practices. In sum, this activity seeks to educate students on the vital contributions of cultural development to the overall goals of national and human development.

Table 2. Ranking Countries by Indicators

<table>
<thead>
<tr>
<th>GDP Per Capita</th>
<th>Infant Mortality</th>
<th>Life Expectancy</th>
<th>Literacy Rate</th>
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<tr>
<td>1 USA</td>
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<td>1 Japan</td>
<td>1 Australia</td>
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<td>2 Singapore</td>
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<td>8 Italy</td>
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Source: Human Development Report 2003
In addition to developing written, verbal and critical thinking skills, analysis and problem solving and creativity, students also have the opportunity to take practical action to demonstrate their commitment to positive forms of development by for example, organizing a school exhibition or poster display, writing letters or petitions to officials and influencing others to broaden their perspectives.

6. References to the Overarching Themes

While this module links clearly with the EIU theme of globalization which has distorted development through free trade towards profits and not people, it also links with the themes of peace, human rights and environmental sustainability.

The poverty, economic injustice and hardship caused by globalization to millions of people causes civil unrest leading to protests and riots, thereby disrupting internal peace and also causing conflicts beyond national borders. The poverty caused by globalization denies people their human rights to a decent standard of living and the ability to participate fully in economic development.

The module also emphasizes that if economic development is undertaken irresponsibly, without regard to the impact on people and on the environment, there are negative consequences, both socially and environmentally.

References

UNDP - Statistics of the Human Development Report

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* See LTLT Vol. 1, pp. 44-48 for the lesson proper.
Food Crisis

By Balakrishna Pisupati

1. Subject of the Module

Food is the basic requirement for human survival and development. Civilisations across the world existed and evolved around those places that had provisions to grow food. Many wars and civil strifes were fought and continue to happen due to shortage of food. As Gandhi said once, food is the God for the hungry.

However, currently the availability and affordability of food is increasingly becoming a problem for the world’s poor due to problems of costs, distribution and trade. As the Philosopher Seneca said, “A hungry man neither listens to rationale nor is bent by prayers”. This module will focus on the current issue of food crises, the reasons and impacts besides also suggesting some actions to control and end the crisis.

2. Description of the Issues

The current food crisis is brought about by the fact that many people around the world, including in the developed countries are faced with rising costs of food and demand for supply in spite of reasonable production scenarios at country levels. Global climate change, problems of regional and international markets, lack of sound policies on food production, distribution and related topics all contributed to the current crisis. Average household spending on food has increased considerably during the last two years necessitating a significant increase in inflation across the world.

Food, Food Supply and Current Issues

Food and food supply form the basis for human survival around the world. Food production, distribution and consumption have major implications for sustainable development. Freedom from hunger and malnutrition form the core of Millennium Development Goals (MDGs) adopted by the Heads of State in the year 2000 wherein they vowed to reduce world’s hunger and poverty by half by
the year 2015. Under-nourishment (hidden hunger) is a key challenge to many developing countries as well as least developed countries (Balakrishna, 2003).

In addition to the need for increasing production of food grains around the world, countries are facing enormous challenges in dealing with food supply and demand scenarios that are impacted by production losses, distribution failures, market forces and increasing food prices. Given this, the world food situation is rapidly being redefined. Unprecedented increases in the price of food and overall import bills for the poorest countries, coupled with diminishing food stocks and difficulties in accessing food by some communities, have exacerbated immediate hunger needs and created a host of humanitarian, human rights, socio-economic, developmental, political and security-related challenges (FAO, 2007 & Mitchell, 2008).

The Food Agricultural Organisation (FAO) index of food prices rose by 9% in 2006, 23% in 2007 and has surged by 54% in the 12 months before to July 2008. FAO forecasts that the world will spend US$1,035 billion on food imports in 2008, US$215 billion more than in 2007. This will be particularly hard on low-income, food-deficit countries that will see their import bills increase by more than 40% this year (FAO, 2008).

The dramatic rise in global food prices is not the result of any specific climatic shock or other emergency, but rather the cumulative effects of both short and longer-term factors, including supply and demand dynamics and responses which have caused further price increases and higher price volatility. During the past two decades, demand for food has been increasing steadily with the rise in the world’s population, improvements in incomes, and the diversification of diets. However, until mid-2004, food prices had been declining, with record harvests and the draw-down of food stocks. At the same time, public and private investment in agriculture (especially in staple food production) in developing countries had been declining (e.g. external assistance to agriculture dropped from 20% of ODA\(^1\) in the early 1980s to 3% by 2007), and led to stagnant or declining crop yield growth in most developing countries. In addition, low prices encouraged farmers to shift to alternative food and non-food crops, or to transfer land to non-agricultural uses. Beginning in 2004, prices for most grains began to rise gradually and production increased, though more slowly than demand, resulting in continued depletion of stocks (2007/08 world grain stocks are forecast to fall to their lowest levels in 30 years,

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\(^{1}\) Overseas Development Assistance (ODA) is the support provided by donor countries to those countries in need of support. The choice of support countries and volumes of support depend on political and economic considerations in donor countries.
to 18.7% of consumption). The following figure demonstrates the projected and real food prices of selected food and feed commodities (FAO, 2008).

![Figure 1: Historical and projected real prices of selected food and feed commodities](image)

**Key Challenges**

Weather incidents in major food-producing countries in 2005, possibly related to more general climatic shifts, caused world cereal production to fall by 3.6 percent in 2006. In 2007, rapid increases in oil prices not only increased fertilizer and other food production costs, but also provided a climate favorable to an expansion of biofuel crop production, largely from coarse grains and oil crops. As international food prices began to rise ever more quickly, countries sought ways to insulate themselves from potential food shortages and price shocks. Several food-exporting countries imposed export restrictions, while some key importers were purchasing grains at any price to maintain domestic food supplies. This not only resulted in some panic and volatility in international grain markets, but also prompted significant speculative investments in grains futures and options markets, which drove prices even higher (Ivanik and Martin, 2008).

High food prices are estimated to be driving over 100 million more people into poverty; have resulted in riots with the potential of unrest and political instability, particularly in more fragile states, thereby sometimes risking the gains of years of political, developmental, or peacekeeping investments; and are leading to massive selling or killing of livestock by smallholder farmers.

Already before the current food price crisis, poor and vulnerable people were spending between 60% and 80% of their income on food; as a result, worldwide, some 854 million people were
undernourished. While these risks are more obvious in urban areas where people rely exclusively on markets, they are of particular significance in rural areas where 75% of the poor reside and where a large percentage of poor rural households are net consumers of food. A rise in malnutrition worsens the health status of populations and reduces their resilience to disease. Already, hunger and malnutrition are the underlying causes of death of over 3.5 million children every year.

Factors Underlying Current State of Food Situation
There are several factors that are causing current food situation (Johnston, 2007). These range from those on supply side, demand side and those that are external to these.

Some of the supply side factors include:

(i) **Weather related shortfalls** - A critical trigger for the price hikes has been the decline in the production of cereals in major exporting countries, which beginning in 2005 and continuing in 2006, declined annually by 4 and 7 percent respectively (FAO, 2007).

(ii) **Stock levels** - The gradual reduction in the level of stocks, mainly of cereals, since the mid-1990s is another supply side factor that has had a significant impact on markets recently. Indeed, since the previous high-price event in 1995, global stock levels have declined, on average, by 3.4 percent per year as demand growth has outstripped supply. Production shocks at recent low stock levels helped set the stage for rapid price hikes (FAO, 2008).

(iii) **Increasing fuel costs** - The increases in fuel prices have also raised the costs of producing agricultural commodities with, for example, the US dollar prices of some fertilizers (e.g. triple superphosphate and muriate of potash) increasing by more than 160 percent in the first two months of 2008, compared to the same period in 2007 (IGC, 2007).

Some of the demand side factors are:

(i) **Biofuels** - The emerging biofuels market is a new and significant source of demand for some agricultural commodities such as sugar, maize, cassava, oilseeds and palm oil. The increase in demand for these commodities has been one of the leading factors behind the increase in their prices in world markets which, in turn, has led to higher food prices (Schidthuber, 2006).

(ii) **Structure of demand** - Diversifying diet patterns are moving away from starchy foods towards more meat and dairy products, which is intensifying demand for food grains and strengthening the linkages among different food commodities is also causing changes to food
demands and subsequent prices (FAO, 2008).

Other factors include operations of financial markets where in market-oriented policies are gradually making agricultural markets more transparent. Derivatives markets based on agricultural markets offer an expanding range of financial instruments to increase portfolio diversification and reduce risk exposure. The abundance of liquidity in certain parts of the world that reflect favourable economic performances (notably among emerging economies), coupled with low interest rates and high petroleum prices, make such derivative markets a magnet for speculators looking to spread their risk and pursue more lucrative returns. Short-term policy changes and exchange rates are also causing impacts on food prices and access options.

3. History and Perspectives

The issue of self-sufficiency and self-reliance in food is always one of the top issues for development debates. However, we have experienced cycles of sufficiency and scarcity for centuries. According to the Malthus, who is considered a visionary in predicting global change, the world will go through periods of chronic hunger from the mid 1960s onwards. However, the Malthusian predictions were found incorrect, thanks to increased cereal production around the world (green revolution of 1960s). Fortunately the world has not faced a crisis to be tune of the British Famine and Great Bengal famine of India for the past several decades. This is due to sustained production increases. However, the challenge now is the decreasing production of food per capita of water, energy, inputs, land and labour used.

The current food crisis is more due to bad food policies than due to biological reasons per se. Changing food habits, increasing purchasing power for a few, inappropriate trade policies contributed to todays’ food problems. This is impacting people around the world - not just in developing countries or least developed countries. In todays’ globalised world, economic, environmental and social issues of one part of the world will impact the rest of the world too.

4. Instruments and Approaches Used for Addressing the Issue

The Wake-up Call

The current context is a wake up call for immediate action in several areas that can help achieve global food security and poverty reduction. There is a particular opportunity to promote policies and programmes that will benefit smallholder farmers and encourage investments in agriculture. This is an important chance for promoting agricultural and rural development in many low income-food deficit countries, including those with food deficits, given the quick establishment of an enabling policy.
environment and a set of supportive measures. Well targeted interventions need to ensure access to agricultural inputs (i.e. seeds, fertilizers) and immediate investments in improved agricultural technology. This will boost yields and increase rural household welfare as well as aggregate local food supply. Such immediate measures must be complemented with significantly increased investments in agricultural technology research and infrastructure, as well as policies to sustain and boost the productivity of smallholder farmers (Joachim, 2007).

Consistently applied, these measures, along with improved access to domestic and international markets, could help turn agriculture in developing countries into a viable economic sector and in many countries help reduce rural poverty. In this context, there is a clear opportunity for international leadership in adopting a renewed strategic stance on key issues such as agricultural trade, and to assess the most effective ways of using trade measures to tackle price rises and food insecurity. High prices could lead to responsible agricultural trade policies that benefit low-income countries, for example in developing a viable domestic commercial farming sector. By reforming high-income countries’ agricultural subsidy programs and market access, one would remove one of the major barriers to progress in the WTO Doha trade talks, while still implementing the existing agreed provisions to protect consumers in low income food importing countries. At the same time, consensus is required on means to ensure greater complementarity between food production priorities and biofuel developments. This includes reassessment of current subsidy policies for biofuels. Moreover, measures should be considered to rebuild confidence in the international and regional trading systems, including assessments on whether to (re)build well-managed global and regional grain stocks or make greater use of financial market instruments that could reduce and protect countries from volatility in food markets. The current situation also invites more focused efforts to strengthen targeted safety net programs (FAO, 2007, 2008).

International food aid programs cannot reach all of the world’s malnourished and hungry, and other safety net programs based on in-kind assistance or cash transfers fill only a small proportion of the gap. Many programs, in particular untargeted price subsidies, are extremely expensive to maintain and divert resources from targeted programs for the vulnerable. The chance is there to build, in many countries, greater social resilience to future shocks through improved social protection systems. Such system should be based on monitoring food price trends and their impact on vulnerable populations, on better targeting of vulnerable populations, more efficient transfers of support, and improved linkages with complementary education and health services. Social safety nets should be designed in a way that strengthens institutions, processes and policies to promote the realization of the right to food beyond the immediate emergency context. This includes the return to a situation where market-
oriented policies are gradually making agricultural markets more transparent. Derivatives markets based on agricultural markets offer an expanding range of financial instruments to increase portfolio diversification and reduce risk exposure. The abundance of liquidity in certain parts of the world that reflect favorable economic performances (notably among emerging economies), coupled with low interest rates and high petroleum prices, make such derivative markets a magnet for speculators looking to spread their risk and pursue more lucrative returns (FAO, 2008).

5. References to the Overarching Themes

As mentioned earlier, food forms a basic need. The UN Human Rights Declaration calls for access to food as a basic human right. Civil and criminal strife in many parts of the world are directly linked to food, including the current civil unrest from Bolivia to Haiti to India and Italy. Food forms the basis for human culture. As described in the publications “Lost Crops of the Incas” and “Lost Crops of the Andes”, food formed the backbone for human behaviour and culture. According to FAO, there is no one country in the world today who can say they are independent of others for their food needs. The level of inter-dependency for food is perhaps the maximum for developed countries as many of them sacrificed producing food for industrial development. This global inter-linkage of food production and use is an opportunity and a cost for developing countries to bargain for better support from developed countries. However, such a discussion is only possible if the developing countries get their policy and governance systems in place.

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Biodiversity

By Suneetha M. S

1. Subject of the Module

What is Biodiversity

Biodiversity is defined as variability among living organisms from all sources, including, ‘inter alia’, terrestrial, marine, and other aquatic ecosystems, and the ecological complexes of which they are part: this includes diversity within species, between species and of ecosystems’ (Convention on Biodiversity, 1992). It can be considered as one of the fulcrums sustaining livelihoods across the world, providing basic resources that enable in meeting the basic requirements of life - food, shelter, fibre, medicine and so on. It also helps to maintain delicate balances among the different components of ecosystems that ensure the smooth functioning of natural processes. This module will attempt to succinctly highlight the importance of biodiversity through the various utilities that humans and the environment derive, the concerns on the erosion in biodiversity and the global debates, discussions and initiatives underway to ensure its conservation.

2. Description of the Issue

Importance of Biodiversity

Biodiversity is unique to different ecosystems, and provides goods and services to the ecosystem. Some regions around the world have high levels of species diversity, which is one of the bases for classifying them as biodiversity hotspots, the others being areas under threat from human activities1). Biodiversity provides several utilities for the welfare of all living beings2). From a human perspective,

1) The hotspots are: North and Central America (California floristic province, Caribbean Islands, Madrean pine-oak woodlands, Mesoamerica); South America (Atlantic Forest, Cerrado, Chilean Winter Rainfall-Valdivian Forests, Tumbes-Choc-Magdalena,Tropical Andes) Europe and Central Asia (Caucasus, Irano-Anatolian, Mediterranean Basin, Mountains of Central Asia); Africa (Cape Floristic Region, Coastal forests of eastern Africa, Eastern Afromontane, Guinean Forests of West Africa, Horn of Africa, Coastal Forests of Eastern Africa, Madagascar and the Indian Ocean Islands, Maputaland-Pondoland-Albany, Succulent Karoo); Asia-Pacific (East Melanesian Islands, Eastern Himalaya, Indo-Burma, Japan, Mountains of Southwest China, New Caledonia, New Zealand, Philippines, Polynesia-Micronesia, Southwest Australia, Sundaland,Wallacea,Western Ghats and Sri Lanka). For more details see: http://www.biodiversityhotspots.org/Pages/default.aspx

2)
biodiversity provides us with basic requirements for life. It is the basis of food diversity that translates to food and nutritional security. What this means is that a variety of foods reduces/avoids the risk of sudden food shortages and also ensures a wider choice of foods to provide nourishment. The World Health Organization estimates that more than seventy per cent of the world’s population depend on traditional medicine for their health care. And all such health care practices use natural resources as medicine. It is also the source of appropriate fibre for cloth and resources for shelter purposes. In addition, biodiversity resources are the source of livelihoods for several local and indigenous communities— from fishermen to gatherers of medicinal plants/ non-timber forest products, pastoralists, artisans, craftspeople, farmers, and so on.

Human-environment interactions go beyond mere material values of biodiversity, and also extend to spiritual and aesthetic values. Sacred groves, ceremonial spaces within ecosystems, are some examples of cultural associations of humans with biodiversity landscapes. In addition to plant resources and ecosystems, animals, birds and other components of biodiversity also play significant symbolic and utilitarian roles in human cultures— as totems, food, means of transport, etc.

It is obvious that biodiversity hence also forms the basis and sustenance of life for all other living beings and natural environments. Be it for food, nourishment, shelter and various activities related to their existence, living beings depend on each other and on the environments wherein they exist. For example, birds depend on fruits for nourishment, while the plants themselves depend on the birds or other pollinators for dispersal of their seeds and pollen. This interconnectedness between species also encourages the efficient functioning of processes such as nutrient cycling. Biodiversity also contributes to important processes such as carbon sequestration.

Concerns on Biodiversity

Loss of Biodiversity

One of the biggest challenges since the last half century has been the alarming rate of loss of biodiversity resources due to human activities. It has been estimated that the rate of loss during this period has been 100 times faster than natural processes\(^2\). It has also been pointed out that the loss of biodiversity has been one of the drivers of climate change (as loss of forests, conversion of wetlands/peatlands reduces carbon sequestration potential; loss of mangroves reduces the capacity

\(^2\) For more details, please see http://www.cbd.int/programmes/
\(^3\) Djoglef, Ahmed, 2008, Climate Change and Biodiversity or the Unprecedented Planetary Environmental Challenge Facing Mankind, Presentation at the G8 Dialogue Series, United Nations University, June 16 2008
of coastal regions to resist/withstand floods and incursions of the sea\(^4\)), and conversely stemming this loss and conserving biodiversity could help in the mitigation of the impact of climate change.

**Commerce and Biodiversity Resources**

While human activities have affected directly the loss of biodiversity, the way modern societies interact have also had an impact on biodiversity resources. For instance, agriculture has been increasingly commercialized and has led to the setting up of large tracts of mono or single cropping systems. While this enables economies of scale (lowers the per unit cost of input and technology use), concerns have been raised that this puts populations at risk in the event of natural disasters (e.g. pest attack such as the Irish Famine epidemic), or market risks (i.e. market does not allow trading in a product for such reasons as apprehension about quality standards- to give an example, if tomatoes from one area are contaminated by a bacterial infection, then all tomato trade is halted from even adjacent regions, even if they are not contaminated, resulting in huge losses to the farmers given the perishable nature of the commodities) This also reduces the sources of nutrition, as researchers point out that currently we depend on only 15 foods (such as rice, wheat, maize, etc) for about 90 per cent of our energy intake (of which more than sixty per cent comprises of maize, rice and wheat as staple foods) although it is estimated that there are at least 50,000 edible plant species and a few hundreds that significantly contribute to food supplies\(^5\). Commercial agriculture and cultivation of crops for new uses (for example, biofuels) is also being contested on the mismatch between long term cost of land conversion and biodiversity loss to the short term economic gains from such activities.

**Who owns Biodiversity Resources?**

Ownership over resources is another highly debated topic. It relates to ownership over new/innovative varieties of species through economic incentives such as patents, which gives owners the right to decide who can use the variety and on what terms such decisions are made (e.g. license fees, royalties, even humanitarian grounds). While, this also allows the owners to set lenient terms for economically disadvantaged users of the variety, conflicts have arisen on the fact that patents have also been given to ‘discoveries’ of new varieties in nature. This provides an unfair advantage to the patent owner and deprives the custodians of the landraces, species and associated knowledge (such as farmers/local communities) of economic opportunities. To quote an example, a patent was obtained by Larry Proctor (of Pod-Ners L.L.C, USA) on ‘yellow coloured beans’, which were cultivated from a

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\(^5\) http://www.fao.org/docrep/u8480e/u8480e07.htm
bag of beans brought from Mexico. The variety of beans was new to the USA, and the patent was granted to Proctor although there was no innovative breeding or value addition to the bean. The patent owner then sued Mexican farmers for selling yellow beans in the USA, claiming it infringed on his patent rights. The patent was contested, and after a period of almost nine years, in April 2008, the patent was struck down.6) Such acts of misleading ownership claims have been variously termed as ‘misappropriations’ and even ‘biopiracy’.

3. History and Perspectives

Prior to the United Nations Conference on Environment and Development (UNCED/ Rio Summit, 1992) all genetic resources were considered as part of the common heritage of mankind. However, most developing countries that were rich in biodiversity and providing the genetic resources felt the need for a stronger stake on the resources within their territories, leading to the adoption of a landmark intergovernmental agreement- the Convention on Biodiversity (CBD) (came into force in 1993, and currently has 191 countries as members/parties to the convention). This convention ensured national sovereignty (belongs to the country, and country is free to decide how to regulate) over resources found within the territories of a country, and has the triple objectives of conservation of biodiversity, sustainable use of its components and ensuring fair and equitable access to and sharing of benefits (ABS) that arise from the utilization of genetic resources and knowledge related to their use. To emphasise the importance of the last of these mandates, mention should be made of the role of indigenous and local communities in the conservation of biodiversity resources, and their contributions, past and potential, to the development of new products based on biodiversity resources. One of the priorities of the CBD is to ensure that the search for new products respects the cultural context of these communities which is related to how they use biodiversity resources. Thus, the convention seeks to ensure that all actors in a transaction involving the use of biodiversity resources, from extraction from natural ecosystems to a final product form, get a fair and equitable share of whatever benefits are derived (monetary or otherwise) from the use of the resources, in addition to ensuring that biodiversity resources are used sustainably and appropriate measures are taken by national governments to ensure conservation of biodiversity resources, including through in-situ (within natural habitats) and ex-situ(outside natural habitats, through cultivation, germplasm collections, etc) methods. While substantial progress has been made in the standardisation of measures and policies on conservation and sustainable use of biodiversity resources, negotiations

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6) For more information, see ftp://ftp.fao.org/ag/cgrfa/cgrfa11/r11i10e.pdf
between different countries is on-going with regard to terms for accessing these resources (despite CBD’s guidelines on implementing ABS called the Bonn Guidelines). These negotiations are difficult as they are also linked to trade and commerce and the risk of successful development of a product (e.g., not all plants researched become drugs). Currently the members of the convention are negotiating on the development of an international regime on access and benefit sharing, based on the Plan of Action recommended at the World Summit on Sustainable Development (2002).  

4. Instruments and Approaches Used for Addressing the Topic

Global initiatives on Biodiversity

Global actions on ensuring conservation and sustainable use of biodiversity have been promoted by several institutions. The role of the Convention on Biological Diversity (CBD) towards this has already been highlighted. Others include:

Convention on International Trade in Endangered Species of Wild Flora and Fauna (CITES)- aims to ensure that trade in specimens of wild plants and animals do not endanger their survival. (Website: http://www.cites.org/)

The Ramsar Convention on Wetlands is an intergovernmental treaty that fosters the wise use and conservation of wetlands (and the biodiversity therein) through actions at local, national, regional and international levels. (Website: www.ramsar.org)

Convention on Conservation of Migratory Species of Wild Animals (CMS) aims to ensure the conservation of species that migrate and mitigate obstacles to migratory paths and patterns. (Website: www.cms.int)

The United Nations Framework Convention on Climate Change has promoted active implementation of activities that mitigate REDD (Reduced Emissions from Deforestation and Degradation) through trading mechanisms that allow paying biodiversity rich countries to retain their forests and to ensure that their lands are not degraded to not deforest/degrade their lands (Website: unfccc.int).

The United Nations Permanent Forum on Indigenous Issues (UNPFII) recognizes the inherent rights to land, resources, culture and traditional livelihoods of indigenous communities. This translates to

7) http://www.cbd.int/abs/regime.shtml
advocacy for the concerns of such communities to the use and benefits from biodiversity.

All of the above indicate the challenges facing the world’s biodiversity resources and various attempts at addressing them. These challenges range from issues related to resource scarcity, resource rights, human rights and sustainable development. The need of the hour is to raise awareness levels at a global scale among all sections of the population and different age groups and encourage effective actions to achieve the goal of development in hand with conservation.

5. Recommended Pedagogical Approaches

- Narration/listing of biodiversity utilities - from different ecosystems - mountain, land, forest, wetland, rivers/marine, etc. It can be a group activity, and done in local language.
- Examine case studies on ‘biopiracy’ and examine what problems led to the different issues and how to address them for an amicable solution.
- Do a case analysis of a hypothetical/real situation of commercial use of biodiversity as a group activity. The group should identify who are the stakeholders involved in the supply chain, what issues might come up, how to address them. This should include perspectives from local community, traders, researchers, industry, consumers, civil society and the government.
- Based on the issues that arise in use/conservation of biodiversity, one group activity could be to identify what national policies and global initiatives are there to address these issues. Working backwards, they can identify the impact of global policies to national legislation and implementation goals.

I hope you find out some approaches starting from specific cases to general theory, so that the topic gets more real and understandable to readers. If tables or photos are used, this modules would be less challenging.

6. References to the Overarching Themes

Relationship to the different themes

Biodiversity is clearly linked to cultural diversity as it is ecosystem specific, and communities use biodiversity within the ecosystems they live in, for various economic and cultural uses. Given its relationship with their livelihoods, sustainable use of biodiversity coupled with appropriate marketing and economic tools can lead to sustainable development processes. Ensuring that all stakeholders have fair and equitable access to biodiversity resources and benefits from their use will help to mitigate tensions and conflicts between different actors. This then is an attempt to respect human
rights principles. Extending this argument, a level playing field for all actors also facilitates smoother economic transactions between the different actors at various levels— from local communities to global markets.

References


Websites
www.biodiv.org/ www.cbd.int
Conserving Traditional Knowledge

By Unnikrishnan Payyappallimana

1. Subject of the Module

What is Traditional Knowledge?

There are different cultures around the world each with its unique practices and ways of looking at life, or worldview. Such ‘tradition-based’ practices and worldviews refer to knowledge systems, creations, innovations and cultural expressions which have generally been transmitted from generation to generation; are generally regarded as pertaining to a particular people or its territory; and are constantly evolving in response to a changing environment. This extends to literary, artistic or scientific works; performances; inventions; scientific discoveries; designs; marks, names and symbols; undisclosed information; and all other tradition-based innovations and creations resulting from intellectual activity in the industrial, scientific, literary or artistic fields (WIPO). This is often also synonymously referred to as ‘Indigenous Knowledge’ and ‘Local Knowledge’. It plays a vital role in defining the identity of a community or a particular group.

Some of the prominent characteristics of traditional knowledge (TK) are diversity, collective ownership guided by customary laws, adaptability to changing contexts, largely undocumented and orally transmitted forms. Due to its dynamic nature it is also contemporary and not pertaining to a period in time. While knowledge generation and transmission might vary with cultures, there are several similarities in the value systems and modes of transmission of knowledge between communities. Often it is not recognized as ‘valid knowledge’ by scientists as it is combined with beliefs and values.

3) Suneetha MS, 2008 A Primer on Sectoral Linkages to Traditional Knowledge, United Nations University-Institute of Advanced Studies, Yokohama
TK plays an important role in the economic and social organization of countries, and placing value on such knowledge is a viable means of promoting a sense of cohesion and identity⁴. TK impacts human wellbeing through contributions to health, agriculture, food security, environmental and natural resource management, land use, livelihoods, disaster management, arts and culture among many others. Consider the case of TK in the realm of medicine: The World Health Organization estimates that traditional medical practices cater to 80% of the world population health requirements⁵. These practices use components of ecosystems (plants, animal and mineral/metal derivatives) that are primarily locally available, easily accessible and often cost effective to treat illnesses.

2. Description of the Topic / Issues

Some of the common challenges facing TK holders are: lack of recognition, inadequate access to markets, credit and such resources (what is indicated?), erosion of knowledge, lack of successors, conflicts with mainstream knowledge and often inadequate local policy support. Other concerns include rights of TK holders to resources (resource rights); compatibility of local ownership values with modern intellectual property rights related to knowledge, skills and practices; regulation of access to genetic resources and related knowledge and claims to equitable benefits (access and benefit sharing); self determination of traditional communities; peaceful existence and preservation of diversity.

Whereas documentation and preservation of TK (which are on the verge of extinction) are needs of the hour, promotion of contemporarily relevant TK and encouraging continued creativity and dynamism are vital.

3. History and Perspectives

While the history of TK is as old as humanity, since 16th century anthropologists and sociologists had highlighted various features of TK. Although International Labour Organisation (ILO) convention in 1957 highlighted the rights of indigenous peoples through the Indigenous and Tribal Peoples Convention, TK got a major fillip after the Earth summit and the Convention on Biological Diversity at Rio-de-Janeiro in 1992. The International Treaty on Plant Genetic Resources (ITPGR, FAO, 2004), World Summit on Sustainable Development (WSSD, Johannesburg, South Africa, 2002), World Health Organization’s Traditional Medicine Strategy (WHO, 2002), various initiatives of World Intellectual

Property Organization (WIPO), United Nations Educational, Scientific and Cultural Organization (UNESCO) Convention for the Safeguarding of Intangible Cultural Heritage (ICH, 2006) are some of the major global instruments that address issues related to TK. CBD has been signed by 191 countries and many are in the process of framing TK relevant national legislations.

Numerous perspectives have evolved on TK for theoretical and pragmatic purposes. Some of the dominant views are:

(a) Parallel evolution - TK has evolved in parallel in different cultures
(b) Utilitarianism - elements of local knowledge can be validated and accepted for enhancing scientific knowledge
(c) Substitution - mainstream science marginalizes TK
(d) Paternalism - TK is a starting point, but must be ‘updated’ by scientific contributions
(e) Syncretism - The dominant and dominated systems merge and incorporate each others rituals, beliefs and knowledge in such a way that both systems believe that their knowledge is the one that is dominant
(f) Complementarity - two different ways of knowing and using mechanisms of exchange and mutual learning aimed at complementing each other
(g) Romanticism - local knowledge is romanticized and considered basically ‘good’ and should have the right to remain as it is
(h) Co-evolution - different forms of knowledge evolve simultaneously, in the first place on the basis of their own dynamics (revitalization) and partly as a response to their interaction/dialogue with other forms of knowing
(i) Trans-cultural and transdisciplinary synergy - Sciences acknowledge that they represent one type of knowledge among others and that knowledge is always culturally embedded and forming part of historic development. Both can benefit from comprehensive interaction.

4. Instruments and Approaches Used for Addressing the Topic

Various international organizations are working towards encouraging promotion, and protection of TK related to various sectors including environment, technology, trade, health and agriculture. The policies and activities of the different international instruments in force are highlighted below:

The Convention on Biodiversity (CBD) calls for the need to respect, preserve and maintain traditional cultures and encourage customary use of biological resources in line with principles of sustainable use and conservation; the need to ensure equitable sharing of benefits among TK holders who have contributed to a research process; and the need to obtain prior informed consent of providing parties to access biological resources and related knowledge on mutually agreed terms between the parties. The United Nations Permanent Forum on Indigenous Issues (UNPFII) adopted the UN declaration on the rights of indigenous peoples (2006) that affirms rights to self determination and to determine access to their cultures, resources and knowledge. The Food and Agriculture Organization (FAO) recognizes farmer’s rights and TK which allows for benefit sharing and participatory decision making on use of plant genetic resources. The United Nations Convention to Combat Desertification (UNCCD) adopted in 1994 encourages the use and protection of TK related to ecological development. It also emphasizes equitable sharing of benefits with TK holders for knowledge commercially used for the purposes of environment health.

The World Health Organization (WHO) has a traditional medicine strategy that seeks to enable countries to develop policies that evaluate and regulate traditional medical practices through a system of evidences on safety, efficacy and quality of medicine and treatment. WHO also seeks to ensure that traditional medicine is affordable and promotes documentation of such remedies. WIPO in conjunction with UNESCO has developed a sui generis model for intellectual property type protection of traditional cultural expressions (TCEs, 1982). The General Assembly of the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Convention for the Safeguarding of Intangible Cultural Heritage (ICH) in 2006. ICH includes oral expressions, performing arts, social practices and rituals, knowledge and practices concerning nature and universe and traditional craftsmanship. The International Labour Organization (ILO) affirms the rights of indigenous peoples to be actively involved in decisions related to their development and their right to continue with their ways of life and choose their priorities. The International Covenant on Economic, Social and Cultural Rights, 1966 (OHCHR) recognizes the rights of individuals and peoples to self-determination and means of subsistence.

Some of the local approaches to preserve and promote TK are documentation, TK based livelihood promotion through economic activities, incentives for sustainable use of resources, interdisciplinary approach for research, multi stakeholder participation and evolving guidelines on benefit sharing and protection.

5. Recommended Pedagogical Approaches

Some of the potential methods are as follows
(a) Self analysis - TK continues to play a role in lives of individuals and communities even today. A self analysis could include WHAT practices, HOW and WHY they are being practised. For example this could involve what was in the PAST, how it is at PRESENT and what will be the FUTURE. Are there similar or near similar practices in other regions? What is the reason for the regional variations etc.? This can be done in groups or as individual exercise in the form of discussions, role plays etc.?

(b) Historical - This approach examines the history of traditional knowledge through concrete examples, and viewed as way of integrated lifestyle. Learning about local innovations or traditional knowledge theories through the lives and world view of a TK holder. Trainees can research their areas of interest through various activities: e.g. role play, debates or narratives. This can explore worldview, knowledge, attitude, practices, values, belief systems and how their perceptions and practices have influenced their conditions. This can also include contemporary challenges for TK.

(c) Analysis of views of modern societies of TK - This could include contemporary views such as popular, scientific, market etc., which are for and against TK. This could also include intercultural issues of interaction between tradition and modernity both at popular and scientific level.

(d) Analysis of TK linkages with wider issues - This could include globalization, sustainable development, poverty, markets etc. This could take a multi-level perspective analysis of community, national, international dimensions of social, political, economic and ethical issues. This can be in the form of role play, narratives, debates etc.

6. References to the Overarching Themes

TK is evidently related to cultural diversity due to its ecosystem and community specific nature. It is often argued that cultural diversity is a pre-requisite for endurance of humanity, and that revitalization of TK and related cultures is important. This is also a contested idea as people of the opposite view think that this further deepens inequity in less developed countries.

Often TK is synonymously used for the term ‘sustainability’ due to its interconnectedness with various facets of life and related resource use and management patterns. TK has a major role to play in local resource and knowledge oriented ‘endogenous development’ (development from within) approaches which is emerging as a key trend in sustainable development. TK is also emerging as the basis for livelihood initiatives in sectors such as health and agriculture with appropriate market

7) See www.frlht.org
linkages. For example, there are models of TK revitalization integrating elements such as conservation of natural resources, primary health care and livelihoods in India7). It is argued that countries which are biodiversity and TK rich have an advantage as these would enable them to participate effectively in global markets and thus rise above current levels of poverty and deprivation.

"Many indigenous and local communities have argued that the reasons and mechanisms for protecting their knowledge do not lie within the logic of the intellectual property system, but within the human rights system"8). By affirming rights of indigenous peoples to be actively involved in decisions related to their development and their right to continue with their ways of life and choose their priorities, ILO affirms human rights that recognize the rights of individuals and peoples to self-determination and means of subsistence. Ensuring equitable benefit sharing while accessing and prospecting TK and related resources, CBD also asserts this human right principles. These could allay the tensions relating to knowledge/resource rights among various stakeholders.

In the wake of globalization, increase in disparity among regions and communities and related changes such as migration, loss of local livelihood systems, exploitative market forces and marginalization of TK are leading to erosion of cultures and related knowledge/resources.

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8) http://en.wikipedia.org/wiki/Traditional_knowledge


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Water Crisis and Governance

By Alphonse Kambu

1. Subject of the Module

Water is indispensable in many contexts. It is essential for human life, biodiversity and ecosystem functioning, health, development and human well-being\(^1\). However, this life-supporting substance is a variable resource, which is dependent upon time and the physical and geographical locations of place. In some areas it is scarce, especially in arid and desert regions like West Asia. And in other areas it is available in abundance, for instance, along the tropics where rainfall exceeds 2500 mm. However, the availability of water takes many forms whereby some of it is in a state safe for intake while others are corrupted and unfit for human consumption or for biodiversity and ecosystem functioning. Its scarcity, demand and competition for various purposes including its use for instance, for drinking, for agriculture, for industry and production processes, and for natural systems has driven the situation to the extent of a crisis. This is evident in the case where approximately 1.1 billion people in the world lack access to safe drinking water and 2.6 billion people lack adequate sanitation.\(^2\)

The water crisis facing the world today is perceived as an issue of governance in crisis. There is increasing recognition at the global level for the need for scrutinised governance mechanisms to ensure that water resources are allocated equally and fairly for numerous purposes, especially for human consumption and ecosystem functioning. This module is intended to highlight some of the issues related with water, the major drivers of change, its governance and what is being done or could be done to address the water crisis through improved water governance.

\(^1\) The Millennium Ecosystem Assessment identifies 5 constituents of human well-being which include: 1. Security; 2. Basic Material for Good Life; 3. Health; 4. Good Social Relations; and, 5. Freedom of Choice and Action. The fifth constituent is a cross-cutting one that cuts across the other 4. Water is something that is related to all of these components of well-being. For further details see the Millennium Ecosystem Assessment. 2005. Ecosystems and Human Well-being Synthesis, Island Press.

2. Description of the Issues

Water crisis is understood as the world’s water resources relative to human demand. This is an issue like the economic game of supply and demand. When demand for water is high and the availability for extraction and use for various purposes is low, it leads to water stress. Although water crisis is stated here as water resources relative to human demand, one must also take into consideration water demand for other non-human living things and the ecosystems in which they inhabit. The causes of water crisis are primarily scarcity and pollution. A balance among the different users is essential and commonsensical, but sometimes it is overlooked. Thus, the inappropriate quantity and quality can impose serious stress on both humans and the non-human living things. A number of countries around the world are already faced with this imbalance as can be seen in 6. (a) below. The water crisis can threaten human security. Conflicts are already happening due to the variability of water resources especially where water resources are shared by 2 or more countries across political boundaries. The case of Danube River concerning Hungary and Czechoslovakia in 1992, North and South Korea, Palestine and Israel are some examples.

(a) Pollution, Unsustainable Use and Extraction

Eutrophication or water pollution caused by substances, such as nitrogen and phosphorus still ranks the top driver of change to wetlands and aquatic biodiversity and ecosystems. The chemical nutrients are primarily caused from environmentally unfriendly agricultural practices especially the use of chemical fertilizers. The impact to date is great and it is perceived to increase rapidly. It is known that more than 70 per cent of freshwater is used in the agriculture sector. In addition to pollution, extraction of water resources at the global level in 1995 was estimated at approximately 4,000 cubic kilometres. Water extraction for various uses is predicted to increase by 50 per cent in 2025 under a business-as-usual scenario. Most withdrawal will be for household, industrial use and agriculture. One can imagine that water tables will drop as a consequence. This will have a major impact on sectors including food security, livelihoods, environmental sustainability and industrial growth.

(b) Population Pressure and Urbanisation

Population growth, urbanization and industrialisation have further exacerbated the expansion and the
complexity of the water pollution problem and the water crisis in general. In the cases of Iran, Sudan, Syria and others, population pressure has been a contributing factor to water stress. Simply put, more mouths to feed means more extraction, consumption and discharge of wastes into the environment that will cause serious problems. In addition, more urban areas are evolving in Asia, Africa and Latin America, but the urban environment is not conducive to a healthy living. Slums tend to evolve around these urban areas with deficits in water and sanitation coverage, and waste collection. Statistics in developing countries exhibit that more than 420 million lack access to proper forms of sanitation. Furthermore, on the global scale, municipal waste collection services for cities in low and middle-income countries only reach on average between 50 to 70 per cent of the total urban population.5) Under circumstances such as these most waste will enter the environment and contaminate the soil and water bodies.

(c) Climate Change
A new and major threat which is already showing some signs of impact on water and its cycle is climate change. Its impact on water will vary from one place to the other, but extreme conditions are expected.6) For instance, some regions will have more water in the form of heavy rainfalls, storms and floods causing significant natural disasters and harm. Countries like Bangladesh are already experiencing frequent storms compared to the past. On the other hand, other areas will experience prolonged dry seasons meaning less water. In fact, climate change and its impacts on water and aquatic ecosystems are increasing rapidly, and it is predicted to exacerbate in the next 50 years.7)

(d) Governance Crisis
Governance frameworks exist already to deal with the water crisis as can be seen in 3 (a), (b) and (c) below. Governance in general includes both formal and informal rules, norms, practices, institutions and actors that co-exist and operate in an interactive manner to achieve a certain outcome. In terms of water governance, it is formal and informal rules, norms, practices, institutions and actors that exist and function to ensure conservation, sustainable use and the equitable and fair access and distribution of water resources. The practice today sees a bias in the application of formal governance regimes. Unfortunately, these formal governance regimes have not addressed the water crisis adequately and effectively. For instance, control and ownership rights to water are centralized and access by a wider

7) See notes 2 and 4 above.
stakeholder is limited. While centralization of ownership rights has benefits, especially to deal with the fluid nature of water and the public good notion of water, it can also mean more responsibilities for a small government with limited capacity. This can lead to a situation of overload of tasks for governments who have to execute them. Regulating water pollution, monitoring and ensuring compliance and enforcement are primarily government tasks, but they have sometimes gone abdicated due to various factors of capacity. Such and other factors have contributed to the water crisis which in turn becomes a crisis of governance.

3. History and Perspectives

Pollution of water is still a major driver of change to water resources and its ecosystems. However, pollution of water is not a new phenomenon. It dates back to early human history and more than likely before the first recorded incidents. For instance, natural pollution occurs when dead animal and plant matter fall into the waterways and, through decay, cause pollution. Additionally, when rain falls upon disposed rocks or other objects containing toxic substances, the rainwater washes the substances into larger water bodies, also resulting in water contamination. The noted difference is that the earliest pollution of waters primarily occurred due to natural cycles, prior to the recognition of pollution later caused by humans. Yet in recent times, water pollution caused by human activities has been occurring at a rate, which exceeds natural pollution loads and has imposed considerable stress on natural systems and in some cases it has caused harm to human health. For instance, the 3 out of the well-known 4 major pollution lawsuits in Japan are related to water pollution that evolved during the 1950s onward.8) In other words, human-induced factors contribute significantly to the pollution and scarcity of water facing the world today.

Given the long history of water crisis, some form of governance frameworks have been established to deal with the issues. Both formal and informal governance regimes have been designed and exist today to deal with various aspects of water.

(a) Formal Governance Frameworks

There is a range of formal policy, legal and governance frameworks at the international, regional, bilateral and national levels to address the many issues associated with water, including conservation, extraction, regulation of pollution and navigation. At the international level the Convention and

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8) The 3 water pollution related lawsuits are Minamata, Itai Itai and the Niigata Minamata cases. Also, see http://en.wikipedia.org/wiki/Minamata_disease.
Statute on the Regime of Navigable Waterways of International Concern, 1921⁹), Convention Relating to the Development of Hydraulic Power affecting more than one State and Protocol of Signature, 1923¹⁰), Convention on Wetlands of International Importance Especially as Waterfowl Habitat (Ramsar Convention), 1971¹¹) and the United Nations Convention on the Law of the Non-Navigable Uses of International Watercourse, 1997¹²). At the regional level there are some arrangements to foster cooperation among countries that share water bodies. Some of the arrangements include the La Plata Basin Treaty, 1969¹³), the Revised Protocol on shared watercourse systems in the Southern Africa Development Community, 2000,¹⁴) and the Convention on Co-operation for the Protection and Sustainable Use of the River Danube (Danube River Protection Convention), 1994¹⁵). In addition to the global and regional governance frameworks, most countries by now have some form of formal governance frameworks to deal with water. They can be either specific to water resources management or can be general and be found within the environmental governance regimes.

(b) Management Tools and Approaches

Some of the governance frameworks cover tools and approaches of water management. One such approach is the Integrated Water Resources Management (IWRM). This approach holds a holistic view on how to manage water with the intention to allow development and management of water, land and other resources to maximise economic and social welfare without compromising the sustainability of economic systems. An additional dimension which tends to be weak in this approach, but is gaining recognition is the environmental dimension. Another approach is the ecosystem approach.¹⁶) This is thought of as a strategy for the integrated management of land, water and living resources that promotes conservation and sustainable use of resources in an equitable manner¹⁷).

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⁹) The primary focus of Convention is on navigational purposes and regulates the behaviours of riparian states.
¹⁰) The purpose and focus of this Convention is related with hydropower.
¹¹) The Ramsar Convention concerns the conservation of wetlands and the biodiversity and ecosystems therein.
¹²) This Convention is about the management and conservation of international watercourses and their uses for purposes other than navigation. At the time of writing the Convention has not entered into force yet. It has 16 states already ratifying and requires 19 more before it enters into forces. Also, see Loures, Flavia, Rieu-Clarke, A., & Vercambre, M. 2008. Everything you need to know about the UN Watercourses Convention. WWF International.
¹³) Argentina, Brazil, Uruguay, Bolivia and Paraguay are the five countries who are parties to the treaty.
¹⁴) The focus of this arrangement is on cooperation in terms of shared water resources and includes Angola, Botswana, the Democratic Republic of Congo, Lesotho, Malawi, Mauritius, Mozambique, Namibia, Seychelles, South Africa, Swaziland, Tanzania, Zambia and Zimbabwe.
¹⁵) This Convention aims to ensure that surface waters and groundwater within the Danube River Basin are managed and used sustainably and equitably. It calls for cooperation among the upstream and riparian states.
¹⁶) See ADB Review. 2003. Water For All, Special Issue. ADB.
¹⁷) See the Convention on Biological Diversity for further details: http://www.cbd.int/programmes/cross-cutting/ecosystem/.
(c) Informal Governance Frameworks

Outside the formal governance frameworks are the informal regimes that deal with water issues in one way or another. As water is everybody’s business, numerous actors and institutions outside the formal context, such as local communities, Non-Governmental Organizations (NGOs), and industry deal with water issues in their day to day activities. For instance, some local communities, who are usually the ones most affected most have dealt with water pollution or water scarcity in their own ways. Some of the approaches used are very practical. In India certain communities use their local/traditional knowledge to purify corrupted water by passing such water through a filter made from grass and other materials before intake. Others in the Pacific region have developed customary rules and practices in terms of access and allocation of water within their communities. Customary usufruct rights that have entered the formal governance regimes are a good example. Many NGOs including IUCN-The World Conservation Union18) or WWF19) have water as a priority area that they address by working with governments and communities. Industry requires water in their production or consumption activities and they have taken on self-regulatory measures or by using technology to address water quality issues. These informal governance frameworks or approaches have developed on-their-own, based on need, but complement the formal governance regimes.

4. Challenges with the Issue

The major challenge evolves from the multidimensional aspects of water. It becomes extremely complex to balance the competing demands for the scarce resource for human consumption and use and for healthy ecosystems. It becomes even more challenging when new drivers of change to water like climate change coupled with old drivers that impact the quality and quantity of water. Whether it is in striking a balance between competing demands for water or the effective intervention of the drivers of change to reverse degradation and loss of water resources and ecosystems, they are matters of governance. The institutions, rules and actors must respond effectively and adequately to the water crisis. While this is ideal, the actual situation on the ground contradicts with the purported goals of governance frameworks of improving water issues as the water crisis still persists even when governance frameworks already exist.

Creative ways and means are needed now to rectify the water crisis/stress. One way in the context of
governance is to build synergies between the formal and informal governance frameworks. Each sector has positive practices that could complement each other and as such the positive attributes must be drawn and applied to the crisis. There are some initiatives of collaboration between formal and informal actors or institutions and the formalisation of informal rules and practices such as allowing for usufruct rights or customary rights to water in terms of access, but more is yet to be done. These are all matters of policy and the appropriate platforms are necessary to bridge the formal and informal governance frameworks for improving the water crisis.

5. Recommended Pedagogical Approaches

Dealing with the numerous dimensions of water, its crisis and governance can be a complex endeavour especially when considering the competing demands for water in sectors for different purposes and use in an array of sectors. Policy makers who are normally entrusted with regulation and distribution of water to ensure not only a balance among the various uses, but also to regulate and minimize drivers of change to ensure that water is available in the appropriate quantity and quality one must think and work in a holistic manner. Furthermore, those at the user end, whether they are part of a household, or engaged in agriculture and livestock or industry they must think outside the box in their uses of water because water is everybody’s business that also involves other users. Hypothetical situations that take into account all aspects of water and its circumstances are sometimes best and useful in addressing a problem such as the water crisis.

6. References to the Overarching Themes

(a) Water and Human Health

There is a very close link with water and health as safe potable water nourishes human health. Unfortunately, safe drinking water is not available to many. One sixth of the world’s population lacks access to safe drinking water, and approximately half of the population of the world lacks adequate sanitation. This is alarming and will certainly affect the health of many people around the world. In fact, it is already occurring as many countries including 12.3 million in Sudan, 5.6 million in Iran, 5.0 million in Venezuela, 3.8 million in Syria, 2.7 million in Zimbabwe, 2.1 million in Tunisia and 1.2 million in Cuba face serious safe water access problems.20) In addition, 1.8 million people die annually from diseases related with diarrhoea and water. The WHO in 2004 reported that 3900 children die

daily from water borne diseases. Moreover, water and health related problems are not a problem of only developing countries. It is a problem also for some developed countries and regions. For instance, in Europe it is known that one out of every seven, i.e. approximately 120 million people lack safe drinking water and adequate sanitation. This poses serious threats to water-related diseases like cholera, bacillary dysentery, coli infections, viral hepatitis A and typhoid.21)

(b) Water, Biodiversity and Ecosystems
Not only humans, but the natural systems including all other forms of life on earth i.e. biodiversity and the ecosystems in which they exist require water to function. Biodiversity and ecosystems provide humans with numerous significant bounties that contribute to human well-being like food, fibre, genetic resources, timber, climate regulation, flood control, water filtration and groundwater support, recreational purposes, and for education.22) Given this crucial role of biodiversity and ecosystems, their sustainability is imperative so as to continue providing humans with the vital services. If water is not available in the quantity and quality necessary for their functioning there is a foreseeable risk of loosing biodiversity and ecosystems along with their services. Such is the trend which the world is facing already. The Millennium Ecosystem Assessment (MA) reported that 60 per cent of the ecosystem services assessed have been degraded and lost or are used unsustainably. Water has been identified as one of the ecosystem services which is declining. In fact, the negative trend on aquatic biodiversity in inland waters is very high and increasing very rapidly.

(c) Water, Growth and Development
One of the important roles of water is its usage and contribution to growth and development. Many important activities including agriculture23), industry, and energy production require water to achieve their purported goals. These activities have major implications on the social and economic growth of society. In addition to water for biodiversity, ecosystems and health which fall under the objectives of environmental sustainability and health of the Millennium Development Goals (MDGs) respectively, others including poverty alleviation require water to a certain degree to ensure their enhancement. The MDGs on poverty aim to halve the proportion of people without access to safe drinking water by 2015. The activities for growth and development and some of objectives of the MDGs require water

22) These bounties of biodiversity and ecosystems are referred to as ecosystem services. Biodiversity is an underlying component and cuts across all ecosystems.
23) On a global scale, it is estimated that between 70 and 90 per cent of renewable water resources are said to be used for agriculture.
to be available in a certain quantity and quality. Some times this is not readily available given the variability, time, and locality factors, among others, that determine the imbalance in the availability. The foreseeable risks of the current situation of water are that it will contribute negatively to social and economic growth and the development of society.

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Sustainable Production and Consumption

By Zinaida Fadeeva
& Yoko Mochizuki

1. Subject of the Module

The survey of young people’s consumption habits in 24 countries undertaken jointly by UNEP and UNESCO (2000) showed that young people in developed and developing countries have rather limited understanding of their behaviour as consumers. While they recognized some environmental and social impacts of their use and disposal of products, they fail to fully understand the contribution of their shopping behaviour to the state of the environment. Only a country average of 52% of the young respondents recognised relations between the ways of waste disposal and environmental impact. Furthermore, only 42% recognised the impact of travel, 41% effects of water use, and 29% impact of their energy use (gas and electricity) on the environment. Finally, on average 37% of the young respondents admitted that answering the survey made them think for the first time about their consumption.

Much of the challenge to sustainable development could be traced back to the ways modern societies produce and consume goods and services. With a growth of an economy at 6% per annum, which is the average increase across Asia, an economy will quadruple in size in 25 years. This will require, with a current rate of resource use, a four-fold increase in resource efficiency. If, however, an economy grows at 10% per annum, which is the average rate across urban areas in China, the resulting ten fold increase in 25 years will require a ten-fold increase in resource efficiency.

Production, distribution and delivery of goods and services require consumption of material and energy. It also contributes to the generation of waste and pollution. There are a number of social aspects related to the wellbeing of people and countries along the supply chain of goods and services. Communities’ access to resources necessary for production and production’ s contribution to the well-being of workers and regions where production takes place are among the important questions
related to the area of Sustainable Consumption and Production (SCP). Consumers, persons and organisations, are on the receiving side of the products and services. Their access to the markets, style of consumption, and the impact of consumption upon their well-being as well as well-being of others are other issues in SCP.

This module introduces concepts that are important for understanding sustainable production and sustainable consumption and interlinkages between them. It highlights some environmental and social impacts at different stages of goods and services production, use and disposal as well as generic approaches to address these impacts.

2. Description of the Issue

We will start with a description of the simplified life-cycle of goods and services highlighting critical aspects at each stage (Figure 1).

The first stage of the production process is extraction. It refers to the mineral mining, oil and gas extraction, harvesting of wood, fishing, etc. Such activities have serious environmental, social and economic implications. We, as citizens of the planet, live on ever decreasing natural capital. The human race runs a deficit of natural resources as we annually consume 30% more biological resources than the Earth can produce. In addition to overexploiting renewable resources, we use resources that require millions of years to be created-non-renewable resources such as oil, gas, ores, etc.

**Box 1. Our ecological footprint**

There are approximately 12.5 billion hectares of productive land and sea in the world. Divided equally among 6.5 billion people, gives each person approximately 1.8 hectares.

To sustain normal existence, humans must have access to shelter, food, clothing, medical services, education and more. In order to produce these products and services and to accumulate waste that is generated in the production and consumption processes, a certain
amount of land and sea is required. If we calculate the fair share of each person on a planet - an amount of productive land and some sea per each citizen of the Earth - it will constitute 1.8 Ha per person (Ecological Footprint Network). Individuals and organisations in some countries use much more than their fair share of resources. Their ecological footprint is much larger than the territories they occupy and resources they have. For example, to sustain a modern life style of a person in Malaysia requires 3 Ha, in New Zealand - 5.5 Ha, in Japan - 4.3 Ha. Much of the resources that are required for sustaining lives of wealthier nations come from other countries. Compensation for those resources is often not adequate. Pollution, generated during the extraction and production, low wages of workers engaged in the production processes and deteriorated environment could not be accounted in the price of cheap goods and services.

Current population growth and improvement in living standards of population in developing countries results in ever growing resource consumption which, if the trend persists, will lead eventually to depletion of resources. Extraction and harvesting of materials is often accompanied by the problems of pollution, land degradation, health of people working in the fields and mines and wellbeing of communities around. The major question that emerges at the stage of extraction is how it affects the people and the environment of the communities and countries where it takes place.

Box 2. Example - Did you consider where your coffee comes from?
Economy of many Least Developed Countries depends on coffee. At the same time, farmers get coffee prices that are often lower than cost of producing this coffee. Coffee (Coffea arabica) is, traditionally, grown in shade. To increase the yield, a technology where coffee would be grown on a cleared land with addition of chemicals, was introduced. Coffee grown in such way is called “sun coffee” and represents a majority of the currently produced coffee. The environmental impact of sun coffee is devastating - more than one million hectares of forests in Central America were cleared to grow sun coffee. Chemicals extensively used in the production process affect biodiversity, pollute water and land and harm health of the farmers. To learn more go to WWF website at http://www.panda.org/about_wwf/what_we_do/policy/agriculture_environment/commodities/coffee/environmental_impacts/index.cfm
Materials and energy come to the factories where design and production take place. Materials, energy and components of future products enter the doors of the production facilities together with people who work as workers, designers, engineers and managers. Products designed and/or produced by the companies are being transported to the customers directly or through intermediaries (e.g. wholesalers). Environmental and social impacts of the production processes are defined by several factors including:

1) how much raw materials and energy are being consumed per unit of the product (or unit of the service provided by the product) and by the amount of waste generated in the course of production. The work on improving production processes is often described as practices of cleaner production and eco-efficiency.

2) how much material and energy is being consumed for transportation of product components to the production site and products to the consumers (distribution stage of the product life cycle). This is defined by the amount of transportation and packaging.

Box 3. Example - Travelling yogurt

A study at the Wuppertal Institute showed that before ending on the table of a German consumer, each cap of the strawberry yogurt travelled about 8,000 kilometres across Europe. Stefanie Boge, who made the study, received this figure after calculating travel of all yogurt components from the label to the milk and strawberry through all stages of production, storage and sale.

3) what the working conditions of the workers employed at the production facilities are. The problem of suboptimal and unsafe working conditions is coming from the pressure to produce as cheap products as possible while generating profit. Industries often compete on a very thin profit margin. While such a problem might not be a pressing one in the developed countries, the major corporations are dealing with challenges of securing the adequate work conditions in the factories of their suppliers and, further, suppliers of their suppliers. The list of issues below is considered to be a common range of issues faced by the major companies in their supply chain. Different issues will take a priority over others dependent on the type of the industry.

Box 4. Social issues commonly found in the supply chains

Disregard for workers health and safety, work in dangerous conditions, without protective gear,
lack of safety training, lack of medical testing;
Long working hours - up to 15-16 hours a day, and work without days off;
Wages below legal minimum;
Forced or bounded labour;
Child labour;
Discrimination on the bases of gender, race, religion, language, etc.;
Denying freedom of association;
Excessive punishment.

Consumption is one of the most challenging issues in the extraction-production-distribution-consumption-disposal chain, particularly when it comes to consumption by the private consumers (there are other organisational consumers represented by the business and public organisations).

Impact of the use phase
In many products the use phase - time when we use the products to satisfy our needs - generates significant environmental and health impact. Among products with serious environmental burden in the use stage in comparison to their production stage are cars, mobile phones and nail polish, to mention a few.

Box 5. Example - What is the "weight" of your mobile phone?
An average mobile phone generates more than 750 times its own weight in carbon dioxide over its lifetime which is 99kg of CO2 during the use phase compared to 6kg in the raw material phase.

Growing numbers of consumers and over-consumption
Demographic studies indicate that current population growth will result in a fifty percent increase by the year 2050. Nine to fourteen billion people will be consuming the already significantly depleted resources of the planet. The growth in number is accompanied by the growth of the middle class. More than eighty percent of population in industrial countries belong to the class of "consumers" according to data from 2002 (Gardner, Assadourian and Sarin, 2004: 74). Fast economic growth in
some countries leads to the growing middle class with ‘western’ consumption patterns. As of 2002, for example, 19%, 12% and 33% of the local population belonged to the consumer class in China, India and Brazil, respectively (Gardner, Assadourian and Sarin, 2004: 7). Economic growth in China and India will add two billion ‘Western’ style consumers (UNEP, 2002). The Asia-Pacific region, which is responsible for the two-thirds of the global population growth, has more middle-income earners than Europe and North America together.

The life style of the wealthier part of earth population imposes a serious threat on the carrying capacity of the planet and the well-being of the poorer nations. In spite of the growing middle class in the developing countries the gap between rich and poor, including that in the developing countries, is widening. For example, the world annual expenditure on makeup is 18 billion dollars (Economist, 2003, Renner, 2003, sited in Tojo, 2004). At the same time, it is believe that 19 billion dollars would solve the problem of hunger and malnutrition of the world.

Table 1. Global annual expenditures on products and investments needed for different social goals.

<table>
<thead>
<tr>
<th>Product</th>
<th>Annual spending</th>
<th>Social or economic goals</th>
<th>Investment needed to achieve the goals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Makeup</td>
<td>$18 billion</td>
<td>Reproductive health care for all women</td>
<td>$12 billion/year</td>
</tr>
<tr>
<td>Pet food in Europe and United States</td>
<td>$17 billion</td>
<td>Elimination of hunger</td>
<td>$19 billion/year</td>
</tr>
<tr>
<td>Perfumes</td>
<td>$15 billion</td>
<td>Universal literacy</td>
<td>$5 billion/year</td>
</tr>
<tr>
<td>Ocean cruises</td>
<td>$14 billion</td>
<td>Clean water for all</td>
<td>$10 billion/year</td>
</tr>
<tr>
<td>Ice cream in Europe</td>
<td>$11 billion</td>
<td>Immunizing every child</td>
<td>$1.3 billion/year</td>
</tr>
</tbody>
</table>

Civilization of consumers

There is often reinforced assumption that the volume of consumption is linked positively to the well-being. Modern consumers are under constant pressure to comply with requirements of changing fashion. Types of clothing, mobile phone, car or bag that one possesses are considered to define the status and, presumably, the level of one’s happiness. The study of motivation for purchasing by young consumers (UNEP & UNESCO, 2000) showed that among four product criteria - eco-friendliness, quality, price and fashion - eco-friendliness was the last with only 40% of respondents claiming it to be a base of their purchasing decisions. Many young people are motivated by peer-pressure in their purchasing, and 44% of the respondents believed that having more would make them happier.
Zigmund Bauman (1998) writes that our society transited from the producer society to the consumer society. Consumption becomes a norm of existence and an expected function of the members of the society. Ideally, consumers should not have any ultimate attachments, “no needs should be seen fully satisfied, no desires considered ultimate.” The desires of consumers should be satisfied instantly, after which a consumer moves to satisfaction of the next desire. The market constantly seduces the consumer towards a search of new impressions and sensations giving them an illusion of control and freedom of choices.

An opposite side of consumerism is under-consumption. People in many developing countries often live on less than one dollar a day and do not have adequate access to food, shelter, transportation, health and education. Questions of consumption for a more sustainable world should address this inequality. Provision of products and services to the poor is a question of developing alternative production and distribution systems that consider limitations of the developing countries (e.g. limited road access, inability of the poor to pay high prices for products and services, etc.).

**End of life of products** poses another set of questions. If, at the end of their useful life, the products end up at a landfill or being incinerated, the materials and energy are being taken from the material cycle. Not only does it stimulate extraction of limited raw materials but also produces environmental pollution to the water, land and air. Many countries do not have available land to dedicate to landfills. Recycling of products is a better option. However, it does not come without a price. Recycling causes air and water pollution as well as requiring energy consumption. For example, curbside recycling required sometimes twice as many trucks as the same material of waste. Which means more emissions as well as materials that are required for producing these trucks (Benjamin, 2003). Recycling is much appreciated, particularly in the economically developed countries for the ultimate “feel good” activity and, in principle does not question the level of people consumption. Reduction of use of materials and energy are the ultimate goals. If it cannot be avoided, the efforts to close material cycle by putting a product or its elements back to the system should be seriously considered.

Increasingly, producers are encouraged to design goods that could be taken back, reused, recycled or taken care of in some other safe and reliable ways. The challenge is that, often, the product disassembling process takes place in developing countries, taking advantage of cheap and abundant labour. While such business provides jobs for many, health and environmental security in such operations needs to be strictly monitored and higher standards of operations enforced (UNEP, 2002).

Another related issue might be shipping of the waste, including hazardous waste, to poorer nations.
and communities. Inadequate treatment facilities combined with a lack of training might lead to serious health and environmental consequences in these regions (Puckett et al., 2002 cited in Tojo, 2004).

3. History and Perspectives

During the Johannesburg Summit (World Summit on Sustainable Development: WSSD 2002) the leaders of the world called for actions at all levels to “encourage and promote the development of a 10 year framework of programmes in support of regional and national initiatives to accelerate the shift towards Sustainable Consumption and Production (SCP) to promote social and economic development within the carrying capacity of ecosystems by addressing and, where appropriate, decoupling economic growth and environmental degradation.”

This development led to the establishment of a global process to support regional and national initiatives to promote the shift to SCP patterns known as the Marrakech Process. Initial regional consultations resulted in establishment of regional strategies as well as setting up the Marrakech Task Forces that deal with various aspects of SCP. Among the Task Forces are Sustainable Lifestyles, Sustainable Products, Sustainable Procurement and Education for Sustainable Consumption.

SCP is a strategy to achieve the Millennial Development Goals (MDGs). MDGs are eight goals to be achieved by 2015 in order to secure sustainable development. The goals are poverty reduction, environmental sustainability, improved health and education, local governance and gender.

The concept of Cleaner Production was introduced by UNEP in 1989. Cleaner production is “the continuous application of an integrated preventive environmental strategy to processes, products and services, to increase efficiency and reduce risks to humans and environment”. Three years later, in 1992, the World Business Council for Sustainable Development (WBCSD) introduced the concept of eco-efficiency which should be achieved “by the delivery of competitively priced goods and services that satisfy human needs and bring quality of life while progressively reducing ecological impacts and resource intensity throughout the life cycle to a level at least in line with the earth’s estimated carrying capacity”. Both concepts spoke about producing more from less and turning waste into profit while improving quality of life and protecting the environment.

The concept of sustainable consumption was coined by UN DESA in 1994. Sustainable Consumption was seen as “the use of services and related products which respond to basic needs and bring a better
quality of life while minimising the use of natural resources and toxic materials as well as the emissions of waste and pollutants over the life cycle of the service or product so as not to jeopardise the needs of future generations”. Sustainable consumption does not mean consuming less, though for many countries it is the case, but consuming differently. Reaching a sustainable level of consumption globally would mean to reduce the consumption of industrialised countries and increase consumption of the developing world. Sustainable the consumption is an umbrella terms that covers a variety of challenges (UNEP, 2002):

- Dematerialisation (efficient consumption) with focus on increasing resource productivity for products and services
- Optimisation (different consumption) with focus on different choices that could satisfy customer demands in a more sustainable way
- Optimisation (conscious consumption) with focus on how the consumers could choose and use more wisely
- Optimisation (appropriate consumption) with focus on the questions of a) which level of consumption is sustainable and b) if consumption is the best way to achieve every quality of life.

4. Challenges with the Issue

**Direct challenge to the value-system (link to actions)**

SCP is an area that explicitly links individual life style to the social, economic and environmental areas locally and globally. That is where an individual’s value system, often for the first time, is exposed and questioned. According to many young people participating in the UNEP survey on sustainable consumption (UNEP, 2000), the questionnaire, for the first time made them think about effects of their consumption.

Understanding of the consumption patterns, defined by personal value-system, needs to be linked to the change of learners’ behaviors. The magnitude of this challenge is demonstrated by the “rule 4/40” of the surveys about preferences for “socially correct” choices. While an average 40% of respondents indicate their will to follow correct course of actions (e.g., saving water, buying environmentally-friendly products, taking care about disadvantaged people in the society), in reality, only 4% are doing so.

In the world where worth of the individuals is defined by his or her possessions, where personal relations are challenged by the severe demands to become wealthier (to have more experiences and possessions), where leisure time dramatically shrinks, consumption becomes the key activity leading to forming one’s identity. The acts of purchasing become acts of self-gratification and insurance of
self-worth. The whole societal system is designed in a way that an individual is expected to be a good consumer. Many products are being discarded long before their useful life span expires. Competition in the market place is not being done on the bases of quality. Billion dollars are spent on the advertising of the new products. As a result, many of the products end up at a landfill. To pay for new products and services, larger homes, faster cars, etc. requires more hours spent at work at the expense of the leisure time. Experience of consumption becomes a substitute for other experiences related to personal development and interpersonal relations.

Consumption is often based on the considerations of price, quality and reputation of the label. Questions of the ethics of company operation do appear in the acts of shopping, yet, not as often as they should. Such secondary importance assigned to the ways products and services are produced can be partly attributed to the consumers’ lack of understanding and experience of the production side. Bauman (1988) points out that, on their visits to the exotic locations in the ‘Third World’ as tourists, consumers visit safaris and massage parlors and not the sweatshops. They might care about the quality of life of workers that are engaged in the production, but they do not care about it long enough to spoil the enjoyment of the act of consumption.

**Box 6. Global Advertising Business**

The global advertising business will hit US$451 billion (€338.7 billion) in 2007 with a growth rate of 5.2%. The United States dominates, accounting for almost 50% of the world’s total advertising expenditure. (Interpublic Group)

**Poverty eradication**

In our world today 20% of the Earth population consume 75% of the Earth’s resources. According to the Human Development Report (1998) the wealth of the 225 richest individuals equals the annual income of the 2.5 billion poorest people who represent 47% of the Earth population.

Improving the quality of life of all people is the overall goal of SCP. People who currently do not have the possibility to satisfy their basic needs have to gain an access to resources that fulfill their needs without detrimental impact on the environment. Such challenge comes from two directions - a) lack of the physical accessibility to the markets and b) lack of the resources to purchase products and services. Poor communities are often located in the remote areas where delivery of products is problematic. Often, the poor cannot afford conventional products due to prices that are too high for
them. Poorer consumer’s access to markets is a problem that requires serious discussion not only from humanitarian and development perspectives but also in terms of good corporate citizenship of multinational companies. Among questions that require serious thinking are:

- How will bringing particular products to the poor communities affect their consumption patterns?
- Which products could be considered the most essential?
- How production of the products affects the economy of the country/region - is it produced in the country and contributes to local job creation and to the local economy or does it create a competition with the local (poorer) economy?

When it comes to the poorer communities, allocation of the role of consumers to them might not be sufficient. It is important to develop systems where poor also become partners in the product design, production and delivery.

**Some challenges within the production-consumption systems**

Serious attempts by industries, particularly in developing countries, to address environmental and social challenges resulted in significant improvements in production, products and people along the supply chain. Corporate social responsibility, cleaner production, eco-design, environmental management systems are among many instruments that contribute to the improvement of material efficiency and, consequently, minimization of waste generation. Such improvements, however, were greatly offset by the effects of the growing population and “rebound effect” - a response to cost reduction due to the efficiency gains. Rebound effect refers to the situation where a product or service become cheaper due to, among other things, the lesser amount of material and energy spent on it. As a result a larger number of consumers gain an access to the cheaper product. Overall result is an increased consumption.

Even with a serious commitment from the side of the companies to create a green organization producing environmentally friendly products, the efforts could crash against the unwillingness of the consumers to consume more sustainably. The story of Ford is a good illustration. When William Ford became a new CEO of the corporation, he announced his vision of the green Ford Company. Several years later the ambition had to be abandoned - the main profit of the company was coming from the SUV, a car with the worst environmental performance. Ford faced a choice - to stay competitive (focusing on the profitable product) or to loose the market. Consumers ‘voted’ with their money for the direction that was far less ambitious than envisioned by Ford.
Efforts on the side of the companies cannot reach desired effect for the reasons beyond control of the producers of goods and services. Often, there is no system that would link product design and the end of life management of the product (Tojo, 2004), particularly across countries and regions. One of the serious challenges for SCP is the fact that profit for producers is often directly linked to the volume of goods and services sold and, thus, to resource consumption. While de-linking such dependency requires serious system innovations, some solutions, such as lending, renting, leasing of goods, are available already (the whole domain of Product-Service Systems - PSS - deals with the challenge).

With good will present, the impact of individual companies could also be limited in the sphere of human rights, corruption, and labor conditions. Many large corporations promote ethical standards along their supply chains (refer to Global Compact - the world’s largest corporate citizenship initiative, for more information). They require that companies that wish to become their suppliers provide adequate working and living conditions for their workers. However, it is often a challenging undertaking as audits of suppliers are not always effective. There are numerous stories showing that without strong engagement with the managers and the workers through education and awareness campaigns, inspections bear little results. The real challenge is to secure good working environments at the factories that serve as suppliers to the suppliers - the second and third tiers of suppliers. Collaboration with local and national governments, NGOs and educational institutions become important to address this issue.

5. Recommended Pedagogical Approaches

Teaching and learning methods

It would be beneficial to make the learning of SCP a highly experiential process. A trip to the market, supermarket or a local shop will allow comparison of the products, their prices, quality (e.g. health aspects of the product), environmental (e.g. packaging, coloring) and socio-political (e.g. place of production, employment) aspects.

Linking consumer education to management and maintenance of the organization (e.g. school) through discussion of organizational purchasing decisions (programmes on energy efficiency) might further contribute to developing a sense of agency.

Understanding of interdependencies between economic, ecological and social systems through the market place where consumers become a major player is one of the goals in educating for SCP. Another goal is understanding mechanisms, including consumer actions, that could lead to more
sustainable patterns of production and consumption.

**System view of products and services**
It is essential to see products and services as part of the larger system - from material extraction to, production, distribution, disposal, developing the ability of the students to ask critical questions about the effects of each of the stages on the environment and people.

Understanding the impacts of different stages of the products/services and how changes introduced at one stage could affect other stages are essential outcomes of the learning process.

**Interdependence - Aspects and impacts**
Understanding of interdependence between production and consumption and poverty, employment, stability of different regions, etc. creates awareness about connections between personal actions and their consequences. It also helps to avoid oversimplification of the subject.

*The following skills could be considered among the learning outcomes:*
- Ability to reflect on the interdependence between individual purchasing decisions and the state of society, the economy and environment-personal actions and a multitude of their consequences
- Ability to reflect on the interdependence between the local and global
- Ability to understand the complex interrelations of consumption, the state of the environment, health, poverty, employment, etc.
- Ability to understand relations between different styles of consumption and the state of environment and society
- Distribution of effects - positive and negative (the trade issue is important)

**Understanding of leadership and good citizenship**
Learners need to understand the roles of different societal actors and themselves in promoting sustainable consumption so that concrete actions would follow their motivation to contribute to SCP. Such understanding should be reinforced by the knowledge of possible actions. Clear analysis of actors’ opportunities and limitations would help to avoid unnecessary simplification of the situation and help design effective actions.

*Desired learning outcomes:*
- Understanding of the roles of different actors in the society, i.e., government, private sector,
civil society can play, in forming different patterns of consumption and production
- Understanding of relationships between personal behaviour (life style) and environmental and social consequences
- Understanding of actions that lead to more sustainable consumption by individuals, families and schools

Quality of life and life style
The discussion of quality of life, defined as an overall quality that goes beyond material wealth and economic prosperity, has long been present in intellectual and political communities. Multiple indicators were developed to measure quality of life that accounts more fully for social cohesion, health, education, stability and the state of the environment. UNDP human development index is one of such measures. More than thirty years ago, Butan announced their commitment to measure Gross National Happiness rather than Gross National Product.

Desired learning outcomes:
- Understanding the difference between needs and wants and appreciation of complexity of the topic
- Understanding what affects a desire for a particular life-style, e.g. peer-pressure, advertising and media, etc, and differentiation between quality of life and a life-style
- Ability to differentiate the quality of life from volume of consumption

Areas of consumption
Individuals consume goods and services in several main “areas” - food, shelter, transportation, and clothing. Discussion of impacts in different areas of consumption will benefit from considering, among other things, a) the type of environment in which consumption takes place (urban/rural and type of ecosystem); b) different consumption alternatives (green electricity or nuclear energy, car or bus, buying or leasing, etc.); and c) social aspects of consumption (job generation, social stability, etc.)

Traditionally, there are several areas in which governmental organisations, including schools and universities, consider sustainable purchasing. Among those are sustainable buildings, vehicles and travel, office consumables and equipment, recycling and waste minimization. Information and guidelines available in these areas might constitute a good source of information (for example, http://www.gpn.jp/English, http://www.sustainable-development.gov.uk/publications/procurement-action-plan/index.htm, etc.)
6. References to the Overarching Themes

Topic of SCP is a very wide topic and links to virtually any question of life-style, resource consumption, knowledge generation, community and personal relations. Unsustainable patterns of production and consumption may result in growing income disparity in different parts of the world, deterioration of the environment and health and, thus, could lead to tearing apart relations within and across societies. Ideals of an affluent life style, where quality of life is measured by the volume and turn-over of consumption are attributes of globalization. A framework for SCP is an attempt to critically reflect on the process of materialization and alienation caused by our never-ending pursuit of material wealth and convenience.

The relations between times of peace and consumption are quite complicated. On the one hand, development happening in the times of peace may contribute to economic prosperity and addresses needs of the poor by providing them with access to resources. On the other hand, in the secure and peaceful periods, people have a tendency to consume more. The travel, including international trips, also increases. Though relations between people of different cultural and social backgrounds might improve, such improvement might not guarantee long-term well-being for the human race. Environmental deterioration attributed to the excessive consumption could be an unintended result of peaceful existence and even peaceful co-existence, unless there is a deep understanding of relations between the environment and change of actions. It is critically important to explore the relations between peace and international understanding and environment in order to secure a sustainable future.

References


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Climate Change

By Claudia ten Have
& Samina Bhatia

1. Subject of the Module

Human-induced climate change is one of the most important environmental issues facing society worldwide. The overwhelming majority of experts and governments now acknowledge that there is strong scientific evidence demonstrating that human activities are changing the Earth’s climate and that further human-induced (anthropogenic) climate change is inevitable. Changes in the Earth’s atmosphere are projected to adversely affect socio-economic systems (such as water, agriculture, forestry and fisheries), terrestrial and aquatic ecological systems, and human health. Though the effects of climate change will be felt by everyone, as a consequence of a combination of geographic and socio-economic factors developing countries and particularly poor people within them are projected to be most vulnerable. The magnitude and timing of changes in the Earth’s climate will depend on the future demand for energy, the way it is produced and used, and changes in land use, which in turn affect emissions of greenhouse gases.

This module sets out to provide background on the issue of climate change, outline the responses to the climate challenge by different stakeholders internationally and nationally, and indicate tools and approaches to bring the issue of climate change to learners at different levels. The module underlines that:

(a) Climate change is **global**: As human balloon flights around the world illustrate, the air over a specific location is typically halfway around the world a week later, making climate change a truly global issue. Furthermore, its effects and impacts - including changed weather patterns and higher incidents of natural disaster - are felt everywhere, and actions to mitigate and adapt to climate change is a global responsibility requiring global action.

(b) Climate change is **national**: Every government is confronted with the climate challenge, whether in the form of concerns about energy and water security, economic and
II. Learning Modules

development trajectories, health and welfare, or most drastically, as in the case of numerous small island states, such as the Maldives and Tuvalu, threats to their national existence.

c) Climate change is individual and personal: Each individual has a personal carbon footprint, though people in the developed world have a much higher one than in the developing world. Addressing and responding to climate change may well have profound life quality and lifestyle implications. Heat waves in Europe, flooding in South Asian coastal cities, hurricanes in Central and North America, droughts in Africa and Australia, permafrost thawing in the Polar regions, and glacial melting in high-lying mountain areas - climate change affects all 6.7 billion citizens of Earth.

2. Description of the Issue

Planet Earth is habitable because of its location relative to the sun and because of the natural greenhouse effect of its atmosphere. Various atmospheric gases contribute to the greenhouse effect, including water vapour, carbon dioxide (CO2), methane, nitrous oxide, ozone and CFCs.

Subtle variations in the Earth’s orbit around the sun, create natural variations such as seasonal and weather patterns (e.g. as winters and monsoons), as well as much slower shifts like Ice Ages. What is new is that human activity is altering the natural patterns. Over the past 50 years, human activities have been the dominant detectable influence on climate change, as global changes in atmospheric composition have occurred from anthropogenic emission of GHGs, such as CO2 that result from burning fossil fuels and landuse changes (e.g. deforestation), and methane and nitrous oxide from multiple human activities related to agriculture, waste management processes and fossil fuel extraction and combustion. Because these GHGs have long (decades to centuries) atmospheric lifetimes, the result is an accumulation in the atmosphere and a buildup of concentration that are clearly shown in air samples since 1958 and in bubbles of air trapped in ice cores before then. The level of atmospheric concentration is measured in parts per million by volume (ppmv). CO2 has now reached 385ppmv, compared to its natural level between Ice Ages of around 289ppmv. Anthropogenic GHGs trap additional radiation from Earth to space, creating a higher than usual warming of the planet. Over the past 100 years the Earth has in fact warmed by 0.74°Celsius. Climate scientists argue that if “humanity wishes to preserve a plant similar to that on which civilisation developed and

1) James Hansen et al, Target Atmospheric CO2: Where should Humanity Aim?
to which life on Earth is adapted, paleoclimate evidence and ongoing climate change suggests that CO₂ will need to be reduced from its current 387ppmv (2008) to at most 350ppmv\(^2\). Current projections are that at business as usual we would take greenhouse gas concentrations to over 650ppm CO₂ equivalent by the end of this century which is likely to eventually result in a 3° Celsius rise from pre-industrial levels\(^2\).

The impacts of this warming on the environment, the global economy and society range from significant to catastrophic. The risks entail serious threats to human health, costly disruption of economic activity, significant destruction of material assets, and irreversible damage to biodiversity, soil fertility and ecosystems. Impacts include:

(a) **Sea Level Rise (SLR):** Deltas are highly sensitive to SLR because the ground is also sinking due to ground water extraction and construction of upstream dams which depletes sediment supply and increases coastal erosion vulnerability. Bangladesh, in the Ganges Delta, and heavy populated deltaic regions such as the Mississippi, the Yangtze River and the Chao Phraya with cities such as New Orleans, Shanghai and Bangkok are particularly vulnerable to inundation. In addition, the inhabitants of small island states such as Tuvalu and the Maldives face an uncertain fate as the islands are projected to disappear entirely as sea levels rise.

(b) **Drought:** Though global rainfall will increase as the climate warms (warm air can carry more moisture) the proportion of land in drought is projected to rise throughout this century because significant areas are to experience less rainfall. Asian countries face seasonal pattern changes as severe as an end to monsoons in India, and African cereal yield may lose 50% as rain patterns south of the Sahel change - both with severe food security and livelihood implication for inhabitants of the respective regions.

(c) **Heatwaves:** Cold waves are set to disappear in many regions, while heatwaves are to increase. In 2003 several heatwaves occurs in Europe. The impact of these heatwaves were summarised by Munich Re in terms of: property damage (especially to agriculture and due to forest fires); industry and power plants losses (river water too warm causing problems with cooling and in turn causing production bottlenecks); reduction in worker efficiency (resulting in difficult-to-quantify economic loss); shortfall in the retail and amusement

\(^2\) Stern Review (2006)
sectors (as open-air entertainment and tourist attractions had fewer visitors) and a spike in the death toll (an EU report puts the number of heat fatalities for the 2003 summer at 70,000).

However, while all are affected by the changes climate change brings, not all countries have contributed equally to the current situation. Industrialised countries with longer trajectories of economic development have historically had a much higher emissions output. To illustrate, the USA accounted for 27% of total CO2 emissions between 1950-2000, while Africa and South Asia combined come to a mere 5.5%3). Poorer nations of the world have contributed next to nothing to cause global warming, yet due to geographical location and socio-economic vulnerabilities are most exposed to its effects. Climate change is likely to have significant social destabilizing effects. According to some estimates by 2050 there could be up to 150 million people displaced as a consequence for climate change related factors.

The key challenge facing decision-makers is to find and finance appropriate mitigation strategies (to reduce and limit global emissions, e.g. through clean and renewable energy production) and adaptation strategies (to adjust to climate impacts, e.g. through drought insurance schemes, by constructing flood barriers, etc) to the climate challenge, while at the same time allowing developing countries to also seek the same level of economic and social development that populations in the North enjoy.

3. History and Perspectives

It has taken many years for a widespread understanding to emerge on the scientific, environmental and livelihood importance of climate change. In 1896 a Swedish scientist published an article that argued fossil fuels added CO2 to the atmosphere raising Earth’s average temperature. In the 1950s, GS Callendar insisted that greenhouse warming was on its way prompting some scientists to improve techniques and calculations. By 1961, the first reliable data on rising temperatures was available and climate science was extended on dramatically with the development of computer models. In the 1970s with the rise of environmentalism the climate challenges started filtering into the public eye. By 1988 governments had decided to create the Intergovernmental Panel on Climate Change (IPCC) under the United Nations. The IPCC’s establishment signalled a breakthrough for those trying to raise

awareness on climate change, as it created a politically relevant yet policy neutral scientific panel, endorsed by governments. The findings of their first report in 1990 played a crucial role in initiating further progress.

In 1992, the groundbreaking United Nations Conference on Environment and Development (UNCED), popularly known as the Earth Summit, was held in Rio de Janeiro. This landmark conference, attended by representatives of 108 nations, concluded the UN Framework Convention on Climate Change (UNFCCC). The long-term challenge countries commit themselves to in the UNFCCC is to find ways to stabilise GHGs concentrations in the atmosphere at levels that would prevent dangerous anthropogenic interference with the climate system, with specific attention paid to food security, ecological systems and sustainable economic development. The ultimate objective of the Convention is to be achieved on the basis of the principle of equity and in accordance with common but differentiated responsibilities. This acknowledges that while the global nature of climate change requires the widest possible cooperation by all countries, industrialised countries have a greater responsibility, given that they produced the largest share of historic and current emissions, generated through economic activity.

The UNFCCC is a general agreement and does not include binding emission limits. Only in 1997 a comprehensive and ambitious agreement, the Kyoto Protocol to the UNFCCC, was forged. The Kyoto Protocol is a legal commitment by 183 parties to mitigate human-induced climate change. Though signed in 1997, it only came into force in 2005 following Russia’s ratification (two other large emitters who lagged on their ratification are Australia who only ratified the Protocol in early 2008, and the US who has yet to do so). Based on the common but differentiated responsibility principle, the Kyoto Protocol is a unique milestone in that it set out individual targets for the industrialized nations and those in transition (known together as Annex I countries) for reductions in national GHGs levels by 5-10% relative to the levels emitted in 1991. No obligations were placed on developing countries. The Kyoto Protocol also included the establishment of three flexibility mechanisms (discussed below) to facilitate (and part-finance) the move to emission cutting in the developed world and the move to clean development in the developing world.

But the Kyoto Protocol provisions are to run out in 2012, by which time Annex II countries (all developing countries) are expected to be part of obligations to limit emissions too. The future inclusion of developing countries in emission reduction obligations is a very sensitive political point. George Bush’s USA had argued for long that the Kyoto Protocol without large developing country emitters like China and India is meaningless. Developing countries in turn have argued they are
expected to compromise their development obligations to their citizens. This has resulted in a major renewed multilateral diplomatic effort to negotiate post-2012 provisions. In December 2007, 190 nations agreed in Bali, Indonesia to the Bali Roadmap which sets out the negotiating agenda until the end of 2009 when all the parties to the UNFCCC meet in Copenhagen, Denmark. The 2009 deadline will allow necessary time for government ratification of the successor agreement(s) prior to 2012. Governments stated in the Bali Roadmap that deep cuts to global emissions (i.e. deeper than agreed to under Kyoto) are required to achieve the UNFCCC’s ultimate aim. Two streams of negotiation are currently ongoing: The first is under UNFCCC and includes negotiating commitments for both developed and developing countries for adoption in December 2009. Firstly, for developed countries, new commitments must be measurable, reportable and verifiable including targets and time tables. For developing countries, these are to be nationally appropriate mitigation with technology and financing enabled in a verifiable way of actions (i.e. now they need to be bound by limits too yet they can expect financial and technology help from industrialised countries). The second workstream of negotiations is under the Kyoto Protocol where talks are focused on commitments under a second phase of the Protocol beyond 2012.

4. Instruments and Approaches used for Addressing the Topic

At the international policy level the most important instruments are the UNFCCC and particularly the legally binding Kyoto Protocol with its three flexibility mechanisms. The Kyoto Protocol includes three innovative market mechanisms to provide incentives for the promotion of emissions reducing activities: International Emissions Trading (IET), and two project-based mechanisms called Joint Implementation (JI) and the Clean Development Mechanisms (CDM).

(a) International Emissions Trading (IET): This is a ‘cap and trade approach’ that puts a price on carbon. The system permits levels of emissions to be assigned to participants, who can then sell unused Assigned Amount Units (AAU) of emissions. This gives countries an incentive to undercut their target level and sell their surplus allowance to other nations.

(b) Clean Development Mechanism (CDM): Provides for project-based reductions between an Annex I and an Annex II country. For example, by installing special technologies in developing country facilities (e.g. scrubbers in power stations in China, or methane catchment tools in waste treatment facilities in South Africa), an Annex I party can earn Emission Reduction Units that can count towards that country’s overall emission budget under the Kyoto Protocol. In short, CDMs support developing nations access to cost efficient emission abatement technologies and industrial parties earn extra credits towards
their Kyoto obligations.

(c) Joint Implementation (JI): This provides for project-based reductions in a similar way to the CDMs among Annex I countries.

At the national level governments have put in place a variety of institutional arrangements and implemented a range of policies and measures to address climate change. Australia is the first country to have a Minister for Climate Change and Water (Ms. Penny Wong, appointed in December 2007). Many countries have also established national climate change committees or other high-level bodies that oftentimes report directly to the head of state, to advise the government on appropriate mitigation and adaptation policies. Many governments have also set in place mandatory energy efficiency standards for buildings, industrial processes, as well as vehicles and transport systems to lower emissions. In terms of energy, national regulators have legislated on the country’s energy mix (i.e. how much from fossil fuels, nuclear, hydro, renewable etc.), renewable energy targets (i.e. for wind, solar, ocean and others), and alternative energy targets (e.g. biofuel production) to lessen the reliance on GHG emitting energy sources. For the same reason many governments have also put in place tax incentives mainstreaming energy efficiency in development plans, as well as support green labelling and green vehicle rebates. To prepare for adaptation to climate change a number of non-environment ministries (e.g. health, infrastructure and public works, agriculture, economy, etc.) in both developed and developing countries are promoted to put in place measures to be prepared for heatwaves, new diseases, damage to ports, excessive flooding, shift in rainfall, livelihood insurances. In the development community there is wide-spread concern with “climate-proofing” development. This has lead various UN agencies to be intricately involved in particularly adaptation measures, such as UNDP, UNEP, the World Bank and regional development banks.

The climate challenge is though not one that can be addressed by governments and international development organisations alone. The private sector has a pivotal role to play, as the causes of anthropogenic greenhouse gases are intricately linked with economic activity. For reference, human-made GHGs by sector for 2004 show up as follows:

(a) Energy supply, including power stations, and fossil fuel retrieval, processing and distribution (26%);
(b) Industrial processes (19%)
(c) Forestry, including land use, biomass burning and deforestation (17%)
(d) Agricultural byproducts (14%)
(e) Transportation fuels (13%)
(f) Residential and commercial buildings (8%)
II. Learning Modules

(g) Waste disposal and waste treatment (3%)4).

Approaches to address climate change require a fundamental rethink on how we consume energy - transport energy, heating energy, energy for industrial processes, and energy to produce food. Though at first business may have been more concerned with the impact of turning clean or carbon neutral has on market competitiveness, increasingly the private sector is taking advantage of the new opportunities opening in the green sector and identifying business-led solutions to the climate challenge. As a result of new government regulations and interventions energy saving technologies have become important new markets. In the technology field host of areas have become or are becoming commercially viable, including hybrid and electric cars, carbon storage, and ocean energy technology.

5. Recommended Pedagogical Approaches

Students can be led through a number of exercises to illustrate the complexity and immediacy of the climate challenge. These include:

(a) Model United Nations Framework Convention on Climate Change Negotiation: Students are divided into key countries, including EU countries, USA, China, India, Japan, Brazil, South Africa, Maldives etc and required to put forward arguments on the future 2012 provisions to bring both Annex I and Annex II countries into the fold. This is a complicated assignment requiring detailed preparations. An excellent source of negotiating detail and country positions on climate negotiation are the Earth Negotiation Bulletin on climate reporting webpage is: http://www.iisd.ca/process/climate_atm.htm

(b) Carbon Footprint: Calculate your carbon footprint using a variety of online tools. E.g. http://www.carbonfootprint.com/

(c) Energy Audit: Do an energy audit of your school or your home. How energy efficient is it? What can be changed to improve the efficiency?

(d) Travelling Journal: Students prepare a A4 sized journal with an official letter at the front explaining that the purpose of the journal is to collect personal impressions of climate impacts from around the world, and that the recipient of the journal is requested to write a short account of climate change impacts felt in his/her neighbourhood or country and then to pass the journal on to another person. The letter should also indicate that the date

4) IPCC Assessment Report 4 (2007), Summary for Policymakers
by which the journal is to be returned to the school. This could be a 4-6 month project. The recipients are also encouraged to send a postcard to the school so that the learner can be kept abreast of where his/her travelling journal is going.

(e) Photomontage: Using Google Images and Google Earth students can be tasked to find photos showing the tangible physical changes climate change is prompting. This can include photos of melting glaciers (and past pictures of their extent), satellite pictures of hurricane damage to coastal areas, evidence of drowning islands and the extent of desertification due to rainfall changes, and the fate of sinking cities such as Venice.

6. References to the Overarching Themes

Climate change has impacts on all aspects of life. Cultural diversity is to a large degree predicated on locality. Yet as people become climate refugees and forced to move, either off their small islands, or away from land that can no longer sustain them, displacement and migration may well undermine local cultures. Also, cultural treasures such as Venice, the Tower of London, the Parthenon or the Easter Islands and many others may not be there for future generations to marvel. Similarly, climate change is projected to have significant effects on biodiversity loss. Climate change is also intricately linked to development and sustainable development. The poor in the South simply cannot afford to see development in their countries constrained by climate change. Development is so urgently needed to minimise and mitigate climate change risks by improving developing countries’ capacity to adapt.

Yet, Earth cannot bear business-as-usual development if civilisation is to exist as we know it today. Some projections say we need 7 Earths to support the lifestyles of the North for all of the planet’s 6.7 billion people. Clearly this is impossible, so it is imperative that sustainability is at the core of development. In this regard difficult yet important decisions and trade-offs will be faced by policymakers (e.g. between food security and biofuel production). The right to peace, security and development is regarded as an inherent human right. Yet all of these rights may be compromised by climate impacts. Climate change implications are increasingly linked to peace concerns too. Increasing water scarcity is marking out water as “the next oil”. What does this mean for politically charged areas such as the Middle East, or tense relations across national boundaries in a number of Africa countries sharing vital rivers? Early research sees linkages between drops in rainfall and the outbreak of violence, especially in areas where agriculture is largely rain-fed (e.g. Sudan). Human security is therefore potentially frayed in many ways by the climate challenge.
Pew Center on Global Climate Change [http://www.pewclimate.org/]: Provides easy-to-access information on global warming basics, climate science and climate impacts, technology solutions, as well as the economics of climate change.

UN Framework Convention on Climate Change [http://unfccc.int]: For latest developments, and background on constituent parts of the Convention, the Kyoto Protocol and ongoing negotiations.

Intergovernmental Panel on Climate Change [http://www.ipcc.ch/: See their Assessment Reports and particularly their Summaries for Policy-Makers.

Stern Review on the Economics of Climate Change [http://www.occ.gov.uk/activities/stern.htm]: Assesses the nature of the economic challenges of climate change and how they can be met.

Al Gore’s Inconvenient Truth (2006) [http://www.climatecrisis.net/: A powerful movie driving the message home on climate change.


III. Application to Activities
This section offers some activities that the teacher might find useful in making EIU learning in the classroom more participatory, dialogical and fun-filled. Our basic premise in learning is that each student comes with their own experiences, knowledge, and “sense” of the world around them. These activities are intended to engage them into the learning process in ways that move beyond the more banking concept of education that looks at students as mere receptacles that need to be filled by one source of knowledge, the teacher.

There are two major sets of activities, one that is broadly categorized non-thematic, which means that the exercises can be adapted for use with any of the EIU themes. These activities are generally useful in diagnosing where the students are in terms of their basic understanding of the theme at hand. There are also exercises for brainstorming or generating ideas and thoughts from the students.

The second set is comprised of the thematic activities, geared towards complementing the thematic modules and their corresponding learning objectives.
NON-THEMATIC ACTIVITIES

This part offers some activities that can be adapted for any of the EIU themes. The activities can be generally categorized as diagnostic and brainstorming exercises.

1. DIAGNOSTIC ACTIVITIES

These participatory activities are useful for teachers to find out what the students know about the theme and the topic, and serve as a springboard for deepening learning activities, discussions and inputs. This can be used for any of the themes, and would be good pre-activities for other more thematic activities and inputs.

The objectives of the following activities are for students to:
1. warm up to the theme by sharing their thoughts and base-knowledge of the theme.
2. listen to each other’s ideas and come up with group insights and reflections.

1) BALL PASS WORD

- APPROXIMATE TIME NEEDED: 5 minutes
- MATERIAL: any soft ball (can also be an old newspaper crumpled and taped into a ball)
- MECHANICS:
  Students are in a circle. The ball starts from the teacher who announces the keyword or an open question. Students are told that when the ball is passed to them, they should say out loud any word that they associate with the keyword. The theme can be broken down into several keywords or questions. For example development can be broken down into keywords such as progress, poverty, globalization, etc. Or the theme of human rights can have the following questions: What do children need to have a full life? What do you associate with human rights?
- NOTE TO TEACHER:
  This activity should be kept as fast-paced as possible. The goal is to surface as much of what is
on top of students’ heads, and not necessarily their more well-thought ideas. In this regard, it is good to tell the students that any answer is acceptable.

2) WORD WEB

- TIME NEEDED: 10 minutes

- MATERIALS: large sheets of paper, markers (number depending on number of groups formed)

- MECHANICS:
  The class is divided into groups of 5-6 members each. The sheets of paper are distributed to each group. At the center of the sheet, the theme or topic is written down. For example, development. Any student can write a word they associate with the theme, drawing a line from the theme. The next students can connect their word either with the theme, or with the preceding word if they feel it is connected more directly with this. Each student should be given a turn before another round is given. At the end, the sheet should look like a web with words and lines.

  If there is more time, the group can look at their accomplished word-web and discuss what they have written and the interconnections. The group then formulates 2-3 statements reflecting the group’s discussion.

- NOTE TO TEACHER:
  After each group presents their statements, it would be good to ask how they came up with their statements. What were the key realizations they gained from their maps.

2. BRAINSTORMING ACTIVITIES

1) THREE IMAGES

- OBJECTIVES:
  Students would be able to:
  1. use their bodies to create an image of a problem
  2. brainstorm about an ideal scenario to respond to the problem image
  3. discuss and illustrate realistic methods to move from the problem image to the ideal image
TIME NEEDED: 40 minutes

MECHANICS:
The class is divided into groups of 5-6 members. Each group is asked to create an image (arranging themselves to create a still picture) that best captures their interpretation of a problem related to the theme. They are given 5 minutes to discuss the theme and create the "problem" image. Each group then presents the image to each other.

The same process is repeated for the second round, but this time they should think of an “ideal” image that is related to their "problem" image. Each group then presents their "problem" followed by their "ideal" image.

The third round will repeat the process but each group finds an appropriate image in between the two, the “transformation” image that reflects what people need to do to transform the "problem” image into an “ideal” situation. Each group will present their images in this sequence: problem, transformation, then ideal.

The class can discuss the various interpretations and strategies presented by the groups.

NOTE TO TEACHER:
Often, it is the transformation image that takes a little more time than the problem and the ideal, so it is alright to be more flexible during this round. The important thing is that the students are brainstorming and coming up with concrete and realistic steps. Discussion after this activity can center on the various strategies and efforts that the groups concerned are currently undertaking related to the theme.

2) TWO CORNERS

OBJECTIVES:
Students would be able to:
1. form an opinion about a statement on a particular theme or topic
2. discuss their reasons for their opinion
3. listen to contending views and facts

TIME NEEDED: 40 minutes
MATERIALS: Supporting data/facts about the topic

MECHANICS:
The room is divided into two corners, one designated as the “Yes” corner, and the other as the “No”. The students are instructed to listen carefully to each statement that will be read. After the statements are read, each student will go to the corner that best reflects their thoughts and opinion about the statement.

Once the class is divided into two groups, each group will discuss and write down their reasons for choosing to agree or disagree with the statement. Both groups take turns sharing their reasons.

After all the statements have been read, and opinions have been formed, discussed and shared, the teacher can review each statement and share the relevant facts, figures and perspectives on the topic.

NOTE TO TEACHER:
Some topics may not be too familiar to the students. But encourage them to form their opinions nevertheless. Some of them may change their opinions once they have heard the other group’s reasons. The important thing is to stimulate the students to think about the topic. It is therefore crucial to formulate the statements as clearly, succinctly and provocatively as possible. Statements like, “Children have rights.” may be stating the obvious. Statements like “It is a child’s duty to work when their families are suffering from poverty” might provoke more discussion.

3) PUZZLE LEARNING GROUP

NOTE: This is not an activity per se, but a longer process for cooperative learning in a classroom.

OBJECTIVES:
Students would be able to:
1. work in teams with clear individual responsibility
2. develop competencies in their respective assigned role
3. share in their groups to generate collective knowledge and insights
TIME NEEDED: flexible

MATERIALS: References relevant to the theme and topics

MECHANICS:

A theme can be divided into 4-5 topics. For example, if we are to use the theme of globalization, it can be divide into the following topics:

1. Conditions of life of sacadas (migrant sugar workers), farmers, fisher-folk, coconut labourers, and other agricultural workers
2. Causes of rural poverty
3. Ways of sustainable agriculture and fisheries
4. Government agencies tasked with protecting rural life
5. People’s action against rural poverty

The students are then divided into groups with five members each. Within the group, each member will be assigned a topic to research. The teacher can give reading materials for each of the five topics.

After a designated period of research, members of the various groups who are assigned to the same topic will meet, so that all the number 1s will meet, and so on. This sub-group of “specialists” will consolidate their research and findings, and then share their findings with their original inter-topic group.

The inter-topic group will then summarize their group research into a group output of their choice. Possible outputs could be a resolution, a letter to the concerned authorities, a poster, a skit, a magazine article, and much more.

NOTE TO TEACHER:
The puzzle learning group is an excellent learning technique that encourages each student to participate, and increase appreciation of each other’s contribution to the group’s knowledge production. This can be used for any of the EIU themes.
THEMATIC ACTIVITIES

THEME 1: GLOBALIZATION
Topic: Understanding Development

ACTIVITY: THE DEVELOPMENT MAP

- OBJECTIVES:
  The students would be able to:
  1. identify areas in their country which they think are most and least developed
  2. list down indicators of development and underdevelopment
  3. discuss the factors for the disparity, if any

- TIME NEEDED: 30 minutes

- MATERIALS:
  A big enough space where the outline of the country’s map can be sketched
  Meta-cards, Markers

- MECHANICS:
  The teacher asks the students to stand around the map. If the students are not familiar
  with the map, the teacher can spend a few minutes to familiarize everyone with the map.
  The students are then asked to move into the part of the map where they think
development is most concentrated. Once they moved to an area, small sub-groups (of 3
or 4 students) can be formed to write down as many indicators of development (e.g.
more jobs, big business, tall buildings, etc.). They can spread their indicators around the
area they chose, and stand around the circle again.

  The procedure is repeated but this time, students would be asked to move to the area
which they feel development is most deprived. Indicators are also written in sub-groups
and laid down around the area selected.

  The teacher can read the indicators written about each area and summarize the points.
NOTE TO TEACHER:
After the reading of the indicators, the students can go back to their seats, and discussion can revolve around the following:

1. From what had been written so far, what is the overriding understanding of development by the group?
2. Are there other indicators of development?
3. What do you think would account for the disparity between the most and least developed areas in our country?
4. Whose responsibility is it to pursue the goals of development?
Topic: The Plight of the Landless

ACTIVITY: SHRINKING LAND

- OBJECTIVES:
  The students would be able to:
  1. experience the physical sensation of reducing land space
  2. relate the activity to the issue of landlessness

- TIME NEEDED: 20 minutes

- MATERIALS:
  Newspaper sheets (1 sheet to each student), Whistle

- MECHANICS:
  This activity will work best in a room where there is an open floor space. The newspaper sheets are scattered around. When they hear the whistle blown once, they are supposed to stand outside of the sheet. When they hear it blown twice, they should be able to stand on top of a newspaper sheet, which represents land. When the activity begins, the whistle is blown twice and each student will stand on their own sheet. A storyline commences to narrate a simple story of the land.

"Once upon a time, when everything thrived in abundance, each person, each family had a parcel of land to till, to develop and to use. Everyone lived in peace and contentment. (whistle once, students stand outside the sheets) But then not everyone was satisfied with simply having enough. They wanted more, and they used their power to start taking what they can. (Teacher picks up about a third of total number of sheets, and then blows the whistle twice so students need to cramp with the available sheets.) As time went by, people began to build fences to protect their land. (whistle once) Others also acquired money and arms and became even more powerful. And then they declared, ‘I want some more land!’ (Teacher picks up about half of the remaining sheets, and then blows the whistle twice.) People began to feel more hostile towards each other. (whistle once) And then people from outside came in with big vehicles and equipment. They said that they needed land for development. They promised to improve the people’s lives. When
the people resisted, the developers said they had the papers allowing them to use the land. (Teachers picks more sheets leaving only one. Then the whistle is blown twice.) Give the students a few seconds to figure out how they would try to squeeze onto one newspaper sheet.

☐ NOTE TO TEACHER:
When processing the activity, focus on what the students felt each step of the way. Ask them to describe what happens every time the sheets, representing land, continue to be taken away from them. Lead their reflections toward the discussion of landlessness.
Topic: Homelessness

Please refer to the Two Corners Activity at the Non-Thematic Activities section for the objectives and mechanics. This activity is useful in drawing out common perceptions and misperceptions about homelessness.

The following statements that can be used for the Two Corners Activity have been culled out from the link below. It lists down common myths about homelessness, and provides the facts related to the myth. Feel free to use other references that are more relevant and appropriate.


1. Homeless people commit more violent crimes than housed people.
2. Setting up services for homeless people will cause homeless people from all around to migrate to a city.
3. Homeless people are a fixed population who are usually homeless for long periods of time.
4. Homeless people are mostly single men.
5. Homeless people don’t work and get most of their money from public assistance programs.
6. All homeless people are mentally ill or substance abusers.
Topic: The causes of poverty among certain groups of workers

**ACTIVITY: WHY?**

- **OBJECTIVES:**
  Students would be able to:
  1. ask at least two persons a basic question until they can get to the root of the problem
  2. share their individual findings with their group
  3. come up with group reflections on the causes of poverty

- **TIME NEEDED:** 1 hour of classroom time (Time to interview people)

- **MATERIALS:**
  Poster paper, Markers/crayons

- **MECHANICS:**
  A week before the scheduled discussion of the topic, the students are instructed to interview at least two people (possibly of varying social status) and ask them a string of why questions? The basic question would be: Why is there poverty? After the interviewee responds, the student should continue to ask why using the respondent’s reply.

  Example (the initial reply can of course be totally different for this):
  
  Student: Why is there poverty?
  Respondent: Because many people are unemployed?
  Student: Why are many people unemployed?
  Respondent: Because there are not enough jobs?
  Student: Why are there not enough jobs?

  (This line of questioning can go on until the student feels that the responses have been saturated.)

  On the designated day for the topic, the class is divided into groups of 4-5 students. Each student shares his/her interview findings, and the group can reflect on the various answers of the respondents. The group comes up with 3 general statements based on their discussion,
and they create a poster based on these 3 statements. Each group presents to the whole class.

- NOTE TO THE TEACHER:
  
  It is important that the choice of their respondents differ in social profile, so that the students can also appreciate differing points of views. If possible, they should try to interview someone experienced in poverty and social difficulties.
III. Activities for the EIU Classroom

Topic: Effects of Foreign Debt on the Poor

ACTIVITY: PEPE AND KARL

OBJECTIVES:
The students should be able to:
1. examine the dynamics of debt through a scenario
2. discuss about the fairness or unfairness of the debt scenario
3. relate the scenario with debts owed by developing countries

TIME NEEDED: 30 minutes

MATERIALS: Script of the Debt Scenario

MECHANICS:
A pair of students is assigned to enact the following scenario. They present it to the class.

Debt Scenario

Pepe: I haven’t eaten today and I am so hungry. Can you lend me 25 pesos to buy some rice crackers?
Karl: Okay, but I want it back tomorrow.

Later...
Pepe: Oh no, a strong gust of wind blew my rice crackers off the table and right onto the pond. The fishes got to them first.
Karl: You are a hopeless case. But since I am a nice guy, I am lending you 5 pesos more so you can get some more crackers.

Pepe: Thank you!

Next day...
Karl: Hey, you owe me 35 pesos. I need it back today.
Pepe: Hang on, you only lent me 30 pesos.
Karl: Well, these are hard times! I did you a favor and now I need 35 pesos so you better pay up, or else...
Pepe: But that’s not fair.
Karl: You are the one who asked for it. And anyway, I’m bigger than you so better pay up!
After the skit, small groups can be formed to discuss the following:

- Is Karl being fair? What should Pepe do?
- What is a debt?
- Are there any similarities between the situation where debts are owed by poor countries to rich countries and the Karl and Pepe situation? What are they?
- What do you think should happen to the debts owed by the developing countries? What are your reasons?

The group chooses a pair who can act out what follows from the Pepe and Karl scenario and how the situation is sorted out.

NOTE TO TEACHER:
Feel free to revise the Debt Scenario especially if you can make clearer allusions to your country’s situation. Follow up the activity with clear definitions, facts and figures and contending perspectives about debt especially owed by developing countries.
III. Activities for the EIU Classroom

Topic: Globalization and Its Impact  
Issue: Impact on Human Rights, Justice and Peace

ACTIVITY: STICK DRAWINGS

- OBJECTIVES:
  Students would be able to
  1. examine the interconnection of their lives and globalization
  2. discuss the impact of globalization on various sectors of the world

- TIME NEEDED: 1 hour

- MATERIALS:
  Big sheet of paper per student
  Pencil for each student (alternately, colored markers or crayons can be used)

- MECHANICS:
  1. Ask the students to illustrate themselves on the center of the sheet using a simple stick drawing.
  2. Responding to the following questions, they draw their answers and write key words where appropriate (the questions can be given one at a time, with the teacher giving them a minute or two to draw and write before moving to the next question):
     a. What is your favorite food, clothing, appliance?
     b. Why do you like these products?
     c. Where are they manufactured?
     d. Who owns the companies/businesses that produce them?
     e. What is the situation of the workers/farmers who produce them?
     f. What are the 5 most popular brands that you know?
     g. How did you find out about these brands?
  3. After they have drawn and written their answers, the students can share their responses in small groups, and additionally will discuss what their insights are about globalization from the activity. The findings are reported to the whole class.
  4. The teacher can provide more information and facts about globalization.
NOTE TO TEACHER:
If the students will find it difficult to respond to questions c, d, and e, this activity can be made into a homework. It is important to draw the connections between what the students use or eat with the global market and its impact on the workers who have produced the goods. Case studies of workers in big companies such as Nike, Nestle and others can be presented after the students share their thoughts and findings.
THEME 2 : PEACE

Topic: D.I.S.A.R.M. - Model for Inner Peace and Conflict Resolution

ACTIVITY: CONFLICT PAIRS

☐ OBJECTIVES:
The students should be able to:
   1. depict typical conflicts in human relationships
   2. present the familiar ways that conflict is dealt with
   3. explore alternative and more peaceful methods of conflict resolution

☐ TIME NEEDED: 1 hour

☐ MECHANICS:
   Students find a partner. In a mixed gender class, ensure some pairs are of mixed gender. Each pair decides what relationship they have with each other (siblings, friends, couples, parent-child, teacher-student, employer-employee, etc.). Once the relationship is established, they then talk about what conflict could have occurred between them. They are asked to prepare a short scene (1 minute at most) to show what the conflict is about and how they are dealing with the conflict.

   After each pair has presented, a discussion of the various ways by which the pairs dealt with their conflict can follow. The approaches can then be summarized and an input on D.I.S.A.R.M. can be given.

☐ NOTE TO TEACHER:
   If the class is too big, you may consider doing the activity in groups of 4 or six, but still challenging each group to be clear about the relationship of the two groups.

   Time allowing, the exercise can be done in two rounds. The first round is before the input on D.I.S.A.R.M. and the second is after, with the intention of using the model to resolve the conflict that was presented during the first round.
Topic: Hiroshima and Nagasaki - Never again.

ACTIVITY: TO WHOM IT MAY CONCERN

☐ OBJECTIVES:
The students would be able to:
1. read a story about the Hibakushas
2. express their hopes for the Hibakushas and world peace
3. write a letter addressed to a person or an organization that they feel needs to hear their voice

☐ TIME NEEDED: 1 hour

☐ MATERIALS:
A story about the Hibakushas, Paper, Pen

☐ MECHANICS:
A story about the Hibakushas is read (alternately, a video can also be presented, approximately 15-20 minutes long). After the story is told or viewed, each student is asked to reflect on the life of the Hibakushas, and then write a personal essay that begins with the phrase, "I hope that..."

The students are then grouped into teams of 4-5 members. They share their "I hope..." essays to their sub-group. After each one had shared, they will think about a person or organization that can do something about the future of world peace (e.g. United Nations, their country’s president, leaders of other nations). The group then will write a letter addressed to that person or organization. Everyone signs their group letter when it is finished.

☐ NOTE TO TEACHER:
The letter should focus on how the students feel about the situation of the Hibakushas and the general situation of arms proliferation and the nuclear arms race. There should have been some discussion of these topics before they write the letter. The letter should also reflect what they want the selected person or organization to do about the situation.
Topic: Understanding Prejudice and Stereotyping

ACTIVITY: LABELS

- OBJECTIVES:
  For students to:
  1. observe the value of cooperation in achieving a group task
  2. compare how a task is achieved with and without prejudice against other people

- TIME NEEDED: 20 minutes

- MATERIALS:
  Labels that can be taped on each student’s forehead, there should be enough for each student; Chairs for each student

- MECHANICS:
  Chairs are arranged in a semi-circle. The students occupy a chair, standing on top of it. They should remember this as the original arrangement. For the first round, the students are instructed then to arrange themselves according to their birthdates, so that on one end will be those born in January (or the earliest birthdate), and at the other those born in December (or the latest birthdate). The additional constraint is that they have to accomplish this standing on the chairs all the time. If a student falls off, they all have to start from the original arrangement. The teacher records the time it took for this task to be accomplished.

  For the second round, students return to their original arrangement. They close their eyes as the teacher tapes a label on each student’s forehead. After each one had gotten a label, they open their eyes. They are not allowed to reach toward the other students’ labels, but to read the labels carefully and quietly. If there are labels that need to be explained or clarified, the teacher can explain before the task is undertaken. The group then should try to accomplish the same task while reacting to each other according to how they perceive the labels. The teacher records the time once more for this round.
NOTE TO TEACHER:
Generally, the labels should connote negative and prejudicial images of people. The labels may include, but not be limited to, bully, inferior, terrorist, abnormal, gay, thief, liar, hypocrite, weakling, unreliable, enemy, etc. Generally, if they take the labels seriously, there will be a discernible change in their attitude and behavior during the second round, and this should open a lively discussion on what happened. What did they feel when they read the labels? What did they feel when people's behavior toward them changed from the first to the second round?
Topic: Humans are not violent by nature.

ACTIVITY: FINISH THE STORY (THE RED TIGER)

- OBJECTIVES:
  The students would be able to:
  1. confront a situation presenting a dilemma
  2. explore possible responses to the dilemma
  3. discuss the implications of the responses and reflect on the theme of violence

- TIME NEEDED: 1 hour

- MECHANICS:
  The teacher tells this story as animatedly as possible (alternately, a small group of students can also be pre-assigned to dramatize the story)

“A long, long time ago, in the island of Harmony, all the creatures coexisted happily. They celebrated together and gathered every morning to greet and worship the sun. The animals moved around with a sense of security and safety. But then the Red Tiger suddenly changed the ways in the island of Harmony. He arrogantly came into the morning celebration very late one day, and stood on a big boulder, and with a loud roar, demanded that the deer prepare him dinner that evening.

Everyone was shocked, as this has never happened before. The deer was of course frantic, and asked help from the other animals. Their reply was even sadder for the deer, because they said, “Sorry but we can’t help you. It was the Red Tiger who chose you.” And so the deer had no choice but to offer his youngest child to the Red Tiger that night.

The following day, with an equally loud roar, the Red Tiger, refused again to join the circle of celebration but instead, demanded that the zebra prepare him dinner that evening. On the third morning, the Red Tiger became even greedier. He chose the small possum and asked her to prepare all her six children since they were not too big.

That evening, Red Tiger waited at his cave but the possum did not turn up. He went to bed furious and swore to get the possum the following morning. He set out to punish the
possum as soon as the sun was peeping through the horizon. As he marched with big strides toward the gathering place, he heard someone sobbing underneath the mango tree. It was the possum.

"Oh lord Red Tiger, I prepared all my six children and even garnished them with garlic and potatoes to show how much I love you and respect you. Then on my way to your cave, another Red Tiger, grabbed the pot and ran away.

"Another Red Tiger grabbed my dinner?"

"Oh, yes! I couldn’t do anything."

"Where did he go?"

The possum pointed towards the river. With rage, Red Tiger leapt towards the river. "How dare that Red Tiger steal what is mine alone. I will teach that him a lesson - a lesson for all other animals!" He reached the bank of the river and looked around. There was no Red Tiger. He looked across the bank. Still no tiger. He roared but no other Red Tiger appeared. Then, just then, he looked into the waters of the deep clear river and saw the “other” Red Tiger. He roared in anger looking into the river. He shouted. "How can you take away my dinner and still have the audacity of mimicking every action I do? I will teach you a lesson!"

Then with rage, Red Tiger, jumped into the river.

As you may have guessed, there was no other Red Tiger in the waters. And worse, he was sinking and drowning. He grabbed onto a floating branch. When he looked at the bank he saw the possum smiling and calling on the other animals to gather. He pleaded with the possum to save him. But they were all clearly celebrating singing and dancing their favorite song. In tears, the Red Tiger pleaded for the possum to appeal to the rest of the animals to save him…"

At this point, the class will be asked to finish the story. They will work in groups of 5-6, and they will enact how they wish to end the story, starting from the point when the Red
Tiger is crying and pleading to be saved.

NOTE TO TEACHER:
We cannot predict the outcome of the students’ choice for the ending, whether they will choose to punish and let the Red Tiger drown, or save him with certain conditions, or something else. But it is good to process the pros and cons of their responses, and then let them think of the story in terms of their real life. Who would the Red Tiger represent in your life? What would you do if this person’s life is in danger?

You can cite examples of people in our history who chose to advocate for change through peaceful and non-violent means (e.g. Gandhi, Martin Luther King, Jr.).
III. Activities for the EIU Classroom


ACTIVITY: WILD THROW

Note: This activity is best played in an open field, on a grassy field or lawn.

- TIME NEEDED: 20 minutes

- MATERIALS:
  - blindfold (enough for half of the group)
  - soft balls/or newspaper balls (at least ten, more is better)
  - Whistle (optional)

- MECHANICS:
  Each student finds a partner. Each pair chooses who will play the “eyes”, and who will be the “hands”? All the eyes form a wide circle, with the eyes in front of them. The balls are spread within the circumference of the circle. The eyes blindfold their partner. The teacher announces the goal of the game, which is for each “hands” to be able to hit as many of the other “hands”. As the hands are blindfolded, the eyes will serve as their navigator and commander of the hands, but can only use the words “right, left, straight, back, hit”. The teacher blows the whistle for the start of the hitting. If any of the blindfolded players are hit three times, they just lay or sit still and stop playing until the teacher blows the whistle twice to indicate the end of the game.

- NOTE TO TEACHER:
  At the end of the activity, the immediate line of questioning could be around the students’ feelings with respect to their role and what had happened during the activity. The second round of discussion can focus on thinking about who in our world could be the “eyes” and the “hands”. Why are they fighting? They could also think about the balls as the weapons. Who supplies them, and what happened with the balls during the activity, emphasizing how balls could pass onto different “hands”.

Topic: Dismantling the Culture of War

ACTIVITY: DRAGON WAR

☐ OBJECTIVES:
The students would be able to:
1. play a rough and competitive game and observe its effects on the players
2. reflect on the impact of war on people’s lives

☐ TIME NEEDED: 40 minutes

☐ MATERIALS:
Handkerchiefs (two per group), Whistle

☐ MECHANICS:
This activity can be used as a pre-exercise for the module on Peace: Dismantling the Culture of War, which has another set of activities included in the module itself. Play this activity in a large field with a safe surface (e.g. wood, grass, field). The class is divided into groups of 6-8 members, each group having the same number of members. As this activity is physically challenging, those who have health constraints may be assigned to be observers.

The teacher can begin with a simple cover story/legend, that once upon a time, when dragons ruled the earth, they had to fight till the end until one dragon ruled. The dragon’s power can be found at its tail, and dragons waged wars to grab this power. Each group will represent one dragon, and the handkerchief will represent the power.

Each group assigns their head and tail. The handkerchief is inserted lightly at the back of the tail’s pants or skirt, enough to prevent it from slipping but accessible by pulling. The groups will form a single line, linked by having each person hold on to the waist of the person in front of them. A group loses one handkerchief when the line is broken. The head’s task is to lead the group toward grabbing the handkerchief from other groups, and the tail should strive to avoid having the other groups get hold of their handkerchief. The goal of
the activity is for one group to get all the handkerchiefs from the other groups.

The game begins when the teacher blows the whistle. When a line is broken, or a handkerchief has been taken by another group, the whistle is blown twice for the game to pause and give the dragons enough time to regroup. When the dragon’s first handkerchief has been taken, they can use their second one for the next round. A dragon stops playing when both handkerchiefs are taken from their group. The activity ends when all or most of the handkerchiefs are with one dragon.

After the activity, the observers can share their thoughts and insights about the behavior and attitudes of the dragon players during the Dragon War game, and what they perceived were the effects of the war on the players. The dragon players can follow with the sharing of their own experiences. The class can discuss, based on their experience, what war is, and what wars do to people.

□ NOTE TO TEACHER:
Depending on the students, this game could be physically rough especially when the pace of running speeds up and some of the members between the head and the tail cannot keep pace. This is why it is important to play this game on a soft ground. Nevertheless, the quality of playing is part of the experience and springboards for discussion, so we need not cushion the students from the natural flow of the game.

Please refer to the module on the theme: Peace, topic: Dismantling the Culture of War for the input and deepening activities and discussion.
Topic: Building Zones of Peace

**ACTIVITY: COVENANT**

(preferably done after the module on the topic: Dismantling the Culture of War, or after Dragon War is played)

- **OBJECTIVES:**
  
  Students would be able to:
  1. reflect on the previous activity about the effects of war and violence
  2. identify what they desire from themselves and from other stakeholders
  3. come up with a group covenant reflecting their vision of a zone of peace

- **TIME NEEDED:** 40 minutes

- **MATERIALS:**

  Paper, Pens, Poster Paper

- **MECHANICS:**

  After the class has experienced and discussed the previous topic and issue where students are made to understand the impact of war of people’s lives and futures, and why peace is a more desirable state, students are challenged to think about what they envision zones of peace would be.

  The class is divided into groups, preferably keeping their grouping in Dragon War if this is taken up in sequence. This will give them an identity and a sense of shared interest.

  Each group will discuss the following and write their answers on the poster paper:
  1. What are five values that you feel should be honored in the zone of peace?
  2. What do you expect from the other groups in creating the zone of peace?
  3. What can you commit as a group for the creation of the zone of peace?

  Each group presents their responses. The observers from the Dragon War could be tasked to summarize the group presentations as a covenant between the groups.
NOTE TO TEACHER:
If this activity is not done succeeding Dragon War, you may also just explain to the class the backdrop of the various groups being at war with each other for many years, and finally leaders from the various groups are starting to talk and open the possibility of creating zones of peace. This can give them a context to work with.
THEME 3: CULTURAL DIVERSITY

Topic: Promoting Cultural Respect through Local Media

ACTIVITY: COLLAGE ART

☐ OBJECTIVES:
The students would be able to:

1. explore popular print media materials to see how culture is being represented in them
2. cut out pictures and key words that dominate these materials and create a collage artwork from these
3. reflect on the messages about culture that surfaces from these pictures and keywords

☐ TIME NEEDED: 40 minutes

☐ MATERIALS:
- Assorted magazines and newspapers
- Scissors for each student
- Paste
- Markers
- Poster-sized paper

☐ MECHANICS:
Groups of 4-5 are formed and they are assigned work spaces where the magazines, newspapers and art materials are distributed. The teacher begins by explaining that the goal in the activity is to examine what the print media has to say about culture. Students are given a few minutes (approximately 10 minutes) to survey the print media materials, cutting interesting pictures, and underlining words that they think point to the print media’s messages about culture.

After this step, each group member explains briefly why they chose the cut-out images and words. The group then decides how to put together their selections in a collage poster. They also discuss how to report their discussions in a creative way. Encourage...
the students to use popular forms (e.g. commercial jingles, news style, dance
movements) for their group report.

NOTE TO TEACHER:
This activity can be used to talk about the values that are reflected in the print media’s
images and messages. You may ask if the students agree with these messages, and
whether they think these messages are positive or negative, or if they promote values
such as cultural respect.
Topic: Building Respect for All Faiths

ACTIVITY: HANDS THAT BIND

- OBJECTIVES:
  Students should be able to:
  1. share openly about their faith traditions
  2. find shared themes as well as differences among differing faith traditions (if the group is heterogeneous)
  3. represent symbolically ways to respect all the faith traditions

- TIME NEEDED: 40 minutes

- MATERIALS:
  Bond Paper, Pencil or pen, Poster paper, Glue, Scissors, Crayons

- MECHANICS:
  Each student is given a sheet of bond paper and a pencil. They will trace one of their hands on the paper. The students will think of five aspects of their respective faith tradition (if they have any) that they value. They will write the keywords of the five aspects on each finger. On the center of their palm, they would draw a symbol of their faith. Give them about ten minutes to do this. When they are done, they will group into four and share their work with their group. When everyone has shared, the group will find commonalities and differences in their faith traditions, and then create a group poster to symbolize respect for all the traditions. They can report as a group or assign a reporter.

- NOTE TO TEACHER:
  Other figures aside from a palm could be used, so long as it is culturally appropriate. A simple four quadrant square could be one, or a circle. Another critical element is the number of facets they need to identify. If five is too many, then the teacher can think of a manageable number. The point is for the students to think about their own faith tradition, and then listen to others. If the classroom has students from various traditions, it would be good to plan the grouping so that they could be mixed up.
  The posters can be kept on the wall for some time after this activity to remind them of their ideas about respect.
Topic: Discrimination Against Indigenous Peoples

**ACTIVITY: WHO’S WHAT?**

- **OBJECTIVES:**
  Students should be able to:
  1. experience how it is to discriminate and be discriminated against
  2. relate this experience with the situation of Indigenous Peoples

- **TIME NEEDED:** 10 minutes

- **MATERIALS:**
  Paper, Pen

- **MECHANICS:**
  The class is divided into 3-4 groups. Each group will be asked to think of a name describing themselves (example: The Cool Cats, The Superiors, The Young and Smart, etc.). Each group is given a piece of paper and pen. They will create a simple matrix, writing down the names of each group on the top of the columns.

<table>
<thead>
<tr>
<th>The Cool Cats</th>
<th>The Superiors</th>
<th>The Young and Smart</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The teacher will then announce ten categories, and the group has to decide which group matches the category. They will write the corresponding number of the category below the group’s column. The categories are…

1. The best group  
2. The ugliest  
3. The most inferior  
4. The strangest  
5. The most boring  
6. The most primitive  
7. The most likely to fail  
8. The laziest  
9. The good-for-nothing  
10. The group that should be removed

<table>
<thead>
<tr>
<th>The Cool Cats</th>
<th>The Superiors</th>
<th>The Young and Smart</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2, 3, 6, 8, 9, 10</td>
<td>4, 5, 7</td>
</tr>
</tbody>
</table>
After they have all answered, the matrix might look something like the above. The teacher then repeats announcing each category and each group declares the group they matched with the category.

NOTE TO TEACHER:
This could potentially be an emotionally-charged activity, and some jeering might occur. Just allow the natural responses to surface. After the ten categories are announced, the students are asked how they felt when their group was called for categories 2-10. After they respond, students are also asked what they thought and felt when they were the ones deciding on who should be matched with the categories. The concept of discrimination can be discussed and deepened after this activity, and the importance of self-awareness not only of our victimization, but also of our role in perpetuating discrimination.

After this insight is drawn, the topic can be led into discussing the plight the indigenous peoples.
Topic: Respecting and Valuing Cultures

**ACTIVITY: PUZZLE LEARNING**

Please refer to the Puzzle Learning Activity (PLA) at the Non-Thematic Activities section. The PLA could be a very useful process for this theme and topic. The group could be divided to research five aspects of Indigenous People’s Cultures:

1. Beliefs
2. Rituals
3. Food
4. Health Practices
5. Governance

□ NOTE TO TEACHER:
Make sure that there are enough references that the students can work with, whether they are available in the library, the internet, or the community resources. You may want to compile an initial collection of interesting and relevant materials for the students to start on. Then they can do further research.
**Activity: Festival**

**Objectives:**
The students would be able to:
1. learn about a particular IP’s way of life, culture and creative expressions
2. share and celebrate these learnings with other students
3. think about the importance of IP culture to their lives

**Time Needed:** 3-4 weeks of group preparation, 2 hours for presentation

**Materials:**
Small sheets of paper with names of selected IP groups (folded)
References on the selected IP
Other materials will depend on the Group Project

**Mechanics:**
The students are formed into groups of 8-10 people. They are informed that the class will hold an Indigenous Peoples Festival (the festival date can coincide with August 9th, the International Day of the World’s Indigenous People). The goal of the festival is for each group to research and prepare a creative way of presenting the life, culture and the struggles of the IP that will be assigned to them. They are given 3 (or 4 weeks) to prepare, and 30 minutes for the actual presentation. The teacher asks for a representative from each group to pick an IP group from a bunch of small sheets of paper bearing the name. When each group has picked their assigned IP group, the teacher can hand some references for each group to pursue.

On the festival date, a bigger place can be used, with each group decorating a corner of the venue according to their presentation.

**Note to Teacher:**
The selection of the IP groups should be based on the breadth of information and audio-visual materials that are available, but also the teacher’s take on the topic. It could be focussed on IP groups from within the country, or could explore IPs from around the
world. The crucial factor is that the students will have a way of finding substantive information and references so that they will feel equipped and confident to make their presentations.

After each group has presented during the festival, the teacher can have a symbolic ritual at the end, asking each group to offer their symbol of solidarity and unity as all the IP groups are gathered.
Topic: Strengthening Cultural Identity

OBJECTIVES:
The students should be able to:
1. reflect on their cultural beliefs, practices and identity
2. examine the cultural sources that influence and shape these beliefs, practices and identity

TIME NEEDED: 40 minutes

MATERIALS:
Paper, Pen

MECHANICS:
The class is divided in groups of 5-6 students. Each group is given a sheet of paper and a pen. Allotting 2 minutes for each topic, they will be asked to list down as many beliefs and practices that they are aware of that are related to, but not limited to, the following topics:
1. food
2. life/birth
3. courtship and marriage
4. death
5. conflict

After the process of listing, each group will draw lots to pick one topic that they will prepare a short skit portraying the list of beliefs and practices on the topic they picked. While they are performing, the teacher lists down on the board what each group is presenting along the way.

After each group has presented their skit, the teacher can recap the points presented and ask the students where they learned these beliefs and practices. Around the list of beliefs and practices, their responses can be written in bigger script.
Discussion and an input about the shaping of cultural identity can follow this activity.

❉ NOTE TO TEACHER:
A healthy spirit of competition can be evoked from the “listing” part by encouraging them to list as many items as possible. The speed aspect also allows them to surface the most familiar beliefs and practices without dwelling too long in discussing one.

In synthesizing their outputs, you may also want to pre-cut visual symbols of the possible cultural influences that could be named (e.g. family, school, church, media, government, peers). This could be a helpful device for them to see the larger picture of culture.
THEME 4: HUMAN RIGHTS

Topic: Building a Culture of Human Rights for All

ACTIVITY: WHAT A BABY NEEDS

- OBJECTIVES:
  Students would be able to:
  1. think about and list down what a baby needs to have a full life and decent future
  2. relate the above with the notion of human rights

- TIME NEEDED: 20 minutes

- MATERIALS:
  Picture of a baby, Meta-cards (strips of paper, approximate 3 X 12 inches), Pens, Tape

- MECHANICS:
  Students are handed meta-cards and pens (unless they have their own). Then a picture of
  a baby is posted on the board or wall. The students are asked to think about what this
  baby would need to have a full life and a decent future. The students write one idea or
  need per meta-card. A student who is finished can post their meta-cards around the
  baby’s picture. Subsequent students should look at the meta-cards already on the board,
  and post theirs under the ones they feel their idea is related to.

  The teacher can summarize each of the clusters and ask the students what they should
  call each cluster. For example, if one cluster includes words such as milk, rice,
  vegetables, water, then “food” might be an appropriate name for this cluster.

- NOTE TO TEACHER:
  This activity is an effective way to introduce human rights as inherent and inalienable.
  Some of the questions that can be asked after the activity are:
  1. Why do you think the baby needs the list that had been written? What does the
     baby stand to benefit from these?
  2. Does the baby deserve these? Why?
  3. Do you deserve the same list you have written? Why or why not?
4. What will happen if a baby or even an older person is denied all of these? Is this an acceptable situation?
Topic: Causes and Impacts of Child Labor

**ACTIVITY: A CHILD’S 24 HOURS**

- **OBJECTIVES:**
  Students would be able to:
  1. gain awareness in how their lives are structured daily
  2. read or watch a story about a child laborer
  3. compare and reflect on the difference between the students and child laborers’ lives

- **TIME NEEDED:** 40 minutes

- **MATERIALS:**
  1. 24-hour time sheet (2 copies per student)
  2. a story or video about a child laborer’s plight

- **MECHANICS:**
  Each student is given 2 copies of the 24-hour time sheet. On one sheet, they write what their typical day looks like every hour. Some students can be asked to share what they wrote. A story of a typical day of a child laborer could be read (or a video, if available, can be viewed). After reading or viewing, students will use the second sheet to imagine how a typical day of a child laborer would look like based on what they read or watched. Students can look at both sheets and discuss the differences.

- **NOTE TO TEACHER:**
  1. Discussion about the differences is not just to state the obvious, but more importantly, to see what child laborers do not have time to do. For example, if they observe that child laborers do not have time to study, teachers can ask whether education is important to a child’s life.
  2. Other deepening questions can be asked, such as, “Why do you think children are compelled to work? Who makes them work? Why are they being used as labor by employers?”
  3. Statistics and figures can be shared to strengthen a point being made, such as the number of child laborers in urban and rural areas to lead to a discussion of child labor rights in relation to development.
THEME 5: SUSTAINABILITY

Topic: Biodiversity

ACTIVITY: FOUND OBJECT

☐ OBJECTIVES:
   Students would be able to:
   1. look at an object and its value in the habitat
   2. appreciate the connectedness of various things

☐ TIME NEEDED: 15 minutes

☐ MATERIALS:
   Poster paper, Markers

☐ MECHANICS:
   Students are asked the day before to bring any object that they could find from their environment. In the classroom, they form sub-groups of about 5-6 students and each member describes the object they brought. They will also answer the following questions:
   1. What is the value of the object to you and the environment?
   2. What is the relationship of your object to the other objects brought by the other students?

   The students will arrange all their objects on the poster board as an installation art, adding words and illustrations to reflect the group’s discussion.

☐ NOTE TO TEACHERS:
   The day before this activity, encourage the students to explore their environment and find the most interesting object around. If the student forgets to do this, you can also give them a minute to search around the school premises for an object. Discussion about the habitat and ecosystems can follow this activity.
Topic: Biodiversity

**ACTIVITY: CONNECTING PARTS**

- **OBJECTIVES:**
  
  students would be able to:

  1. name parts of the environment that they are familiar with
  2. draw connections between these parts
  3. discuss the importance of biodiversity in our lives

- **APPROXIMATE TIME:** 20-30 minutes

- **MATERIALS:** references about biodiversity

- **MECHANICS:**
  
  The group of students form a circle. The teacher asks each student to think of various elements of the natural environment that they know of. One student can start by showing what that element is using his/her body. As they take the shape of that element the student also announces the value of that element in sustaining life. For example, one can start by saying, “I am the rain, I give water to plants.” Another student can come in, and showing another element and additionally how the new element is linked to the previous element.

  Example: I am the ocean that feeds the rain and is home to marine creatures.” The exercise can end after all had been given a chance, or if time is limited, after 15 people have shared.

  If it is a big group, two sub-groups can be formed with one group recording the other group’s output.

- **NOTE TO TEACHERS:**
  
  This activity will work best with pre-exercises from the diagnostics activities, such as the Word-Web, or Meta-cards.

  A visual input (pictures, powerpoint, picture books, diagram, figures) can follow this activity that can present the ideal state of biodiversity in the world and what the present situation is.
Topic: Traditional Knowledge

**ACTIVITY: FAMILY TREE**

- **OBJECTIVES:**
  Students would be able to:
  1. share about their family’s lineage
  2. examine what their parents and ancestors believed in
  3. reflect on how they are affected by these belief systems

- **TIME NEEDED:** about 2 weeks to do their research, and 40 minutes for sharing

- **MATERIALS:** Family Tree (to be made before the class)

- **MECHANICS:**
  Two weeks before the scheduled class sharing, the students are given the individual task of interviewing living family members or guardians about what they know of the family’s history, including what they did, what they believed in, and what knowledge they have passed on to the succeeding generations. The student will collect the information, and based on this will then create a family tree, thinking over what would constitute the roots, the trunk, the branches, the leaves and the fruits of the tree. The student will prepare a visual/text representation of their family tree and bring this to the classroom during the appointed day.

  Sub-groups will be formed for sharing of their individual family trees, and at the end, the group will summarize the important lessons they got from their discussion, and the knowledge from their families.

- **NOTE TO TEACHER:**
  If the student is not living with their biological family, encourage them to ask the questions to their “social” family like their guardians. Sometimes, a quick discussion about the value of the tree parts: roots, trunk, branches, leaves, fruits, etc. would be helpful for the students to use the tree as a metaphor for their family’s wealth of people, beliefs and knowledge.
III. Activities for the EIU Classroom

Topic: Water Crisis and Governance

ACTIVITY: A GLASS OF WATER

□ OBJECTIVES:
Students would be able to:
1. look at the effects of water shortage
2. examine the dynamics of power played out in decision-making
3. relate their experience in real-life situations of water crisis

□ TIME NEEDED: 30 minutes

□ MATERIALS: Glass of water

□ MECHANICS:
The first ten minutes will be devoted to playing any game that can be physically exhausting, like a relay game between teams of 5-6 members. The point of this game is for the students to feel thirsty as well as to establish a clear winning team.

After playing the game and the winner has been determined, the teacher explains that the whole class is to share only one glass of water. But it is up to the winning team to determine how they wish to use the water. The winning team is given 3 minutes to decide what to do about the glass of water, and they announce to the class their team’s decision. The other groups may choose to abide or express their dissent.

The students may reflect on the following after the activity:
1. How did you feel about having to share one glass of water for the whole class?
2. In real life, what could be the reasons for having a water crisis?
3. What do you think about the winning team’s decision about the use of the water? Do you agree or disagree with their decision? Why?
4. In real life, who makes decisions about water resources in your communities? Are there disputes over these resources? How are they resolved?

□ NOTE TO TEACHER:
The primary focus of the activity would be for the students to appreciate the value of
water, and the effects of its scarcity on people. It also points to a situation where majority of the people have no direct participation in decision-making over water resources. To complement the activity, it would be good to cite case studies related to the theme of water crisis and governance.
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