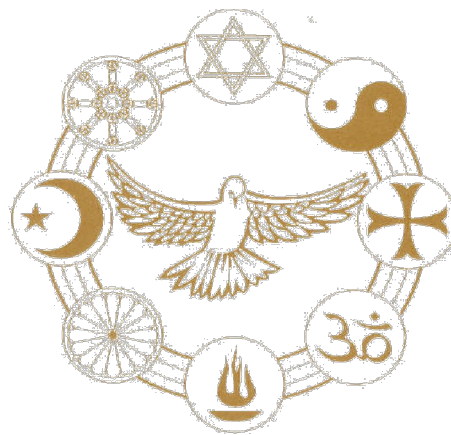


Many Faiths One Humanity

An Educational Resource for
Integrating Interfaith Perspectives in
Educating for a Culture of Peace



A Joint Project of the

Multi-Faith Centre, Griffith University - Edmund Rice Education

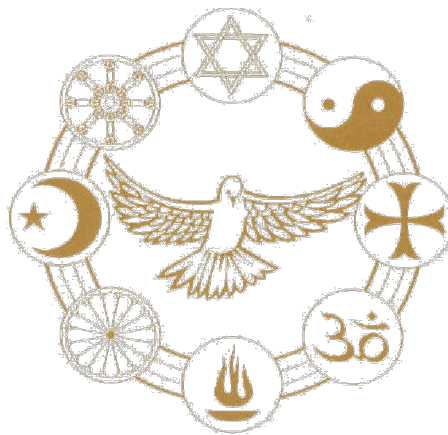
With the Support of

Multicultural Affairs Queensland



Many Faiths One Humanity

An Educational Resource for
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Editors: *Virginia Cawagas, Toh Swee-Hin, Brian Garrone*

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Foreword

Among faith communities and institutions across the world, there is an increasing affirmation of the positive and important role played by faiths and spirituality traditions in helping to resolve conflicts and educate for building a culture of peace. Some of the past and current conflicts have involved followers of different faiths, leading to a growing concern that “religion” is a source of aggression, violence and peacelessness. The post-9/11 era has provided a particular exemplar of what on the surface seems to be “intercultural” and “inter-religious” conflict and violence. However, as peace advocates and educators have emphasized, it is not faith or religion per se that constitutes the root cause of violence. Rather, due to narrow, exclusivist or extremist interpretations, a number of believers and leaders have often “justified” their actions of discrimination, intolerance and violence in terms of their faith doctrines and worldviews.

In response to this narrow interpretation of complex human relationships, the expanding movements and communities in interfaith dialogue, together with peace educators, have highlighted the crucial role of education in building greater understanding, respect and reconciliation among diverse faiths and spirituality traditions. Most importantly, as children and youth are growing up, their formation as future adult citizens needs to include the nurturing of values, attitudes and skills of interfaith dialogue toward a culture of peace. Given this exposure and education, they will not only be able to inter-relate with peoples of other and diverse faiths with respect, non-violence and harmony, they will also discover that faiths, while different in doctrines, do share common values and principles. These shared values can be seen to contribute to building a world based on peace, justice, sustainability, human rights, intercultural understanding and a deep sense of inner peace.

It was with this vision that the Multi-Faith Centre of Griffith University cooperated with Edmund Rice Education, with funding support from Multicultural Affairs Queensland, to encourage a group of teachers to develop teaching-learning modules on integrating interfaith perspectives in various curriculum areas. Through the use of creative and participatory classroom activities, these modules were designed to deepen not only the knowledge and understanding of key themes and issues of a culture of peace. Most importantly and hopefully, teachers and students going through these modules will be empowered to engage in personal and social transformation for building a peaceful, just and sustainable self-identity and world.

It is also hoped that the resource book, although initially prepared to meet the needs of Edmund Rice schools, will be considered by teachers in other faith-based and state schools as a helpful curriculum tool for citizenship and values education for interfaith understanding and a holistic culture of peace. The Multi-Faith Centre acknowledges our appreciation to the teachers and resource faith leaders who participated in the workshops and also to the teachers who contributed lessons for this module. In particular, we are very grateful for the dedicated role of Brian Garrone, Edmund Rice Education and Virginia Cawagas, MFC Projects Officer, as well as funding or in-kind contributions of MAQ and Edmund Rice Education through Dr. Bill Sultmann, in ensuring the successful completion of this project.

Professor Toh Swee-Hin (S.H.Toh)
Director, Multi-Faith Centre, Griffith University
Laureate, UNESCO Prize for Peace Education





Foreword

Teachers within Catholic Schools in the Edmund Rice Tradition have gathered to explore ways to integrate interfaith perspectives in Educating for a Culture of Peace. This has involved a deep curriculum exchange, both in content and in pedagogy. As a process it has also nurtured inclusivity and solidarity. It is hoped that the output of this generous group will serve to support themselves and other teachers as they inspire young people to be people of justice and advocates of peace.

Edmund Rice Education is committed to the ongoing education of young people as peace-builders in the world, both locally and globally. In this endeavour we have been privileged to share with other like-minded organisations and various faith leaders around developing modules that begin discussion and shape insight. It is with much appreciation and pleasure that I commend the resources to schools and teachers as a significantly valuable tool in assisting us all to take up the challenge of dialogue, solidarity and transformation.

Special thanks is extended to Professor Toh Swee-Hin and Dr Virginia Cawagas from the Multi-Faith Centre, Griffith University whose wisdom, experience and deep commitment to interfaith dialogue and building a culture of peace has inspired our teachers to educate for a just and peaceful world. Also I would congratulate the Formation and Ministry team of Edmund Rice Education and Catholic Schools in the Edmund Rice Tradition who have supported the Multi-Faith Centre in this innovative and generative project. Appreciation is also registered to Multicultural Affairs Queensland for resourcing this important project.

May the fruits of this resource be a sign and instrument of peace and justice.

Dr W F Sultmann
Executive Director
Edmund Rice Education





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Introduction

Conflicts and violence in many corners of the world have become regular breaking news in national papers, television, radio, and internet. The hopeful sign is that violence in all levels and forms are being constantly challenged by movements and initiatives working to create a culture of peace. Communities, institutions, civil society organizations, and international agencies have organized educational projects and programs to address the root causes of violence and conflicts, and to build societies and ultimately a world based on principles and values of active non-violence, local/global justice, human rights, inter-cultural respect and reconciliation, ecological sustainability and inner peace.

One increasingly significant strategy to educate for a culture of peace lies in inter-faith dialogue. Locally, regionally and globally, diverse faith communities have engaged in dialogue to understand more deeply each other's traditions while also finding common ground in values, and collaborating in actions to build more peaceful communities, nations and world. As emphasized by the Universal Declaration on Cultural Diversity, "cultural diversity is necessary for humankind as biodiversity is for nature ... and rejects the idea that conflicts between cultures and civilizations are inevitable."

Origins of the project

Throughout Australia and in the state of Queensland, there is much evidence that many faith leaders and institutions have strengthened their participation in interfaith dialogue initiatives and activities. Exemplars include the Interfaith Multicultural Forum, active in the Brisbane community, the National Dialogue of Christians, Muslims and Jews, and the Griffith University Multi-Faith Centre which have collaborated with diverse faith communities and multicultural agencies in exploring common values across faiths towards building greater inner and social peace.

While interfaith dialogue has centrally involved the active participation of faith and religious leaders, there is also increasing recognition of the vital role that teachers can and should play in educating today's generation of children and youth to understand and practice principles and skills of interfaith dialogue toward building a culture of peace. This requires appropriate and urgent in-service/professional development of teachers to enhance their capacity to integrate themes of interfaith dialogue for building a culture of peace in their classrooms and schools. Recognizing this need, the Griffith University Multi-Faith Centre and Edmund Rice Education (Christian Brothers) embarked on a project supported by Multicultural Affairs Queensland. The project included a series of in-service workshops on "Inter-Faith Dialogue for Building a Culture of Peace" involving teachers from the Edmund Rice network of schools in St. Francis Xavier Province, Queensland.

The Project

The workshops were conducted to facilitate the exploration and dialogue of the participant teachers on issues and questions within and across faiths that pose challenges for building a culture of peace; raise their awareness on complex issues, problems, and conflicts of interfaith relationships and their impact on societal peace; deepen their knowledge and skills in integrating themes and principles of interfaith dialogue in their curricula and teaching-learning strategies. Throughout 2006, teachers from Catholic Schools in Queensland participated in a number of workshops with Dr Virginia Cawagas and Professor Toh Swee-Hin from the Multi-Faith Centre, Griffith University with the support of Edmund Rice Education staff. A number of Aboriginal teachers and faith leaders were invited to share their knowledge, perspectives, and experiences on selected workshop themes and issues.





A final outcome of the project is this resource book compiling exemplary classroom lessons designed by participating teachers based on the knowledge and skills they gained from the series of workshops. It is the goal of the project to have this resource book adopted by other teachers in Queensland schools. An e-version will also be published on the Multi-faith centre and Edmund Rice Education website for free access by teachers in Australia and internationally.

Introduction to Modules

Included in this resource book are a number of modules for teachers that aim to promote justice and peace from an Inter-faith perspective. Each of the modules has a focus on one of the particular themes of “Educating for a Culture of Peace”. These modules have been generously written by teachers who participated in the workshops and the ideas presented have been used with students in their schools.

The aim of the modules is to provide ideas, resources and pedagogical approaches for teachers of different subject areas and year levels. They are not meant to be formal units, but rather offer possible ways that justice and peace can be embedded in existing units. Nor are they written to provide exhaustive background information on the topics or issues. They are only examples that can be adopted and enriched according to specific learning environments. Hopefully, teachers will also be inspired to learn more about the six themes used in developing the lessons and access the various resources (books, newsletters, websites, etc.) listed on Part 3 of this resource book. We invite teachers to choose and adapt the modules to suit their specific contexts with respect to culture, availability of resources and suitability for student’s developmental levels.

Hopefully these modules will give some valuable starters, promote discussion and dialogue and assist teachers to undertake the important task of honouring many faiths while creating a common humanity.

Virginia Cawagas & Brian Garrone





PART 1

INTEGRATING INTERFAITH PERSPECTIVES IN
EDUCATING FOR A CULTURE OF PEACE:

A CONCEPTUAL FRAMEWORK





The Role of Interfaith Dialogue in Educating for a Culture of Peace: Religious Diversity and Local Responsibility in North and South Contexts

Introduction

The idea of inter-faith dialogue is now acknowledged by international agencies such as UNESCO to be a key factor in promoting mutual understanding, solidarity and cooperation for building multicultural societies that respect pluralism, and guided by the principles of democracy and human rights. Diverse faith communities have engaged in dialogue to understand more deeply each other's traditions thereby promoting greater harmony and goodwill. Most importantly, inter-faith dialogue also seeks to critically engage participants in revealing common values and principles that may lead to collaboration in personal and social action towards building a more peaceful world for all humanity.

Globally, the significant progress and accomplishments of inter-faith dialogue is reflected in the growth of various networks and coalitions, such as the World Conference on Religions for Peace, the Parliament of the World's Religions, and the United Religions Initiative. Through the frequent gatherings and specific projects of these networks, diverse faiths have shown that it is possible for dialogue to establish deeper mutual respect and understanding. It is equally possible to join hands, minds, heart and spirit in overcoming common societal, international and global problems (e.g. wars, militarization, inter-cultural conflicts, racism, poverty, North-South inequalities, human rights, ecological destruction). Such international inter-faith dialogue movements draw their inspiration and strength from many inspiring exemplars of local community and grassroots efforts.

Inter-faith dialogue, if it is to be fruitful and authentic, rests on several assumptions and principles. These include openness to learning about and from each other's wisdom and knowledge about faith and spirituality and a spirit of humility and willingness to be self-critical, acknowledging contradictions between theory and practice. In dialogue, there is also openness within each faith to engage in re-interpretation of beliefs in the context of contemporary societal realities, and to challenge any tendencies towards extremism and intolerance by any leader or followers. In this regard, as many faith leaders have emphasized, intra-faith dialogue needs to complement inter-faith dialogue.

Importantly too, inter-faith dialogue needs to involve not only leaders but also ordinary citizens from all walks of life and sectors, including professionals, civil servants, media and educators. Finally, the role of education in promoting inter-faith dialogue is essential and vital, so that children and youth who will be future leaders and adult citizens can also grow up to promote a culture of respect, harmony, justice and non-violence.

Building a Culture of Peace

In this new century, realities worldwide clearly reveal the vast realities of peacelessness and conflict facing humanity. Every minute, we are bombarded by stories of violence, conflicts, and suffering: new wars; old wars that drag on; millions of refugees; ongoing hunger, homelessness and poverty of billions; resurgence of older diseases and newer ones like HIV/AIDS; and natural disasters. In the face of such "gloom and doom" news, it can be easy to feel great despair, and for some people, hopelessness or perhaps even indifference.

But despite the suffering, destruction and understandable feelings of despair, the good news is that there are growing signs of hope. These conflicts and violence in all levels and forms are being challenged courageously and hopefully by peoples, communities, movements and initiatives working to create a culture of peace through active non-violence. Amidst the pain, suffering and hardships endured by billions of human beings on planet Earth today, countless voices can still be heard and many inspiring actions witnessed that collectively reflect a global yearning for peace. For example, ordinary peoples have courageously established zones of peace free from armed conflicts between the Government and armed insurgent groups. Many rural and urban poor people





have organized themselves to promote alternative, reliant, just and sustainable communities, while women are struggling worldwide for their human rights and for development that overcomes gendered inequities. Furthermore, teachers, parents, citizens and students in North and South contexts have been implementing programs of conflict resolution and peer mediation to build school environments free from violence. Indigenous peoples have also succeeded, through active non-violence, to realize their rights to self-determination and cultural survival in the face of development aggression. Last but not least, North and South citizens have joined hands to promote just and sustainable people-centred development policies rather than the current world order dominated by powerful elites, organizations and structures.

These exemplars clearly show that the human spirit remains undiminished in the face of multiple conflicts and challenges steeped in all forms of violence and peacelessness. Despite the ending of the “Cold War” and the opportunities provided by the so-called “peace dividend,” there is widespread consensus that we are still living within a deep-rooted culture of violence. It was therefore very meaningful and vital that the United Nations declared 2000 as the International Year for the Culture of Peace, followed by the International Decade for a Culture of Peace and Non-violence for the Children of the World. We still have another six years left of this International Decade, and so much more needs to be done to fulfil the vision and goals of the Decade.

Besides the numerous UNESCO-initiated conference and forums and efforts by some governments to implement National Culture of Peace programmes, there have been inspiring demonstrations of how a culture of peace is being weaved slowly but surely all over the world. For example, at the 1999 Hague Appeal for Peace in the Netherlands, over 7000 peoples representing groups, movements, communities, institutions and agencies, including the UN Secretary-General, several Nobel Peace laureates, and NGOs from every sector, shared ideas, strategies, lessons, and hopes for building a more peaceful, just, sustainable and compassionate world. Another 8000 participants from diverse faiths and spirituality traditions gathered in Barcelona at the Parliament of the World’s Religions to share many common values and principles which are vital to the building of peaceful individuals, communities, societies and world.

In this peace-building, it is clear that diverse faiths and spirituality traditions provide inspirational sources of values and principles that guide action and transformation from a culture of violence to a culture of peace. However, such values and principles may often need to be re-awakened as peoples and believers are entrapped by a culture of competitive materialism and egocentric attachments, whether it is attachment to greed, power or identity. At the same time, we also need to be mindful that all faiths need to face the challenge of intra-faith dialogue, being willing to query and transform doctrines and perspectives that may act as barriers to the building of a culture of peace.

Furthermore, the weaving of a culture of peace is necessarily multi-dimensional and holistic. It is no longer meaningful to see peace as just an absence of war, as popular awareness has tended to emphasize. Rather, from the perspective of peace education and increasingly among interfaith dialogue practitioners, peace also implies justice, human rights, environmental care, intercultural respect and a deep sense of inner peace. We are being called to acknowledge and to overcome violence in all its multiple physical and non-physical forms and levels. A holistic paradigm of a culture of peace, as symbolized in the image of a flower below (Fig. 1), encompasses the inter-related themes of dismantling *a culture of war*; *living with justice and compassion*; *promoting human rights and responsibilities*; *building inter-cultural respect, reconciliation and solidarity*; *living in harmony with the Earth and cultivating inner peace*.





Figure 1: A Holistic Understanding of a Culture of Peace

The Role of Peace Education

Education plays a most vital role in both inter-faith dialogues as well as in weaving or building a culture of peace. Without education, interfaith dialogue and peace-building will not be effective or sustainable. How can we enter into authentic inter-faith dialogue unless we have been educated about the basic beliefs of each other's faiths? How can we build peaceful individuals, communities and the wider world unless we critically understand the realities of violence and conflicts – their nature, why and how they happen, and the consequences?

The goals of educating for a culture of peace are reflected in two related questions:

How can education promote a critical awareness and understanding of the root causes of all forms of conflicts and violence at all levels of life (personal, inter-personal, family, community, societies and world)?

How can education simultaneously cultivate values and attitudes that move individuals, families, communities, nations and the world to translate their critical understanding into personal and social action for building peaceful persons, families, communities, societies and world?

Communities, institutions, civil society organizations, and international/global agencies including UNESCO, have therefore been implementing educational projects and programs that seek to address the root causes of violence and conflicts, and to build societies and ultimately a world based on principles and values of active non-violence, local/global justice, human rights, inter-cultural respect and reconciliation, ecological sustainability and inner peace. As the UNESCO Medium Term Strategy (2002-2007) (31C/4) stated, it is vital for education to promote universally shared values for the development of peaceful, democratic and pluralistic societies, including values such as human rights, democracy, tolerance, non-violence, solidarity, intercultural understanding and dialogue among cultures and civilizations.

It is also necessary to focus on a number of key pedagogical principles to enhance the effectiveness of multi-faith education toward a culture of peace. How we educate for peace or how we conduct inter-faith dialogue, is as important as the content ("what" and "why") of educating for peace. It is now appropriate to turn to specific themes of interfaith dialogue in weaving a culture of peace and to draw out implications and challenges for educational institutions and educators.





Dismantling the Culture of War

Despite the ending of the Cold War, reduced tensions and nuclear arms race between the former two superpowers, the world today is still experiencing symptoms of a culture of war yielding untold suffering, hardships, pain, and death. Millions, notably civilians and children, have died in conflicts or become refugees and/or internally displaced persons. Wars, acts of terrorism followed by deadly responses of state-sponsored counter-terrorism violence, armed intervention and military occupation, are grim reminders of the willingness by which nations and groups resort to armed violence to “settle” conflicts and disputes.

In the field of nuclear arms, we also saw how some countries have been spending precious national resources on racing to build up their nuclear weapons. Horizontal proliferation in nuclear weapons, as well as other weapons of mass destruction (mostly chemical and biological) is now a major problem to be resolved non-violently. In the meantime, the United States’ abandonment of key disarmament accords and its plan to install a new anti-missile shield threatens to re-escalate the arms race which could lead to an intensified militarization of space.

Clearly, in the face of these ongoing manifestations of a culture of war, there is a great need for peace education that focuses on non-violent resolution of armed conflicts and disputes. As practiced by successive generations of peace builders inspired by Gandhi, conflicts need to be settled through negotiation where all governments and citizens can help to create peace accords. The role of the UN and other multilateral agencies in settling conflicts and disputes through negotiations and mediation, and in post-conflict peace-building programs need to be fully supported and strengthened. While the participation of Governments and official bodies is crucial in dismantling the culture of war, the increasing role of citizen peacemakers in the peaceful resolution and transformation of conflicts needs to be acknowledged as inspiring role-models in building a culture of peace. Critical education and empowerment of ordinary citizens to be active in the peace-building process (e.g., building zones of peace) have been vital in the successful steps towards building non-violent societies.

Another specific dimension of disarmament education and advocacy lies in the campaign to abolish the arms trade that fuels the engines of wars while diverting scarce national resources into weapons instead of into meeting basic human needs. The historic treaty banning land mines also crystallizes how ordinary citizens can mobilize, together with state agencies, to enhance the safety of innumerable peoples worldwide.

The culture of war not only persists in such “macro” contexts, but also in the more “micro” spheres of life in all societies. Domestic violence and physically harmful practices at interpersonal, familial, institutional and community levels have also been challenged by non-formal and formal educational campaigns and programs, as has the proliferation of gun ownership and a deepening vigilante mentality in many societies. The role of media, other cultural and social agencies (e.g., entertainment and sports) and even the toy industry likewise are demystified for their explicit or indirect support of a culture of war and physical violence. Through public and school-based critical literacy, adults and children are empowered to not consume media violence or war toys, while pressuring governmental and private sectors to enforce relevant policies and regulations.

There has also been increasing concern, especially in North countries, over attitudes, conduct, and relationships within schools which sanction a culture of violence (e.g., bullying, assaults, corporal punishment, “gang” fighting, and teacher victimization). Consequently, in many formal schooling systems, the integration of non-violence principles in policies, programs, curricula, and teaching-learning environments has expanded in recent decades. These programs essentially promote values and practices of conflict resolution and violence-prevention to overcome a culture of violence in schools and communities. When children grow up learning values, habits and ways of resolving their daily conflicts through non-violent resolution and mediation, we are more likely to have a next generation of adult citizens who approach conflicts constructively and peacefully.

When we turn to inter-faith dialogue, this theme of education to dismantle a culture of war in all its macro and micro expressions clearly resonates well with core values and principles found in diverse faiths and spirituality traditions. The teachings of many faiths call on their believers to build peace in their daily lives and communities, and to resolve conflicts through negotiation and mediation non-violently rather than the use of force and coercion. A number of traditions explicitly





endorse *ahimsa* or non-killing, and therefore encourage active non-violence as a way of life. There are now many inspiring exemplars of local initiatives in which different faiths are collaborating to overcome long-standing armed conflicts. Though inter-faith dialogue, many faith leaders and followers have also contributed to campaigns for nuclear disarmament, abolition of the deadly arms trade, non-violent strategies to deal with the root causes of 9/11 and related political problems, including terrorism. The Decade to Overcome Violence project of the World Council of Churches is a meaningful example of an ecumenical community's contribution to raise awareness of the ubiquitous problem of militarization and wars worldwide and to catalyze action for overcoming such violence and militarism. Many faiths are calling on their believers to reject domestic violence and violence against women, which is a serious problem worldwide.

Nonetheless, while acknowledging these positive outcomes of inter-faith dialogue to help dismantle a culture of war, there is also a challenge of intra-faith dialogue that many faith leaders and communities are now facing. This concerns the doctrine of "just war" in its various expressions, whereby strategies of war or violent force under some conditions are justifiable. The dialogue on this issue is necessarily complex and difficult, but from the perspective of educating for a culture of peace, its complexity should not slow down the urgent task of promoting the active non-violence dimension found in each faith. In this way, all faiths are educating and guiding their followers to tirelessly seek non-violent resolution or transformation of conflicts.

Living with Justice and Compassion

Since the beginning of the modern era propelled by the industrial, technological and lately the information revolution, the dominant voices about human "progress" have envisioned and implemented the concept of "development" in very specific ways. This modernization paradigm of "development" embraces some basic uninterrupted assumptions and themes including the faith that economic growth especially via the "free-market" system is central to development, producing wealth that will "trickle down" to all citizens; and that the North can help the South catch up through aid, trade and investments which collectively integrate the South in the growth-centred global economy, marketplace and political order. In recent years, these modernization themes have been boosted even more vigorously by the forces of "globalization from above" and liberalization controlled by the powerful nation-states, transnational corporations and international agencies or regimes (e.g. IMF, World Bank, WTO, APEC, NAFTA).

Yet, as the countless voices of ordinary peoples in marginalized contexts worldwide have passionately revealed, such modernization and globalization have accentuated structural violence against the poor majorities. It is estimated that some 1.2 billion human beings live on less than \$1 a day. More than 30,000 children die daily from preventable causes. More than 1 billion people live in inadequate housing, while many millions are homeless worldwide. There are over 250 million child labourers suffering exploitation and poverty. In the area of health, apart from continual and even worsening symptoms of preventable diseases, the HIV/AIDS pandemic has afflicted millions of human beings with tragic long-term social legacies.

A number of modernization "successes" especially the so-called NICs, may be cited, though even these have now suffered major setbacks and economic crisis. But within most societies, the income-wealth gaps have worsened between the elites and the marginalized sectors. Structural injustices and economic exploitation have combined with political systems to undermine entitlements and opportunities for the majorities to meet even their basic needs. These structures and relationships of internal inequities within the South (and increasingly North as well) are interconnected simultaneously with international and global injustices whereby the North disproportionately benefit from regimes of trade, investment, debt, structural adjustment and even aid. The income gap between the richest and poorest countries has increased from 35 to 1 in 1950, 44 to 1 in 1973, and 72 to 1 in 1992. Over 1980-97, the total debt of the poorest nations grew from US\$568 billion to over \$2 trillion; yet in that same period, these same nations repaid \$2.9 trillion in principal and interest rates.

We must therefore face the challenges of world poverty and recognize that the root causes are inequalities and injustices. As the former UN Secretary-General, Kofi Annan stated: "true peace is far more than the absence of war. It is a phenomenon that encompasses economic development and social justice." Respected religious leaders like Pope John Paul II and the Dalai Lama have





constantly reminded the world that there is no peace without justice. More recently, the ILO (International Labor Organization) sponsored the World Commission on the Social Dimensions of Globalization: A Fair Globalization. In its report, the Commission noted that “while wealth is being created ... too many countries and people are not sharing in its benefits.” The Commission therefore calls for globalization that is “fair, inclusive, democratically governed, and provides opportunities and tangible benefits for all countries and peoples.”

Confronted with these realities of a structurally violent paradigm of “development”, ordinary peoples, NGOs, peoples’ organizations, social institutions (e.g. religious, education), global networks of advocates, and some critical political and governmental representatives have been mobilizing and implementing alternative thinking and strategies for a development paradigm that one acronym PEACE refers to as participatory, equitable, appropriate (in values and technology), critically empowering and ecologically sustainable. Education for such more peaceful development that meets as its central priority the basic needs of all citizens and rethinks the goals of high consumerist, technologically advanced “progress” is clearly a major pillar of peace. From rural to urban contexts, the poor and solidarity groups are empowering themselves through self-reliant, equity-led and sustainable projects. Worldwide, there is an intensifying campaign to persuade states and banks to cancel the crippling debts of South nations.

In a holistic framework of peace education, it is therefore important to relate the principle of justice with the ethics of compassion. In many civilizations and faiths, compassion is an ethical principle for guiding all inter-relationships from micro to macro levels of life. Unlike pity, compassion means being able to express authentic feelings for the suffering of others and then being moved by one’s conscience and spirituality to help transform the conditions that lead to such suffering, such as unjust relationships and structures. Also, the “giver” needs to look self-critically at him/her and ask if he/she may be directly or indirectly responsible for the suffering of the recipients. In contrast, compassion requires a willingness to acknowledge responsibility for conditions of structural violence (e.g., corporate and state policies of one’s nation) and to express solidarity with the marginalized through personal and social actions for local/global justice.

In many North societies, a whole spectrum of aid and development NGOs has grown over the decades to promote links of solidarity with South peoples, NGOs and POs engaged in grassroots development; to advocate for alternative aid, trade and other foreign policies of their Governments that would reverse North-South inequities; and to challenge those activities of global organizations and globalization that further marginalize poor and vulnerable majorities. Hence, there is a great need for education which develops a spirit of compassion and justice among the affluent peoples and sectors in both North and South nations.

Promoting Human Rights and Responsibilities

For over fifty years, much effort has been undertaken to realize the vision embodied in the Universal Declaration on Human Rights and numerous successive covenants, conventions, treaties and other international instruments. Whether civil, political, economic, social or cultural in focus and application, human rights legislation, policies and practices have reminded us that all people have inalienable rights that must be promoted at individual, community, national and international levels of life. While acknowledging the progress that has been made in promoting human rights, still it is essential to be reminded that a wide gap still exists between theory and practice. In so many societies, human rights violations continue to cause great suffering, pain and indignities to countless men, women and children.

The enormous challenges of promoting and respecting human rights can be likened to trying to keep alight candles in the midst of a storm, where the candles refer to the inherent dignities that all human beings deserve in the spirit of the Universal Declaration and successive covenants, conventions and charters. However, the power entrenched in structures of state, private interests, socio-cultural systems and global agencies still blow strong winds trying to snuff out the light of human rights and dignities. The risk-taking and dedicated work of human rights campaigners to educate and mobilize citizens and institutions to resist violations and to assert rights in all spheres and levels of life is surely another vital pathway towards building a culture of peace.





Our human rights will be better protected and promoted when ordinary peoples educate and empower ourselves to build a strong civil society to which agencies of state and private power must be accountable in the spirit of authentic democracy. The field of human rights is complex, so we must try to understand fully its complexity if we are to embark on this pathway. For example, we must uphold the universality of all human rights, although we need to be sensitive to cultural diversity. But as human rights advocates and the numerous international conventions and instruments emphasize, cultural beliefs and practices cannot be used as a rationale to violate human rights. For example, in some cultures and communities, women can be subject to physical or other violence in their homes. Such domestic violence cannot be justified as a cultural norm or practice.

We must recognize the indivisibility and inter-relatedness of all rights, thereby avoiding the earlier emphasis on individual civil and political rights to the neglect of social, economic, cultural, group, peoples and solidarity rights. We must legitimize the role of NGOs and peoples' organizations in promoting human rights, and to address root causes rather than symptoms of human rights violations. Finally, in promoting human rights, we must also equally promote human responsibilities.

More specifically, a culture of peace is very attentive to the vital realm of women's and children's human rights. Women's contribution not only to their own peace but to their entire communities and societies is acknowledged as indispensable hitherto gender-biased development models are reshaped to equitably benefit women. Mobilizing around the historic Convention on the Rights of the Child, NGOs have engaged in critical education and to defend children against exploitation, marginalization and violence (economic, sexual, cultural, social, and domestic).

In formal educational institutions, advocates have worked hard to integrate human rights education into teaching and learning. Teachers, parents, students and human rights NGOs like Amnesty International and the People's Decade for Human Rights Education have designed various curricula for promoting student awareness of local, national and global realities of human rights, and empowered action to protect and respect human rights in their societies or abroad. From the role-modelling of human rights in their own school institution to advocating for release of political prisoners, abolition of the death penalty and improved rights of marginalized sectors, students will hopefully embrace a culture of human rights which in turn positively contributes to a culture of peace. In this regard, it needs to be emphasized that educating for human rights also entails developing a sense and practice of responsibilities.

At international and global levels, there is emerging a critical mass of human rights workers and organizations that are collaborating in public education across regions and continents for a fuller implementation of human rights provisions that many Governments have formally ratified, and demanding the human rights accountability of international development and global economic agencies. The recent positive steps forward in establishing the International Criminal Court, and tribunals for war crimes and other crimes against humanity, reflect the possibilities for peacefully bringing to justice those guilty of committing human rights violations.

In connecting this theme of promoting human rights and responsibilities with inter-faith dialogue, it is hopeful to see an increasing engagement of faith leaders with human rights advocates. While the concept of "human rights" is not necessarily explicitly found in faith doctrines, the spirit underlying human rights norms is reflected in the principle of dignity and in values and norms of good conduct and human relationships taught by faith prophets and founders. As faith institutions join the human rights community to clarify the meaning of human rights embedded in all civilizations, this will help to overcome resistances to a universal conception of human rights achieved through participatory and equitable consensus rather than be determined by only one group or civilization.

The relationships between human rights and faith are clearly very complex, and at times understandably controversial. In the field of human rights, the principle of the universality of rights is upheld, although as noted in the Vienna Convention, we need to be mindful of cultural and social differences. Nevertheless, as human rights advocates and the numerous international conventions and instruments emphasize, cultural beliefs and practices cannot be used as a rationale to violate human rights (e.g. the rights of women or children). Most importantly, the dialogue between faiths and human rights needs to be open to clarifying faith values, norms and practices that may be barriers to the full realization of human rights and dignities (e.g. on issues of gender, children, sexuality, conscience, individual vis-à-vis group rights etc).





Building Intercultural Respect, Reconciliation and Solidarity

Conflicts between peoples of different cultures, ethnic/“racial” identities, while not new in human history, are posing major problems of peacelessness and tragic violence in the context of a militarized and structurally violent world. Often, it is not the cultural differences alone that result in conflict. Rather we have to look at a broad range of root causes and factors such as the contest for resources and territories. There are also often historical injustices which are the underlying causes of such conflicts, as in the colonization of Indigenous or aboriginal peoples. As earlier noted, the dominant modernization paradigm is further marginalizing Indigenous or aboriginal peoples who are portrayed as standing in the way of “progress” as forests are logged, energy infrastructures constructed, mining proliferate to meet industrialization and consumerism, and agri-businesses expand into the hinterlands.

In societies which have traditionally been culturally diverse, or have become more multicultural through immigration, such as Canada and Australia, there is a need to promote values and attitudes as well as cultural policies based on mutual respect, understanding, non-discrimination, and non-racism on the basis of ethnicity, faith, and other cultural characteristics. In recent decades, the growth of ethnic and religious intolerance and prejudices have led to tragic conflict including physical violence in different parts of the Asia Pacific region. Since 9/11 and the subsequent “war on terrorism”, peoples of Arab and/or Muslim heritage have also suffered racist attacks and profiling, which need to be challenged and overcome.

Another pathway towards building a culture of peace is therefore promoting active harmony between cultural groups within nations and between nations. A peaceful world is not feasible without the ability and willingness of all groups to live non-violently in unity amidst diversity. In this regard, the thesis being promulgated by some thinkers and political leaders that world security is being threatened by a “clash of civilizations” urgently needs demystification. This simplistic argument overlooks the complexities of “civilizations”, and also dangerously pits one civilization or culture against another despite the historical evidence of cooperation and solidarity even when conflicts or even wars have occurred.

In many multicultural societies, formal school curricula and institutional environments have been integrating principles, values and strategies of intercultural and multicultural education. It means that when we look at the history of a nation, it must be inclusive of the histories of all groups and cultures. We need to raise our consciousness and sensitivity of different cultures. All groups deserve to receive equitable respect and non-discrimination. We need skills training to reconcile existing intercultural conflicts non-violently. However, peace educators are also critical of versions of multicultural education that merely “celebrate” cultural differences in superficial ways without promoting critical understanding of and solidarity in resolving root causes of intercultural disharmony (e.g. racism, discrimination, structural injustices, historical oppression). In this regard, Indigenous peoples would not view intercultural education as valid if it does not actively promote their identity and wisdom traditions so crucial to their cultural survival.

The current forces of globalization are also resulting in “cultural homogenization”. There is strong psychological pressure on more and more peoples regardless of civilization to consuming the same fast food, wearing the same jeans, shirts, cosmetics; talking and texting into the same cell phones; watching the same TV programs; singing the same popular songs and emulating the movie stars. Hence in the pathway of active harmony between cultures, we must also encourage a healthy pride in one’s cultural identity and roots.

On the pathway of active harmony between cultures, representatives of diverse faiths, religions and spiritual traditions are meeting to promote inter-faith, inter-religious or ecumenical dialogue deemed crucial to developing greater active harmony of peoples within and across societies. From dialogue and respect can come a process of reconciliation and healing of bitterness, enmity and distrust? At local, national and international levels, faith and inter-faith organizations and networks such as the World Conference on Religions and Peace or the World Parliament of Religions are providing educational and empowering spaces for diverse faith leaders and followers to work for non-violent and just interfaith and intercultural relationships. Through dialogue, members of diverse faiths are





recognizing that they all have many common values and ethical principles for guiding relationships among all peoples and cultures. In turn, this sense of common humanity will hopefully lead to collaborative action among all faiths to resolve common societal and global problems (e.g., injustice, violence, human rights violations, discrimination, racism, and ecological destruction). Importantly, peace educators focusing on intercultural harmony are also acknowledging the vital role of Indigenous or traditional social-cultural ways of resolving conflicts.

Furthermore, in educating toward a culture of peace, building cultural respect and reconciliation, will not suffice. Also urgently needed is cultural solidarity. This is because in situations of unequal power relations and injustices, cultural groups that are already economically and politically advantaged have a social responsibility to be in solidarity with marginalized groups and communities. This is especially clear in the struggles of Indigenous peoples for their right to self determination and to challenge globalization from above. Non-Indigenous peoples need to express solidarity with their Indigenous sisters and brothers and with other minority groups to challenge and dismantle prejudices, discrimination, and racism. Hence, in promoting inter-faith dialogue for peace through the Griffith University Multi-Faith Centre, we have focused on themes such as reconciliation with Indigenous peoples, compassion for refugees, and social justice for the marginalized worldwide.

Living in Harmony with the Earth

In every region and corner of the world, the effects of environmental destruction are being increasingly felt, whether it be pollution of land, air, and water; soil degradation, depletion of non-renewable resources; exhaustion of fisheries; deforestation; and global warming. This deepening ecological crisis reflects the violence that humanity is inflicting on the earth, which demands a truly determined effort to protect the environment from further destruction and to design alternative relationships between human beings and planets based on principles of sustainability.

Clearly a root cause of environmental destruction stems from an unsustainable paradigm of development based on unlimited economic growth that prioritizes profit maximization and aggressive competition for resources. As Wackernagel and Rees and other environmentalists have estimated, the ecological footprint of industrialized North societies is many times heavier than that of South countries. Each person, country, and society has a responsibility to lighten their ecological footprint by, among other remedies, rejecting over-consumerism and shifting towards renewable sources of energy (e.g., solar, wind, hydrogen, etc.).

Even before the Rio Conference on Environment and Development, the impact of the environmental movement on individual citizens, institutions and governments was clearly noticeable. The world has been inspired by grassroots initiatives such as the famous Chipko campaign among tribal Indians to save their forests and hence their social, economic and cultural survival, as well as non-violent actions taken by global environmental NGOs against environmentally destruction (e.g. nuclear testing, deforestation, toxic waste dumping, reduction of biodiversity).

Citizens and communities in virtually all regions and countries have been empowered to speak out and act to live in peace with mother earth. In many countries, women and Indigenous peoples who have borne the brunt of environmental degradation, have organized to act as “stewards” to save their local environment in order to better and sustainably meet the basic needs of their families and communities. Increasingly, religious institutions and leaders have spoken out for “green theology” and inspired their communities to practice their faith inclusive with reverence for the earth.

A growing number of governments and even corporations are also adding their voices on behalf of environmental protection in response to the deepening problems of global warming, ozone layer destruction, and other symptoms of the ecological crisis. Yet, as the Rio Conference outcomes and the recent World Summit on Sustainable Development in South Africa indicated, determined action by governments and private sector agencies to promote ecologically sustainable “development” remain limited by the overriding principles of growth-centred globalization. While encouraging some efforts by business to contribute to sustainability in policies and practices, there is regrettably growing evidence of a kind of corporate ‘green-washing’ that is being challenged by civil society groups worldwide.





A fourth crucial pathway towards building a culture of peace is therefore, educating for saving the environment. But “sustainable development” needs to go beyond individual and state action to recycle, limit greenhouse gas emissions, efficient energy use, or save species from extinction. Unless human beings relate to the natural environment according to the ethic of inter-generational responsibility, future generations will not be able to survive. Hence, peace-oriented environmental education raises basic questions of over-materialist and over-consumerist lifestyles. Secondly, it must talk about green justice, so that environmentalist agendas and North-South relationships simultaneously enable peoples to meet their basic needs and rights free from structural violence. If “sustainable development” is conditioned to serve the unchanged goals of growth-centred globalization, the roots of the ecological crisis will remain unshaken.

In formal educational systems, environmental education has become a regular theme in school curricula and pedagogy. While initial emphasis has been placed on educating children to be personally and socially green and for schools to be environmentally friendly (e.g. recycle, reuse, reduce, save animal and plant species), there is a recognition that a holistic perspective to environmental education must dig deep into the roots of the crisis. Hence, personal earth-caring must integrate principles of structural justice and rights between groups and nations, challenge modernization ideals of growth and consumerism, advocate voluntary simplicity in lifestyle and promote the concept of earth rights.

Turning to inter-faith dialogue, there is clearly a growth of awareness and commitment among many faith leaders, believers and institutions on the theme of living in harmony with the earth. The values and principles of eco-spirituality or “green theology” can be found or discerned in the holy texts and doctrines of diverse faiths. Christian environmentalists like Thomas Berry and Sean McDonagh emphasize that “stewardship” is a more authentic expression of Christ’s message than “dominion”. The Holy Koran teaches us to care for all creatures, not just humanity. In Buddhism, all parts of the universe are interdependent, and hence loving-kindness and compassion needs to be extended to all beings and the earth. Many other faiths, including Indigenous spirituality, call on their communities to practice their faith inclusive with reverence for the earth. It is also in the link between the themes of “living with justice and compassion” and “living in harmony with the earth” where inter-faith dialogue can be an integrating force. The values and principles of faiths should motivate people to consume more moderately and live simpler lifestyles, which in turn creates conditions for a just world where everyone can meet their basic needs in dignity and sustainably.

Cultivating Inner Peace

The five previous themes of education for a culture of peace have focused mainly on visible relationships and structures of human life. But there is a growing consensus that the inner dimensions and sources of peaceful values and practices should not be ignored. As the prophets, saints, and sages of diverse faiths and spirituality traditions have counselled, each human being has a need and responsibility to cultivate a deep sense of inner peace. For thousands of years, many methods of meditation and contemplation have been shown to help develop inner equilibrium and tranquillity. The patient growing of spirituality that accompanies this deepening of inner peace is seen as an intrinsic goal of living. There is also a basic assumption here that core values and root principles of diverse cultures and/or faiths provide guidance and inspiration for developing a culture of inner peace.

This is especially relevant in today’s frantic pace of life, as more and more people find less and less time for quiet contemplation and equilibrium surrounded by excessive competition and consumerism. Serious symptoms of inner peacelessness are evident such as increasing diseases of addictions, depression and alienation, for which chemicals are prescribed as “cures”.

As reflected in the holy texts, doctrines, oral wisdom, and body of practices across many faiths including Indigenous spiritualities and “new age” conceptions, it is through a constant cultivation and renewal of such roots of inner peace that individuals can grow spiritually. In the Buddhist and other spiritual traditions, for example, we are reminded to overcome attachments to such negative elements as greed, power, fame and similar addictions that become the root causes of conflicts and even violence. Or as Lao Tze teaches us,





*Great trouble comes from not knowing what enough is
Great conflict comes from wanting too much
When we know when enough is enough
There will always be enough
Tao Te Ching (46)*

A similar message is given by the German Christian theologian, Bonhoeffer (1948), who noted *that “earthly possessions dazzle our eyes and delude us into thinking that they can provide security and freedom from anxiety. Yet all the time they are the very source of all anxiety. If our hearts are set on them, our reward is an anxiety whose burden is intolerable”*.

At the same time, peace education cautions us against cultivating inner peace in a self-centred way. Can we, for example, be contented with a sense of inner peace while ignoring the multiple and pervasive realities of peacelessness in our societies and our world, or even more importantly, avoiding a self-critical assessment of our potential or actual complicity in generating outer conflict and violence? It is vital therefore for educators to link cultivation of inner peace with a strong responsibility to the building of outer peace.

Furthermore, there are many voices arguing that in cultivating inner peace, peoples from diverse traditions, faiths and cultures are better prepared ethically, emotionally, and spiritually to work for outer or societal peace. For example, in the grassroots Basic Christian or Ecclesial Communities that have emerged largely in South contexts under the inspiration of “liberation theology”, members are motivated to deeply embrace Christian values and principles so as to experience authentic inner transformation. At the same time, such interiorization goes hand in hand with critical social analysis that challenges members to work for more peaceful, just communities and the larger society.

In Buddhist societies, there is also a growing re-interpretation of the role of the clergy as well as Buddhist practices of inner peace or the search for personal “enlightenment”. Thus while the central principles and purposes of prayer and meditation practices towards self-enlightenment remain vital, social Buddhism does not remain alienated from societal events, especially those promoting peacelessness. A search for inner peace is guided by Buddhist principles of non-attachment to things and power, moderation in lifestyle, and compassion for all beings. In Islam, the greater “jihad” is to struggle for inner purification. But at the same time, a Muslim is expected to strongly promote the principle of social justice and to care for the well-being of all other members of society and by extension, the whole world.

In some programs of holistic peace education, the theme of inner peace is explored through exercises that challenge learners to examine meanings and implications of inner peace development across various levels of life: the very personal and interpersonal; one’s work and institutional environment; and a citizen’s place in society and world. This approach reminds learners that the “inner” and the “personal” are infused with the social and structural and vice versa so that social action for peace draws deeply on inner peace values and spiritualities.

Education, Empowerment and Transformation

The journey along the six possible themes will not be easy, short or smooth. It will demand commitment, courage and above all patience. It calls for a process of education, which then empowers, and hopefully leads to transformation. Education and acting for a culture of peace, no matter which pathway you are walking on, is also not a simplistic process. There are four principles that are essential guides in educating for a culture of peace.

First, we have the principle of holism. We need to be holistic. A holistic framework always tries to clarify possible inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes and resolutions. Holism also applies in not isolating various levels and modes of peace education (e.g. formal, non-formal, children to adults, social, economic and cultural groups) since they need to complement, sustain and support each other as being more superior or inferior.





Secondly, educating for a culture of peace emphasizes the role of values. The peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions in the world. Clearly, peace education needs to be very explicit about its preferred values, such as compassion, justice, equity; gender-fairness, caring for life, sharing, reconciliation, integrity, hope and active non-violence. Commitment to non-violence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital to avoid being overwhelmed by the massive problems of conflicts into helplessness or powerlessness.

A third pedagogical principle of peace education rests on the value and strategy of dialogue. It would be a contradiction if educating for peace becomes an exercise in “banking”, as teachers assume the role of authoritarian “experts” and learners become passive recipients of peace knowledge. A dialogical strategy, however, cultivates a more horizontal teacher-learner relationship in which both educate and learn from each other. The realities and voices of learners yield essential inputs into the learning process and learners have opportunities for critical reflection leading to transformation.

A fourth principle for practicing peace education is critical empowerment or what the Brazilian adult educator Paulo Freire has called conscientization. While dialogical, participatory and non-banking pedagogies and methodologies are crucial, they are not sufficient. Peace education must move not just our minds but also our hearts and spirits into personal and social action for peace-building. In short, educating for peace is educating for critical empowerment through which we develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and non-violence.

Conclusion

The world in which we now live is a complex and fragmented entity, full of tragedies, sorrows, pain and destruction, yet it is also full of many human beings and communities engaged in joyful, courageous, patient and hopeful struggles to build a more peaceful world. In this regard, one paradigm of good globalization, namely globalization from below, occurs when diverse peoples, communities, institutions, organizations and movements can increasingly come together to share and learn from their knowledge, experiences, obstacles and success stories. In recent years, two such people-centred gatherings that reflect the themes and concerns raised in this paper took place. First, in April, 1999, there was a convergence of over 7000 peace builders and educators, as well as some national and international agencies, from all corners of the world, meeting under the roof at the Hague Appeal for Peace – a global assembly of unified yet creatively diverse local/global citizens committed to the vision and mission of a peaceful, just, democratic and sustainable world. Second, in June 2005, the Fourth Parliament of the World’s Religions in Barcelona took place, where over 8000 representatives of multiple faiths and traditions openly and respectfully dialogued and committed themselves to simple and profound acts of building a world that transcends the innumerable sufferings of countless beings.

The spirit and essence of inter-faith dialogue is aptly and inspiringly reflected in the 1986 World Day of Prayer for Peace at Assisi, where leaders of diverse faiths gathered to join in saying the following words of hope and commitment.

Lead me from death to life, from falsehood to truth
Lead me from despair to hope, from fear to trust
Lead me from hate to love; from war to peace
Let peace fill our hearts, our world, and our universe

*Dr. Toh Swee-Hin (S.H.Toh is the founding Professor and Director of the Multi-Faith centre, Griffith University in Brisbane, Australia. The Centre was established with the vision and mission of promoting inter-faith dialogue toward a culture of peace at local, national and international levels. Born and raised in Malaysia, Professor Toh previously taught in the University of New England, Australia and the University of Alberta, Canada. He has participated in international, regional and national activities promoting UNESCO’s Culture of Peace program, and collaborated in developing peace education programs in various North and South contexts, especially in the Philippines since 1986. Active in several global networks including the International Institute on Peace Education and the World Council for Curriculum & Instruction, he has also contributed to the establishment of the UNESCO-affiliated Asia-Pacific Centre of Education for International Understanding (APCEIU) in Seoul, Republic of Korea. In 2000, he was awarded the UNESCO Prize for Peace Education.

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EDUCATING FOR DISMANTLING THE CULTURE OF WAR

ISSUES

- Wars & cycle of violence and counter-violence
- Wars waste resources ; social needs unmet
- Nuclear threat & proliferation still real; nuclear defence shield
- WMD (biological/chemical warfare)
- War on “terrorism”
- Religious-motivated violence and extremism
- Small “wars” (physical violence in schools, domestic violence, violence against women, hate crimes)
- Media violence
- Video games (Internet, War toys)
- Violence in sports
- Violence in schools

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Lobby Governments and all armed groups to disarm and talk peace
- Rethink doctrines of “just war” or “jihad”
- Reject faith doctrines and interpretations that justify violence and war
- Promote international mechanisms to control and abolish militarization
- Promote role of faith institutions in peace negotiations and peace building
- Support non-violent application of rule of law (e.g. ICJ, ICC,, War Crimes Tribunals)
- Campaign to end arms trade; convert military industry to civilian industry
- Education for non-violence & conflict transformation; “Zones of Peace” in schools, families, churches & communities, nations, world.
- Work for critical media awareness and literacy
- Give up war toys and violent video games
- Promote non-violent conduct in sports

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EDUCATING FOR LIVING WITH JUSTICE AND COMPASSION

ISSUES

- Structural violence (root cause) - world hunger and poverty are only symptoms
- Rich minority of nations and citizens (North & South)
- Inequalities between and within nations
- Power of large transnational corporations
- Debt trap
- Power of IMF, World Bank, WTO, free trade agreements
- Paradigms of development, GNP, growth-maximizing
- Globalization from above
- Culture of over-consumerism
- Social teachings of faiths on justice and compassion

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Support school's & church social justice programs/projects
- Support good, people-centred aid, show solidarity, not pity
- Encourage faith/religious groups to advocate and implement projects for just and compassionate development
- Join youth clubs and projects (e.g., Free the Children)
- Support fair trade
- Control power of corporations; ethical code of conduct
- Campaign for ethical investments
- Join movements of globalization from below
- Support debt cancellation; Jubilee appeal
- Lobby government for people-centred economic policies/practices
- Rethink development and over consumerism; from quantity to quality of life; GPI over GNP
- Campaign for voluntary simplicity
- Promote and implement global ethics and engaged spirituality

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EDUCATING FOR HUMAN RIGHTS AND RESPONSIBILITIES

ISSUES

- Universal Declaration, covenants, conventions, treaties
- Indivisibility of human rights (civil, political, economic, social, and cultural rights inherent in dignity of every person)
- Inalienability and universality
- Gap between promises and action
- Human rights and responsibilities
- Violations of rights of marginalized groups (women, children, ethnic-cultural minorities, Indigenous peoples/First Nations)
- Nexus between human rights, trade, aid and globalization
- Faith doctrines and practices that violate human rights
- Culture of human rights within school community
- International tribunals & International Criminal Court

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Promote human rights in schools, families, communities and world
- Join campaigns to protect rights of groups and sectors of peoples
- Emphasize universality of human rights, reject cultural relativism
- Demand consistent application of standards- avoid favouring “allies” over “enemies”
- Support human rights over geo-strategic interests (political, economic, cultural)
- Support ratification of the ICC
- Practice the Golden Rule found in many faiths/religions
- Promote faith institution’s interpretations and practice to uphold human rights
- Promote human rights education in all levels and modes

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EDUCATING FOR LIVING IN HARMONY WITH THE EARTH

ISSUES

- Ecological crisis, unsustainable growth & development
- Climate change
- Ecological footprint
- Technocratic managerial paradigm of environmentalism versus holistic paradigm of ecological security
- 3 Rs not enough; need “refusing” over-consumerism
- Green justice
- Green “theology”
- Earth rights

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Work for conservation; recycling & other R's
- Live simply so others may simply live
- Lighten ecological footprint individually and collectively
- Promote quality of life, not quantity of life
- Adopt Indigenous philosophy of Caring for the Seven Generations
- Lobby government, business, and citizens for economies based on sustainability
- Campaign for the adoption of the Code of Environmental Ethics (business, government, citizens)
- Promote environmental education & greening of home, school, community, nation, world
- Promote faith-based institutions to educate about environmental care and eco-justice

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EDUCATING FOR INTER-CULTURAL RESPECT, RECONCILIATION & SOLIDARITY

ISSUES

- Human history – conflicts and cooperation
- Root causes (economic, political, social) of intercultural conflicts
- Legacies of colonization and displacement of Indigenous/Aboriginal cultures and Peoples – truth, justice, reconciliation, healing
- Cultural identity – respect and pride in roots
- Exclusive and extremist faith doctrines and interpretations
- “Demonization” and stereotyping of other faiths
- Denial of realities of racism and discrimination
- Multiculturalism – more than festivals, 4 Ds (diet, dress, dance, dialect)
- Voluntary and mutually respectful cultural exchanges
- Wisdom of all civilizations

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Learn and understand Indigenous peoples cultures and respect their wisdom
- Be in solidarity with Indigenous Peoples in campaigning for their rights (self-determination, autonomy, cultural survival)
- Challenge globalization from above policies that marginalize Indigenous Peoples (e.g., mining, logging, dams, agribusiness)
- Share own cultural strengths, learn from other cultures: promote unity in diversity
- Promote non-racism, non-discrimination in all levels (personal, institutional, structural)
- Support programs to welcome and assist migrants
- Promote interfaith & inter-civilisational dialogue that promote peace, justice and sustainability
- Campaign for multicultural/ intercultural/ Indigenous education
- Support interfaith dialogue at grassroots and global level

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EDUCATING FOR CULTIVATING INNER PEACE

ISSUES

- Loss of meaning, alienation
- Feeling of hopelessness, helplessness
- More consumerism, more happiness?
- How much is enough (“Shop until you drop”)?
- Addictions
- Stresses and anxieties; ill-health; suicides
- Loss/lack of spirituality
- Hatreds, violence
- Inner peace and social peace

PERSONAL SOCIAL ACTION AND TRANSFORMATION

- Time for spiritual growth
- Meditation and reflection
- Happiness in quality of life
- Voluntary simplicity
- Understand addictions, seek deep-rooted and holistic cures
- Culture of prevention
- Hopefulness for a peaceful future
- Link inner peace with outer peace; avoid self-centred inner peace
- Cultivate inner peace actively as engaged spirituality for personal and social transformation

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PART 2



MODULES





PROMOTING HUMAN RIGHTS AND RESPONSIBILITIES

Title: Burma – Walk On

Objectives

- Deepen understanding of the history of Burma as a country
- Improve students awareness of various issues that have impacted upon Burma, both positively and negatively
- Identify some of the influential leaders throughout the history of Burma
- List individual responsibilities to ensure that human rights are followed
- Identify ways in which human rights are broken
- Enumerate some of the human rights violations in Burma
- Explore teachings of various faiths about human rights
- Identify various aspects associated with the need for peace in Burma

Topics

- Location and people of Burma
- Aung San Suu Kyi - Heroes of society in the fight for freedom
- Universal Declaration of Human Rights

Grade

Upper Secondary School

Time Required

4 sessions of 100 minutes each

Materials

- Computers with internet access
- Atlases
- Blank copies of world map
- Poster paper
- Song – 'Walk On' by U2
- Books on Burma and various leaders throughout history
- Copy of the Universal Declaration of Human Rights
www.youthforhumanrights.org.au/introduction/udhr_abridged.html
- Faith quotations on human rights





Introduction

Since the proclamation of the Universal Declaration of Human Rights, followed by numerous other declarations, covenants, conventions and treaties, considerable efforts have been made by individuals, organizations and some governments to protect and promote these rights. However, the challenges of implementing all these declarations and conventions remain great, as millions of human beings worldwide continue to suffer violations of civil, political, social, economic and/or cultural rights.

Students need to be reminded that even in democratic countries such as Australia where progress has been made, there are still gaps in promoting various kinds of rights. No country can claim to have adequately fulfilled all the various categories of rights, hence continuing work is required to ensure that the full range of rights are protected. In the Australian context, for example, the rights of indigenous peoples and marginalized groups such as refugees, have not been as well upheld as other rights (e.g. basic healthcare and schooling; political participation).

It is also important to note that while domestically, countries may have a decent record in upholding human rights, they may fall short outside their borders through various forms of political interventions (e.g. wars; supporting repressive governments considered as “allies”) and economic relationships (e.g., trade, investments).

Furthermore, in considering human rights from a multi-faith perspective, students will learn that the concept of human rights is not necessarily explicitly found in the sacred texts in various faiths and religious traditions. Nevertheless, faiths have within their teachings many references to the importance of upholding relationships between peoples and communities that accord with the expectations and values of human rights in various dimensions. However, faiths also emphasize the duty of followers to practice their responsibilities to be compassionate, kind, just, caring and sharing towards other people including strangers. [See Appendix 1 on quotations of faiths and human rights.]

The case of the Burmese people and the story of pro-democracy leader and Nobel Peace Laureate Aung San Suu Kyi give students a most relevant exemplar of how difficult the struggle for human rights and freedoms can be, despite the plethora of human rights instruments and institutions.

According to Burma Watch International, “The people of Burma have been intimidated since 1962 through various forms of human rights abuses inflicted upon them by the military junta in its many guises.” Religious persecution, ethnic cleansing, forced relocations of indigenous communities, summary executions, arbitrary arrests, the use of civilians as human mine sweepers, slave labour and gang-rapes have been documented by Amnesty International and the UN Human Rights Commission. These human rights abuses have created more than 800,000 refugees fleeing into neighbouring Thailand, Bangladesh and India.

The *Freedom in the World 2004* report by Freedom House notes that “The junta rules by decree, controls the judiciary, suppresses nearly all basic rights, and commits human rights abuses with impunity. Military officers hold most cabinet positions, and active or retired officers hold most top posts in all ministries. Official corruption is reportedly rampant both at the higher and local levels.”

Brad Adams, director of Human Rights Watch's Asia division, in a 2004 address, described the human rights situation in the country as appalling: “Burma is the textbook example of a police state. Government informants and spies are omnipresent. Average Burmese people are afraid to speak to foreigners except in most superficial of manners for fear of being hauled in later for questioning or worse. There is no freedom of speech, assembly or association.” According to the International Confederation of Free Trade Unions several hundred thousand men, women, children and elderly people are forced to work against their will by the administration. Individuals refusing to work may be victims of torture, rape or death. (http://en.wikipedia.org/wiki/Human_rights_in_Myanmar)

Yet in the midst of such conflict and division stands many people who dream of democracy for the people of Burma. Aung San Suu Kyi is one such woman with a remarkable story of standing up against oppression. In the ‘New Statesmen’ magazine Aung San Suu Kyi was nominated as the number one in a survey of heroes of our time (May 2006), receiving three times as many votes as Nelson Mandela. (<http://www.newstatesman.com/200605220016>)





Teaching – Learning Activities:

Activity 1 Burma – The Place

1. Using atlases students locate the country of Burma on a world map. They then identify the continent and various land features of the country, including any mountainous areas, rivers or special features of the country.
2. On a photocopied world map, students colour in the country of Burma, labelling it and the surrounding countries and oceans. In this way they have a clear understanding of the geographical region of Burma.
3. Using the internet, students can then create a fact file on Burma with various important aspects of the country including population, capital city, area etc.
4. In small groups (3-4) students research a major city in Burma and create a colourful poster of facts and pictures about this city. These are then presented to the class.
(Use <http://www.myanmar.com/places/index.html> to assist).

Activity 2 Burma – The People

1. In order to develop an understanding of various aspects of the cultural fabric of Burma, students spend 20 minutes viewing the presentation on Burma at <http://www.hillerphoto.com/burma/#>
2. Students are divided into 9 small groups.
3. Using the internet <<http://www.myanmar.com/people/index.html>> and encyclopaedias, each group prepares for a role play highlighting features of the 9 major ethnic and cultural communities of people in Burma. Each group then nominates a representative to represent them in a “market day” where he/she describes cultural and social aspects of their depicted group to the other class members. Other members of the group will also assist their representative in answering questions raised by other groups and students.

Activity 3 Burma – The Heroes

1. Students and teacher discuss the life of Aung San Suu Kyi.
2. They listen to the song ‘Walk On’ by U2 and deconstruct it and how it was written as a tribute to Aung San Suu Kyi.
3. Students in small groups choose a leader throughout history who has fought injustice in their community and stood up for the human rights and peace of their people and cooperatively gather information highlighting their achievements. Exemplars of these leaders include Aung San Suu Kyi, Mahatma Gandhi, Rev. Dr. Martin Luther King, Rigoberta Menchu, Shirin Ebadi, Chico Mendes, Archbishop Tutu, Nelson Mandela and Dorothy Day. In reading the lives of these heroes, remind the students to look for inspirations from their faith traditions, if any.
4. After students have enough awareness of a number of different influential peace advocates, the groups can join in a panel where they concisely present the life achievements of their selected leader and answer questions raised by other students.

Activity 4 The Universal Declaration of Human Rights

1. Students go to the website <http://www.un.org/Overview/rights.html> where they examine the Universal Declaration of Human Rights.
2. Students select one article from this declaration and examine carefully the human right mentioned. They then have to list the responsibilities that an individual has in order to ensure that this human right is followed in society.
3. Students explore the teachings of various faiths about human rights found in Appendix 1 and identify which article of the contemporary declaration of human rights is being referred to in the sacred teachings.
4. Students identify ways in which this human right is broken in our society.
5. Students move into small groups (2-3) and select a different article from the declaration. Having selected a specific article, in small groups they present a brief drama as to how this right might be respected in society. The small group then presents an alternative drama demonstrating how the same article might be denied to people in society. The remainder of the class has to try and guess which article the group has presented.





Discussion and Synthesis

Whilst there have been many important questions raised throughout the module relating to various aspects of life in Burma, it is important for students to understand the connection between Universal Human Rights and the lack of freedom experienced by the people. The following questions are important for students to have reinforced upon completion of the module:

- Burma has a rich cultural heritage. What are the advantages of this?
- What are some of the positives and negatives that you can identify about life in Burma in the 21st century?
- Taking into consideration your understanding of the Universal Declaration of Human Rights, in what ways are human rights being violated for the people of Burma.
- Do you agree or disagree with the stance taken by activists for democracy like Aung San Suu Kyi? Why / why not?
- How would you feel about being placed under house arrest like Aung San Suu Kyi simply for standing up for the right to freedom?
- Aung San Suu Kyi has asked people not to travel as tourists to Burma because this is bringing in money for the corrupt government. Do you agree or disagree with this statement?

Transformation

Whilst the awareness of the oppression occurring in various parts of the world is vital for students, it is also imperative that these lessons evoke a movement to change their attitudes and actions. As such, students are encouraged to be more aware of the way in which they individually and as a community deny people basic human rights through their actions. In the context of studying Burma, students have a prime opportunity to take their learning a step further and take action to voice their opinions relating to the need for freedom for the people of our world.

Students need to be empowered and encouraged to write to politicians or organisations such as Amnesty International expressing their views and their support for democracy. In this regard, one relevant example of a global campaign is seen in the work of the NGO, Burma Campaign, United Kingdom, whose webpage www.burmacampaign.org.uk/campaign.html gives opportunities for concerned students to take action in solidarity with Daw Aung San Suu Kyi and the Burmese people's struggle for their human rights and democracy. It is only through people with awareness taking action that things will change.

This module was developed by Sr Melissa Dwyer, St James College





Appendix 1

On Human Rights and Responsibilities

The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me. (Matthew 25:40)

When you lift up your hands in prayer, I will not look. Though you offer many prayers, I will not listen, for your hands are covered with the blood of innocent victims.

Wash yourselves and be clean! Get your sins out of my sight. Give up your evil ways.

Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans.

Fight for the rights of widows. (Isaiah 1:15-17)

Human rights include the right to life; the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and the necessary social services; the right to be looked after in the event of ill-health, disability, widowhood, old age, unemployment; the right to a good name; freedom to investigate the truth, and freedom of speech and publication; freedom to pursue a choice of career; the right to be accurately informed about public events; the right to share in the benefits of culture; the right to receive a good general education; the right to raise children, which belongs primarily to the parents; the right not only to be given the opportunity to work but also to enjoy the exercise of personal initiative in that work; the right to a just wage; the right to the private ownership of property including that of productive goods; the right to meet together with others and to form associations; the right to freedom of movement; and the right to take an active part in public life, and to make a contribution to the common welfare. (John XXIII)

The Qur'an has laid down the following injunction:

Freedom of Conscience and Conviction: (2:256)

There should be no coercion in the matter of faith.

The Protection of Honour: (49:11-12)

You, who believe, do not let one (set of) people make fun of another set.

Do not defame one another.

Do not insult by using nicknames.

Do not backbite or speak ill of one another.

Sanctity And Security Of Private Life:

Do not spy on one another. (49:12)

Do not enter any houses unless you are sure of their occupant's consent. (24:27)

The Right to Basic Necessities of Life (51:19)

And in their wealth there is acknowledged right for the needy and the destitute.

The Right to Participate In the Affairs of State: (42:38)

And their business is (conducted) through consultation among themselves.

The Institute of Islamic Information and Education

He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak in the world. (Sutta Nipata II,14) (Buddhism)

"Where the poor are cared for, the rain of Your (God's) gracious glance falls, O Lord."

"The sign of a good man is that he always seeks the welfare of others."

*Excerpts from Guru Granth Sahib
(The Sikh Scriptures)*





DISMANTLING A CULTURE OF VIOLENCE

Title: Peace Building.....It's up to us

Objectives

- Identify causes of conflict that can lead to war
- Promote alternative options to war and conflict
- Explore different faith and cultural approaches to peace building
- Share knowledge, skills and values about peace building with the wider community

Grade

Year 7

Time Required

5 lessons

Materials

- Coloured paper and pens and textas
- Large sheet of calico
- Song: "Hiroshima Never Again" Peter Kearney. Turn it all Around - Songs for peace and justice
- Buddhist prayer flags (available from Oxfam shop)
- Youth and school peace pledge examples

Introduction

Year 7's study a unit called "Australians at War". Complementing this area of study, this module aims to promote peace and non-violence, explore the causes of conflict and alternatives to solving this conflict. Students are given an opportunity to promote peaceful approaches to the wider school community.

Since the end of WW2, the prevalence of armed conflicts and wars between and especially within nations has continued to exact a heavy toll on human suffering, as well as material and environmental destruction. As the well-known Jesuit priest and non-violent practitioner, Fr. John Dear noted:

"Since 1500, when the history of war began to be recorded, there have been 589 "official" wars and 141,901,000 people have been killed in these wars. In the twentieth century, there have been over four times as many war deaths as in the 400 years preceding. During the 1980s, the number of wars reached an all-time peak and three-fourths of the people killed in them were civilians. This world now has 26,000,000 people in the regular armed forces, another 40,000,000 in military reserves, and 64 national governments under some form of explicit military control. In the early 1990s, over forty wars were being fought simultaneously around the world." (John Dear: From The God of Peace: Toward a Theology of Non-violence)

Millions of refugees have also been created due to armed conflicts, and even children are being recruited or kidnapped to become child soldiers. The annual global spending of nearly a trillion dollars each year on weapons of death represents an enormous misuse of resources that could have been more usefully spent on meeting the basic needs of millions who experience daily hunger, malnutrition, homelessness and lack of clean water, sanitation and adequate health care.

Inspired by Mahatma Gandhi, Martin Luther King and numerous role models, peace builders have pointed out that conflicts cannot be sustainably overcome using military and other violent strategies. A cycle of violence and counter violence will be generated, as shown in the seemingly endless "war on terrorism" after the 9/11 terrorist attacks.





Teaching – Learning Activities

Activity 1: Thinking of a World Without War

1. Students are given two sheets of paper and asked to close their eyes and think of a world without war. Students open their eyes and write words or phrases on the paper.
2. These words and phrases are then displayed in the classroom and students are asked to read and reflect on the meaning of these words/phrases.
3. After reflecting on the images of a world without war, students brainstorm why there are conflicts in the world.
4. Summarize the causes of conflict in the world using the web approach.
5. Students then brainstorm non-violent ways to solve conflict rather than through war and violence.

Activity 2: Australians “at war?”

1. Following on from the unit “Australians at War” a question is posed: “Why has Australia become involved in conflicts in the past and presently?” Note that in the discussion of Australia’s role in wars, it is important that the personal sacrifices of Australian soldiers be acknowledged.
2. Then another question is posed: “What conflicts in Australia stop us from having a state of peace and justice for all members of our society? [Expected answers: racism, poverty, environmental issues]

Activity 3: Poetry Cloth – Peace and Justice Poems

1. Each child writes and illustrates a peace and justice poem on a communal cloth using their own experiences.
2. This cloth is displayed in a prominent place.
3. Students read and reflect on the poems.

Activity 4: Making a Difference

1. Students visit website <www.heroes.org> and read and research about young people who are making a difference through peace building in the world.
2. Students prepare an oral presentation about one young person.

Activity 5: Teachings of various faiths for peace building and Hiroshima Day and/or International Day of Peace

1. Students read quotations from diverse faiths, students are asked to brainstorm how different faiths and cultures can contribute to peace building.
2. Using the internet explore the Hiroshima Peace Park and International Day of Peace.
3. Prepare to commemorate Hiroshima Day (6th August) and International Day of Peace.
4. Students make prayer flags representing various faiths/religions. Write quotations expressing each faith’s commitment to non-violence and peace.

Activity 6: Assembly and Pledge of Peace

1. Students write and make a pledge of peace for themselves, their school and their world.
2. Students prepare an assembly for parents and other students highlighting peace building in our world.





Discussion and Synthesis

- Why is it important to pursue peaceful approaches to solving conflict?
- How do different faiths and cultures promote peace building?
- In what ways can you as an individual/class/community/world promote peace?

To peace builders like Gandhi and King, active non-violence is a principled strategy to transform conflicts from a culture of war and violence to a culture of peace and non-violence. Numerous strategies and methods have been used as non-violent action, including civil disobedience, rallies, legal challenges, and withdrawing political and social support from powerful agencies and institutions.

However, in order to promote non-violence effectively, it is necessary for peace builders to understand the root causes of conflicts. With this knowledge, practical action can then be taken to address those root causes and propose alternative relationships and systems through dialogue, negotiations, and meditation.

Apart from the exemplars of peace builders like Gandhi and Martin Luther King, there are also several ongoing examples of non-violent political action (e.g., people power in the Philippines, Eastern Europe) resulting in the downfall of dictatorships and the cessation of armed conflicts through negotiation and mediation.

Transformation

- Students are invited take to make a peace pledge in a public setting.
- Students prepare a presentation on peace for parents and other students on a school assembly
- The school community can work cooperatively to plant a peace pole with the prayer “May peace prevail on earth.” In several languages (e.g., Indigenous, English, Chinese, Hebrew, Arabic, etc.). It would be most meaningful to arrange to plant the peace pole on the school grounds on September 21st, International Day of Peace.
- The students can be encouraged to undertake mediation training in order to act and teach and mediate to resolve conflict among students peacefully.

This module was developed by Janet Black, St Joseph’s College, Nudgee Junior





Appendix 1

Interfaith Quotations on Non-violence

From the Qur'an

If they seek peace, then seek you peace. And trust in God for He is the One that hears and knows all things (8:61).

If anyone takes one life without justification it is as if he has taken the lives of all humanity and if anyone saves one life it is as if one has saved the whole of humanity (5:35).

Jainism

A wise person does not kill, nor cause others to kill, nor consent to the killings by others.

Respect for all living beings is non-violence.

Non-violence – in thought, word and deed - is the highest form of religion.

All tremble at violence, all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill... All tremble at violence, life is dear to all. Putting oneself in the place of another one should not kill nor cause another to kill.

Dhammapada (Vrs. 129 & 139)

Hindu Prayer

May there be peace on earth, peace in the atmosphere and in the heavens. Peaceful be the waters, the herbs and plants. May the Divine bring us peace. May the holy prayers and invocations of peace - liturgies generate ultimate Peace and Happiness everywhere. With these meditations which resolve and dissolve harm, violence and conflicts, we render peaceful whatever on Earth is terrible, sinful, cruel and violent. Let the earth become fully auspicious, let everything be beneficial to us...(From Atharva-Veda XIX-9)

First Peoples and Native Traditions

"Was it an awful war?"

"It was a terrible war."

"Were many people killed?"

"One man was killed."

"What did you do?"

"We decided that those of us who had done the killing should never meet again because we were not fit to meet one another."

SAN describing a war to Laurens van der Post

Buddhism

"Victory creates hatred. Defeat creates suffering. The wise ones desire neither victory nor defeat... Anger creates anger... He who kills will be killed. He who wins will be defeated... Revenge can only be overcome by abandoning revenge... The wise seek neither victory nor defeat."





CULTURAL RESPECT, RECONCILIATION AND SOLIDARITY

Title: Gathering of Indigenous Peoples for Peace

Objectives

- Deepen understanding of Indigenous cultures around the world
- Identify the four D's (Dress, Dialect, Diet and Dance) of these Indigenous cultures
- Recognize key values in Indigenous cultures and spirituality shared by many Indigenous peoples worldwide
- Identify the uniqueness and richness of each Indigenous culture
- Learn about continuing problems faced by Indigenous peoples due to the historical legacy of colonialism and modern development
- Acknowledge the teachings of various faiths about the need for solidarity among cultures
- Demonstrate respect for other cultures

Topics

Indigenous peoples, cultures and spirituality traditions in building a culture of peace

Grade

Middle School (Years 6-9)

Time Required

7 double sessions

Materials

Research Opportunities (Library Resources; Internet access)

http://www.antarvictoria.org.au/documents/MEDIARELEASEWHITEBLINDFOLD_000.doc.

<http://www.amf.net.au/PDF/diversityMatters/Professor-Toh-Swee-Hin.pdf>.

<http://www.apology.west.net.au/events.html>

<http://www4.gu.edu.au:8080/adt-root/uploads/approved/adt-QGU20060609.111246/public/02Main.pdf>

www.caritas.org.au

www.sshe.murdoch.edu.au

www.ask.com

www.isoc.siu.no/isocii.nsf/projectlist/87484

www.aaanet.org/cae/aeq/br/trueba2.htm

<http://smealsearch2.psu.edu/43173.html>

Readings:

"A Youth Agenda for Peace and Justice" Compiled by Jo Tyler and Adam Berry

Newspapers and Magazines

Biographies of Indigenous Peoples

CD ROM Resources:

"Bringing Them Home – learning about the separation of Aboriginal and Torres Strait Islander children from their families" www.humanrights.gov.au/bth





Introduction

This module has been designed to bring together learner's perceptions and findings from research and investigations regarding a number of Indigenous cultures across the world. The four D's (Dress, Dialect, Diet and Dance) provide an initial focus for raising awareness of various Indigenous peoples around the world. Learners will be able to identify the uniqueness and richness of each Indigenous culture. However, it is important not to limit the students' understanding of Indigenous peoples to the 4Ds. As stressed by peace educators who promote a critical paradigm of multiculturalism, intercultural understanding needs to provide learners with a deep and holistic understanding of the values and wisdoms of each culture. In the case of Indigenous peoples, this means going beyond the different traditions of dress, diet, dialect and dance to understanding the core values and principles that guide Indigenous peoples in their daily relationships among members of their own communities, as well as relationships with others and the wider natural environment.

Students should be encouraged to explore if these core values may be common among different Indigenous peoples. Care also needs to be taken to avoid stereotyping Indigenous peoples whose cultures remain "fixed" and "unchanging". While Indigenous peoples have been able to retain their identity in terms of values and spirituality, they also successfully participate in modern societies. The students should be sensitive to differences due to where Indigenous live (e.g., rural, urban, etc.)

It is also crucial that students gain a critical appreciation of the history of Indigenous peoples including how colonialism has seriously impacted on their well-being in various aspects of life (e.g., loss of Indigenous languages; prevented from practicing Indigenous spiritual traditions; displacement by modern "development" projects, etc.)

Teaching – Learning Activities

Activity 1:

1. Using a world map, question students about their prior knowledge of Indigenous peoples.
2. Links could be made to other issues for a holistic framework of a culture of peace. For example: the theme of "Living with justice and compassion" relates how Indigenous people have been unjustly treated in the past (e.g., colonization). Issues also relate to the human rights of Indigenous peoples like access to ancestral lands, practice of cultural traditions, languages. Issues also include "Living in Harmony with the Earth" based on Indigenous spiritual relationship with the land and caring for all parts of the world, including nature.
3. Students are assigned a particular Indigenous cultural group to research. The following Indigenous peoples can be randomly assigned (groups of 4-5) for their initial research of 4Ds: [A Lucky Dip could be introduced at the beginning of the activity where learners choose an envelope with an Indigenous culture name in each.]
 - Aboriginals
 - Torres Strait Islanders
 - Kayapo (Amazon)
 - Masai (East Africa)
 - Lumads (Philippines)
 - Tuareg (North Africa)
 - Hilltribes (Thailand)
4. Each group of students is provided with a list of questions (Appendix 1) to research on their assigned Indigenous peoples. Sources of information include encyclopaedias, textbooks and internet websites. In preparation for the simulated gathering of peace, the students should also gather some visual materials (e.g., copies or photos of a party) that reflect respect of the 4Ds of assigned group.





Instructions to students

- Participate in groups to research the assigned Indigenous group.
- Cooperate in filling in the form sheet of the “4Ds” for each group. (See Appendix 1)
- Bring along photocopies of pictures and other visual materials to illustrate aspects of the “4Ds” in the daily lives of Indigenous peoples.
- Identify on a map the origins of the Indigenous Cultures; and have this map presented at the Party.
- Prepare a presentation for the Party/Gathering

Activity 2:

1. Conduct the Party/Gathering and forum
2. Students present their findings through drama, dance, visual aids and presentations

Discussion and Synthesis

- How were Indigenous peoples treated by other peoples going to their lands as colonizers and settlers?
- Did all colonizers treat Indigenous peoples similarly?
- Did Indigenous people respond violently or non-violently to the colonizers?
- What do Indigenous people say about peace building?
- Reflect on the Interfaith quotes (Appendix 2) and discuss what they have to say about a common humanity.

Students form groups of seven with a representative from each Indigenous group. They write a vision of what the world could be like in twenty years time if Indigenous Peoples culture was respected.

Transformation

- By the end of the lessons, students hopefully will have gained a better understanding of the cultures and values of Indigenous peoples. However, this increased understanding should also motivate the students to practice peaceful relationships and solidarity with Indigenous peoples. One useful strategy to demonstrate solidarity for Indigenous peoples is for the students to encourage the school to celebrate National Reconciliation Week. In Australia, National Reconciliation Week is commemorated by diverse communities through activities and projects. (www.reconciliation.org.au)
- Encourage students to also identify various campaigns from websites for supporting Indigenous people’s movements and initiatives for human rights and justice (e.g., petitions, raising funds for projects, etc.)

This module was developed by Jo Campbell, St James College





Appendix 1

A Gathering of Indigenous Peoples for Peace Task Sheet

Indigenous Group _____

Research the following about your nominated Indigenous Peoples

- Dress of the Indigenous Peoples – what did they wear every day? For special ceremonies or rituals?
- Dialect of the Indigenous Peoples – their native language/s
- Diet of the Indigenous Peoples – what do they eat? When do they eat? How do they eat? Explain the importance of food in each Indigenous culture.
- Dance – the time and place; the occasions; the purpose; the music

Peace Building

- How were Indigenous peoples treated by other peoples going to their lands as colonizers and settlers?
- What does this Indigenous group say about peace building?





Appendix 2

Teachings of Various Religions or Faiths about Intercultural Respect

Although we are in different boats you in your boat and we in our canoe we share the same river of life.
(Chief Oren Lyons, Onondaga Nation, USA)

Buddha Shakyamuni explained that the universe, everything in it and we, are all one perfect entity. If we could all share this understanding, there would be no need to worry about the stability and peace of our society or of our world. For using this as a starting point, we will realize that all others are ourselves.

To harm others is to harm ourselves. When we isolate ourselves from the whole with every rising thought for ourselves, with every ensuing action for our own benefit, then it will be impossible to avoid confrontations and wars among races, religions and cultures. (Ven. Master Chin Kung, Founder & President, Pure Land Learning College)

All are created from the seed of God. There is the same clay in the whole world, the potter (God) makes many kinds of pots. (Guru Amar Das, Third Guru of Sikhism)

He has shown that although individuals may differ in development and capacity, they are essentially and intrinsically equal as human beings, just as the waves of the sea are innumerable and different, but the reality of the sea is one. The plurality of humanity may be likened to the waves, but the reality of humankind is like the sea itself. All the waves are of the same water; all are waves of one ocean.

~Abdu'l-Baha,

The Promulgation of Universal Peace, p. 283

O' mankind, Behold, We have created you all from a male and a female and have made you into tribes and nations so that you might come to recognize one another as (interdependent and equal), verily noblest of you before God is one who is most conscious of Him, verily, God is all knowing, all aware. (Q. 49:13; tr. By M. Asad)

"You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbour as yourself."
(Matthew 22:37-39)





LIVING IN HARMONY WITH THE EARTH

Title: Our Place in the Cosmos

Objectives

- Identify ways to care for Earth and the future
- Demonstrate the importance of interconnectedness as a life value
- Contextualize science by simulating life situations
- Make a commitment to act responsibly to live in harmony with the earth

Time Required

90 minutes (requires a 45 minute follow up lesson for more fact sharing and action planning)

Grade

11 (Biology/Art/Enrichment/etc)

Materials

- Coloured paper and pens and textas
- Cardboard and coloured paper
- Colouring pencils and pens
- Scissors, tape, glue and staples
- Other crafty items: feathers, alfoil, sequins, wool, etc
- A5-sized handout of websites/organization
- A 'commitment poster'

Introduction

Worldwide, there is increasing awareness and deep concern among ordinary citizens, governments, inter-governmental agencies and civil society movements that planet Earth is facing a serious ecological crisis. Environmental destruction, as manifested in the pollution of air, land and water, desertification, depletion of natural resources (including food stocks), deforestation and of late, the major problem of climate change, is clearly undermining the sustainability of life for all species. As emphasized by the world conferences on environmental problems (e.g., Rio, 1993; Johannesburg, 2003), humanity needs to urgently overcome or reverse further ecological damage and begin to promote relationships with each other and with nature based on principles of sustainability, moderate consumption, eco-justice and non-violence.

Alternative ways of living and economic conduct are urgently called for, including the use of alternative renewable energies and "green" and appropriate technologies, recycling, rejecting wastage and over-consumption, and adopting a whole range of eco-friendly practices in homes, communities, businesses, governments and international relationships. In particular, nations or sectors of societies carrying a heavy ecological "footprint" have a responsibility to reduce the weight of their "footprints," while showing solidarity for the majority two-thirds of humanity struggling to meet their basic needs.

The links between the theme of living in harmony with Earth and other themes of building a culture of peace (e.g., human rights, justice and compassion, cultivating inner peace, etc.) also need to be recognized and analyzed. For example, structural violence based on economic and social injustices have often involved unsustainable exploitation of natural resources. Wars and armed conflicts also directly or indirectly aggravate ecological destruction, while the ecological crisis has also violated the human rights of peoples.





Furthermore, it is widely acknowledged among environmental advocates that critical and transformative education is fundamental to implementing policies and practices that help to save the planet from further ecological deterioration. From the early forms of environmental education, there has emerged since the 80s a more holistic framework known as “education for sustainable development” (ESD) or “education for sustainability or sustainable futures.” It is noteworthy that the United Nations has designated 2005-2015 as the International Decade on Education for Sustainable Development. In many countries, educational agencies and institutions and educators at all levels are trying to integrate ESD principles and strategies in curriculum programs and the institutional culture of schools and universities.

In a school context, it is easy to compartmentalize one’s thinking, detached from the reality that we live in a complex ecosystem of “Earthlings.” This lesson plan, accompanied with a follow up lesson, is designed to remind students that when studying a subject at school, we often do not ask about the fundamental role and meaning of humanity on Earth, and the impact human life has on Earth. It is very important to connect theory with practice, and the lesson is designed to illustrate the connection as well!

Increasingly too, the role of faiths and spiritual traditions in building sustainable futures is being affirmed through the advocacy and work of “green” and “eco-justice” theologians (e.g., Thomas Berry and Sean McDonagh in the Christian faith; Thai Buddhist monks leading their communities in non-violent action to stop further deforestation; the Vietnamese “engaged Buddhist” monk, Thich Nhat Hanh, who counsels living in moderation). As shown in the Appendix 1, diverse faiths hold within their sacred teachings values, principles and conduct that promote living in harmony with Earth. The Association of Religions and Conservation (ARC) also have a very helpful website containing statements of major faiths on ecology. (See <http://www.arcworld.org/faiths.htm>)

Teaching – Learning Activities

Activity 1:

The Connection Game - All students stand in a circle. They choose two people in the circle, and do not indicate who they are. The object of the game is to keep themselves an equal distance between the two chosen people. (To vary the game, ask an individual (privately) to stand still at some point, or join in the game and participate for a while then withdraw). After 3 minutes of playing the game, stop to debrief the game:

- What happened?
- Does the game remind you of something?
- What do you think the game was supposed to demonstrate? Why would we want to play the game?
- Any other comments?

Information Input: Present a PowerPoint/OHTs/board writing about:

- ecosystems – the importance of food webs, what happens when something is removed
- destruction of the environment – a case study of an appropriate area (what has happened, what has disappeared)
- teachings of various faiths/religions about the environment (see quotations in Appendix 1)

Activity 2:

Costume Making - Assign students a character to play from the above case study. They are to make a mask, hat or defining ‘attachment’ to demonstrate their role. While creating their costume, the students must come up with:

- a) the reason they are involved in the case study
- b) what they actually did and why
- c) if they had the opportunity, what they would do differently
- d) who they see as the character that has the biggest effect on them, and who they have the biggest negative impact on
- e) what they would like to say to the character on whom they have the biggest effect.





Activity 3:

Ecosystem Game - Have students put on their costumes and all stand in a circle and introduce themselves by individually answering points (a) and (b). Have the students then link up together with the two characters from point (d). When all have been connected, answer question (c). Move the group back to the circle, and ask them to speak to the character in question (e).

Information Input: Present an introductory PowerPoint/OHTs/board writing about:

- the importance of learning science in the context of the wider story of humanity
- the role of religious and first peoples traditions in understanding and appreciating Earth, and living in peace with Earth – examples of stories from a range of traditions

Discussion and Synthesis

ORID discussion

- Observation - Were there any characters that were very connected/ disconnected to the group?
- Reflection – What feelings did you have when you were thinking about and acting out the two characters you connected to?
- Interpretation – Is the impact of the characters wider than those demonstrated today? How is this simulation limited?
- Decision – How can we take our learning forward?

Transformation

The following activities can be undertaken to give students an opportunity to commit to further action for living in harmony with the earth:

- Have an A5-sized sheet with a list of websites/groups they could contact and get involved with. Decide on a group action that can be organized as an activity in the follow-up class.
- Prepare a checklist of daily actions that individual students can take in their homes, communities and schools that are in accord with living in harmony with Earth.

This resource was developed by Johanna Archibald, Edmund Rice Camps





Appendix 1

Faith Quotations/Teachings on Living in Harmony with the Earth

"It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members and to preserve and tend to the environment in which we all live."

~ Dalai Lama

"The young generation can influence their elders and can make them understand the environmental problems that are faced by us today. The youth can make them see that our environment is deteriorating day by day."

~ Chief Oren Lyons

"Modern Society will find no solution to the ecological problem unless it takes a serious look at its lifestyles."

~ Pope John Paul II

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

--Wendell Berry

"Whatever befalls the earth befalls the people of the earth."

~ Chief Seattle

*Let the sea roar, and all its creatures;
The world, and its inhabitants.
Let the rivers burst into applause,
Let the mountains join in acclaim with joy.
The Lord is coming to sustain the Earth.
He will sustain the Earth with kindness,
Its people with graciousness.*

~ PSALM 98 (Jewish Prayer and Reflection)

*Air is the vital force, water like the father,
and earth like the great mother.
Day and night are like nurses caring for the whole world in their lap.*
~ Guru Nanak, the founder of Sikhism

"Those who want to know the truth of the universe should practice ...reverence for all life; this manifests as unconditional love and respect for oneself and all other beings."

~ Lao Tzu

The Dao De Jing says: 'Humanity follows the Earth, the Earth follows Heaven, Heaven follows the Dao, and the Dao follows what is natural.' Daoists therefore obey the Earth. The Earth respects Heaven, Heaven abides by the Dao, and the Dao follows the natural course of everything. Humans should help everything grow according to its own way.

- Alliance of Religions and Conservation <http://www.arcworld.org/faiths>





LIVING WITH JUSTICE AND COMPASSION

Title: Another World is Possible! (Learning from the Wisdom of Diverse Faiths & Spirituality Traditions)

Objectives

- Analyze the impact of globalization on poor communities
- Analyze the root causes of conflicts and peacelessness experienced by various faith communities
- Experience the feelings of the marginalised or powerful by “stepping into their shoes”
- Identify common values and principles among diverse faiths that help transform conflicts
- Identify differences in the different faith perspectives
- Analyze implications for intra-faith dialogue on values, principles, beliefs, and practices
- Draw up possible personal and social action for building a culture of peace

Topics

Globalization and “development” and how it impacts on various marginalized groups
Responses of faith communities to the challenge of globalization

Time Required

2 one hour sessions

Grade

Upper Secondary School

Materials

- Roles for each group
- Faith quotations for each group

Introduction

The realities of conflicts and violence at all levels of life continue to inflict pain and suffering for billions of people worldwide. Inter-state wars, internal armed conflicts, hunger and other deprivations of basic needs, violations of human rights, ethnic and cultural intolerance, discrimination of all kinds, and environmental violence all pose major challenges for building more peaceful societies and world that promote the well-being of all humanity and indeed of the planet.

One serious dimension of today's peacelessness is reflected in conflicts between different faiths and cultures - conflicts that sometimes tragically result in violence and bloodshed. The past or ongoing conflicts in Iraq, Sudan, India, the former Yugoslavia, Nigeria, Uganda, Northern Ireland, the Philippines, and Israel/Palestine all attest to the horrendous impact of armed conflicts on all citizens, but most tragically on children and women. The rise of religious extremism has also driven leaders and followers of some faiths to more intolerance, discrimination and violence towards peoples of other faiths. On occasion, governments and political leaders have manipulated faith for narrow political ends. Care, however, needs to be taken to avoid the implication that peoples of different faiths and cultures cannot live in harmony and peace with each other because of cultural and faith differences. The root causes of conflicts involving groups of diverse faiths and cultures are complex, including social, economic and political factors.

Yet, as advocates of peace building and peace education continuously remind us, it is vital not to succumb to a sense of despair in the face of these conflicts and violence. While regrettably much of dominant media tend to portray the evidence of violence and conflicts, there are indeed increasing signs of hope as ordinary peoples, communities, institutions and organizations (both non-governmental and state), and





movements seek to resolve the conflicts through peaceful strategies. Progress may be slow and uneven within and across societies; nevertheless, it is important to search for these signs of hope that another world is possible. Citizens can be empowered to participate in the transformation from a culture of violence to a culture of peace. It was indeed in recognition of the individual and collective efforts of innumerable peoples, communities and organizations that the United Nations declared 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World.

One significant component of the progress towards a culture of peace has been the interfaith dialogue movement, which seeks to promote understanding, respect and reconciliation among diverse faiths within and across nations. Inter-faith dialogue endeavours to raise awareness of the faith of others, which undoubtedly contributes to greater harmony and goodwill. Most importantly, inter-faith dialogue hopes to critically engage participants in revealing common values and principles that may lead to collaboration in personal and social action towards building a more peaceful world for all humanity. As UNESCO's Declaration on the Role of Religion in the Promotion of a Culture of Peace affirmed, "... we will build a culture of peace based on non-violence, tolerance, dialogue, mutual understanding, and justice. We call upon the institutions of our civil society, the United Nations System, governments, governmental and non-governmental organizations, corporations, and the mass media, to strengthen their commitments to peace and to listen to the cries of the victims....We call upon the different religious and cultural traditions to join hands... and to cooperate with us."

Globally, the accomplishments of inter-faith dialogue are reflected in the growth of various networks and coalitions, such as the World Conference on Religions for Peace, the Parliament of the World's Religions, and the United Religions Initiative. Through the frequent gatherings and specific projects of these networks, diverse faiths have shown that it is possible and urgent for dialogue to establish deeper mutual respect and understanding, as well as to join hands, minds, heart and spirit in overcoming common societal, international and global problems (e.g., wars, militarization, inter-cultural conflicts, racism, poverty, North-South inequalities, human rights, and ecological destruction).

Likewise at local and regional levels, there are numerous signs of hope where inter-faith dialogue has resulted in small though vital steps away from violent confrontations towards reconciliation and peace-building among conflicting communities and groups. In Australia, hopeful signs are evident as diverse faiths have engaged in dialogue to fulfil the goals of a truly multicultural society that is free of discrimination, intolerance and inequities (e.g., ethnic communities, indigenous peoples, refugees).

Through inter-faith dialogue, many faith leaders and followers have contributed to campaigns for nuclear disarmament, abolition of the deadly arms trade, non-violent strategies to deal with the root causes of 9/11 and related political problems, including terrorism, local and global justice in the world economy, and protection of human rights of all peoples, especially marginalized groups such as women, children and indigenous peoples. The Decade to Overcome Violence project of the World Council of Churches is a meaningful example of an ecumenical community's contribution to raise awareness of the ubiquitous problem of militarization and wars worldwide and to catalyse action for overcoming such violence and militarism.

Equally inspirational too has been the Jubilee Campaign and other initiatives to abolish the crippling international debt trap that impacts on the poor. Faith-based and secular NGOs have also provided much impetus to the local/global justice movement, challenging unjust globalization and promoting alternatives such as Fair Trade and ethical conduct of transnational corporations. Some avenues and outcomes of globalization (e.g. intercultural exchange, study abroad, North-South solidarity projects) no doubt contribute to greater understanding, peace and justice. However, such movements of "globalization from below" point out that the dominant model of economic globalization has widened the rich-poor gap and hence need to be transformed to build greater local and global justice. These joint efforts are consistent with the core values and principles of diverse faiths such as peace, justice, compassion, forgiveness, respect, harmony and love.

Inter-faith dialogue, if it is to be fruitful and authentic, rests on several assumptions and principles. These include openness to learning about and from each other's wisdom and knowledge about faith and spirituality and a spirit of humility and willingness to be self-critical, acknowledging contradictions between theory and practice. In dialogue, there is also openness within each faith to engage in re-interpretation of beliefs in the context of contemporary societal realities, and to challenge any tendencies towards extremism and intolerance by any leader or followers. In this regard, as many faith leaders have emphasized, intra-faith dialogue needs to complement inter-faith dialogue. Increasingly, there is a healthy





and vigorous self-critical reflection on doctrines such as the “just war” and “jihad” within the wider discourse on the use of physical violence in “resolving” conflicts. Likewise, the complex field of human rights needs to be seriously discussed in relation to faith traditions and practices. Importantly too, inter-faith dialogue needs to involve not only leaders but also ordinary citizens from all walks of life and sectors, including professionals, civil servants, media and educators.

Finally, the role of education in promoting inter-faith dialogue is essential and vital, so that children and youth, who will be the future leaders and adult citizens, can also grow up to promote a culture of respect, harmony, justice and non-violence.

Teaching-Learning Activities

Drawing on the values and wisdom of diverse faiths and spirituality traditions, this workshop explores creative curriculum ideas and strategies for inspiring learners to engage in personal and social transformation to build a culture of peace at local, national and global levels of life. Exemplars are presented from grassroots and people-centred movements seeking to dismantle a culture of war and violence, living with compassion and justice, promoting human rights and responsibility, building intercultural respect, reconciliation and solidarity, living in harmony with the earth and nurturing inner peace. In their vision and mission prophetically claiming that “another world is possible,” these movements embody values and principles that have their roots in, or which can be related to or affirmed by diverse faiths and spirituality traditions. The workshop also emphasises the vital role of inter-faith and intra-faith dialogue in encouraging learners at all levels and modes (formal, non-formal) of education to build a culture of peace within themselves and in the world.

Activity 1:

This teaching-learning activity makes use of the simulation approach. Simulation is used in many contexts as in modelling, engineering, testing, training, and education. This simulation requires representing certain assumptions and behaviours of a spectrum of economic, political, cultural, and faith traditions. Through this simulation, students are expected to draw out possible eventual effects of alternative perspectives, conditions and courses of action.

This simulation is an approximation of a BBC live broadcast dialogue on the theme “Faith, Development & Globalization: A Global Dialogue” involving the following steps:

1. Participants are divided into five groups. Each group meets before the radio broadcast to develop a consensus on the key points they are expected to raise during the dialogue. Each group also chooses a spokesperson to represent them during the initial round of the roundtable dialogue.
2. The teacher acts as moderator in the radio broadcast simulation.
3. During the simulated broadcast, spokespersons are given three minutes to summarize very concisely key points on the theme of the dialogue.
4. After the first round, the moderator provides opportunities for each group or community to comment or query specific points raised in other presentations.
5. A second round of interactive comments, questions and answers will provide a deepening of the dialogue. Where relevant, the moderator poses questions or raises issues to catalyse the inclusion of a broad range of perspectives as well as critical thinking on the root causes of conflicts.
6. The moderator finally requests each group/community to give a one-minute concluding statement.

Discussion and Synthesis

After the simulation, a discussion is conducted using the following guide questions:

1. What are your feelings in “stepping into the shoes” of particular “actors” in your group (marginalised? powerful?)?
2. Are the issues or problems, especially the root causes of the conflicts and peacelessness, well considered during the simulation? Are there some issues omitted?
3. Are the proposed solutions to move to “another world” which is non-violent, just, and sustainable realistic?
4. Did the simulation help you see some common values and principles among diverse faiths? Are there differences in the different faith perspectives?





5. Are there implications raised for intra-faith dialogue on values, principles, beliefs, and practices?
6. What possible personal and social action for building a culture of peace can be drawn from the dialogue?

Annually since 2001, over 10,000 participants from all sectors of civil society have gathered in the World Social Forum as a “counter” voice to the elite-centred World Economic Summits. Held most often at Porto Alegre in Brazil, the World Social Forum has provided an inspirational venue for farmers, fisher folk, social justice NGOs, human rights workers, women, indigenous peoples, environmentalists, disarmament movements, faith communities, and other grassroots people-centred organizations to share their struggles and inspirational lessons and strategies to overcome the dominant paradigm of globalisation that has widened global inequities, accelerated ecological destruction, promoted militarization, and perpetuated or even heightened human rights violations. The title of this lesson has drawn on the motto of the World Social Forum, “Another world is possible!” It embodies the vision, hope, and courageous journey of billions of people worldwide for an alternative world. Hopefully this lesson will provide a helpful curriculum and pedagogical tool for teachers to motivate people of diverse faiths and spirituality traditions to act as prophetic witnesses of their beliefs and contribute to the building of a more peaceful, just, sustainable and culturally respectful world.

Transformation

As the students develop through this lesson a more critical understanding of the causes of economic marginalization, they need to feel empowered to engage in personal and social transformation. At the personal level, they can begin by examining their lifestyle choices, based on the proverb “live simply so that others can simply live”. They can link such personal consumer choices with social action campaigns such as fair trade.

They can also explore opportunities to participate in or contribute to NGOs and faith-based agencies that are in solidarity with marginalized peoples within Australia and in overseas countries, especially in the South (e.g. Caritas; OXFAM; Christian Aid; local NGOs in South societies). It is important, however, to clarify the difference between extending aid based on feelings of “pity” with a sense of real compassion and solidarity. Students need to be able to identify that poverty is not simply because the poor have little and therefore deserves a “handout”, but rather that the poor are subject to structural injustices that have to be overcome. They begin to be sensitive to the role of affluent nations such as Australia in sustaining an unjust global economic order and “globalization from above”. This leads students to consider their future adult citizenship role in promoting foreign and domestic policies based on justice and peace.

[This module was developed by Virginia Cawagas and Toh Swee-Hin and was adapted from the workshop presented during the International Symposium on Cultivating Wisdom, Harvesting Peace, August 10-13, 2005 at the Multi-Faith Centre, Griffith University.]





Appendix 1

Roles for the Simulation

Basic Christian Community (BCC)

You are members of a Basic Christian Community (BCC) in a rural region of a Central or Latin American country. Many of you are poor landless labourers or tenant farmers who toil for very little compensation producing cash crops for landlords, local elite families and transnational corporations that have invested in agribusiness.

1. List your experiences and realities of your daily lives as a community. What would you like to say about the outcomes of development and globalisation you have experienced?
2. In your Basic Christian Community meetings, you have participated in critical educational programs involving discussions on the Bible and how these discussions have helped you to understand the root causes of your present life realities.
3. Identify some key values and principles found in your Christian faith which have clarified your understanding of the realities in your community.
4. From your Christian faith perspective, suggest strategies supporting the worldview that “Another world is possible!”

Buddhist Villagers in Thailand

You are Buddhist villagers in Thailand living near the forest. Many of you are poor farmers struggling to survive on your small pieces of land. However, the nearby forests have been subject to continuous logging of the forests by logging companies owned by the elites.

1. List your experiences and realities of your daily lives as a community. What would you like to say about the outcomes of development and globalisation you have experienced?
2. You have brought your concerns over the logging and resulting environmental destruction to your local government officials, but with no result. With the help of an NGO and the local Buddhist monks, you have participated in critical educational programs to understand the root causes of your realities
3. Identify some key values and principles found in your Buddhist faith which have helped you in understanding your situation.
4. From your Buddhist faith perspective, suggest strategies that support the worldview that “Another world is possible!”

Indigenous Peoples’ community in Mindanao, Philippines

You belong to an indigenous peoples’ community in the highlands of central Mindanao in the Philippines. You practice traditional agriculture and rely on the forests for economic survival. Colonization by the Spaniards and settlers from other islands has resulted in the loss of your ancestral lands. Also, mining corporations (local and foreign) have been exploring for gold and other minerals which impact negatively on your ways of life and culture.

1. List your experiences and realities of your daily lives as a community. What would you like to say about the outcomes of development and globalisation you have experienced?
2. In your indigenous community, your elders have helped members to understand the root causes of peacelessness and violence in your current situation.
3. Identify some key values and principles found in your indigenous spirituality tradition which have helped you in understanding your situation.
4. From your indigenous faith perspective, suggest strategies that support the worldview that “Another world is possible!”





Muslim Villagers in India

You are Muslim villagers in India who survive on fishing using small boats and nets. You have faced severe competition from large trawlers especially from other countries. The expansion of aquaculture (e.g., shrimps farming) and industries has adversely affected your local environment (e.g., mangrove destruction; pollution).

1. List your experiences and realities of your daily lives as a community. What would you like to say about the outcomes of development and globalisation you have experienced?
2. In your village meetings and at your mosques, you have tried to understand the root causes of your realities.
3. Identify some key values and principles found in your Islamic faith which have helped you in understanding your situation.
4. From your faith perspective, suggest strategies that support the worldview that “Another world is possible!”

Officials of World Bank, International Monetary Fund (IMF) and World Trade Organization (WTO)

You are officials of various international financial or development institutions (World Bank, IMF, and WTO) and aid agencies of North (industrialized) governments. You believe that the poor countries will be able to eventually develop if their governments and citizens adopt the modernization and globalization framework (free market economy, free trade, foreign investments, privatisation, liberalization, etc).

1. List the experiences and realities of poverty in poor countries. What would you like to say about the outcomes of development and globalisation that have been experienced in South (“developing”) countries?
2. Do you feel that faiths and religions play positive or negative roles in development and globalization in these poor countries?
3. From your worldview, how realistic or effective are the strategies based on the slogan “Another world is possible!”





Appendix 2

Teachings of Various Faiths/Religions about Globalization & Development

Indigenous Wisdom on Justice and Compassion

There is a longing in the heart of my people to reach out and grasp that what is needed for our survival. There is a longing among the young men of my nation to secure for themselves and their people the skills that will provide them with a sense of worth and purpose. They will be our new warriors. Their training will be much longer and more demanding than it was in the olden days. The long years of study will demand more determination, separation from the home and family will demand endurance. But they will emerge with their hand held forward, not to receive welfare, but to grasp the place in society that is rightly ours...

...Oh, Great Spirit! Give me back the courage of the olden Chiefs. Let me wrestle with my surroundings. Let me once again, live in harmony with my environment. Let me humbly accept this new culture and through it rise up and go on. Like the thunderbird of old, I shall rise again out of the sea; I shall grab the instruments of the white man's success - his education, his skills. With these new tools I shall build my race into the proudest segment of your society. I shall see our young braves and our chiefs sitting in the houses of law and government, ruling and being ruled by the knowledge and freedoms of our great lands.

Grandfather Chief Dan George (1899 - 1981)

The white man's God cannot love his red children or he would protect them. They seem to be orphans and can look nowhere for help. How then can we become brothers? How can your father become our father and bring us prosperity and awaken in us dreams of returning greatness? And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone. The White Man will never be alone. Let him be just and deal kindly with my people, for the dead are not powerless. Dead, did I say? -- There is no death, only a change of worlds.

Chief Seattle Sunday Star on Oct. 29, 1887.

Christianity on Justice & Compassion

Jubilee Pledge for Charity, Justice and Peace

The Jubilee of our Lord's birth calls us "to bring glad tidings to the poor, to proclaim liberty to captives, recovery of sight to the blind, and release to prisoners." (Luke 4:18)

As disciples of Jesus in the new Millennium, I/we pledge to:

Pray regularly for greater justice and peace.

Learn more about Catholic social teaching and its call to protect human life, stand with the poor, and care for creation.

Reach across boundaries of religion, race, ethnicity, gender, and disabling conditions.

Live justly in family life, school, work, the marketplace, and the political arena.

Serve those who are poor and vulnerable, sharing more time and talent.

Give more generously to those in need at home and abroad.

Advocate public policies that protect human life, promote human dignity, preserve God's creation, and build peace.

Encourage others to work for greater charity, justice, and peace.

US Conference of Catholic Bishops

... We are sure that all Christians...will wish to expand their common cooperative effort in order to help mankind vanquish selfishness, pride and rivalries, to overcome ambitions and injustices, to open up all the road to a more human life, where each man will be loved and helped as his brother, as his neighbour...

All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a sign of brotherhood and a sign of Providence.

*Populorum Progressio,
Encyclical letter of Pope Paul VI (March 26, 1967)*





Islam on Compassion & Justice

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Prophet Muhammad [pbuh]

To understand this world and the next world is Islam. Because Islam is the wealth of grace, you must use that grace to wash and comfort the hearts of others. To truly understand this and see all lives as your own life, without any differences, is the way of Islam. To see your neighbor as yourself, to heal the suffering of others, to share food from the same plate in harmony and peace, to live unified in food and in prayer, in happiness and in sorrow, is the way of Islam. To live separated and divided is not Islam. You must reflect on this...

From the Golden Words of a Sufi Sheikh, 1981

Buddhism on Compassion & Justice

Spirituality I take to be concerned with those qualities of the human spirit —such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony — which bring happiness to both self and others... In Tibet, we speak of shen-peng-kyi-sen, meaning “the thought to be of help to others”... Moreover, the one who is compassionate, loving, patient, tolerant, forgiving and so on to some extent recognizes the potential impact of their actions on others and orders their conduct accordingly. This spiritual practice... involves on the one hand, acting out of concern for others’ well-being. On the other, it entails transforming ourselves so that we become more readily disposed to do so.

*His Holiness the Dalai Lama,
Ancient Wisdom, 1991*

With the right understanding of simplicity, one leads a peaceful life and relates harmoniously with all sentient beings and the natural environment... If one upholds simplicity, one will understand that consumerism, among other things, endangers the earth’s biosphere and strengthens the hands of transnational corporations and institutions that give primacy to the accumulation of profits over the well-being of people... Simplicity and humility speak deeply to the current transnational development trend. Buddhists would argue that small is beautiful. Environmental sustainability, social and economic justice are more conceivable when growth is moderated and when humility and simplicity are promoted.

Sulak Sivaraksa, Thailand International Network of Engaged Buddhists





PROMOTING HUMAN RIGHTS & RESPONSIBILITIES & BUILDING INTERCULTURAL RESPECT, RECONCILIATION & SOLIDARITY

Title: Refugees from an Islamic Background

Objectives

- Know the problems facing refugees coming to Australia, with special reference to those of Muslim background
- Enumerate the human rights of refugees
- List down Australia's obligations to refugees
- Explore various faith/religious teachings relevant to the treatment of refugees
- Understand various elements of Islam.

Topic

Rights of Refugees
Australia's policies and treatment of refugees
Understanding Muslim refugees in Australia

Time required

5 lessons

Grade

Year 11/12

Materials

- CD-Scattered People - Refugee Claimants Support Centre
- Video - BBC production "Pacific Solution", "Punished not Protected"

Books and articles

"Freeing Ali" - Michael Gordon
"Borderline" - Peter Maher
"Tampering with Asylum" - Frank Brennan
"Alone Together" - Refugee Claimants Support Centre
"Future Seekers 11" - Mary Crock
"Seeking Asylum Alone" - Mary Crock
"Face the Facts" – Human Rights & Equal Opportunity
Refugee & Humanitarian Issues- DIMIA
Amnesty International – Education for Human Rights
<http://www.refugeecouncil.org.au/newsevents/index.html>
UNCHR The UN Agency for Refugees <http://www.unhcr.org/basics/BASICS/3b028097c.html>
Edmund Rice Education (2001) Welcoming the Vulnerable? Asylum Seekers in Australia. Just
Comment - Volume 4 Number 1, 2001 <<http://www.erc.org.au/issues/text/as01.htm>>
Muslims From Varied Cultures: Commonality and Diversity Culturalorientation.net
<http://www.cal.org/co/muslims/mc2.html>





Introduction

One tragic indicator of the state of conflicts in the world is the continuing large numbers of peoples deemed refugees, who are forced by circumstances of wars, conflicts and persecution on grounds of their “race”, ethnicity, culture, religion, nationality, political opinion or membership of a particular social group to flee to neighbouring states and other countries. By the end of 2006, the U.N. agency for refugees, UNCHR, reported a figure of 8.4 million refugees whose plight and suffering calls out for urgent action. However, the UNCHR also defines a “population of concern” that includes refugees as well as asylum seekers, refugees returning home, stateless peoples and internally displaced peoples who have to relocate due to armed conflicts and wars. The latest data gives a total of 20.8 million in UNCHR’s “population of concern”, distributed across regions as shown below.

PERSONS OF CONCERN TO UNHCR - BY REGION

Region	1 Jan 2005*	1 Jan 2006
Asia	7,230,100	8,603,600
Africa	4,855,200	5,169,300
Europe	4,426,400	3,666,700
Latin America & Caribbean	2,070,800	2,513,000
North America	853,300	716,800
Oceania	82,600	82,500
TOTAL	19,518,400	20,751,900

Source: UNCHR The UN Agency for Refugees <<http://www.unhcr.org/basics/BASICS/3b028097c.html>>

The international recognition of the rights of refugees was enshrined in the 1951 UN Refugee Convention and its 1967 Protocol, and a majority of countries (146) have to date ratified these conventions and other regional instruments. Through programs undertaken by UNCHR, governmental agencies and international and local refugee NGOs, refugees and other groups falling within the “population of concern” have received various forms of protection and care. From immediate relief and provision of basic needs in camps or shelters, to longer term rehabilitation (e.g., resettlement, education, reconstruction), refugees, asylum seekers and internally displaced peoples have been able to at least obtain food, clean water, medicines, basic shelter, and safety from armed conflicts.

While acknowledging the efforts of these agencies and some governments to assist refugees and other groups of concern, significant challenges remain in protecting their human rights. Increasingly, across the world, states are tending to make their policies towards refugees and asylum seekers more restrictive and less welcoming. This is illustrated, for example, in Australian policies over the decades. Some 20 years ago, Vietnamese “boat” refugees arriving in Australia were given the opportunity to settle down and integrate into Australia’s multicultural society. In the past few years, however, the Australian Government’s policies towards asylum seekers has received worldwide attention and criticism for being unduly harsh and punitive, including mandatory detention in camps, even of children, until recently. The trauma of being detained for long periods of time in these detention camps has resulted in severe cases of depression. The Government has defended those policies on the grounds that Australia’s borders need to be protected and asylum seekers need to be deterred from “jumping the (refugee or immigration) queue.” Analysts have also noted that among the asylum seekers in recent years, many have been Muslims, and suggest that refugee policies have directly or indirectly heightened public “fears” based on a stereotyped link between “terrorism” and “Islam” in the post-9/11 era.

From an international rights perspective, a considerable degree of consensus exists among human rights lawyers and advocates that Australia’s policies towards asylum seekers are not in accord with Australia’s obligations under international human rights instruments to which it is party. Therefore there is an active campaign among concerned Australians, including elected politicians, and civic and social organizations for those policies to be revoked and replaced with alternative and more humane ways of treating asylum seekers and refugees.





Looking into faith traditions, the issue of refugees relates especially to the theme of compassion towards others, even if they may be “strangers.” As shown in Appendix 1, diverse faiths call on their followers to practice kindness, love, care and compassion towards those in need and suffering from persecution. The exemplar of the infant Jesus and the Holy Family taking refuge in Egypt reminds Christians of the hardships experienced by refugees. His Holiness Pope Benedict XIV referred to this in his Message on the 93rd World Day of Migrants of Refugees (2007) as follows:

In this misfortune experienced by the Family of Nazareth, obliged to take refuge in Egypt, we can catch a glimpse of the painful condition in which all migrants live, especially refugees, exiles, evacuees, internally displaced persons, those who are persecuted. We can take a quick look at the difficulties that every migrant family lives through, the hardships and humiliations, the deprivation and fragility of millions and millions of migrants, refugees and internally displaced people. The Family of Nazareth reflects the image of God safeguarded in the heart of every human family, even if disfigured and weakened by emigration.

Similarly, Jewish teachings strongly call on believers to love and protect strangers. Islamic laws view seeking of asylum from persecution, oppression and injustices a right to be protected. In Buddhism, the principles of compassion and interdependence of all beings guide Buddhists to care for refugees. In sum, adherents of diverse faith traditions have responsibilities to defend and promote the rights of refugees as a group of marginalised peoples.

Teaching - Learning Activities

Activity 1:

1. Distribute blank maps and locate where these countries are. For example, Afghanistan, Iraq, Iran, Sudan, Kenya, Darfur.
 - Where are these places?
 - Why do you think refugees flee to another country?
 - Examine the recent flow of refugees to Australia -what has been happening in the country of origin?

Activity 2

1. Research the meaning of these terms – migrant, asylum, refugee claimant, temporary protection visa, permanent protection visa, border security, on-shore & off-shore arrivals.
 - What are the different categories of refugees– on-shore, off-shore?
 - Why are boat people treated differently?
 - What are some of the problems that refugees might face while settling into the Australian community?
 - What groups or agencies are helping refugees when they arrive in Australia?

Activity 3

1. View video “Australia’s Pacific Solution”/ “Protected not Punished”
 - What was the “Pacific Solution”?
 - What is the current Australian policy for refugees?
 - Where are the current detention centres? What is meant by “illegal” refugees? By whose standard are they illegal- Australian or UN?
 - What is the government’s argument?
 - What are the reasons that refugees have become a political issue?

Activity 4

1. Research Islam- the history and current reality
 - What countries are predominantly Islam?
 - What are the beliefs of Muslims?
 - What are their religious festivals/rituals?
 - What is their attitude to dress, alcohol?
 - What is Shar’ia law?
 - What are Muslims taught in relation to how refugees should be treated?





Activity 5

1. Participatory and creative activity on the issue (e.g., simulation, game, etc). Tear Australia educational resources has a number of options www.tear.org.au
2. Invite & listen to Muslim refugee speakers
 - What did you learn about their experience as refugees?
 - What did you learn about Muslim faith and practice? Have you changed your mind? Why and how have you changed your mind?

Discussion and Synthesis

Students organise a forum for the wider school community where they discuss the following questions:

- What are the issues and challenges refugees face?
- What does the UN say about how refugees should be treated?
- What UN conventions has Australia broken?
- What do the various faiths teach about treating refugees or strangers?
- How do we further engage and learn about Muslims?
- How do we teach non-Muslims about rights of Muslim refugees?

Transformation

Students generally want to become involved in some social action after learning about the experiences of refugees. Some of the ways that this can happen are:

- Contact refugee support group centres e.g. Refugees Claimants Centre, Romero Centre (Brisbane) and ask to visit. Find out about their work and how to support it or get involved.
- Visit a mosque and find out more about Islam, especially about Islamic teachings on refugees and asylum-seekers.

This module was developed by Br Jim Darcy, Edmund Rice Education





Appendix 1

Religious and Faith-based Sayings on Solidarity

Christianity

One need not look further than the life and words of Jesus Christ to understand that persons on the move—refugees, migrants, immigrants—are special in the eyes of God. The baby child Jesus was a refugee who, along with the Holy Family, fled the terror of Herod into Egypt. (Mt. 2:14-15) In His public ministry, Jesus was an itinerant, moving from place to place, “with nowhere to lay His Head....” (Mt. 8:20)

As we welcome the stranger into our midst, we welcome Christ Himself, for in the face of the migrant, immigrant, and refugee, we must see the face of Christ. In the Gospel of Luke, this is made clear in the experience of the disciples on the road to Emmaus (Lk. 24: 13-15), as they become witnesses to the Truth by welcoming the stranger, who is Christ. <http://www.justiceforimmigrants.org/ParishKit/CatholicSocTeaching.pdf>

Judaism

“When strangers sojourn with you in your land, you shall not do them wrong. The strangers who sojourn with you shall be to you as the natives among you, and you shall love them as yourself; for you were strangers in the land of Egypt” (Leviticus 19:33-34).

Muslims as Refugees and Asylum Providers

culturalorientation.net <http://www.cal.org/co/muslims/mc1.html>

“Muslim refugees share a fundamental understanding of hijra, or migration, which includes migration in search of refuge and protection. The Islamic calendar begins, not at the time of the Prophet Muhammad’s birth or the first revelation from Allah, but at the time of hijra when he migrated from Mecca to Medina to avoid persecution.

According to the Islamic concept of hijra, all Muslims who are not free to exercise their basic rights within their state have a duty to flee elsewhere if it is impossible for them to resist oppression.....

In Islam, asylum is a right of anyone seeking protection. The Prophet Muhammad stressed the need to grant protection and to have humanitarian attitudes towards both forced and voluntary migrants. Asylum for forced migrants is supported by the Qur’an, and shari’a law (revealed law) affirms the practice of providing sanctuary to persecuted persons and the sacredness of some places, such as Al-Kaaba (the house of God in Mecca that Muslims face in prayer)..... However, asylum according to shari’a law is not confined only to sacred places, religious people, or followers of Islam. Asylum is also granted in homes and designated communal places under the protection of Islam, and should be respected by outsiders. Asylum should be provided without discriminating between free persons and those who are enslaved, rich and poor, men and women, or Muslims and non-Muslims. The medieval theologian Ibn al Arabi suggests that asylum is obligatory from states where there is injustice, intolerance, physical persecution, disease, and financial insecurity (Eickelman & Piscatiri, 1990).

Asylum is also a duty of the political leaders of Islamic communities. As a Muslim and a religious leader, one is obliged to provide protection to anyone who seeks it indiscriminately and unconditionally. Islam provides protection to asylum seekers because of its belief that this is their right.”

Buddhism

“Whenever I meet even a foreigner, I have always the same feeling: I am meeting another member of the human family. This attitude has deepened my affection and respect for all beings.”

- His Holiness the Dalai Lama

“Love and compassion are necessities, not luxuries. Without them, humanity cannot survive.”

- His Holiness the Dalai Lama

“Embracing everyone as your brother or sister, treating all as your family, every “stranger” you see on the street... - it is important part of practicing Dharma, but often we forget about it. Why is it so hard to simply take down your guards towards others? May be it is our ego’s fault...”

- His Holiness the Dalai Lama

Baha’i

“The tabernacle of unity hath been raised; regard ye not one another as strangers. Ye are the fruits of one tree, and the leaves of one branch.”

Bahá'u'lláh, Tablets of Baha'u'llah p. 164





DISMANTLING THE CULTURE OF WAR

Title: Integrating Conflict Resolution Skills in Student Formation and Personal Development

Objectives

- Identify sources of conflict
- Identify verbal and non-verbal triggers of conflict
- Explore alternatives to violent verbal and physical confrontation
- Understand that non-violent options exist for dealing with conflict
- Understand the teachings of the Church and other faiths and religious traditions in resolving conflict through active non-violence
- Recognize that conflict can be resolved without verbal or physical violence.
- Demonstrate awareness of different points of view in conflict situations, consideration of the presence of others, and the availability of alternative strategies
- Practice ways to resolve conflict

Topic

Conflict Resolution

Time Required

4 X 45 minute lessons

Grade

Year 11

Materials

Activity 1

- slips of paper with conflict terms (see example)
- 'Violence graph' poster (see example)
- Time Article "Power Struggle, Tribal Conflict or religious war?"
<http://www.time.com/time/magazine/article/0,9171,1167736,00.html>

Activity 2

- Radio Broadcast Activity (see example)
- Group task sheet

Activity 3

- Box of resources (household items, junk etc)
- 'Spotting Conflict' sheet
- Seville Statement

Activity 4

- Role play scenario sheet
- 'Coping with Conflict' sheet
- Teachings of Various Religions or Faith Traditions on Non-violence.





Introduction

The culture of violence can be identified at various levels of human society. Schools are an important context where students can be given opportunities to empower and equip themselves to be globally aware. This awareness can then lead to becoming involved in efforts to dismantle global violence. Local communities are also critical in the process of dismantling the culture of violence and building a culture of peace. In the local context, schools are key communities through their role of facilitating values-development with young people. The content and processes of teaching and learning, as well as the social environment of a school are all variables which may, or may not contribute to dismantling the culture of violence.

Violence in schools may not necessarily be immediately visible. Relational aggression in schools can be just as harmful, if not more harmful than, physical aggression. Students who are frequently targeted for relational aggression are at greater risk of suffering internalised symptoms such as a lower sense of self-worth. This form of aggression seems to be used at times by children wishing to improve or maintain their social status. (Young, Boye & Nelson, 2006) Increasingly, too, the problem of “cyber” violence has also surfaced in school contexts as students employ e-mail and other forms of internet tools to target their victims with hate, derogatory and other violent messages.

Critical reflection on the way in which school processes promote peace will be helpful in dismantling the culture of violence. The competitive nature of some school processes can instil a notion that the world is divided into groups of winners and losers. Researchers do not necessarily advocate the elimination of competitive process; rather they draw attention to the reality that working cooperatively is necessary for cultivating satisfying social relationships and careers in the adult world. Hence a balance of cooperation and competition is advantageous in schools. (Deutsch, 1993) Furthermore, as exemplified in the field of sports, appropriate competition between teams or sportspersons needs to reflect non-violent attitudes and conduct.

From a faith or religious perspective, the theme and issues related to violence and non-violence clearly deserve to be clarified to encourage students to learn about the values and principles of peace common to diverse faiths. As illustrated in Appendix 1, there are numerous quotations for non-violence in the scriptures or holy texts or theological commentaries of many faiths. From Jewish teachings of “beating swords into ploughshares” to the Christian call to “love one’s enemies” and the Buddhist saying that “violence cannot be ceased by further violence,” students will be inspired to integrate non-violence principles and practices into their everyday relationships, as demonstrated by dedicated advocates such as Mahatma Gandhi and Martin Luther King.

Teaching-Learning Activities

Activity 1

Key Concepts: Conflict, violence, levels of violence and cycle of violence

- Overview of Module
- Introduction to conflict. Discuss prior knowledge, experiences, types (e.g. internal, external, interpersonal, group, environmental etc)
- Distribute slips of paper with conflict terms to individual students. Refer to the following terms:

CONFLICT TERMS

Aggression, Power struggle, School yard fight, Tolerance, Bashing, Rivalry, Religious dispute, Suicide, Warfare, Gang violence, Competition, Tribal conflict, Civil strife, Expansion, Sectarian violence, Domination

- Instructions to quietly think of the term – to define, to consider examples etc are given
- Explain “Violence graph” (see Appendix 2) and invite students to stick their term on the spectrum
- As students place their terms on the graph, they justify their choice





Activity 2

Key concepts: Warning signs and triggers for violence

- Radio Broadcast activity (See Appendix 3 for an example. However, the teacher and students may very well decide to focus on another current conflict situation)
- Preparation and presentation of group task

Activity 3

Key concepts: Refuting the ‘inevitability of violence’

- “We Want What you Have” Group Problem-solving activity
- Students work in small groups to achieve simple tasks. Each group’s task is different. Tasks can only be completed by using the limited resources available. Refer to the format below.

WE WANT WHAT YOU HAVE...

Group task

Your group has 10 minutes to complete the assigned task.
Each group has been assigned a different task that must be completed in the given time.
In order to help you complete the task, you may access the ‘common pool of resources’.

- Group 1’s task –
- Group 2’s task –
- Group 3’s task –
- Group 4’s task –

Resources

- Read and discuss Seville Statement on Violence (See Appendix 4).
 - What impact does this document have on the way some people view violence?
 - What other assumptions do we make about violence?

Activity 4

Key concepts: Win-lose situations, constructive communication

- Role playing lived experiences. Use this scenario sheet for role play

SCENARIO –

At a party. It’s the end of the football season and your school’s team has lost the final. You are attending a party thrown by one of your school mates. Late into the night, a group of students from the school you played against arrive, unannounced and uninvited.

- Discuss different ways to spot and resolve conflict



Discussion and Synthesis

Students may sometimes be struck by the apparent absurdity of international conflicts. So much can be lost in terms of life and resources. This may seem particularly ridiculous when more effective means are available to warring parties. An awareness of conflict resolution methods can assist students become better aware of ways to solve their own conflicts. Deutsch (1993) offers a range of conflict resolution elements that can help adolescents better understand conflict:

- Few conflicts are purely win-lose situations, where one party must have a positive outcome leaving the other with a negative outcome. In some cases both parties can have positive outcomes. However, most conflicts give all parties the opportunity to negotiate some positive outcomes for everyone. Not everyone will get what they want, but they will get something. Perceiving all conflicts as win-lose is a counter-productive and can serve to escalate the situation.
- Maintaining a state of conflict is costly. Adolescents can damage important relationships or suffer disciplinary consequences if conflict escalates. If violence becomes an issue, matters can spiral out of control and everyone suffers. There can be legal ramifications: violence may bring criminal charges. Litigation or suing can be financially costly and provide unsatisfactory outcomes. Conflict has emotional costs such as stress and anxiety. Framing conflict as the enemy rather than another person puts negotiation in a more productive environment.
- Distinguishing between positions and interests is important. When a position is adopted people tend to dig-in and refuse to be moved. When people discuss their interests they may actually find that their interests are compatible. As mentioned above, it is usually in the interests of both parties to negotiate a solution. Follett (1940) gives the classic example to distinguish between positions and interests: a brother and sister wish to have the only orange available. The sister wanted the peel to make marmalade and the brother wanted to eat the inner flesh of the orange. The position of wanting to have the only remaining orange gives little useful data for negotiating, but identifying complimentary interests can assist the negotiating process.
- It is useful to define a conflict as a mutual problem which can be resolved by cooperation. A neutral third party, such as a trained mediator, can sometimes be of assistance to mutualise a problem.
- Developing constructive communication skills can help one become better at resolving conflict. Use 'I' statements to convey your thoughts and feelings in a non-threatening manner: I think.....I feel..... Listen to the other parties carefully and respectfully. Avoid using stereotypes, making accusations or judgments. Be aware of the way you have dealt with conflict in the past. Do you become aggressive or, on the other hand, do you tend to avoid conflict; giving-in easily?

Another helpful curriculum resource for helping students integrate conflict resolution principles and skills in their lives is found in the website of the Conflict Resolution Network, which has for over two decades developed materials and conducted numerous training workshops for teachers, schools and other organizations. The CRN talks about 12 skills in resolving conflict, including the win-win strategy, appropriate assertiveness, empathy, mapping the conflict, negotiation and mediation. (<http://www.crnhq.org/twelveskills.html>).

As it aptly states, "Conflict Resolution skills and advocacy are vital for all the objectives of a well-run society and never more so than when we aim for peace, human rights and ecological care. Every human need and our very survival depends on our skill to communicate non-violently and creatively. We believe this process starts from where we stand - it can be personal, within family, community, government or the international arena. Conflict resolution skills are the tools to move the rocks from our path".

While as earlier noted, diverse faiths and religious traditions have the vision of peace and non-violence at the core of their beliefs, it is wise to remind students that within religious and faith texts and doctrines, it is possible to find teachings that may be used by followers to justify the use of violence in dealing with conflicts and problems. It is therefore vital that all faith communities should humbly examine closely such teachings oriented towards a culture of violence, and reject them as contrary to the core principles of peace and non-violence found in their faiths.





Transformation

From Activity 2 to 4, students need to feel empowered to take personal and social action to dismantle the culture of violence through means and strategies of non-violence. It is important that classroom discussion and individual reading about violent conflicts and violence from micro- to macro- levels of life do not lead to a sense of hopelessness and powerlessness among the students.

- To overcome this potential sense of disempowerment, refer continually to role-models and exemplars of non-violent action (e.g., Gandhi and the non-violent movement for India's independence from British colonialism; Martin Luther King and the civil rights movement in the U.S.; people-power revolutions such as EDSA in the Philippines; dismantling of the Berlin Wall, etc.), as well as the teachings of various faiths and religions.
- Students should be encouraged to brainstorm practical activities of dismantling a culture of violence in their school communities if manifestations can be found. Is there any one or more of these strategies which each student would like to try to implement in a careful and appropriate way? However, before they proceed to implement any strategy, it is necessary for the teacher to discuss with students the possible outcomes of particular actions, and to consider their responsibilities.
- Teachers can co-operate in institutionalizing conflict resolution understanding, values and skills in the culture of the school community, within classroom and in the wider school context. Peer mediation as one strategy may, for example, be a fruitful way to involve students in resolving their conflicts non-violently after appropriate training (see article on "Peer Mediation", Encyclopaedia of Childhood and Adolescence, (http://www.findarticles.com/p/articles/mi_g2602/is_0004/ai_2602000425)).

This resource was developed by Toni Riordan and Matthew Kearney, St Joseph's Nudgee College





Appendix 1

Teachings of various religions and faith traditions on non-violence

You have heard that it was said, 'You shall love your neighbour and hate your enemy.'

But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.

For if you love those who love you, what reward do you have?

Do not even the tax collectors do the same?

And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same?

- Matthew 5:43-48

Victory creates hatred. Defeat creates suffering. The wise ones desire neither victory nor defeat ... Anger creates anger... He who kills will be killed. He who wins will be defeated... Revenge can only be overcome by abandoning revenge... The wise seek neither victory nor defeat.

- Gautama Buddha

Do not destroy life, do not kill, Do not give others permission to kill, Free all beings from punishment, those that are firm and those that tremble.

- Dhammika Sutta of the Sutta Nipata (Vr. 394)

And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation

- Isaiah 2:4

Ahimsa (non-violence) is the greatest gift. Ahimsa is the highest self-control. Ahimsa is the highest sacrifice. Ahimsa is the highest power. Ahimsa is the highest friend. Ahimsa is the highest truth. Ahimsa is the highest teaching.

- Mahabharata XVIII:116.37-41.

May all beings look at me with a friendly eye. May I do likewise, and may we all look on each other with the eyes of a friend.

- Yajur Veda: 36.18.

When one is established in non-injury, beings give up their mutual animosity in his presence.

- Yoga Sutras (II.35)

The peace in the sky, the peace in the mid-air, the peace on earth, the peace in waters, the peace in plants, the peace in forest trees, the peace in all Gods, the peace in Brahman, the peace in all things, the peace in peace, may that peace come to me.

- Rig Veda X

AHIMSA is like a mother - always benevolent and beneficial.

In the parched land of worldly existence, it flows like a river of nectar.

AHIMSA is like a host of clouds, showering rain on inferno of miseries.

It is like a medicinal herb to heal the afflictions of our worldly existence.

- Acharya Hem Chandra (Yoga Shastra)





Appendix 2

Violence Graph

**Conflict with
least violence**



**Conflict with
greatest violence**





Appendix 3

RADIO BROADCAST

Conflict in Iraq

ACTIVITY

Design and present a 3 – 5 minute radio broadcast discussing 'Conflict in Iraq'

SUGGESTED FORMAT

News and commentary with SUGGESTED ROLES:

- Program presenter
- Noah Feldman, Prof of Law at New York Uni
- Sunni citizen of Iraq
- Shi'ite citizen

SUGGESTED FOCUS FOR DISCUSSION

- Describe the cycle of violence in Iraq?
- Who is responsible for the violence?
- What are the effects of violence in Iraq?
- Is it possible to break the cycle of violence?
- Are there alternatives to violence?

TOTAL TIME

Discussion and preparation of radio broadcast – 20 minutes

Radio broadcast – 3 to 5 minutes





Appendix 4

'Warfare is only an invention -- not a biological necessity.'

This was the title of an essay by the world-famous cultural anthropologist Margaret Mead based upon her scientific work among the peoples of the South Sea. Her conclusions which were published on the eve of World War II helped inspire the Seville Statement on Violence.

The Seville Statement (in plain words)

INTRODUCTION

This Statement is a message of hope. It says that peace is possible and that wars can be ended. It says that the suffering of war can be ended, the suffering of people who are injured and die, and the suffering of children who are left without home or family. It says that instead of preparing for war, we can use the money for things like teachers, books, and schools, and for doctors, medicines, and hospitals.

We who wrote this Statement are scientists from many countries, North and South, East and West. The Statement has been endorsed and published by many organizations of scientists around the world, including anthropologists, ethologists (animal behaviour), physiologists, political scientists, psychiatrists, psychologists, and sociologists.

We have studied the problem of war and violence with today's scientific methods. Of course, knowledge is never final, and someday people will know better than we know today. But we have a responsibility to speak out on the basis of the latest information.

Some people say that violence and war cannot be ended because they are part of our natural biology. We say that is not true. People used to say that slavery and domination by race and sex were part of our biology. Some people even claimed they could prove these things scientifically. We now know they were wrong. Slavery has been ended and now the world is working to end domination by race and sex.

FIVE PROPOSITIONS

1. It is scientifically incorrect when people say that war cannot be ended because animals make war and because people are like animals. First, it is not true because animals do not make war. Second, it is not true because we are not just like animals. Unlike animals, we have human culture that we can change. A culture that has war in one century may change and live at peace with their neighbours in another century.

2. It is scientifically incorrect when people say that war cannot be ended because it is part of human nature. Arguments about human nature cannot prove anything because our human culture gives us the ability to shape and change our nature from one generation to another.

It is true that the genes that are transmitted in egg and sperm from parents to children influence the way we act. But it is also true that we are influenced by the culture in which we grow up and that we can take responsibility for our own actions.

3. It is scientifically incorrect when people say that violence cannot be ended because people and animals that are violent are able to live better and have more children than others. Actually, the evidence shows that people and animals do best when they learn how to work well with each other.

4. It is scientifically incorrect when people say that we have to be violent because of our brain. The brain is part of our body like our legs and hands. They can all be used for cooperation just as well as they can be used for violence. Since the brain is the physical basis of our intelligence, it enables us to think of what we want to do and what we ought to do.

And since the brain has a great capacity for learning, it is possible for us to invent new ways of doing things.

5. It is scientifically incorrect when people say that war is caused by "instinct." Most scientists do not use the term "instinct" anymore because none of our behaviour is so determined that it cannot be changed by learning. Of course, we have emotions and motivations like fear, anger, sex, and hunger, but we are each responsible for the way we express them. In modern war, the decisions and actions of generals and soldiers are not usually emotional. Instead, they are doing their jobs the way they have been trained. When soldiers are trained for war and when people are trained to support a war, they are taught to hate and fear an enemy. The most important question is why they are trained and prepared that way in the first place by political leaders and the mass media.

CONCLUSION

We conclude that we are not condemned to war and violence because of our biology. Instead, it is possible for us to end war and the suffering it causes. We cannot do it by working alone, but only by working together. However, it makes a big difference whether or not each one of us believes that we can do it. Otherwise, we may not even try. War was invented in ancient times, and in the same way we can invent peace in our time. It is up to each of us to do our part.





LIVING IN HARMONY WITH THE EARTH

Title: Sustainable Living with our Oceans

Objectives

- Recognize reliance on our oceans for survival
- Identify ways in which the oceans are abused
- Acknowledge that oceans should be shared equitably
- Explore interfaith reflections on living in harmony with the earth
- Make a commitment to help save the ocean and the planet

Topics

- Sustainable living and tourism
- Environmental stewardship

Time Required

2 lessons (50 mins)

Grade

Year 10 -12 Marine studies and biology/ Religious education

Materials

- Holiday brochures covering sea side resorts, particularly around global marine hot spots
- Article: "Safeguarding the Health of Oceans" Anne McGinn, Worldwatch International
- Interfaith quotes on Living in Harmony with the Earth

Introduction

In every region and country of the world, the impact of continuing ecological imbalances and destruction has been and is being increasingly felt by virtually all humanity and other species and parts of the planet. Individual human behaviour as well as institutional and system conduct, policies, and practices have caused severe pollution and degradation of air, water and land resulting in the depletion of life-sustaining natural resources, acute loss of biodiversity, and disastrous climate change.

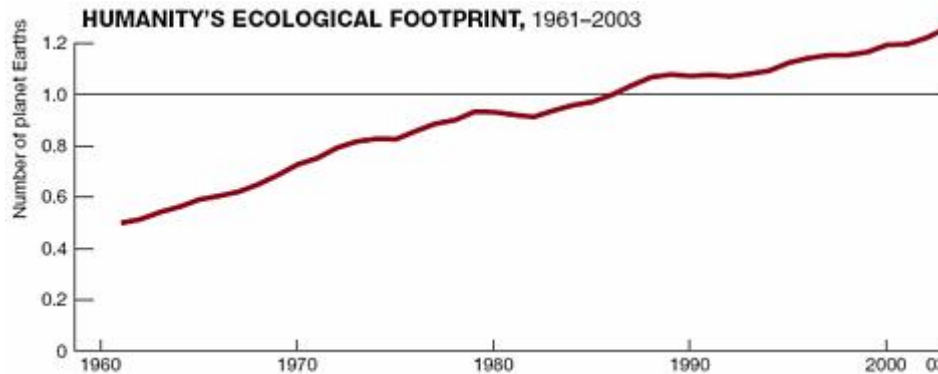
In this regard, much credit can be given to the voices of early environmentalists such as Rachel Carson, NGOs like Greenpeace, and peoples' environmental movements (e.g., Chipko campaign against deforestation in India) for raising public awareness and motivating action for environmental protection. The motto, "save our planet," is now a household word throughout the world.

As environmentalists and environmental NGOs have shown, the demands of humanity on the world's natural resources and ecosystems, measured by indicators such as the "ecological footprint," have exceeded the Earth's capacity to sustain us. In its helpful online Living Planet Report, WWF (Worldwide Fund for Nature) aptly noted that *"biodiversity suffers when the planet's bio-capacity cannot keep pace with human consumption and waste generation.... Since the late 1980s, we have been in overshoot – the Ecological Footprint has exceeded the Earth's bio capacity—as of 2003 by about 25%.*

"Effectively, the Earth's regenerative capacity can no longer keep up with demand – people are turning resources into waste faster than nature can turn waste back into resources. Humanity is no longer living off nature's interest, but drawing down its capital."

http://www.panda.org/news_facts/publications/living_planet_report/index.cfm





Not surprisingly, governments and the corporate sector are facing the challenges and demands for urgent action to overcome our ecological crisis. Successive UN world conferences on environment, development and sustainability (Rio de Janeiro, 1992; Johannesburg, 2002; Kyoto Protocol, 1997) have shown that governments, world leaders, public and private agencies, including business and corporations are awakening to the need to change economic and other policies to more environmentally friendly directions. However, while acknowledging the steps taken by governments and business to help save the planet, many environmentalists and NGOs also question the contradictions between attaining sustainability and pursuing “unlimited” economic growth and consumerism.

<State of the World, <http://www.worldwatch.org/taxonomy/term/38> >

In educational systems around the world, there has also been increasing efforts to integrate perspectives and values of sustainability and sustainable futures into formal curricula and the culture of school institutions and communities. In this regard, the UN International Decade on Education for Sustainable Development (2005-2015) is providing encouragement to educators and schools to play a vital and constructive role. This Decade for ESD complements the still ongoing International Decade for a Culture of Peace and Non-violence (2000-2010) in emphasizing that living in harmony with the Earth is essential for building a culture of peace.

As the wisdom of indigenous peoples reminds us, we have to relate to all others and to nature with respect, harmony and care. Likewise many faith traditions have, within their core teachings, values and principles for sustainability and living in moderation and ecologically balanced ways (See Appendix on quotations of faiths and ecology)

One vital component of the planet's ecosystems are the oceans. As Lubchenco noted,

The oceans are rich beyond imagining. The plants, animals and microbes at and below the surface are wondrously diverse, exotic and marvellous. They represent phenomenal diversity - diversity of body plans, diversity of ways of making a living, diversity of sensory structures, diversity of life histories, diversity of ecological interactions, diversity of chemicals and diversity of genetic material.

Oceans provide the equivalent of vital services to humanity and life systems, including producing oxygen and influencing climate and sustaining habitat for the survival of other species. Lubchenco further clarified that “kelp forests, mangroves and coral reefs provide homes for rich assemblages of coastal organisms and protect shores from erosion by waves. Oysters in bays filter water; mangroves and salt marshes detoxify pollutants and collect sediment which could otherwise smother animals and plants downstream. These services are the product of the functioning of the ecosystem, the result of the characteristics of species, interactions among them and interactions between the organisms and the physical and chemical environment.”

Lubchenco, Jane. Beware an Ecological tsunami www.ourplanet.com/imgversn/83/lubchen.html





Failure to appreciate how oceans are indispensable to the health of our planet has resulted in their continuing degradation and destruction. As Worldwatch International stated:

"For much of human history, humanity has treated oceans as inexhaustible both in terms of what they could produce and in terms of what they could absorb. But humanity has pushed the world's oceans close to--and in some cases past--their natural limits....The problems afflicting oceans are growing, from relentless over-fishing by government-subsidized fleets to the insidious accumulation of thousands of chemicals in marine food chains. And too many international institutions working on oceanic issues were created to promote economic growth and development...The key question at this critical juncture is whether this new knowledge will be bent to the service of the old, increasingly destructive view of oceans as limitless, or to the new awareness of their fragility and importance to all life on the planet...."

According to Cousteau, founder of the non-profit marine conservation organization Ocean Futures Society, *"we need to stop using the water system as a universal sewer."*

<<http://www.earthdive.com/site/news/newsdetail.asp?id=1651>> 29 April 2006

The growing recognition of the state and importance of the world's oceans consequently led to the declaration of 1998 as the international Year of the Ocean. During that year and beyond, schools and educators in the wider community have worked hard to raise public and governmental awareness about the destruction of this vital resource and advocate policies to protect and restore the oceans. [International year of the Ocean-UNESCO <http://ioc.unesco.org/iyo/>; International Year of the Ocean, National Oceanic & Atmospheric Administration, U.S. Dept. of Commerce <http://www.yoto98.noaa.gov/>]

Teaching – Learning Activities

Activity 1

1. Students are provided with a number of brochures or internet flyers on different resort holidays. In groups of 3 or 4, students choose one of the resorts where they would like to holiday
2. Students, working in a group, make a list of the beach/water activities they would like to participate in at their resort. This list of activities is compiled on the board/ poster. (This could alternatively be done using computers on the internet where students find out information about the resort.)
3. After this has been completed the students are given a copy of the world map showing global marine hot spots and declining fisheries. (see Article: "Safeguarding the Health of Oceans" Anne McGinn, Worldwatch International)
4. They are then asked to make an analysis on how this will affect their holiday. The question on how this will affect the local inhabitants is raised at the end of the lesson.

Activity 2

1. Different quotes from faith traditions on cards up on the board (see Appendix 1) Students are asked how these beliefs impact on how people view caring for the earth.
2. Students visit the website www.interfaithpower.org/theology.htm and choose two faith traditions. They explore how these faith traditions are responding to environmental issues through their theology and action.
3. Students construct a poster of Interfaith quotes and images of the marine environment and present these to younger classes.

Discussion and Synthesis

This activity appeals to students' desire to have a great holiday. Hopefully a realisation starts to dawn that as a global decline of the marine environment becomes more real, future recreational activities will be affected. It is hoped that they will also develop the compassion to see the effect this would have on others, particularly local inhabitants and endangered species.

At the end of these activities a forum is planned where students reflect on and discuss the following questions:

- Who/what is responsible for the decline in marine environments?
- What responsibility do tourists have?
- What role do faith organisations have ensuring environmental sustainability and care of the earth?





Transformation

When students realise that they are going to be affected by the global decline of the marine environment, hopefully they will be moved to act. It is hoped that they will develop the compassion to see the effect this would have on others. Students can be encouraged to explore advocacy and action ideas that help to build a more sustainable world. One organisation that they can explore is YES (Youth for Environmental Sustainability). YES! assists young people to make a difference for the environment through developing their capacity to engage in social action and transformation. (www.yesworld.org)

The NGO EarthShare has prepared a helpful list of “earth saving tips” relevant to the Year of the Ocean, including stopping dumping of sewage, toxic chemicals and sludge into drains rivers and oceans; establishing marine parks to protect species; not touching coral reefs during snorkelling or scuba diving; picking up litter, plastic bags on the beach; join local beach cleanup campaigns etc.
<http://www.earthshare.org/tips/ocean.html>

This resource was developed by Kevin Van Der Weide, St Patrick’s College





Appendix 1

Faith Quotations and Teachings on the Environment

"It is our collective and individual responsibility to protect and nurture the global family, to support its weaker members and to preserve and tend to the environment in which we all live."

~ Dalai Lama

"The young generation can influence their elders and can make them understand the environmental problems that are faced by us today. The youth can make them see that our environment is deteriorating day by day."

~ Chief Oren Lyons

"Modern Society will find no solution to the ecological problem unless it takes a serious look at its lifestyles."

~ Pope John Paul II

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

~Wendell Berry

"Whatever befalls the earth befalls the people of the earth."

~ Chief Seattle

*Let the sea roar, and all its creatures;
The world and its inhabitants.
Let the rivers burst into applause,
Let the mountains join in acclaim with joy.
The Lord is coming to sustain the Earth.
He will sustain the Earth with kindness,
Its people with graciousness.*

~ PSALM 98 (Jewish Prayer and Reflection)

*Air is the vital force, water like the father,
and earth like the great mother.
Day and night are like nurses caring for the whole world in their lap.*

~ Guru Nanak, the founder of Sikhism

"Those who want to know the truth of the universe should practice ...reverence for all life; this manifests as unconditional love and respect for oneself and all other beings."

~ Lao Tzu

The Dao De Jing says: 'Humanity follows the Earth, the Earth follows Heaven, Heaven follows the Dao, and the Dao follows what is natural.' Daoists therefore obey the Earth. The Earth respects Heaven, Heaven abides by the Dao, and the Dao follows the natural course of everything. Humans should help everything grow according to its own way.

- Alliance of Religions and Conservation <http://www.arcworld.org/faiths>

The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees, and the earth. When we realize that the world is a mutual, interdependent, cooperative enterprise . . . then we can build a noble environment. If our lives are not based on this truth, then we shall perish.

- Buddhadasa Bhikkhu, Thai monk





LIVING WITH JUSTICE & COMPASSION & BUILDING INTERCULTURAL RESPECT, RECONCILIATION, & SOLIDARITY

Title: Make Indigenous Poverty History

Objectives

- Know the history of indigenous Australians
- Identify various issues that have impacted upon indigenous Australians
- Identify various aspects associated with indigenous reconciliation
- Develop strategies to eradicate indigenous poverty in Australia

Topics

Indigenous Australia's history, reconciliation and overcoming poverty

Time Required

6 lessons

Level

Upper Secondary School

Materials

- Computers with internet access
- Student notebooks
- Newspapers
- Indigenous Stories 'Fiona's Story', 'Jennifer's Story', 'Michael's Story' (available from www.humanrights.gov.au/bth/index.htm)
- Video – *Rabbit Proof Fence*
- Butcher's paper, Coloured pencils
- Video – 'Cry from the Heart' – *Sixty Minutes* segment July 30th 2006
- Indigenous guest speaker
- Copy of 'Australian Declaration Towards Reconciliation' for each student
- DVD – *Make Poverty History* (obtained from Caritas Australia)
- Copy of the Millennium Development Goals for each student (see www.caritas.org.au)
- PowerPoint presentation – *Make Indigenous Poverty History* (see website www.ncca.org.au/natsiec/indigenous_poverty/resources/powerpoint_resources)

Introduction

Of the world's 6.7 billion population, some 4 percent or nearly 300 million are indigenous peoples, who are "the descendants of the original inhabitants of the area where they live..(and) maintain a unique language and culture and an ancestral relationship to a homeland. The global indigenous population ... is composed of five thousand distinct indigenous cultures worldwide, living in every climate from the Arctic Circle to the tropical rainforests" (Rainforestweb.org

http://www.rainforestweb.org/Rainforest_Information/Indigenous_Peoples/) As the United Nations Cyberschoolbus internet resource notes, indigenous peoples, although "united by many common experiences, including histories of marginalization and struggles for cultural survival," are "nonetheless each unique and distinct". <http://www.cyberschoolbus.un.org/indigenous/identify_2.asp>





Indigenous people worldwide suffer from a legacy of oppression, especially due to colonial conquest, that have devastated their lands, resources and culture and stripped them of their heritage to the point where they have been referred to as people from the 'fourth world'. Modernization and today's dominant economic model of "development" and globalization, have continued to impact negatively on indigenous peoples through such activities as logging, mining, dam construction, agribusiness and transmigration of non-indigenous citizens.

The effects of the often unjust treatment of our indigenous brothers and sisters continue to scar indigenous children today. Most live in poverty and lack opportunity. Added to this is a struggle with their identity, trying to develop a balance between the richness of their indigenous culture and the demands of "fitting in" to mainstream society. Too often society expects that all people will conform to a certain mould and assimilate into dominant cultural norms and values. Today, in many countries, modern educational systems often lack resources, capacities and programs to enhance indigenous identity and cultural survival.

Despite these obstacles, indigenous peoples worldwide as well as an increasing number of non-indigenous supporters, have in recent decades been able to advance the cause of indigenous struggles for justice, human rights and survival. Hence, there is now a UN Permanent Forum on Indigenous Issues to advocate on behalf of indigenous peoples worldwide, set up as "*an advisory body to the UN Economic and Social Council, with a mandate to discuss indigenous issues related to economic and social development, culture, the environment, education, health and human rights*" (< <http://www.un.org/esa/socdev/unpfii/> >)

The first UN International Decade of the World's Indigenous Peoples (1994-2004) was succeeded by the second International Decade from 2005-2015. The main objectives of the second Decade included promoting non-discrimination and inclusion of indigenous peoples in designing and implementing laws, policies and programs for their well-being; promoting their full participation in decisions affecting them; and redefining inequitable and culturally inappropriate development policies:

(<http://www.un.org/esa/socdev/unpfii/en/second.html>). In 2006, after more than a decade of determined advocacy and lobbying, the UN General Assembly adopted the UN Declaration on the Rights of Indigenous Peoples.

An underpinning theme in recognizing the rights of indigenous peoples relates to the spirituality and wisdom integral to indigenous traditional worldviews. Holding their relationships with the land and other parts of the Earth and universe as sacred, indigenous peoples have handed down, through many thousands of years, spiritual knowledge and ways of relating that accord with modern notions of sustainability, intercultural respect, harmony and a just sharing of resources. As the Shawnee elder, Tecumseh, counselled:

"So live your life that the fear of death can never enter your heart. Trouble no one about their religion; respect others in their view, and demand that they respect yours. Love your life, perfect your life, make beautiful all things in your life".

(Indigenous Peoples Literature http://www.indigenouspeople.net/body_final.html)

Many organized faiths and religions are also increasingly acknowledging and apologizing for the wrongs in which their own institutions have been involved during the past, especially during the colonial period. This has been a vital component of the process of reconciliation between non-indigenous and indigenous peoples. Most importantly, many faith leaders have reminded their followers that the core values and principles of their faiths should be respectful of indigenous spirituality and to learn from indigenous wisdom in living with the earth. The well known Christian "green" theologians and advocates (e.g., Thomas Berry, Sean McDonagh, and others) and Buddhist teachers such as Thich Nhat Hanh and His Holiness the Dalai Lama have clarified core principles in their respective theologies and doctrines that are in accord with indigenous profound interconnectedness with all parts of the natural environment and the universe.

This module seeks to encourage students to explore these issues and themes related to the marginalization of indigenous peoples in Australia (Aboriginals and Torres Strait Islanders), and their capacities to overcome this marginalization with the support of non-indigenous peoples through reconciliation and social justice. In the 21st century, this societal pressure to behave in certain ways and ascribe to the dominant culture denies indigenous Australians the opportunity to embrace and explore the depth of their culture. Instead of weaving it into the tapestry of Australian life, they are often stifled and shunned because of difference. Instead of being shunned, their contribution must be considered worthwhile.





The arrival of the First Fleet in 1788 and successive generations of oppression have had devastating consequences for the Aboriginal people of Australia. While this arrival has often been referred to in conventional history books as “settlement,” to indigenous peoples, this process constitutes in reality an “invasion” based on injustice, racism and oppression. Over the next 200 years, there has been a denial by successive governments for indigenous Australians to participate equally and fully in the future of a land they had sustained and managed successfully for millennia. The 1997 *Bringing Them Home* report, which documents the experiences of Indigenous children stolen from their parents, highlights that according to the UN definition, genocide took place in Australia. Indeed, the land was stolen, not shared.

Over the past four decades, however, a number of changes in policies and initiatives, involving governments, communities, faith institutions, NGOs and indigenous rights movements have challenged the status quo and contributed to the much needed vision and goal of ‘reconciliation’.

Thus in 1996, National Reconciliation Week (May 27 –June 3) was initiated to provide a symbol for nationwide reconciliation activities, where May 27 marks the anniversary of the 1967 referendum removing discrimination against Indigenous Australians and June 3 is the anniversary of the High Court of Australia’s Mabo decision recognizing their Native Title Rights. In 2007, Reconciliation Australia is launching a National Program of Action to “provide a framework for sustained and coordinated measures to increase the life chances of Indigenous Australians...addressing the key areas of housing, health, education, training, employment, social and communal relationships and law and justice...to (try to) close the 17-year gap in life expectancy between Indigenous and non-Indigenous Australians”.

(<http://www.reconciliation.org.au/i-cms.jsp?page=97>)

Deepening our awareness as a nation about the richness of our indigenous heritage is not about a ‘them’ and ‘us’ mentality. Rather, it is about developing the richness of our Australian culture, through embracing our heritage and celebrating our past. Instead of continuing to debate the divisions that exist in our one Australian culture, we must begin to question ‘why?’ We need to ask why after over 200 years we still haven’t learnt as a nation to embrace our indigenous brothers and sisters. We must not look for shallow answers. We must find peace with our past and with our present. We must be willing to face the truth and forge ahead in openness and reconciliation towards a future for one people united in diversity under the southern skies.

Teaching – Learning Activities

Activity 1 - Timeline of Indigenous Australians

1. As a general introduction to the history of indigenous Australians, students go to the website www.humanrights.gov.au/bth/timeline/index.htm and use the interactive timeline to construct their own timeline which displays an accurate insight into the history of Aboriginal people and their changing lifestyles. Teacher highlights important points as students copy into their books this important timeline. Another helpful resource is called Face the Facts: Questions and Answers about Aboriginal and Torres Strait Islander People. (http://www.humanrights.gov.au/racial_discrimination/face_facts/atsi.html)
2. As a part of their on-going homework in this module, students are to cut out articles from the newspaper that involve indigenous Australians and write a paragraph about how they are represented in the media.

Activity 2 - Indigenous Australians - History

1. Teacher discusses with students information about the stolen generation.
2. In small groups students read through two stories from the Bringing Them Home report (1997). In their groups the students list similarities, differences and the impact on their life that each situation would have had. This summary can be written up on butcher’s paper and is then presented to the class group.
3. Students watch a section from the film ‘Rabbit Proof Fence’ and discuss issues of the Stolen Generation. The Australian book and film Rabbit-Proof Fence tells a dramatic story about three young ‘half-caste’ or mixed race Aboriginal girls who ran away from a Western Australian settlement in which they were placed in 1931 as part of the Stolen Generation.





Activity 3 - Life of Indigenous Australians – Now

1. Students read Michael's story (www.humanrights.gov.au/bh/index.htm) and answer the following questions:
 - Based on the story, describe the lifestyle of Indigenous children today.
 - How has Michael's lifestyle differed to the lifestyle of his half brother Jake?
 - Comment on the skills that Michael had gained from living a traditional Aboriginal life.
2. Students watch the segment 'Cry from the Heart' from Sixty Minutes (July 30 2006) which is available from the website (sixtyminutes.ninemsn.com.au/sixtyminutes/stories/2006_07_30/story_1724.asp) Having watched the segment, they comment on the attitudes of Tania Major and discuss whether they agree or disagree with comments that she makes. Students can do additional reading of the thoughts of Tania Major by going to the web chat link on the Sixty Minutes site. Here they can read her thoughts on other issues to do with the current status of Indigenous Australians.
3. The teacher invites a guest speaker from a local indigenous community to come and address students about life as an indigenous Australian in the 21st century.

Activity 4 - Reconciliation

1. Students and teacher discuss what reconciliation is. Teacher writes quote on board by Jackie Huggins, Council for Aboriginal Reconciliation, and students discuss their thoughts on this quote:

Our goal is for a fair and equitable society where Aboriginal and Torres Strait Islander peoples and our cultures are respected and valued as the first peoples of this land and share in the nation's wealth ...
2. Students read "How do Christians Approach Reconciliation" (Appendix 1) and discuss how justice for Aboriginal people can be addressed in the process of reconciliation?
3. Teacher explains the formal process of reconciliation in Australia. Inform students of the National Program of Action promoted by Reconciliation Australia (see www.reconciliation.org) and encourage them to propose draft plans of action for their local areas for class discussion.
4. Students and teacher deconstruct the Australian Declaration Towards Reconciliation (See Appendix 2). In small groups students prepare and present a mime or still frame drama which explains each line of the declaration.

Activity 5 - Diabetes – The Indigenous health crisis

1. Teacher and students watch DVD entitled 'Make Poverty History' which is presented by Caritas Australia. They pay particular attention to the crisis of Diabetes in the community of Broome, Western Australia.
2. Using resources from www.caritas.org.au, students explore the following questions:
 - Where are the Aboriginal and Torres Strait Islanders ranked in the world for the presence of Type II diabetes?
 - What is Type II diabetes?
 - What are some of the health implications that can happen if diabetes is left unmonitored?
 - What are some of the causes of diabetes?
 - How does lifestyle affect your chances of developing diabetes?
 - What percentage of Aboriginal and Torres Strait Islanders people have Type II diabetes?





Activity 6 - Eradicating Indigenous Poverty

1. Students and teacher go through the Millennium Development Goals. These 8 goals were established as a part of the 'Make Poverty History' Campaign. These Goals were agreed upon at the Millennium Summit in 2000 by 189 United Nations member states including Australia and aim to halve world poverty by the year 2015.
2. Using the Millennium Development Goals, students must come up with corresponding Millennium Development Goals to eradicate indigenous poverty. They must be specific to their knowledge of the struggles of indigenous Australians. Students can artistically design their Millennium Development Goals on poster paper and hang them around the room.
3. After students have come up with their own lists, students and teacher go to the 'Make Indigenous Poverty History' website and view the PowerPoint presentation which stresses that the fight against poverty begins at home.
(http://www.ncca.org.au/natsieec/indigenous_poverty/resources/powerpoint_resources)
This website presents additional goals to eradicate poverty in Australia. These goals can be compared to student work.

Discussion and Synthesis

Whilst there have been many important questions raised throughout the module relating to various aspects of indigenous life and particularly the inequality they face, the following questions are important for students to have reinforced upon completion of the module:

- Why is it important for all people to have an understanding and awareness of the situation faced by indigenous Australians?
- How important is the history of indigenous Australians to our society and why?
- What is the connection between educating for a culture of peace and the way Australian society treats indigenous Australians?
- What is the significance of tribes within the indigenous culture?
- How can we, as an Australian society, help to address the situation of declining health among indigenous Australians?
- Why is it important that the Millennium Development Goals be localised into an Australian context?

Transformation

Whilst the awareness of the history of indigenous Australians is vital for students, it is also imperative that these lessons evoke a movement to change their attitudes and actions. As such, students are encouraged to be more aware of poverty in their own community, with particular reference to the nature of indigenous poverty. In particular they have a powerful opportunity to develop their own goals that will contribute towards eradicating indigenous poverty, and thereby actively promote the urgently needed process of reconciliation between Indigenous and non-Indigenous Australians. Students need to be empowered and encouraged to live out these tangible goals in their own lives because it is not enough to have increased awareness of issues applying to indigenous people and educating for a culture of peace. These tangible development goals will be important for students to implement in their own lives as a part of their call to action and change the current poverty faced by many in our local community.

This resource was developed by Sr Melissa Dwyer, St James College





Appendix 1

HOW DO CHRISTIANS APPROACH RECONCILIATION?

POPE John Paul II has proclaimed next year as the year of Great Jubilee, calling all Catholics to celebrate the 2000th anniversary of Christ's birth in a special way.

Our celebration of jubilee next year presents a great opportunity and a challenge for Catholics, indeed all Christians across Australia, to support the oppressed, despised and dispossessed of our own land -- most obviously, Aboriginal Australians.

The spirituality of traditional Aboriginal peoples is that humans stand in a reciprocal relationship with all of creation and the spirit world.

As such, all things must be treated with reverence and respect. This belief that we are all mysteriously connected to the whole Cosmos is very strong. The earth is likened to our mother -- she sustains and nourishes us. We are dependent on her, so if we endanger her, we endanger life itself. Many Aboriginal creation stories tell us we are made from stardust as well as the dust of the earth.

Just as the food from the earth nourishes us and then becomes us, so we become one with the land, and destined to return to it - just as we become one with Christ's body in the Eucharist.

For many Aboriginal Australians their removal from the land was the loss of self-identity, loss of place, family, sense of belonging, dignity, spirituality. This sad loss has, become all too evident as we witness so many instances of lost people living in unspeakable conditions mostly due to dependence on alcohol. Although it is never mentioned, this was a commodity introduced by the newcomers to this land, to an unsuspecting people in exchange for cheap labor, women and land. Now for so many it has become an addiction, as a false relief for their pain and hopelessness.

So how does this Aboriginal situation relate to the notion of Jubilee justice? Clearly some restoration of land for Aboriginal people is a major concern and priority. One of the central issues of the jubilee code in the Hebrew Scriptures was the periodic return of the people to the lands of their tribes and families. This was fundamental if Israel was to return to its agrarian democracy; today it is fundamental to Australia's democracy too.

The idea is that everything is given by God, all are to share it and no one is to dominate. They were to respond to God's gracious love by sharing with the needy around them. This of course stirred up the hope and enthusiasm of the poor, oppressed, downtrodden and despised but enraged the rich landowners and moneylenders. It explains the mixed reception of Jesus in the Temple at Nazareth.

Do we hear an echo here of the intrigue in our times, happening in the courts among leaders of this country today, when Native Title, Mabo and Wick are mentioned, and here, in Victoria, in the sad ongoing struggle the Yorta Yorta people are having.

If we take a look at a map of major landowners in Australia today we would soon discover the gross inequality and injustice that has occurred in this land over a brief 200 years, especially to the eyes of the original owners, the Indigenous people.

The historical liberation Jesus spoke of in his time was not to be merely material but, more importantly, spiritual, and was to liberate people from all forms of social and economic oppression. So if the jubilee is to have any sense of reality to Christians or the Aboriginal people, there has to be some form of restoration of their human dignity through some type of land return in a practical, commonsense way. Certainly not in the scaremongering sense of asking for people's freehold property, suburban front gardens and backyards but some of the so-called Crown land that belongs to Aboriginal people not the Government or the Queen.

The Government will not be considering Jubilee as part of its millennium celebrations, but reconciliation is high on its agenda. So the question for Christians is how are the Aboriginal people -- who, according to all statistics, are the most downtrodden and despised -- going to be treated in light of Jubilee justice? To celebrate Jubilee in this land, justice has to be done via reconciliation and can only be achieved through the last words of Jesus on the Cross:

"Father forgive them for they know not what they do."

This is the mandate for all people. To forgive we need to create good relationships within family and others.

By ELIZABETH 'BETTY' PIKE, a Geelong resident who is a member of the team at the Aboriginal Catholic Ministry Melbourne. Her ancestors are the Noongah people of the far south-west of Australia





APPENDIX 2

Australian Declaration Towards Reconciliation

We, the peoples of Australia, of many origins as we are, make a commitment to go on together in a spirit of reconciliation.

We value the unique status of Aboriginal and Torres Strait Islander peoples as the original owners and custodians of lands and waters.

We recognise this land and its waters were settled as colonies without treaty or consent.

Reaffirming the human rights of all Australians, we respect and recognise continuing customary laws, beliefs and traditions.

Through understanding the spiritual relationship between the land and its first peoples, we share our future and live in harmony.

Our nation must have the courage to own the truth, to heal the wounds of its past so that we can move on together at peace with ourselves.

Reconciliation must live in the hearts and minds of all Australians. Many steps have been taken; many steps remain as we learn our shared histories.

As we walk the journey of healing, one part of the nation apologises and expresses its sorrow and sincere regret for the injustices of the past, so the other part accepts the apologies and forgives.

We desire a future where all Australians enjoy their rights, accept their responsibilities, and have the opportunity to achieve their full potential.

And so, we pledge ourselves to stop injustice, overcome disadvantage, and respect that Aboriginal and Torres Strait Islander peoples have the right to self-determination within the life of the nation.

Our hope is for a united Australia that respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.





PROMOTING HUMAN RIGHTS AND RESPONSIBILITIES & BUILDING INTERCULTURAL RESPECT, RECONCILIATION & SOLIDARITY

Title – What’s Fair at School

Objectives

- Identify ways of showing respect to each other in the school and wider community
- Acknowledge the presence of each other in a joyful way
- Identify disrespectful behaviours in interactions between young people at school
- Analyse the context in which disrespectful behaviours take place (i.e. take into account the effects of the behaviours on participants)
- Explore the teachings of various faiths and religions about respect, acceptance and “tolerance”
- Apply the principles of respect, acceptance and tolerance”
- Create ways of resolving conflicts
- Identify ways to ensure that disrespectful behaviours are not repeated

Topic

The lesson focuses on typical incident scenarios occurring between young people at the school that demonstrate disrespectful and intolerant behaviours and how these behaviours can be transformed to non-violent and respectful ways.

Time required

To be conducted in one session as part of a student and parents’ evening at the school.

Grade

Essentially, the learning experiences are directed at the school community in general as a means of advancing the principles and the associated actions, attitudes and practices that support their application at the school. However, the learning activities have the potential to create opportunities for young people to achieve accredited learning outcomes in Year 10 English and SOSE. In addition, senior students may elect to engage in the learning activities at a more advanced level, for instance, by designing and analyzing the scenarios, orchestrating the plays, roles, scripts and leading their performance, and may complete a community learning project that can be attributed to their Queensland Certificate of Education.

Materials

No special materials are needed. The school will provide the venue for rehearsal and performance of the plays.





Introduction

The promotion of human rights is a key theme in building a culture of peace through all institutions of societies and in the international context. When the rights of an individual or group are violated, the experiences of injury (physical, emotional, psychological) and loss of dignity and freedoms impact negatively on the victim's well-being and sense of peace. Furthermore, the violations of rights can become catalysts for further conflicts and even violence.

Various international instruments from the Universal Declaration of Human Rights to successive other declarations and conventions, have provided general principles and specific standards and guidelines for protecting the rights and fundamental freedoms of individuals and groups. There is now wide consensus that human rights need to be protected in all aspects and dimensions of life, including civil, political, economic, social and cultural rights.

While each individual human being is entitled to fundamental rights and freedoms as a member of humanity, there is also recognition of group rights. Many rights and freedoms are "conditional" since in fulfilling one's rights, it is essential that this does not lead to the violation of the same right or other rights of others. In this regard, in educating for peace, learners are also reminded that promoting human rights is necessarily accompanied by a commitment to responsibilities. Educating for human rights and building a culture of human rights and responsibilities therefore needs to be integrated in the policies and programs of schools and educational institutions.

Among the wide range of rights and freedoms expected in everyday life, two closely related rights are the rights to be treated with respect and tolerance. To respect others as human beings and to treat them with dignity, regardless of nationality, culture, religion or faith, gender, age, socio-economic background and other, is necessary for living in harmony and peace. To show tolerance for each other despite social and cultural differences is an important dimension of respecting others. This principle was affirmed in the UN General Assembly's 1996 declaration of Nov 16th as the International Day for Tolerance following the United Nations Year for Tolerance, 1995. More recently, the 2005 World Summit Outcome document (<http://daccessdds.un.org/doc/UNDOC/GEN/N05/487/60/PDF/N0548760.pdf?OpenElement>) outlined "the commitment of Heads of State and Government to advance human welfare, freedom and progress everywhere, as well as to encourage tolerance, respect, dialogue and cooperation among different cultures, civilizations and peoples" <http://www.un.org/depts/dhl/tolerance/>

Among educators for peace, while respect is universally seen as crucial, the concept of "tolerance" has sometimes been viewed as inadequate, given the popular notion of "tolerance" or "tolerating" as "putting up" with others - an attitude that may not be respectful. Instead, the idea of "acceptance" may be more holistic. However, as shown in UNESCO's "Declaration of Principles on Tolerance" proclaimed on 16 November 1995, tolerance needs to integrate values of respect and acceptance. [See also "Declaration on the Elimination of all forms of Intolerance and of Discrimination based on Religion and Belief (Resolution 36155, Adopted by the General Assembly of the United Nations on 25 November 1981) and website of [tolerance.org](http://www.tolerance.org/). <http://www.tolerance.org/>

Looking at diverse faith traditions, the values and principles of respect, acceptance and tolerance are frequently emphasized in the teachings and role-models of founders, prophets and leaders.

Schools clearly have a vital role in promoting the principles of respect and tolerance as children and youth are growing up to be adults. For example, Queensland schools are expected to cultivate a respect for differences, or *"acceptance that students come with uniqueness in background, ability, worldview, circumstance or life choice that needs to be understood and that racism and discrimination are inappropriate responses to difference and diversity"*. Also, inclusiveness is encouraged by *using curriculum to develop attitudes, values, knowledge and skills for students to accept; value and respect others and preparing students for positive participation in work, family and civic life"* [<http://education.qld.gov.au/strategic/eppr/curriculum/crppr009/definitions.html>]





In NSW, schools have been called on to promote respect and responsibility through various programs, including

- *Cultural Awareness: celebrating diversity within schools and communities, or being aware of situations in other schools or countries.*
- *Inter-school programs: combining with other schools for classes or cultural activities, including correspondence with or visiting other schools, internationally, nationally and within NSW.*
- *Cultural Exchange: covering a range of programs, including corresponding with and visiting other schools, internationally, nationally and within NSW.*
- *Student Welfare: reflecting school ethos and covering a range of issues such as respect for the individual and the rights of others in a celebration of diversity, self-awareness, bullying, gender equity, discrimination and harassment.*
- *Human Rights: being aware of and respecting the rights of all humans and developing morals and ethics.*
- *Community Partnerships: developing citizenship and reflecting on the role of students in the community by working with local community groups.*
- *Leadership: building respect and taking responsibility, including SRCs.*
- *Curriculum: contributing strongly to the development of students by exploring values, incorporating respect and responsibility, across learning areas and teaching values that are important in the community.*
- *Peer Support: students supporting other students in developing self-esteem and a sense of belonging, and investigating respect and responsibility amongst students in school and community settings.*

<<http://www.boardofstudies.nsw.edu.au/respect/dimensions.html>>

The Centre Education Programme is an initiative of Edmund Rice Education – (Trustees of the Christian Brothers). The school offers a full-time and multi-year education program for young people of secondary school age who have disengaged from mainstream schooling. Students typically express a broad range of complex education needs and the school responds with a variety of flexible and innovative teaching strategies and learning experiences.

Teaching and learning at the Centre Education Programme is characterized by small class sizes, a flexible curriculum that draws on individual student interest and project work and a democratic pedagogical approach that encourages learner empowerment and autonomy.

The response to student needs is holistic in the sense that social, spiritual, emotional and cognitive needs of students are all addressed in flexible curriculum content that allows students to achieve outcomes in both Education Queensland syllabi and nationally accredited VET courses.

In this way, the Centre Education Programme assists students to negotiate the social and emotional transition to adulthood, plan individual vocational pathways and achieve the necessary educational and training qualifications for their realisation.

The Centre Education Programme operates on principles rather than rules. Relationships between teachers and learners foster trust, support and encouragement and are underpinned by a whole school ethos based on the four principles of respect, honesty (“fair dinkum”), safe and legal, and participation (“having a go”).

The purpose of the lesson is to highlight the importance of applying the principles of respect and tolerance to the interactions that comprise school life at the Centre Education Programme and contribute to establishing a culture of peace in the school community.





Background reading

UNESCO Promoting tolerance http://portal.unesco.org/shs/en/ev.php-URL_ID=6551&URL_DO=DO_TOPIC&URL_SECTION=201.html

<http://www.wikipedia.org/wiki/Respect>

<http://www.wikipedia.org/wiki/tolerance>

<http://www.tolerance.org/>

<http://www.religioustolerance.org/reciproc.htm>

Conflict resolution network <http://www.crnhq.org/>

http://www.wikipedia.org/wiki/conflict_resolution

Theatre of the Oppressed – see www.wikipedia.org.au/wiki/Augusto_Boal

Implementing peace education and human rights in schools

Toh, Swee-Hin V. Floresca-Cawagas (2000) “Educating Towards a Culture of Peace” in Goldstein, T & Selby, D (Eds) *Weaving Connections: Educating for Peace, Social and Environmental Justice*. Toronto: Sumach Press.

Toh, Swee-Hin “Walk in My Shoes” in *Learning to Live Together*, Teachers Resource Book - Asia-Pacific Centre of Education for International Understanding.

Teaching - Learning Activities

Activity 1

A helpful activity to introduce students to the idea of respecting differences is for them to go around and interview each other using the following survey form:

- What is your cultural or ethnic background ?
- What countries were your parents born in?
- Where you were born?
- What languages are spoken in your family?
- What are one or two of your favourite foods?
- What faith tradition do you follow ?
- What is your favourite sport?
- What kind of music do you appreciate most?

Debrief by doing a clustering of responses to the survey questions, to show the diversity of backgrounds and interests among the students in the class.

Activity 2

The learning activities are inspired by the “Theatre of the Oppressed” approach pioneered by Augusto Boal. The approach, originating in Brazil, consists of performances of real life circumstances that highlight issues, actions or attitudes that are oppressive and unjust. Boal aims to raise awareness among disadvantaged people in a similar way to the liberating learning experiences advocated by his mentor and influence, Paulo Freire. The audience plays an interactive role with the performers to analyse the issue performed, its social and emotive effects on the play’s characters and to re-direct the performance to encompass just resolutions of the issue and reconciliation among performance characters.

The lesson is comprised of a number of short one act plays that explore familiar school scenarios of disrespectful and intolerant behaviours among students. The short plays will be performed for the audience of young people and their parents/carers by university drama students with the assistance of young people from the school.

Prior to the performance, university drama students, teachers and young people at the school will:

- Identify familiar and significant scenarios to perform
- Draft a performance narrative, character roles and script performances
- Cast the roles among university, students, teachers and young people
- Rehearse the performances
- Note the role of facilitator (School Coordinator) to intervene during the play’s performance and lead audience intervention





At the performance the School Coordinator will act as facilitator to interrupt the performance at crucial times, invite the audience to intervene in the plays to analyse the issue, outline resolutions to the scenarios and direct the actors to play out these resolutions.

Discussion and Synthesis

With the Coordinator's prompting the audience will analyse each of the plays to:

- Identify the way characters are treated disrespectfully or suffer intolerance from their peers in each play
- Discuss the principles of respect and tolerance as taught by various faiths and the ways they can be applied in the context of each play and the school community context
- Design resolutions and reconciliation options to the incidents portrayed in the performances
- Direct the actors to act out the reconciliation and resolution options

At the conclusion of the performances the School Coordinator will facilitate a discussion among audience members of the importance of applying the principles of respect, acceptance and tolerance to ensure that the school community is a safe place both physically and emotionally for young people. In addition, the discussion will highlight the importance of the school community providing a supportive environment for their development and to raise awareness of individual responsibilities in terms of the maintaining the rights and well being of others.

Transformation

Young people participating in the learning activities, as both actors and audience, have the experience of analyzing scenarios, applying the principles and acting out resolutions and reconciliations. These experiences model personal and social actions that can be taken by young people at school.

Students can be encouraged to include in their school newsletters or magazines stories of how respect and tolerance are being shown within the school community.

The other principles that are applied at the Centre Education Programme could also inspire learning experiences drawn from the same approach. These principles are honesty (being "fair dinkum"), safe (& legal) and participation ("having a go").

This resource was developed by Dr Paul Ainsworth, Centre Education Programme





Appendix 1

Faith Quotations on Respect and “Tolerance”

Christianity

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbour as yourself.”

MATTHEW 22:37-39

Buddhism:

“...a state that is not pleasing or delightful to me, how could I inflict that upon another?” Samyutta Nikaya v. 353

Islam

“None of you [truly] believes until he wishes for his brother what he wishes for himself.” Number 13 of Imam “Al-Nawawi’s Forty Hadiths.”⁵

Hinduism

*Let us follow the path of goodness for all times, like the sun
And the moon moving eternally in the sky.
Let us be charitable to one another.
Let us not kill or be violent with one another.
Let us know and appreciate the points of view of others.*

-excerpted from Hindu Prayers
Religions for Peace, 1973, WCRP

Judaism

“...thou shalt love thy neighbour as thyself.” Leviticus 19:18

“What is hateful to you, do not to your fellow man. This is the law: all the rest is commentary.” Talmud, Shabbat 31a.

Taoism

“The sage has no interest of his own, but takes the interests of the people as his own. He is kind to the kind; he is also kind to the unkind: for Virtue is kind. He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful.” Tao Teh Ching, Chapter 49

Bahá’í World Faith

“Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not.” “Blessed is he who preferreth his brother before himself.” Baha’u’llah

Jainism

“In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.”
Lord Mahavira, 24th Tirthankara

Native American Spirituality:

“Respect for all life is the foundation.” The Great Law of Peace.

“All things are our relatives; what we do to everything, we do to ourselves. All is really One.” Black Elk





CULTIVATING INNER PEACE

Title: Live Simply, so that Others can Simply Live

Objectives

- Develop an appreciation for the simple things in life
- Explain the meaning of a simple life
- Strive to reject materialistic options
- Identify role models for living simply
- Show how one can learn from these role models
- Demonstrate ways of living simply

Time Required

8 Lessons

Grade

Middle School – Years 8/9

Materials

- Family role cards
 - World Vision – Refugee stories www.worldvision.com.au/resources
 - Stir Your World & War on Poverty www.stir.org.au/stir/content
 - Ronald McDonald House family stories <http://mcdonalds.com>
- Pictures of simplicity acquired from Google Image Search

Introduction

In the building of a culture of peace, one challenge increasingly posed is the choice of what kind of “lifestyle” may be more consistent with peace-oriented principles and values. Amidst prevailing policies of maximum economic growth and unlimited consumerism accessible only to one-third or less of the world’s population, billions of peoples suffer from lack of fulfilment of their basic needs like food, shelter, clean water, sanitation, and basic healthcare.

Through family formation and the influence of mass media, especially advertising channels, children and youth in affluent sectors are often growing up pursuing personal lifestyles underpinned by an attachment to “brand names” and consumer fads. In turn, this perception and practice of what “a good life” means tends to prevent individuals and families from feeling compassion and caring for others living in marginalized situations. Educating for a culture of peace needs to empower learners to understand the root causes of structural violence leading to global inequalities, and to begin to live with justice and compassion, including rethinking lifestyles towards moderation and what is known as voluntary simplicity.

The hectic pursuit of personal “success” measured by the accumulation of more and more wealth and the luxury goods and services that such affluence can buy, has also often come at a tragic cost to a person’s sense of inner peace. When predominantly measured in material and consumerist “progress,” can happiness be truly achieved? Increasingly, there are signs that more affluent, industrialized societies are not necessarily “happier” than those with lower levels of material and economic resources. Health problems expressed in anxieties, depression and other related symptoms are growing in high GNP contexts. This is not to imply that lack of basic nutrition and other essentials of life, as in many South contexts, are not vital problems to be overcome. However, as peace-builders and peace educators emphasize a more peaceful world from personal to social levels, a shift towards a holistic notion of “quality of life” that includes cultivating one’s inner peace is needed.





In this regard, the teachings of diverse faith and spirituality traditions have emphasized the central role of inner peace as a crucial foundation in attaining their core spiritual goals. [see Appendix of quotations of faiths and inner peace]. The search for peace needs to be rooted from within, entailing a process of mindful concentration, overcoming anxieties and inner purification towards a state of tranquillity and clarity. Students can be encouraged to read about the practical strategies (e.g. meditation, contemplation) that different faiths teach in helping members of their communities to develop a greater sense of inner peace.

Furthermore, cultivating inner peace, when combined with living with justice and compassion will empower people to consider the option of living more simply so that others may simply live. This module draws on the vision, role-models or strategies of two famous historical figures, St. Francis of Assisi and Mahatma Gandhi, and a contemporary advocate, Duane Elgin, to encourage students to examine their current lifestyles and hopefully take on the challenge of voluntary.

Background Reading:

- Duane Elgin "Garden of Simplicity"
- Living Values Education www.livingvalues.net/values/simplicity_focus.htm

Teaching – Learning Activities

Activity 1 - Warm up

1. Draw a picture of your bedroom. Label every item you can remember – be as extensive as possible.
2. Identify the number of times you have used some of the items you have listed by rating the more used items 10 and the least used items 1.
3. For those items that have scored least, what does this suggest about your need for these items?
4. What items could you do without?
5. Define needs and wants.
6. Do needs and wants have different meanings for different people? Why/Why not?

Activity 2 - Game/Simulation

Family Game

1. Divide class into groups of four. Distribute six family cards. (Cards can be made using examples from the websites listed above)
2. Students take on the role of family members as suggested by the cards and prepare a one minute skit which suggests the daily life of their family. Students should attempt to represent the following:
 - o Family members
 - o Housing conditions
 - o Lifestyle – possessions, daily living
3. After viewing skits, peers decide what the needs and wants would be for each family.
4. Use a venn diagram to compare two families.
5. Ask the question again: Do needs and wants differ for different people and their circumstances?

Activity 3 - Picture Analysis

(Teacher to choose five images from Google Images on simplicity prior to lesson)

1. Look at each of the five pictures and answer the following:
2. Why would a search of Google Images provide these pictures to represent simplicity? Give reasons for each inclusion.
3. What is meant by the saying: "Live simply so that others can simply live"?
4. Can there be one way of 'living simply' for every person? Why or why not?

Activity 4 - Quotes and Sayings

1. Identify three of your favourite sayings from Appendix 1.
2. Quiet Reflection – why do each of your chosen sayings have some meaning for you? What would you like other people to understand from these sayings?
3. What circumstances may have inspired the author to write the saying?
4. Prepare a visual/auditory/kinesthetic representation for others to enjoy
5. Look at the meanings for frugal, compassionate and uncluttered simplicity provided by Duane Elgin in "The Garden of Simplicity". Identify which sayings link to each of these meanings. Some sayings may suggest more than one of the definitions. Discuss choices.





Activity 5 - St Francis of Assisi and Mohandis Gandhi

1. Investigate the lives of St Francis of Assisi and Mohandis Gandhi. Venn Diagram your findings to show similarities and differences between their lives, beliefs and values. Compare and discuss.
2. Create a dialogue between St Francis and Gandhi which discusses their views on how people in 21st Century are Living Simply so that others can Simply Live. Present to class

Discussion and Synthesis

The following discussion questions can be used to stimulate conversation about simplicity and encourage students to move to transformation and action:

- What does it mean to live simply when you are surrounded by everything?
- What simple things do you enjoy?
- What things do you enjoy that cost very little or no money?
- When can life become too complicated?
- What ways can life be simplified?
- Why should we live simply?
- What are the implications of living simply?
- What does simplicity look like in our own school? At home? In how we are with our friends?
- Who will benefit from simplicity?
- How did St Francis and Gandhi demonstrate simplicity?
- What values would be important to people who are able to live simply?

Further exploration (optional)

- Explore works of art for examples of simplicity
- Find music that has a simple melody and yet is very beautiful
- Investigate the wisdom of simplicity in ancient traditions.
- Find ways to be simply, natural and economical. Investigate the nutritional values of products. What happens to the nutritional value when food is refined?

Transformation

Students can choose an activity from their preferred intelligence to share their understanding of the importance of "Living Simply so that Others can Simply Live". Students may also negotiate their own response.

Verbal/Linguistic	Create a fictitious biography for the life of a person who exemplified simplicity.
Logical/Mathematical	Survey and analyse the financial spending of your peers to show the effects of consumerism.
Picture/Spatial	Design and create a picture freeze to depict the simplistic ideals of Gandhi or St Francis.
Body/Kinesthetic	Prepare a set of relaxation exercises which are suitable for the following age groups: 6yr olds, 14 year olds, senior citizens.
Music/Auditory	Compose a simple piece of music or a soundscape to accompany a visual meditation.
Interpersonal	Prepare and present a persuasive speech to convince people of the importance of living simply.
Intrapersonal	Develop an action plan to show how you are going to attempt to show simplicity in your actions.
Nature	Design and prepare a whole school campaign to promote a litter free zone.

This resource was prepared by Annette Butterworth, Mount Alvernia College





Appendix 1

Faith Teachings and Quotations about Simplicity

Neither individuals nor nations should regard the possession of more and more goods as the ultimate objective. Every kind of progress is a two-edged sword. It is necessary if man is to grow as a human being; yet it can also enslave him, if he comes to regard it as the supreme good and cannot look beyond it. When this happens, men harden their hearts, shut out others from their minds and gather together solely for reasons of self-interest rather than out of friendship; dissension and disunity follow soon after. Thus the exclusive pursuit of material possessions prevents man's growth as a human being and stands in opposition to his true grandeur...

Pope Paul VI, *Populorum Progressio*, No. 19.

*Hold to these principles
Seek simplicity
Grasp the essential
Overcoming selfishness
And wasteful desires*

Tao Te Ching (14)

As human beings we all want to be happy and free from misery. We have learned that the key to happiness is inner peace. The greatest obstacles to inner peace are disturbing emotions such as anger and attachment, fear and suspicion, while love and compassion, a sense of universal responsibility are the sources of peace and happiness

Dalai Lama

He who lives looking for pleasures only, his senses uncontrolled, immoderate in his food, idle, and weak, Mara (the Tempter) will certainly overthrow him, as the wind throws down a weak tree. He who lives without looking for pleasures, his senses well controlled, moderate in his food, faithful and strong, him Mara will certainly not overthrow, any more than the wind throws down a strong mountain

Dhammapada V. 7-8

Teachings from the Qur'an

Eat and drink, not in excess but in moderation and do not waste [7:31]

Do not spend unnecessarily, nor devour, eat away or waste away Allah's bounties. Allah does not approve of the extravagant or the wasteful [6:141]

[Surely those will attain a good recompense] who, when they spend, are neither extravagant nor niggardly, but hold a medium way between these two extremes [25:67]

Do not be extravagant in dissipating or squandering wealth or property in a way that is not right or on objects that are vain [17:26]

*O man! Control thyself. Only then can you get salvation.
If you are to fight, fight against your own desires.
Nothing will be achieved by fighting against external enemies;
If you miss this occasion, it will be lost forever.
One's own unconquered soul is one's greatest enemy.*

Jainism (From the Acharanga Sutra)

*Too many people spend money they haven't earned, to buy things they don't want, to impress people they don't like.
(Will Rogers)*

Many of us have not been informed of the simple fact that as we go deeper into the rat race we ultimately become the things that are acquired, owned, and consumed. (Chris LaPlante)

If you want a golden rule that will fit everybody, this is it. Have nothing in your house that you do not know to be useful, or believe to be beautiful. - William Norris, 1834-1896 (Ritchie Mommers)

You can't have everything. Where would you put it? - Steven Wright

We fill the hands and nurseries of our children with all manner of dolls, drums and horses, withdrawing their eyes from the plain face and...Nature, the sun and moon, the animals, the water and stones which should be their toys. - Ralph Waldo Emerson





CULTIVATING INNER PEACE & LIVING IN HARMONY WITH EARTH

Title - The Four Paths of the Mystical (Spiritual) Journey

Objectives

Path 1 - Widen Your Options for Wonder– The Universe is our Home

- Heighten awareness that all life on the planet is interconnected and sacred
- Deepen appreciation of life and all of creation, remembering “that it is the universe that is our home...”
- Develop the capacity of “awakened consciousness” and “seeing eyes” through “the awe, wonder, and mystery of nature and of all beings”.
- Recognize that inner peace can be fostered through identification with our place in the universe, sacred spaces and a sense of wonder that we are part of the web of life.
- Connect inner peace with social peace through social action for living in harmony with Earth

Topics

An awareness of the need in our world for awakened consciousness, a connectedness to self and the planet, silence and stillness and the breath of life

Time Required

a lifetime but a starting point would be 4 X 50 minute lessons

Grade

Year 10 – 12

Materials

- Reflective/meditative music
- Mandala of the Four Paths
- Definitions and catchphrases of each Path
- Quotations on A4 pages
- Images from nature
- Drawing materials and/or digital camera
- Outdoor natural space e.g. backyard garden/park/sky/water etc





Introduction

Across diverse faith and spirituality traditions, core teachings focus on cultivating or nurturing a deep sense of inner peace that helps to maintain a state of harmony and tranquillity within one's being and consciousness. Such inner peace is vital to an individual's well-being and quality of life, helping to overcome the "stresses," "tensions" and "pressures" of daily relationships. Most importantly, there is an integral link between inner peace and "outer" peace. As the well known Jesuit peace builder, Fr. John Dear (2001: 10) emphasized:

"Peace begins within each of us. It is a process of repeatedly showing mercy to ourselves, forgiving ourselves, befriending ourselves, accepting ourselves, and loving ourselves. As we learn to appreciate and accept God's gift of peace, we begin to radiate peace and love to others."

The Buddhist monk and engaged Buddhist peacemaker, Thich Nhat Hanh, has taught the vital need of "restoring peace" within ourselves. As he noted, "the practice of mindfulness, the practice of meditation, consists of coming back to ourselves in order to restore peace and harmony...If we come back to ourselves to restore peace and harmony, then helping another person will be a much easier thing" (Thich Nhat Hanh, 2004, True Love. A Practice of Awakening the Heart. Boston:Shambala, pg. 46).

Similarly, drawing on the wisdom of Eastern and Christian sages and mystics, Wayne Dyer (2003) suggests that when a person is in a state of peace and calmness within, then he/she will be better able to "tap into spiritual solutions" for every problem faced in life. [Dyer, Wayne (2003) There's a Spiritual Solution to Every problem", New York: Quill]

To people committed to faith based on engaged spirituality, contemplation, mindfulness and calmness are therefore linked to action. This action, both personal and social, in turn, is oriented toward the building of a culture of peace, including overcoming wars, injustices, human rights violations, discriminations, and ecological destruction.

This module encourages students to examine in particular the link between developing inner peace and the theme of living in harmony with Earth. The works of the Christian mystic Meister Eckhart and contemporary "creation theology" advocate Matthew Fox, provide examples of how the cultivation of faith and inner peace is integrally related to recognizing the interdependence of humanity with the environment. In Fox's words,

*(The) creation-centred spiritual tradition is truly ecumenical. All persons and all religions share creation in common. A global awakening can happen from a spiritual awakening that is of global dimensions. As we move from an **egological** to an **ecological** consciousness, this basic understanding of our interdependence will overcome our tendencies to do battle with each other.*

Matthew Fox (1983) *Original Blessing*, Sante Fe: Bear and Company, p15

Creation-centred spirituality, evident in many religious traditions across time and in various geographical locations, may provide some direction and vision for the change of worldview that is essential if our planetary well-being is to be restored. Deepening our sense of awe and wonder is critical for deepening our sense of inner peace that is connected to the world around us.

Further, as Duane Elgin has taught, cultivating inner peace is facilitated by adopting a lifestyle based on the concept of *voluntary simplicity*.

"It is important for us to remember where we live. As we encounter critical problems of global scale, we need a frame of reference for approaching the world as a whole system. We can acquire such a perspective by looking beyond the bounds of the earth to a larger universe. It is within the context of our experience as beings inhabiting a miraculous universe that the earth can be seen as a precious whole" (Elgin, p116).

In a parallel way, Buddhists who are engaged in action for environmental care and ecological balance emphasize the key principle of interdependence of all beings and the natural environment. Joanna Macy from the USA, Thich Nhat Hanh from Vietnam/France and Sulak Sivaraksa from Thailand have, for example, been inspirational in encouraging Buddhists to authentically practice the Four Noble truths and the Eightfold Path, as reflected in mindful living, overcoming consumerism and caring for the earth. See Appendix 1 for more quotations from various faiths.





Teaching – Learning Activities

Activity 1

1. Write the phrase “The Four Paths of the Mystical Journey” on the board, namely “widen your options for wonder”, “don’t be afraid of the dark”, “roll up your sleeves” and “dare to vision”. Remind the students that this idea comes from Meister Eckhart, a medieval mystic. Matthew Fox also used this idea in his exploration of creation-centred spirituality. This journey is perhaps the most important treasure search of our lives – the task of the group is to reconstruct the map/model for the journey.
2. Mandala and Body Sculpture. Hand out to the participants the laminated mandala of The Four Paths and the laminated page with the definition related to each of the Four Paths. Explain that the group is to match the definitions for each path with the mandala.
3. Once the group has matched the definitions on the cards with the mandala pathways, ask them to create a body sculpture in their group of 4. Use gestures, body shape and facial expression to interpret as fully as possible the group’s interpretation of each path. This sculpture will be a physical representation of the Mandala representing the Four Pathways. Someone could take a photo of each group’s sculpture that can be explained at a later stage.

The object of the exercise is to increase the capacity for participants to develop eyes that see the beauty, the awe and the wonder in the simplicity of everyday life and particularly in creation. The focus of the exercise will be the first path of the Mystical Journey.

Activity 2

Path 1– Widen Your Options for Wonder – The Universe is our Home

1. In a brief moment of quiet reflection, students are asked to imagine the place in nature that they find most beautiful. Even if they have not been there, have they seen it in a magazine or movie? Picture it in their minds, take themselves to this place in their imagination. What feelings are associated with this sacred space in nature? Share this with one other person.
2. Ask the group, if they were to physically go to their sacred space, how long would it take them, how much would it cost?
3. Ask students if they would like to be able to experience sacred spaces and awe and wonder every day?

Activity 3

“Widen your Options for wonder” - WOW moments. An exploration of outside natural space (The focus of this exercise is to foster and develop “seeing eyes” or an “awakened consciousness” to the beauty and wonder that is all around us)

1. Imagine you are three or four years old. You are at your grandmother’s house in her huge garden. In your wanderings in the garden outside, find one natural object that draws out a sense of wonder or awe from you.
2. Draw/sketch/describe or photograph your object
3. Bring your drawing/sketch or description back to your group for show and tell. (Leave the actual object where you found it, where it belongs). Can you remember how important show and tell was when you were 4 or 5 years old? Share with your group what you have found/discovered that created a sense of awe and wonder.
4. As a homework exercise each participant could be encouraged to bring along a special natural object from home or a photograph of nature that inspires awe and wonder. These can then be voluntarily shared in the group at the beginning of the next session

Activity 4

Reflective walk

1. Using photos and quotes, students follow a path around the room. They can leave their own object or drawing along the path as they walk. (Photos or pictures can be gathered from National Geographic or taken from the internet. Better still, photos that may have been taken on a digital camera of the local area can be used – a CD with 100s of digital photos taken by family and friends is available as part of this resource).
2. The photos and quotes are placed in a meandering pattern around the room forming a kind of walking path. Students follow the path around the room, taking time to stop, reflect and read as they go. They can leave their own object drawings along the path as they walk. Hopefully this experience will further enhance a sense of awe and wonder. Reflective music and candles marking out the pathway can assist in creating a sacred space.





Discussion and Synthesis

Fox states that “ . . . mysticism is about making connections where connections have been lost , forgotten, or covered up”. (Fox, *The Coming of the Cosmic Christ*, p47-51). Our contemporary western culture has lost touch with creation. We have sanitized our lives so much to protect ourselves from the natural world. We consider ourselves above the natural world and we prefer to be separate and control our environment for the sake of comfort, safety, aesthetics, status, convenience etc. Our connection with our home, our place is vital. This we have learned from Indigenous peoples.

Pose these questions to students at the end of the activities for discussion

- Why is it important for people in the North cultures to deepen their connection to the earth community?
- If the ***Universe is our Home*** as Elgin suggests, how can we reconnect with it at this primal level?
- What is the benefit of widening our options for wonder?
- Why is it important that we move from a worldview that sees the earth as object or commodity and something to be subdued to a worldview that respects “the integrity of creation, or the value of all creatures in and for themselves, for one another and for God”?
- How can you do this on an every day basis?

Transformation

Students can become involved in the following activities to further deepen their commitment to cultivating inner peace and living in harmony with the earth

- Write to your federal member asking why Australia has not signed up to the Kyoto protocol.
- Prepare a debate on the issue of global warming – is nuclear energy the answer?
- Write a letter to your school Principal asking what strategies are in place to ensure that your school is an environmentally sustainable organization. Ask if you can form a committee to make recommendations and suggestions for the school community.
- - Start your own journal exploring the WOW theme - “Widen your Options for Wonder!” Observe the natural world in your home, garden, school and local neighbourhood. Draw the beauty you see that fills you with awe and wonder.
- What does the phrase “The Universe is my home” mean to you? Why is it important to understand this today?
- Learn some techniques of meditation and stillness.
- Plan a presentation for your school assembly raising the level of awareness about the wonder and beauty of creation. Have a space on your class notice board to share WOW moments or do a library display of WOW moments.
- Read the Earth Charter and consider the links between ecological degradation and global poverty? What are some steps that you could take to preserve the “integrity of creation” in your day to day living?
- Consider your own patterns of consumption. Reflect on Romero’s quote “Aspire to be more, not to have more.” Look also at the quotations of various faiths and what they teach about living simply (See Appendix 1). What might this mean for you in your own life and in terms of what you need and want?
- Read the quotes from Duane Elgin’s book on Voluntary Simplicity. Why is this important for people living in wealthy cultures?
- Regularly take time to be close to nature. Go for a walk in your garden or local park.
- Take with you your “seeing eyes” to Widen Your Options for Wonder . . . WOW!

This resource was developed by Ann Morgan, Mt. St. Michael’s College



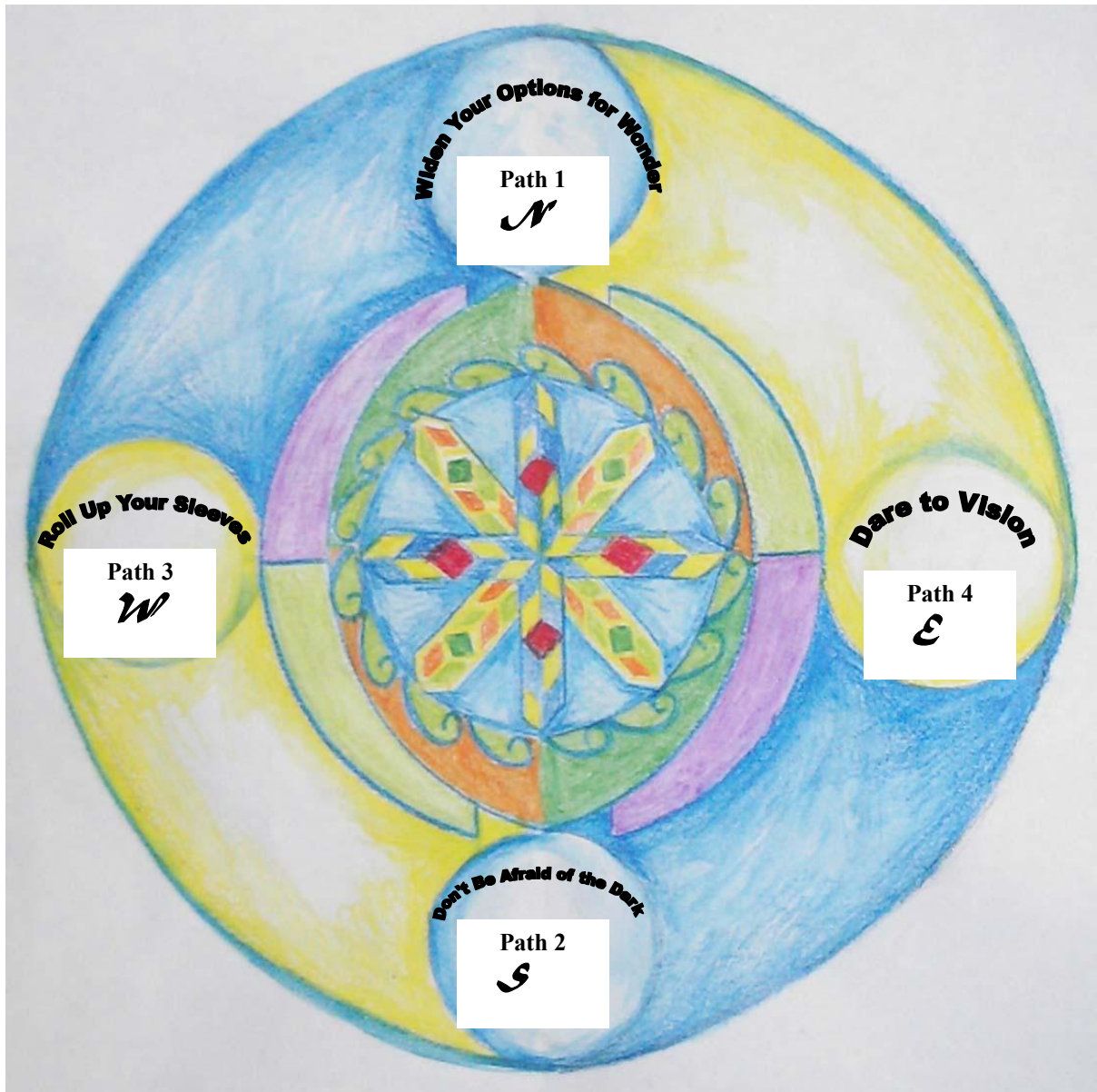


Figure 1. Mandala





Appendix 1

A Reflection on the Four Paths

Take some time to consider the four compass points of the mandala.

Draw your own mandala for one or all of the pathways. You can use words, colours, symbols.

The questions below may prompt some ideas – use some or none.

Path 1 - Widen Your Options for Wonder

- *What are the aspects of nature and the created world that draw you into feeling connected to self, others or God?*
- *Where is your sacred earth space where you love to be? The place that nurtures you? E.g. the beach or the mountains*
- *What creature fills you with joy or wonder?*
- *During this year, how could you find ways of connecting to your sacred earth space or creature e.g. find some great photos and put them somewhere to remind you that you are interconnected with all life on earth. I am part of something bigger. I am not alone.*

Path 2 – Don't Be Afraid of the Dark

- *What are the fears that you sometimes face?*
- *Can you name them or draw them and sit with them in the darkness?*
- *Do you remember the words of the last verse of that old song "The Rose"?*

*"Just remember, in the winter, far beneath the bitter snow
Lies the seed, that with the sun's love, in the spring becomes the Rose"*

Path 3 – Dare to Vision

- *What are your dreams for this year at MSM?*
- *On a larger scale, what do you envision for the way you can make a difference in your life and leave your mark on the world? It may not just be about a job or a career, it may be about the kind of person you wish to be e.g. a peacemaker, a motivator, an innovator, a creator. Start with your gifts and talents and the things you love.*
- *If there were no obstacles, what could you imagine could be the direction and impact of your life? Remember, small is still beautiful! It doesn't always have to be about the big stuff although it may well be!*
- *What kind of a world do you want to be part of creating?
"Be the change you want to see in the world". (Mahatma Gandhi)*

Path 4 – Roll Up Your Sleeves

- *Where could your dreams meet your gifts to reach out, your capacity for compassion?*
- *Who are the people that you could be drawn to with compassion?*
- *In the broader community, where is your energy for reaching out in mercy and justice?*
- *Is there a cause that you feel strongly about that is beyond the walls of our safe and comfortable life with our friends and families?*

"To bring to each person the love, tenderness and concern of Christ for the poor, seeing Christ in everyone we serve." (Sisters of Charity)

- *What were the qualities of Jesus' love for the poor?
Inclusive, forgiving, accepting, compassionate, merciful,
unconditional, challenging, any other qualities?*

Does this mean anything for you – how you treat others?





Appendix 2

Quotes of Religious and Faith Traditions and other Authors on Simplicity

It is LIFE in its vastness, subtlety, and preciousness that is the context within which simpler living acquires its most compelling meaning and significance. To break through the superficiality of a consumerist existence and deepen our appreciation of life, we can remember that it is the universe that is our home (Elgin, p113).

The practice of Avalokiteshvara Bodhissattva is to listen very deeply to every kind of sound, including the sound of pain from within and from without. Listening to the bell, the wind, the water, the insects, and all living beings is part of our practice. When we know how to listen deeply and how to breathe deeply in mindfulness, everything becomes clear and deep. (Thich Nhat Hanh)

Bringing conscious attention into our daily lives may lack the mystery of searching for enlightenment with an Indian sorcerer and the spiritual glamour of sitting for long months in an Eastern monastic setting, but consciously attending to our daily-life activities is an eminently useful, readily accessible, and powerful tool for enhancing our capacity for voluntary action. (Elgin p129 -130).

We live, we die, and like the grass and trees, renew ourselves from the soft clods of the grave. Stones crumble and decay, faiths grow old and they are forgotten but new beliefs are born. The faith of the villages is dust now...but it will grow again...like the trees. May serenity circle on silent wings and catch the whisper of the winds. (Chief Joseph of the Nez Perce)

Just as the faculty of the human intellect had to be developed by entire cultures in order to support the emergence of the industrial revolution, so, too, must we now begin to develop the faculty of consciousness if we are to build a sustainable future. There are many paths for this journey of awakening. Whichever path is selected, we must begin to live more consciously as a species if we are able to survive the coming decades and make a successful transition to some form of sustainable, global civilization (Elgin, p139).

The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand rapt in awe, is as good as dead. (Einstein in Elgin, p115)

Trees and animals, humans and insects, flowers and birds: these are active images of the subtle energies that flow from the stars throughout the universe. Meeting and combining with each other and the elements of the Earth, they give rise to all living things. The superior person understands this, and understands that her own energies play a part in it. Understanding these things, she respects the Earth as her mother, the heavens as her father, and all living things as her brothers and sisters. (Lao Tzu)

Look within, thou are the Buddha.
- words of Gautama Buddha

*Atman (the essence of the individual)
and Brahman (the ultimate reality)
are one.*
- words from the Hindu tradition

He who knows himself knows his Lord.
- words of Muhammad (pbuh)

In short, just as there is no single "right" way to outwardly live more simply, so, too, there is no single "right" way to engage in the process of inner growth. Voluntary simplicity is a way of life that is compatible with Christianity, Buddhism, Hinduism, Taoism, Sufism, Zen, and many more traditions. (Elgin, Voluntary Simplicity, p83)

All things are interdependent
- Meister Eckhart

Humanity participates by nature in all cosmic events, and is inwardly as well as outwardly interwoven with them. (Richard Wilhelm – on the Chinese concept of Tao, 1962)





PART 3



RESOURCES





LESSON/MODULE OUTLINE

Theme

One of the six themes of Educating for a Culture of Peace

Module Title

Objectives

Topic

Time Required

Grade

Materials

Introduction

*Rationale/background of the module

*Background reading materials that might assist teacher in grounding themselves in the issue/concept

*Country/area specific information

Teaching – Learning Activities

*Warm-up or Introductory activity

*Participatory and creative activity on the issue (eg simulation, game, etc)

Discussion and Synthesis

*Dialogue about the issue as they evolved/emerged

Discussion questions

*Brief synthesis to affirm principles of the theme consistent with peace education

Transformation

*Invitation for students to personal and social action

“Where to from here?”





Books and DVDs

Resources to support educating for peace with a focus on understanding world religions

For younger children

- ❖ Barnard, E. and Cho, T., 2005, *The Really Big Beliefs Project*, Curriculum Corporation, Melbourne, Australia
- ❖ Buddhist Text Translation Society, 2001, *Human Roots for Young Readers*, Vol. 1 & 2, Dharma Realm Buddhist University, Burlingame, California [available from Gold Coast Dharma Realm, 106 Bonogin Rd., Mudgeeraba, QLD 4213]
- ❖ Celebrations [series], 2001/2002, [includes: *Divali*, *Ramadan and Id-ul-Fitr* and *Wesek*], Heinemann
- ❖ Jungman, A. and Fowles, S., 2004, *The Most Magnificent Mosque*, Frances Lincoln, London, UK
- ❖ Schotter, R., *Hanukkah*, 1990, Little Brown and Company, Boston, USA. A picture book celebration of the Hanukkah for very young readers
- ❖ *Silly Tales of Chelm and other Stories*, 2003, [DVD], Sameach Music, [55 mins]. An animated collection of ten classic Jewish stories
- ❖ Storytellers [series], 2001, [includes: *Buddhist Stories*, *Christian Stories*, *Hindu Stories*, *Islamic Stories* and *Sikh Stories*], Evans Brothers Ltd, London, UK
- ❖ World Belief and Cultures [series], 2001, [includes: *Buddhism*, *Hinduism*, *Islam* and *Sikhism*], Heinemann

For teens and adults

- ❖ Abdel-Fattah, R., 2005, *Does My Head Look Big in This?* Pan Macmillan, Australia
- ❖ *Chasing God*, 2003, [DVD], Open Wide Productions, distributed by Ronin Films, ACT, Australia [52 mins]. Described by the film makers as “a worldwide quest to discover a paradoxically unifying principle that may well lie beyond the divisive interpretations of God”
- ❖ *Encounters with Islam*, [Compass TV series] [video], Australia Broadcasting Commission, Australia [35 mins]
- ❖ Gauding, M., 2005, *World Mandalas: 100 new designs for colouring and meditation*, A Godsfield Book, London, UK. Includes Buddhist, Celtic, Christian, Hindu and Native American mandalas
- ❖ Hatred, [video], distributed by Ronin Films, ACT, Australia [56 mins]. A personal journey that asks big social questions about identity and prejudice in the modern world
- ❖ Healey, J., [editor], 2004, *Religions and Beliefs in Australia*, Spinney Press, Australia
- ❖ *Islam in Brisbane*, 2004, Brisbane City Council, Brisbane, Australia
- ❖ *Muslims in Australia*, 2001, [video], Video Education Australasia, Australia [27 mins]
- ❖ *Promises*, 2001, [video], distributed by Ronin Films, ACT, Australia [106 mins]
- ❖ Saeed, A., 2003, *Islam in Australia*, Allen and Unwin, Crows Nest, Australia





- ❖ Sardar, Z. and Wyne Davies, M., 2004, *No-Nonsense Guide to Islam*, New Internationalist Publications, Oxford, UK
- ❖ *Uncle Chetzkel*, [DVD] Film Australia, Australia [64 mins]
- ❖ Van Driel, B. [editor] 200, *Confronting Islamophobia in Educational Practice*, Trentham Books, Oakhill, UK

These resources are available for loan from:

Global Learning Centre
 102 McDonald Road, Windsor, QLD 4030.
 Ph: 07 3857 6666 Fax: 07 3857 2173
 e-mail: glc@uq.net.au

Suggested readings for teachers for enrichment on the six themes:

- ❖ An-Na'im, A. (2001). The synergy and interdependence of human rights, religion and secularism. *polylog: Zeitschrift für interkulturelles*. <http://them.polylog.org/3/faa-en.htm>
- ❖ Bales, Kevin (1999). *Disposable people*. Berkeley: University of California.
- ❖ Braybrooke, M. (n.d.). *The interfaith movement in the 20th century*. <http://www.nain.org/library/movement.htm>
- ❖ Collier, Paul, Elliot, Lani, Hegre, Havard, Hoeffler, Anke, Reynal-Querol, & Sambanis, Nicholas (2003). *Breaking the conflict trap*. Washington, DC: World Bank.
- ❖ Dewes, Kate (n.d.). UN calls for education for disarmament and non-proliferation. Disarm-secure http://www.disarmsecure.org/publications/papers/education_disarmament.html
- ❖ Ellwood, Wayne (2001). *The no-nonsense guide to globalization*. London: New Internationalist & Verso.
- ❖ Feffer, John (2002). Challenging globalization. In J. Feffer (Ed.) *Living in hope*. London: Zed Books.
- ❖ International Forum on Globalization (2002). *Alternatives to economic globalization*. San Francisco: IFG
- ❖ Kung, H. (2003). A global ethic: Development and goals. Interreligious Insight. January 2003, pp. <http://www.interreligiousinsight.org/January2003/Jan03Kung.pdf>
- ❖ Merton. T. (2003). The inner experience. Notes on contemplation. W. H. Shannon (Ed.). London: Society for Promoting Christian Knowledge.
- ❖ Pieters, G. (2000). *The role of conflict/conflict resolution in anti-racism education curriculum*. <http://www.geocities.com/CapitolHill/6174/crare.html?20069>
- ❖ Renner, M. (2005). *Security redefined*. State of the World 2005. Washington: Worldwatch Institute
- ❖ Rohr, R. and friends (2006). *Contemplation in action*. New York: The Crossroad Publishing Company.
- ❖ Shah, Anup (2005). *The arms trade is big business*. pp. 1-10. <http://www.globalissues.org/Geopolitics/ArmsTrade/BigBusiness.asp?p=1>
- ❖ Shiva, Vandana (2005). *Earth democracy, justice, sustainability and peace*. Cambridge: South End Press.
- ❖ Synott, J. (2004). *Global and international studies. Transdisciplinary perspectives*. Southbank, VIC: Social Science Press (since acquired by Thomson Learning Australia), Chapter 12: Ethics, Rights and Subordinated People.
- ❖ Thich Nhat Hanh (2003). *Creating true peace*. London: Rider.
- ❖ Toh, S.H. & Cawagas, V.F. (Eds.) (2006). *Cultivating wisdom, harvesting peace*. Brisbane: Multi-Faith Centre, Griffith University.





- ❖ United Nations Development Programme (2004). *Human Development Report 2004. Cultural liberty in today's diverse world. Overview*. New York: UNDP
- ❖ United States Institute of Peace (2002). *Strategic non-violent conflict. Lessons from the past, ideas for the future. Special Report*. <http://www.usip.org/pubs/specialreports/sr87.pdf>
- ❖ World Commission on the Social Dimension of Globalization (2004). *A fair globalization*. Geneva: International Labour Organization.
- ❖ World Council of Churches (2000). *The Chiangmai Affirmation of Indigenous Peoples*. <http://www.wcc-coe.org/wcc/what/interreligious/cd36-11.html>
- ❖ Yeban, F. I., Limpin, T. J., Plantilla, J. R., Min, A.M., Gutang, M., Fernando, R. (2003). *Human rights education*. Bangkok: The Asian Resource Centre for Human Rights Education. <http://www.arcc-hre.com>

These resources are available for loan from:

Multi-Faith Centre
Griffith University
170 Kessels Road, Nathan, Brisbane, Queensland 4111
Phone: 07-3735-7051 Fax: 07-3735-3171
Email: mfc@griffith.edu.au
Website: www.griffith.edu.au/centre/mfc

Other Resources from the Australian Multicultural Foundation:

[Religion, Cultural Diversity, and Safeguarding Australia](http://www.amf.net.au/PDF/religionCulturalDiversity/Main_Report.pdf). 2004. This research report covers "the place and function of faith traditions and religious groups in an increasingly multicultural Australia operating in a world that is also increasingly globalised."
http://www.amf.net.au/PDF/religionCulturalDiversity/Main_Report.pdf.

[Muslim Australians: Their Beliefs, Practices, and Institutions](http://www.amf.net.au/PDF/religionCulturalDiversity/Resource_Manual.pdf). 2004. Resource manual prepared by the Australian Multicultural Foundation to "document and analyse recent occurrences of racist and bigoted attacks, both verbal and physical, on faith communities and their members, including post-September 11th, and to develop educational material about Islam, the Islamic diaspora and the history, role and contribution of Muslim Australians."
http://www.amf.net.au/PDF/religionCulturalDiversity/Resource_Manual.pdf.

[Constructing a Local Multi-Faith Network](http://www.amf.net.au/PDF/religionCulturalDiversity/Multifaith_Kit.pdf). 2004. Resource kit developed by the Australian Multicultural Foundation to "encourage dialogue, interaction and co-operation between Australia's faith communities at local, state and national level."
http://www.amf.net.au/PDF/religionCulturalDiversity/Multifaith_Kit.pdf.

[Achieving Harmony through Religious Understanding - a resource manual for teachers](http://www.amf.net.au/documents/amf_harmony.pdf). 2000. This manual was developed through the Believing in Harmony project, which brings clergy panels to schools selected either by the Education Department or Department of Multicultural Affairs, providing students with the chance to hear first hand about traditions which may be different from their own.
http://www.amf.net.au/documents/amf_harmony.pdf





Web Resources

Living in Harmony

www.harmony.gov.au

Harmony Day website including teaching resources, lesson plans, local celebrations and funding opportunities

Racism No Way!

www.racismnoway.com.au

An interactive resource with lesson plans, games, units and reference materials to assist schools in promoting respect, cultural diversity and safe learning environments for all people.

Bullying No Way!

www.bullyingnoway.com.au

Bullying No Way is working to create learning environments where every student and school community member is safe, supported, respected, valued – and free from bullying, violence, harassment and discrimination.

Roots and Shoots

www.rootsandshoots.org

Roots & Shoots, a program of the Jane Goodall Institute, is a powerful, youth-driven, global network of more than 8,000 groups in almost 100 countries. Together, youth of all ages are taking action to improve our world through service learning projects that promote care and concern for animals, the environment and the human community.

The Institute for Peace and Justice

www.ipj-ppj.org

The Institute for Peace and Justice is an independent, interfaith, not-for-profit organisation that creates resources, provides learning experiences, and advocates publicly for alternatives to violence and injustice at the individual, family, community, institutional and global levels.

Peace Clubs

www.people4peace.net

A resource that provides ideas, inspiration and great resources to start school and community based peace clubs. Includes inter faith quotes for peace a calendar of peace events.

Global Learning Centre

www.uq.net.au/~zzglcent/

A Brisbane based educational organisation that aims to promote understanding of people's shared responsibilities for developing more peaceful, just and ecologically sustainable communities in our world. Great teaching and learning resources available for borrowing.

Hague Appeal for Peace

www.haguepeace.org/

The Hague Appeal for Peace is an international network of organizations and individuals dedicated to the abolition of war and making peace a human right. Its new publication is Peace Lessons from Around the World, 16 lessons based on the four strands of the Hague Agenda for Peace and Justice for the 21st Century.

United Nations Cyberschoolbus

www.un.org/Pubs/CyberSchoolBus/

The United Nations Cyberschoolbus was created in 1996 as the online education component of the Global Teaching and Learning Project, whose mission is to promote education about international issues and the United Nations. The vision of this Project is to provide exceptional educational resources (both online and in print) to students growing up in a world undergoing increased globalization.





Religions for Peace

www.wcrp.org/

Founded in 1970, *Religions for Peace* is the largest international coalition of representatives from the world's great religions dedicated to promoting peace. It brings together hundreds of key religious leaders every five years to discuss urgent issues including stopping war, ending poverty, and protecting the earth.

The Council for a Parliament of the World's Religions

www.cpwr.org

The mission of the Council for a Parliament of the World's Religions is to cultivate harmony among the world's religious and spiritual communities and foster their engagement with the world and its other guiding institutions in order to build peace, justice and sustainability. The first Parliament was held in Chicago in 1893, and revived a century later followed by assemblies in Capetown(1998), Barcelona (2004) and in 2009, Melbourne.

United Religions Initiative (URI)

www.uri.org/

URI was founded in 2000 by a global community committed to promote interfaith cooperation and to end religiously motivated violence. The URI includes thousands of members in over 65 countries representing more than 100 religions, spiritual expressions, and indigenous traditions.

Beliefnet

www.beliefnet.com/

A spiritual website with a wide variety of resources--articles, quizzes, devotionals, sacred text searches, message boards, prayer circles, photo galleries and much more.

Religious Tolerance.org

www.religioustolerance.org/

A multi-faith organized website promoting religious freedom, and **diversity** as positive cultural values.

The Association of Religions and Conservation (ARC)

www.arcworld.org/faiths.htm

The ARC has a very helpful website containing statements of major faiths on ecology.

Alliance of Religions and Conservation

www.arcworld.org/faiths

Ted Thornton

World Religion, Humanities II

Religions of the World Websites

www.nmhschool.org/tthornton/world_religions_websites.htm

A helpful website with links to sources and references on diverse major world religions.

World Religion Websites

Hindu Web Universe: Free Hindu Web Pages and Services

www.hinduweb.org/

A useful source on Hinduism and links to Hindu organizations and websites.

buddha.net Buddha Dharma Education Association

www.buddhanet.net/index.html

A website with links to Buddhist institutions and organizations and library of resources of many schools of Buddhism.

INEB International Network of Engaged Buddhists

www.inebnetwork.org

A network of activists, spiritual leaders and academics, mainly Buddhists of all sects, at international level that addresses social issues and commits social services based on spirituality in collaboration with non-Buddhist fellows.





Yahoo Religion> Judaism

[http://dir.yahoo.com/Society and Culture/Religion and Spirituality/Faiths and Practices/Judaism/](http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Judaism/)

This website gives an extensive list of websites and resources on Judaism.

Rabbis for Human Rights

<http://rhr.israel.net>

An organization in Israel concerned specifically with giving voice to the Jewish tradition of human rights

World Council of Churches

<http://wcc-coe.org/wcc/who/index-e.html>Switzerland

The World Council of Churches (WCC) is the broadest and most inclusive among the many organized expressions of the modern ecumenical movement, a movement whose goal is Christian unity. Its membership includes 340 churches, denominations and church fellowships in over 100 countries and territories representing some 550 million Christians

Vatican: the Holy See

www.vatican.va/

Official Vatican web site. Several languages supported. News services, Church documents, information on the Popes and departments of the Roman Curia.

The Institute of Islamic Information and Education

www.iiie.net/

The Institute of Islamic Information and Education (III&E) is dedicated to the cause of Islam in North America by providing accurate information about Islamic beliefs, history and civilization from authentic sources. The III&E was established in Chicago, Illinois in 1985 with the comprehensive project of conveying the message of Islam to everyone in North America.

IslamOnline.net

www.islamonline.com/

IslamOnline is an Islamic website on the Internet providing content effecting Muslims globally.

The Baha'i's: the International Website of the Baha'i Faith

www.bahai.org/

This website provides detailed information on the history, beliefs and practices and other aspects of the Baha'i Faith.





Service and Solidarity Activities

Across Australia and around the world young people are at the forefront in making a difference in their communities and their world. Whether it be by tutoring a newly arrived refugee, immersing themselves in a cross cultural experience or advocating for the rights of child workers on the other side of the world, young people have the energy, enthusiasm and passion to make a difference. The knowledge, skills and values they learn in the classroom are being used now to build a more just world. More and more, students are the hands that are shaping humanity – with inspiring results. These student activities offer practical support to the community, raise awareness about current issues and promote solidarity and interfaith dialogue

- ✎ Form a joint choir with another faith based school and perform at various festivals
- ✎ Organise a peace camp for students from a variety of different faith traditions
- ✎ Join with youth from various faith traditions and participate in a environmental project. Share how different traditions
- ✎ Design posters on the richness of different faith traditions for the local library
- ✎ Develop a welcome pack for newly arrived refugees that includes information about different cultural organisations in the local area
- ✎ Organise a display of the work of different faith leaders and their emphasis on peace building
- ✎ Write to your local politician ask them to come to the school and explain what their parties are doing to promote peace building
- ✎ Join Amnesty International and advocate for people who are persecuted because of their religious background
- ✎ Organise a “Hand in Guns” day at the school...students bring their toy guns and they are symbolically dismantled **! generation-wide movement to stop dangerous climate change**
- ✎ Join the Australian Youth Climate Coalition - a coalition of youth and youth-friendly groups that will work together to change the way Australians act and think about climate change and climate justice
- ✎ Support the campaign of the following Australian NGOs: Antar; AID/WATCH; Amnesty International Australia; AUSTCARE; Australian Conservation Foundation (ACF); Australian Council of Social Service (ACOSS); Caritas Australia; Community Aid Abroad - Oxfam Australia (CAA); Micah Challenge; Queensland Council of Social Service (QCOSS); The Wellbeing Manifesto; World Wide Fund for Nature (WWF)





Participants

**Workshops on Enhancing Teachers' Knowledge and Skills in Integrating
Interfaith Perspectives in Educating for a Culture of Peace 2006**

Workshops Participants

Jo Campbell	St James College
Melissa Dwyer	St James College
Stephen Byrne	St James College
Paul Ainsworth	Centre Education Program
Conor Finn	St Joseph's College Gregory Terrace
Anthea Osborne	St Edmund's College
Margaret Dowling	St Laurence's College
Kevin Van Der Weide	St Patrick's College
Anne Maree Bliss	St Patrick's College
Toni Riordan	St Joseph's College Nudgee
Matthew Hawkins	St Joseph's College Nudgee
Matthew Kearney	St Joseph's College Nudgee
Janet Black	St Joseph's Nudgee Junior
Pudy Timbs	Ignatius Park College
Ann Morgan	Mt Saint Michael's College
Annette Butterworth	Mt Alvernia College
Karen Allen	Southern Cross College
Margaret Dowling	St Laurence's College
Br Jim Darcy	Edmund Rice Education
Johanna Archibald	Edmund Rice Education
Kerry Charlton	Edmund Rice Education
Mary Murphy	Edmund Rice Education

Faith Leaders and Resource People

Bill Sultmann	Director, Edmund Rice Education
Brian Garrone	Education Officer, Edmund Rice Education
Galila Abdel-Salam	Founder, Islamic Women's Association of Queensland
Mary Gavin	Co-founder and Australian Coordinator of Always People
Maryam Yousufzai	Member, Muslim Students Association, Griffith University
Paula Coghill	Indigenous Coordinator with Qld Churches Together Indigenous Peoples Partnerships
Peter Clark	Coordinator, Brisbane Brahma Kumaris
Peter Jones	Coordinator, Northside Interfaith Group, Brisbane
Premala Prasher	Former President, Hindu Mandir Association of Queensland
Robert Friedler	Dharma Teacher, Buddha's Light International Association
Toh Swee-Hin	Director, Multi-Faith Centre, Griffith University
Uri Thernal, OAM	Rabbi, Temple Shalom, Gold Coast
Virginia Cawagas	Projects Officer, Multi-Faith Centre, Griffith University





Profile of Partners

MULTI-FAITH CENTRE, GRIFFITH UNIVERSITY

Inaugurated on May 22, 2002 the Griffith University Multi-Faith Centre is designed to facilitate the pursuit of peace and harmony between adherents of diverse religions, faiths, philosophies, and cultures. This mandate of the Centre is achieved through inter-faith dialogues; faith and spirituality development; workshops, symposia and other educational events; visiting fellows and speakers; networking; and cooperation with Griffith University community and Queensland community.

Contact Details:

Griffith University, Multi-Faith Centre,

Nathan Campus QLD, 4111

Ph: + 1800 053 739

info@multicultural.qld.gov.au

Web Address: www.griffith.edu.au/centre/mfc/

EDMUND RICE EDUCATION

ERE is the educational body of the Congregation of the Christian Brothers (QLD and NT). Within the evolving spiritual, social, cultural and educational context of our society, ERE serves, supports and promotes transformation through education for liberation. Aligned with Christ, ERE continues the charism of Blessed Edmund Rice, develops policies that give life to this charism, and exercises its ministry through relationship and co-responsible stewardship.

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INDOOROPILLY, QLD, 4068

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MULTICULTURAL AFFAIRS QUEENSLAND

MAQ is responsible for providing advice on multicultural issues, coordinating multicultural policy development and planning across the Queensland Government and promoting positive community relations through the Minister for Multiculturalism. MAQ also has responsibility for consultations, cross cultural training, administration of grants programs and the promotion of harmonious community relations through leading and facilitating engagement on key policy issues with stakeholders in the community.

Contact Details:

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Many Faiths, One Humanity
Educational Resource Book on integrating
interfaith perspectives in various curriculum areas.

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