Earth and Peace Education Associates

EPE Transitions

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Transitions, renamed as EPE's *online educational resource* (OER), aims to create an understanding of the relationship between social and ecological peace—a prerequisite to effectively responding to social peacelessness and ecological degradation. It provides resources intended to contribute toward our global community's progress towards a society of institutions and norms based on nonviolence, ecological sustainability, social justice, intergenerational equity and participatory decision-making. You are invited to join the global network of educators working to bring about this transition. *Anita Wenden, Editor*

Contents

> "The environment," wrote the late Ken Saro-Wiwa in a letter smuggled from his Nigerian jail cell, "is man's first right."

Creating Sustainable Communities

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CLIMATE CRISIS: The Educational Challenge

"Action does not spring from information, but a readiness for responsibility."
Dietrich Bonhoeffer

The year 2007 is shaping up as a pivotal one in this first decade of the 21st century. The UN's International Panel on Climate Change, consisting of scientists and representatives of over one hundred nation-states, have come to an agreement on the fundamental causes and consequences of the climate crisis in our carbon-constrained globalizing world. At the same time, Al Gore's film, *An Inconvenient Truth,* has led to a grassroots awakening to the urgent challenge of dealing with the climate crisis, evident in the United States by the demand that Congress take action, notwithstanding the President's unresponsive and incurious position on global warming, *and* in the over 1400 rallies and actions in all fifty states on April 14—the National Day of Climate Action, organized by author Bill McKibben and his students in Vermont. Then, on April 17 the UN Security Council focused on the security aspects of climate change, particularly the emerging conflicts it is causing on all levels of social organization. Though the Council got into an impasse the next day, the significance of this session is that, for the first time, climate change is being considered in terms of security—ecological security has been put on the UN agenda. It also shows that, at the highest levels of international politics, climate change is considered a crisis, thus transforming a physical challenge into a social and political challenge.

How are educators in the global North and South to respond to this climate crisis and educate for sustaining futures of their communities, locally, regionally, and nationally?

Educating individuals and communities to realistically deal with the challenge of the climate crisis is not only a matter of providing information about what is happening and making suggestions of what is to be done, but foremost it is a matter of making them ready to respond to the challenge by engaging in effective action. This requires an education that integrates the physical, historical, social and political dimensions of the crisis and a *moral* education based upon an explicitly developed belief system that integrates social and ecological values. An example of a framework to guide such education can be found in the Earth Charter, which represents a democratically developed

vision for sustaining futures shared worldwide. (See www.earthcharter.org and www.earthCAT.org)

There are many ways of fostering an understanding of the climate crisis that would connect the physical facts of global warming and the resulting climate change with its social and political consequences.

First of all, the use of the term climate crisis rather than the technical term climate change makes the connection linguistically. A crisis is generally understood to have a social, cultural and political dimension. Secondly, gaming about the climate crisis often brings many dimensions together as is done in the recent educational game by Starbucks and Global USA. www.greenplanetgaming.com Though the game is oriented to the global North, people in the global South can learn how educators in the industrialized and CO2 debtor nations, like the USA, are raising awareness about the consequences (or threat) of the climate crisis. They can also learn about the various climate crisis-reduction techniques that may soon be necessary in their countries, particularly in the ever-increasing number and size of their urban areas. Thirdly, role playing about the causes and consequences of global warming, such as the weird weather patterns with their floods and droughts, the disappearing or endangerment of species such as the polar bear, food and water shortages, especially with their harsh impacts on the poor and on fragile species, can inform and prompt action to drastically reduce global warming. Fourthly, short case studies based on the experience of the climate crisis in student's own communities can be developed. Useful in this regard would be a framework of questions based on Earth Charter values to analyze the case studies. (See the questions on p.6 of this issue for an example.) All these educational activities foster an integrated understanding of the climate crisis, though they may not necessarily lead to effective action based upon attitudinal transformation.

How, then, can attitudes be transformed? What are ways of educating young and old in both formal and community based educational settings to increase their 'readiness for responsibility' in the face of an ever-deepening climate crisis? As noted above, education in response to the climate crisis must also include a moral dimension based on an integrated set of values, an approach giving rise to the following questions.

That is, what values or whose values have to be selected? How are educators to go about finding out and clarifying the values that are held in the community? Are they to be accepted as held or should they be developed in order to better serve the sustaining futures that the community is pursuing? What is the role of outside agents? To what extent has the pursuit of values to include a national or global perspective?

As regards values clarification, given the nature of the climate crisis, it is essential to probe for values related to sustainability, sustainable development and sustaining futures. As Australian biologist and ecologist Aidan Davison suggests: "…..*We are required to probe: What truly sustains us? Why? And how do we know? Conversely, we must ask: What are we to sustain above all else? Why? And how may we do so?"* (2001:p.64) This set of six questions could be used to initiate a values discussion among young people in

educational settings and among concerned citizens who seek to plan to mitigate the climate crisis in their community. Such a discussion would also seek to determine whether values held by these groups are related to the
social and ecological values espoused by the Earth Charter as basic to facilitating the development of sustainable communities, e.g. ecological sustainability, nonviolence, social justice, participatory decisionmaking. And if not, the question of including these values as a guide to understanding the climate crisis and planning to mitigate it can be considered.

Following values clarification comes the challenging task of prioritizing the values to be *followed* by educational activities that facilitate the process of goal setting though the inclination of educators and community planners maybe to start with the latter. Perhaps this is because values are abstract, not readily available to consciousness, and therefore difficult to discuss. This further highlights the need for values clarification and prioritization if education is to foster attitude change, personal transformation and, in last instance, societal transformation. In addition and closely related to this value-based moral education is the need to nurture the development of a spirituality that informs and inspires—this is the task of religious communities. It is the vital role that they must play in addressing the climate crisis because without strong spiritual underpinnings, humankind will not have the strength to enact the changes fundamental to coping with the climate crisis.

In sum, then, the educational challenge posed by the climate crisis is moral and spiritual. It is insufficient to provide an understanding of the multidimensionality of the crisis and technical suggestions to mitigate or adapt to it. Each person is to be challenged to increase his or her 'readiness for responsibility' and to extend the scope of that responsibility to the whole community of life of which the human community is a member— if they are to contribute to rather than hinder the advent of sustaining futures whereby people and planet not only survive, but also thrive.

"Where there is no vision, people perish."
Proverbs 29:18
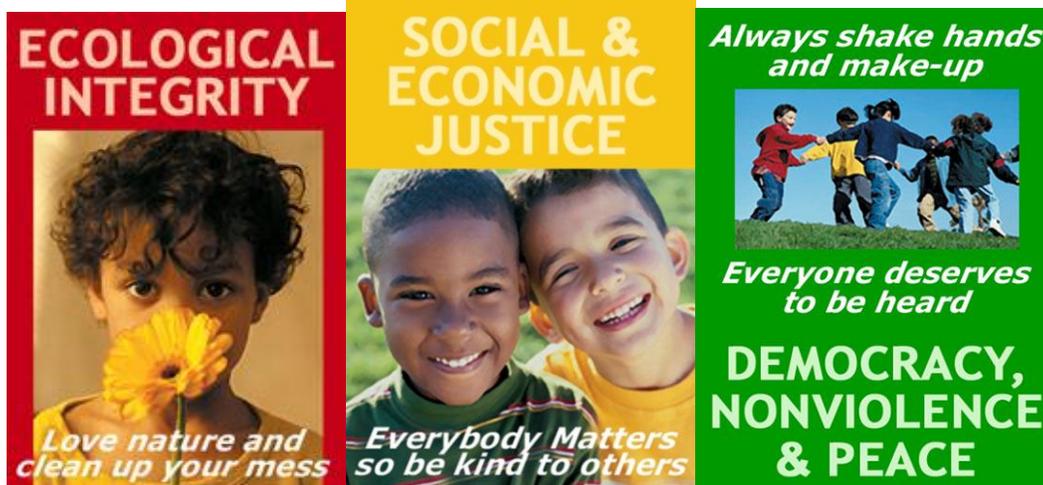
A resource directory: Call to participate

An educational need

Generally, peace education and sustainability/environmental education operate discretely—the one focused on social peace and the other on ecological /environmental sustainability—despite evidence that shows how ecological degradation can lead to social violence and vice versa. The work of educators, researchers, and activists who recognize this link and integrate it in their peace and environmental work is for the greater part unrecognized and their experience and resources remain unknown and, therefore, unavailable to those who seek guidance and resources in this area.

Responses to the need

Transitions, EPE's online educational resource, is one way of making known the educational goals and approaches of this emerging specialization that links the fields of peace education and sustainability/environmental education

A resource directory of educators and researchers involved in working for both a social and ecological peace is another. EPE is in the process of developing such a directory of associates to be posted on the EPE website www.globalepe.org

Benefits of the directory

For those who seek guidance and resources as they attempt to incorporate education for both social and ecological peace in their activities, the directory would provide the names of educators in their region who could help them.

An electronic copy will be made available to all associates in this project providing them with access to the expertise of other associates in this field and opportunities to participate in joint projects of their choice.

An invitation

If your peace and/or environmental work aims to promote both respect for human rights and concern for ecological sustainability and to highlight the link between the two, and if you would like your name included in the directory, *you are invited* to send the following information to Anita Wenden <wenden@rcn.com >

(1) your name, institutional affiliation and contact email **and**
(2) a brief description of projects aimed to promote social and ecological peace in which you are or have been involved

Resources for integrative value-based learning

A value framework for critical thinking about social and ecological realities

The values listed in the box are based on the Earth Charter's list of ethical principles. They provide different perspectives on the plight of Turkey's olive growers.
Use the questions that specify each value as a guide to have students critically analyze and evaluate the project and then ask them to decide whether the government should allow such projects to be implemented? Under any conditions? Why? Why not?

Ecological sustainability
- How would Earth's resources, her life-supporting systems and various forms of natural life be affected by Eurogold' proposed gold mining project?

- Are attempts being made to remediate ill effects of gold mining ? to ensure the preservation of Earth's sources of water for future generations?

Nonviolence
- Did Eurogold's gold mining project lead to conflict? If yes, between which groups? Why? What were the needs of each group?

- Was the conflict ignored? Were power imbalances and oppressions endured?

- If not, what means were taken by the government to resolve it? by the olive tree growers ? Eurogold? Was physical force or aggression used? psychological violence? Or nonviolent means?

If so, what were they?

- Is conflict still possible?

Social Justice
- Are the government's power and wealth used to benefit all the groups in the area? to ensure that they have access to what human rights allow?

- What about Eurogold? is there power and wealth used to benefit all the groups in the area? to ensure that they have access to what human rights allow?

- Or do both the government and the mining company use their power and wealth in such a way that the human rights are violated? If so, which groups are suffering the impact of this violation? How? Which rights are being violated?

Intergenerational equity
- How will Earth resources and Earth's life supporting systems be affected if development projects such as gold mining and others, continue into the future ?
- How will this affect the wellbeing of people? social stability and harmony ?

Participatory decision-making
- In dealing with this problem, have the concerns of individuals and groups who will be affected by the Eurogold project been solicited? Have their suggestions been taken into account?
- Have citizens taken their own actions to deal with the problem?

Adapted from A. Wenden, "Value based perspective development" in *Educating for a Culture of Social and Ecological Peace* (SUNY Press 2004)

Turkey's olive growers protest proposed Eurogold development project

One November day in 1996, a line of logging trucks rumbled into an old olive-growing region of Turkey, near the ancient Pillars of Pergamum. The government-paid loggers had come to clear land for a new gold-mining project sponsored by the French-based conglomerate Eurogold. But they were able to fell only about 2,500 trees before a small group of incensed olive growers got in their way. The stand-off lasted for months, to the increasing annoyance of Eurogold and the Turkish government. Early this April, out rolled the logging trucks and in rolled a line of tanks.

The confrontation had been years in the making. When Eurogold first proposed the mine in 1993, the farmers had been willing to listen. But after preliminary drilling rendered their water undrinkable for four months, they ended negotiations and started protesting. Backed by environmental and human-rights groups in Turkey, Germany, and the United States, the farmers filed a legal appeal and then began to familiarize themselves with cyanide heap-leaching, Eurogold's planned mining technique.

Eurogold, meanwhile, had launched a public-relations campaign designed to convince the farmers that their concerns were backward and outdated. At a public meeting in Ankara, Turkey's capital, one company representative even went so far as to claim-falsely-that "an influential group in the United States called the Sierra Club" had recently endorsed the

use of cyanide in gold mining. But the farmers quickly rebuffed this and other misleading assertions at meetings of their own, to which they invited the 300,000 people who live near the mine site, next to the old Asia Minor city now called Bergama. They pointed out, for instance, that Eurogold's "leakproof" tailings pond would in fact be situated on an active fault line. When the olive growers organized a referendum on the mine last year, nine of ten eligible voters in the immediate vicinity turned out. Not one voted in favor of the project.

The farmers were prepared, then, when the tanks descended on Bergama. They immediately countered with a peaceful demonstration that involved 10,000 people and 1,000 tractors. At this point, if the Turkish government had used force to repress citizens exercising their basic civil rights, it would have compromised its claim to democracy. Within days, Turkey's highest administrative court had declared the mine unconstitutional, shutting it down completely.

Given Eurogold's financial resources and the Turkish government's desperation to attract foreign investment, the farmers will probably have further battles to fight. But the court's watershed decision has international implications. The judges ruled that Eurogold's mine violates the provision of Turkey's recently amended constitution that protects every Turk's fundamental right to a healthy, intact environment. They set a precedent, in other words, for regarding pollution not as a matter to be debated among technicians but as an issue of basic human rights.

excerpted from, *A Planet Unfree: What do human rights have to do with environmental protection?* **by Aaron Sacks. Retrieved 4/2007 from http://www.sierraclub.org/sierra/199711/humanrights.asp**

Scale of Human and Earth Rights

1. Compare the *Scale of Human and Earth Rights* below with the *Declaration of Human Rights* (Visit www.un.org/overview/rights.html)
2. How are they similar? What values do they have in common? What are some key differences?
3. Can you incorporate the 30 articles of the Declaration into the various sections of the Scale?
4. Evaluate the usefulness of each document for developing educational activities and for social planning.

Scale of Human and Earth Rights

Section 1. Ecological rights and the protection of the global life-support systems

Section 2. Primordial human rights
- safety and security
- shelter
- 'clean' energy

- a 'clean' and healthy environment
- fresh water
- clean air
- a balanced diet
- basic clothing

Section 3. Ecological l rights and the protection of the global life-support systems and the primordial human rights of *future generations.*

Section 4. Community rights, the rights of direct democracy, the right that the greatest number of people has by virtue of its number (50% plus 1) and after voting representatives democratically

Section 5. Economic rights (business and consumer rights and their responsibilities and accountabilities) and social rights (civil and political rights)

Section 6. Cultural rights and religious rights.

(Earth Community Organization http://telusplanet.net/globalcommunity/Scale.htm accessed April 2007).

Convention about the Rights of the Child

Approved by the General Assembly of the United Nations on 20th Nov, 1989, Article 29 of the *Convention about the rights of the child* suggests goals for childhood education.

Consider the educational curricula and textbooks used for early childhood education.
1. *Do they promote these goals? If not, how can they be changed to do so?*
2. *If they do, can you send information on these educational materials to be included in the next issue of Transitions?*

The Convention was approved in 1989.
3. *Are there other goals that should be added to this list if children are to be prepared to function effectively as world citizens today?*

Article 29
Member governments agree that the education of the child shall be directed to:

(a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;

(c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living,

the country from which he or she may originate, and for civilizations different from his or her own;

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

U.S. Institute of Peace Curriculum Development Guide for Colleges & Universities

The U.S. Institute of Peace has noted the increase in the number of colleges and universities exploring how to approach the teaching of peace, conflict, and security at the undergraduate level. In response to this, the Education Program has developed *Building Global Peace, Conflict, and Security Curricula at Undergraduate Institutions: A Curriculum Development Guide for Colleges and Universities* to assist institutions in their efforts. The guide examines strategies that can be employed to set up programs in a variety of undergraduate settings: from religious institutions to community colleges. It can be found at `www.usip.org/ed/index.html`.

Low Carbon Diet: A 30 day program to lose 5000 pounds

Global warming is changing our world, and the primary cause is carbon dioxide emitted into the atmosphere through the burning of fossil fuels—which we use to power our cars and homes and to produce the goods we consume. However by making specific targeted changes to actions we take every day, we can significantly reduce our CO_2 emissions.

Low Carbon Diet: a 30-day program to lose 5000 pounds written by David Gershon (2006) will show how you can make enough simple adjustments to your life style in just a single month to reduce your annual CO_2 output by 5000 pounds. **(excerpted from the Introduction to the book).** The book is divided into the five following sections:
(1) Cool life style practices (2) Cool household systems (3) Empowering others to lose unwanted pounds (4) CO_2 reduction action plan (5) Program support tools.

To purchase a copy, contact the publisher, Empowerment Institute, PO Box 428, Woodstock, NY 12498 at info@empowermentinstitute.net or visit www.empowermentinstitute.net

Notes from the emerging culture of social and ecological peace

Earth Community Organization

Earth Community Organization (ECO) also known as Global Community Web Net Ltd. is a federal corporation in Canada, which organizes an annual global dialogue between people, businesses, communities, and national governments via the internet. The purpose of the dialogue is to promote peace throughout the world through dialogue, find sound and equitable solutions to local and global problems, protect the Earth, and help humanity survive this millennium. The theme of Global dialogue 2007 is Politics and Justice without Borders: Building Global Communities for all Life. If you would like to organize a global dialogue in your community and/or more information on the organization's other activities visit www.telusplanet.net/public/gceg/2007preface.htm

Project of Peace Education (PPE)

According to the developers of PPE, if we are to aim for social transformation, it is essential that we re-examine the way children are socialized from an early age and devise an educational plan for early childhood, which would reach all children what ever their race, ethnicity, class, geographical location.

The main objectives of this Project for Peace Education are to:

- Establish early, initial or preschool education as the base and first link for all the educational systems.
- Highlight the stage of initial and preschool education as the best time to model a harmonious personality in children as well as to provide them with education in values
- Make available for teachers, pedagogical and methodological procedures to help them instill in children norms, values, concepts and behaviors that foster the attainment of peace and the rejection of violence as essential components of their personality.
- Make the world aware of the fact that only with quality, global education, full of values in the widest sense of the term, can we achieve a better world.
- Call on Supranational Institutions and Governments to provide the necessary resources and to work so that all the children in the world, without distinction of race, color, sex, language, religion, national or social origin, economic situation, birth or any other condition, have access to the quality education from the moment of their birth.

For more information on PPE, visit their URL at www.webpeace.org

Outdoor Empowerment

Outdoor empowerment is a non profit organization dedicated to providing alternatives to violence, environmental awareness and empowerment skills in an outdoor setting to members of the urban community, specifically individuals at risk of incarceration and poverty. Using ecopedagogy, i.e. a critical and engaged teaching approach, OE conducts workshops, skills training and other educational activities in the following program areas: empowerment, conflict transformation, environmental ethics, leadership, nonviolence, and problem solving. www.outdoorempowerment.org

Peace Voice

Peace Voice is a project of the 501(c)(3) Oregon Peace Institute seeks to which aims to help change the national conversation on matters related to social or ecological peace through the placement of peace professional commentaries in daily print media. If you have written commentary on these topics (400 – 1500 words), they will make every effort to get the piece published at no cost to you so as to incorporate a peace perspective into the discussion. Send your papers and questions to David Powers at peacevoicega@gmail.com

A statement on the urgent need for peace education

The statement was drafted and signed by participants of the International Institute in Peace Education 2006, the theme of which was *Toward a planetary ethic: shared and individual responsibility*. It calls on governments to bring "their most urgent attention to the task of developing and adopting the many possibilities that can bring an end to war and armed violence and to educate their citizens to achieve and uphold a just and sustainable peace."

We, the undersigned participants in the 2006 International Institute on Peace Education, gathered at the University for Peace, San Jose, Costa Rica from July - August 7, in deep sorrow over the great human tragedy that has befallen the Middle East, the many other armed conflicts in other regions, and the growing escalation of military violence throughout the world, taking its greatest toll on civil populations and growing numbers of children, call upon our respective governments to lend every effort to halt this slaughter of innocents, and turn their most urgent attention to the task of developing and adopting the many possibilities that can bring an end to war and armed violence and to educate their citizens to achieve and uphold a just and sustainable peace.

We represent all world regions in our learning community comprised of 70 peace educators from 30 countries. We include several generations, from young adults, starting in the field, to elders with half a century of peace education experience. Consideration of our theme, "Toward a Planetary Ethic: Shared and Individual Responsibilities" leads us to conclude that the present situation of unprecedented global violence reflects the failure of our societies to provide sound and ethical education. Leaders, indeed all citizens, can no longer separate ethical concerns from issues of peace, security and education. We

insist that ethical consideration be an essential and required component of political decision-making, and that ethics be the basic principle of civic education.

We endorse the UNESCO Decade for a Culture of Peace and Non Violence (2001-2010), the Appeal for Peace Education issued by our European Peace Education colleagues (July, 2006) calling for a European Declaration for Peace Education and advocate the immediate world-wide implementation of the UNESCO Declaration and Plan of Action on Education for Peace, Human Rights and Democracy (1995), recognizing that there can be no peace without peace and value-based education.

We also support the Tirana Call for Peace Education of the Global Campaign for Peace Education, (October, 2004) to "all governments, intergovernmental and civil society organizations to educate the world to replace "the law of force with the force of law," and to "all ministers of education, regional and local authorities to integrate peace education into all preschool, primary and secondary school, tertiary institutions, teacher training," and nonformal adult education programs.

We assert that sustainable peace requires respect for universal human dignity, protection of the human rights of all persons, defense of the natural environment, robust international institutions for disarmament, demilitarization, peaceful dispute settlement, peacekeeping and peace building. Most especially we insist that peace depends upon populations educated to value, work for and defend peace, with the skills and capacities of non-violence, conflict transformation and social action for justice.

we demand those responsible for the security of the peoples of our nations to affect immediate ceasefires in all armed conflicts. We assert the need to integrate provisions for peace and human rights education into all proposed settlements and peace plans. We commit ourselves to long range and intensive efforts to develop the materials and methods appropriate to these purposes and to continue to engage with other civil society forces to persuade governments of the urgent necessity articulated by the 1999 Hague Civil Society Conference for Peace and Justice in the 21st Century to recognize that it is "time to abolish war." Without such recognition, we cannot fulfill the "responsibility to one another, to the greater community of life and to future generations," that we accept in subscribing to the principles of the Earth Charter.

This Charter and the Universal Declaration of Human Rights provide the guidelines and criteria that we hold to be essential bases for the peace toward which we urge all nations to educate. Education for peace is an urgent necessity for the survival of the human species and Planet Earth.

Participants in the International Institute in Peace Education, 2006

Founded in 1992, Earth & Peace Education Associates International (EPE) consists of a global network of educators who aim to promote the recognition of the reciprocal relationship between ecological degradation and the violation of human rights on a local, national and global level.

Contextual sustainability, the organizing principle underlying EPE's educational approach, defines this relationship. It assumes that the Earth is the primary context and essential foundation of all social activity and that ecological sustainability is key to achieving a culture of peace. Reciprocally, respect for human rights characterizes the social context essential to ecological sustainability.

EPE's educational activities facilitate the development of an *integrated* and *value-based* perspective on issues related to the achievement of a culture of social and ecological peace.

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Contributions to *Transitions*

We welcome contributions for the newsletter, e.g.

- accounts from your region that show the link between social violence and ecological destruction or the reverse – social and ecological peace
- reports on projects working for the development of sustainable, just, nonviolent, and participatory communities
- educational resources

Send to Anita Wenden, Editor at wenden@rcn.com